

instance was a quiet, kindly man, and invited him to his house to supper along with the teacher, when a happy and profitable evening was spent in reading and conversing over the Word. The teacher was much affected, and wept; the priest, too, was glad, and insisted on Herboldt staying with him all night, and next morning, before they parted, he bought a Bulgarian Bible."

Of Herboldt, Dr. Thomson relates the following incident:—

At the town of Gradatz he found a number of merchants, who seemed heartily interested in the truth; and one of them, who had bought a Bible, expressed his heartfelt thanks to the Society which had brought the Word of God to their houses in their own language, and had thus dispelled the darkness in which they had been groping for centuries. He prayed for a blessing on the Society, and for the light of truth to his people. In that town Herboldt sold 18 copies, when the people could scarcely buy bread.

BOSNIA AND HERZEGOVINA.—The insurrection in the Herzegovina, and the troubles in Bosnia, are matters of such notoriety that it is only needful to refer to them to account for the limited success which attended colporteur Tabory's earnest efforts to circulate the Scriptures. In one tour which he took by way of Livno, an important town on the road to Spalato, in Dalmatia, and thence northward through Turkish Croatia to Glamotch, Bihatch, and Krupa, thence to Priedor and Banyalooka and back to Seraievo, he disposed of 154 volumes. At Banyalooka he found that most, if not all the teachers had been dismissed from a theological seminary on account of the doctrines of Materialism, which they sought to inculcate. A similar event occurred at Seraievo. The following interesting incident occurred to Tabory on his way home from Brood:—

He had as his travelling companion, in the same waggon, the prior of the Trappist Monastery in Banyalooka. It is well known that the Trappists are the severest order of ascetics in the Romish Church, eating no flesh, nor drinking wine, sleeping always on a hard bed, and wearing their coarse woollen habit on their bare body.

In the course of conversation, during the two or three days that they travelled together, Tabory related to his companion the story of his own conversion, and confirmed his views by quoting many passages of Scripture, so that the prior fairly admitted that he was led to doubt the correctness of his position, and proposed to talk no more about religion. But he was unable to keep silence, and was continually starting objections, the replies to which he could not in courtesy refuse to hear. Not only so, but he patiently waited while Tabory stopped for a little by the way, in the villages through which they passed, to offer the Scriptures for sale. He most nearly lost his temper when he heard Tabory expose the sin of worshipping men and women, and of seeking their intercession, to the dishonour of the one Divine and divinely ordained Mediator between God and men. He threatened Tabory with a box on the ear, but soon after acknowledged that he had erred, and had the worst of the argument. He himself condemned the principles and proceedings of several religious orders; but when urged with the conclusion that since these orders had been expressly approved by his church, it could not be infallible, a conclusion which Tabory further supported by referring to the rival Popes at the time of the Council of Constance, who cursed each other and their priests, he only replied that Tabory did not understand that dogma, and that he was too tired for long talk. On reaching Seraievo, the prior lodged at the house of the Austrian Consul, and after celebrating mass on the following day, called at Tabory's house. To while away the time till Tabory, who happened to be out, should return, he read several chapters of a Croatian New Testament, which he afterwards bought. They parted with mutual respect, your colporteur offering a secret but fervent prayer, that the truth he had endeavoured to communicate might be blest to his interesting fellow-traveller.