

sinner for yourself, crying, "Lord save me, or I perish." I left her a sermon of Mr. Spurgeon's, and said, 'I wish you would ask your husband to read this to you.' The title was, 'For God's sake save some.' I called again on Monday. She was washing.

"I know the time," she said, 'when I would not leave off washing to listen to such as you; but do come in, I must tell you about my husband. Sunday, after tea, he said, 'Where are you going to-night?'

"Well, I said, 'I'd like to go to chapel for an hour. Will you come?'

"No," said he.

"Well," I answered, 'I have got a nice book; will you read it if I stay at home?'

"If you have made up your mind to go to chapel—go. I will stay at home and read the book.' He did so. When I came home he said, 'Where did you get that?' She told him. He said, 'God bless her.' 'Oh,' she said to him, 'old boy, what about old Bradlaugh then, and his infidel ways?'

"Well, now," he said, 'if I thought the Bible showed the right way I would turn to it at once.'

"Let us kneel down," said the Bible-woman, 'and ask God, through His Holy Spirit, to help him, and show him what is the right way.' I have faith that this prayer will be heard."—*Missing Link Magazine*.

GET R'D OF THE BIBLE.

Three Roman Catholic bishops gave this advice to the Pope on the day when consulted as to the mode of strengthening the Church of Rome:

"Lastly, of all the advice we can give your Beatitude, we have reserved to the end the most important, viz.: That as little as possible of the Gospel (especially in the vulgar tongue) be read in all countries subject to your jurisdiction. The little which is usually read at mass is sufficient, and beyond that no one whatever must be permitted to read. While men were contended with that little, your interests prospered; but when they read more, they began to decay. To sum all; that Book is the one which, more than any other, has raised against us those whirlwinds and tempests whereby we were almost swept away; and in fact, if any one examines it diligently and then, confronts therewith the practice of our Church, he will perceive the great discordance, and that our doctrine is utterly different from, and often contrary to it; which thing if the people understand, they will not cease their clamour against us till all be divulged, and then we shall become an object of universal scorn and hatred. Wherefore even these few pages must be put away, but with considerable wariness and caution, lest so doing should raise greater uproars and tumults."—Imp. Library at Paris, fol. B, No. 1,038, vol. ii., pp. 641-642; also Brit. Mus. 7, c. 10, 11, Fasciculus Rerum, Lond. 1690, fol.

The Pope was Julius III., and the document bears date—"Bologna. Oct. 23, 1553." The genuineness of this extract has been verified by reference to the original in the library of the British Museum.—*N. Y. Observer*.

THE SAVIOUR AT THE DOOR.

A friend thus writes:—

One morning in June, the birds had just awakened, the light just brightening in the east. I sat in an upper room waiting for the coming of Him whom I could not keep away—all had been done to prevent His coming that skill and affection could command, but to no purpose. We knew He was coming, and so were watching in the first gray of the morning. All night long we had watched by the side of One, thin, wan, panting for breath.

She longed to be released—a young saint who had loved her Lord, and whom Her Lord was now calling to Himself by a way that she had not known—a young mother and loving wife.