

of David." At the same place a Jew had lately bought a New Testament, and he said that some people had offered him more than double the price he had paid for it, but he was not going to part with it. Thereupon the Jew and the colporteur had a good talk together about the promises of God to the fathers."

Upper Austria.—This district, which contains the fine scenery of the Danube between Linz and Passau, was one in which your colporteurs were, up to last year, unmolested. Their sales now represent many a hard-won victory. It is only by a persistency that will take no denial that the Bible can be introduced.

"TAKING NO DENIAL.

"I entered a shop. A little girl asked me what I wanted. 'I have Bibles to sell.' The little girl brought word that her parents had plenty of books and would rather sell than buy. This led me to a little more boldness in my attack. I walked in a little nearer, and talking to someone supposed to be in the room, I explained what my books were. 'My husband is a Roman Catholic,' was the reply, 'he would object to read the Bible.' 'But I am very fond of my Bible; may I just read a short portion to you?' Within a second room the husband himself was at work. He overheard our conversation and the passages read, and peeping round the corner, said he would buy a copy. By and by a second man issued forth from the inner room. He would also take a copy. A regular talk, began, and the people said, 'Stay and have some dinner with us.' I did, and we parted capital friends."

When priest and colporteur meet the latter generally has the better of the dialogue.

"A priest said he objected to the circulation of the Scriptures, because the common people did not understand them. 'Take, for instance, Revelation.' 'Well,' replied the colporteur, 'it is remarkable that that very book begins with the words, "Blessed is he that readeth and they that hear the words of this prophecy keep those things that are written therein." Besides, would it not be far better if you priests tried to explain these words to the people, and so secured to yourselves and them a joint blessing?'"

Syria.—The sales of the colporteur in this more extended district are much larger, especially among the Slovenians, who much desire to have the whole Bible in their tongue. He narrates a singular case:—

"A gentleman, who takes a special interest in our work, asked me to-day how many Bibles I had sold at G—— 'Two,' I replied. 'That is my birth-place,' said he; 'do me the favour to go back and ask the people whether they do not wish to possess the Word of God. I will pay for as many copies as the people will take, provided they promise faithfully to read them.' I went and distributed nineteen copies. Our friend, hearing that so many copies had been joyfully received, then requested me to go to P——, the place where he had been educated, and do the same as at G——, I distributed sixteen copies, and the generous donor was delighted."

"MY OWN BIBLE.

"A merchant buying a copy said he gladly availed himself of the golden opportunity. 'I have another copy, look here,' he said, 'but it is not mine, I borrowed it. It is many years ago since I first saw this book at a friend's. I read a part, and I then offered him a good price for it. No, he would not part with it. A long time after I found a copy, and I learned to prize it highly. I always called it my *own Bible*. Then came that dreadful Turkish war, and I lost my treasure. Once more I had to borrow a copy, which is this book you see, for you know I could not very well be without one. And now I praise God that I have an opportunity once more to purchase a copy.'"

The sect of the Nazarenes at times stands unwittingly in the way of the