

troyed. Some time after this Katarinka was placed at the Mission school, still persisting in her devotion to the Catholic ritual. She was, however, persuaded to read the New Testament, and soon became interested in its teachings. Before the prescribed course of the school was finished, she yielded to the Master's call and became His true disciple. Few thought at the time of her graduation that modest, shrinking Katarinka was chosen of the Lord for noble service, in making known His truth to her ignorant sisters in the mountain villages. On her return to her father's house she opened a small school, and also, as she had opportunity, visited from house to house, taking with her the New Testament, and reading to all who were disposed to listen to its precious truths. She loved the Bible so warmly herself that her reading of it to others made a deep impression upon them also. Her influence rapidly extended, and last winter she was employed for regular service as a Bible woman. An hour distant from her home was a large village, which she visited early in the season, designing to spend the Sabbath, and hoping to do a good work among the women. The pastor of the Bausko church and Mrs. Munford, one of her teachers, accompanied her. The villagers became much excited at their presence. Rough men and violent women attacked and beat the pastor very severely. The Bible-woman and her teacher were also assailed, and with not a little difficulty escaped violence from the hands of the mob. Their shield of faith proved too much for the wrath of the foe. Their prayers too were answered; for, notwithstanding the opposition made to them, many women persisted in coming to them and listening to the teachings of Jesus in His Gospel.

Some months since Katarinka visited Nevroscope, a large town not very far distant from her home. There she found a young Greek lady from Athens in charge of a school. She was invited by this teacher to become her guest, and accepted the invitation. Although ignorant of Katarinka's views of Christian life, and personally not interested in the study of the Bible, this teacher was much impressed by the heartiness and devotion with which the young Bible-reader entered upon her work in the town. She was not aware, however, of the storm that was gathering, and of the intense hatred of the ecclesiastics against Protestants. When the chief men of the place called at her house and insisted that she should turn Katarinka from her home, she refused to do so. The persecution waxed exceeding hot. Katarinka was warned by officers of the Government to leave the place. The patrons of the school were loud and severe in their censure of the teacher for harbouring and protecting a Protestant. But she refused to withdraw her hospitality from the friendless one; for alone, with not one to stand boldly by her, Katarinka sustained the onset of her enemies, telling them calmly, but decidedly that she could not leave the place, for she had no suitable escort. The chief men of the place then closed the school of the Greek teacher, declaring that it should not be opened again until Katarinka had left the town. The building was put under a guard, and they were charged to allow none of the people to have communication with her, on the ground that, though so young, she "had some secret power that affects every one that enters her presence, and makes them altogether different from what they were before." As the burden grew heavy, our sister cast it more fully on the Lord and was abundantly sustained. In the face of the opposition to her, and in spite of the guard, women and even men contrived to find access to the house, and listened for hours to her reading of the Gospel. On the Sabbath as many as sixty persons are supposed to have been present and given attention to her reading of the Scriptures in the very house that was under guard, many of them remaining there for a long time. The enemy became more determined. They stirred up the people; worked upon their superstitions; bargained with diviners to mutter incantations before the door of the house; hired persons to curse her and imprecate the direst of evils upon her head. By a liberal use of money they sought and hoped to get these diviners to bring upon her some afflictive disease, and even sudden and terrible death. But their magic arts were harmless—their