

knowledge If you, therefore, sincerely desire to know the truth as it is in Jesus, pray much for the illuminating influence of the Divine Spirit. * * * He is the Spirit of truth, and is sent for the purpose of leading us into all truth—(John xiv. 13.) However great your capacities, however extensive your scientific information; and however desirous of knowing the truth you may be, you never will attain to this saving knowledge, without the illumination of the Holy Ghost: "For the natural man receiveth not the things of the Spirit or God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned"—(1 Cor. ii. 14) And it is very encouraging to remember that the Holy Spirit is an infallible guide, able to make the simple wise unto salvation.

Moreover, if you desire to know the truth as it is in Jesus, avoid all noisy and angry disputes. If you should have a call to talk, or even to dispute with persons whose sentiments differ from your own, you may be sure no good will be done to them or to yourselves, except you possess a Christian spirit—a spirit of humility, meekness, and unfeigned love. It is much to be lamented that there are many who seem to take much greater pleasure in disputing about the doctrines than in practising the duties of Christianity. It is not unfrequently the case, that the most noisy and furious disputers are the farthest from leading an humble, holy, and godly life.

Finally, see that you possess a readiness of mind to do the will of the Lord, as well as to know it. Our blessed Lord has declared, "If any man be willing to do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself"—(John vii. 17.) All the doctrines of the gospel, are doctrines according to godliness; and when they are savingly and experimentally known, they discover so much of the love and goodness of God, as well as his holiness and justice, as sweetly and powerfully to constrain the believer to love God and keep his commandments. If our knowledge of the truths of the gospel be not the means of transforming us more and more into the blessed image of God, we have great reason to fear our knowledge is not genuine. * * * It is true, the doctrines of free and sovereign grace have often been charged with a tendency to promote licentiousness; therefore, all who embrace them, should be particularly concerned, not only to prove by arguments, but to exemplify by a holy and upright conversation, that they have the very contrary tendency; that they teach men to deny ungodliness and worldly lusts, and live soberly, and righteously, and godly in this present world. Pray for a blessing to attend every grain of Divine truth, by whomsoever it may be advanced, with an honest design to promote the honour of God our Saviour, and the salvation of sinners; and when you draw near to the throne of grace, forget not your fellow-traveller to the eternal world.—*Extracted from an old Welsh Tract.*

FAMILY WORSHIP.—1. The exercise of family worship, morning and evening, should be performed at *seasonable hours*, while the mind is fresh, and none of the members are oppressed with sleep.

2. Domestic and others connected with the family should be present, for all have a precious interest connected with the exercises.

3. The services should be performed at *regular and stated hours*, that the family may be trained to punctuality and system.

4. The prayers should be *short*, as not to be wearisome.

5. The prayers should be *fervent*, that the members of the family may feel it to be a transaction with God, and not a mere form.

6. It should specify *circumstances* in which they are interested as a family, that they may feel that all their concerns are known to God, and that they duly unite in special confession, thanksgiving or supplication.

7. It should be offered in the *name and faith* of Jesus, in humble confidence of his grace and promise as the hearers of prayer, and in the faithfulness of his covenant.

SELECTIONS FOR THE YOUNG.

PREPARE TO MEET THY GOD.

"In that lone land of deep despair,
No Sabbath's heavenly light shall rise,
No God regard your little prayer,
Nor Saviour call you to the skies."

Dear Children—I am going to tell you of a very sad incident—one of the saddest I ever witnessed; and I want you all to learn a lesson from it—that lesson is, "Prepare to meet your God."

But a few days ago there was a large commencement party in the little village of—. Large preparations had been made; young men and young ladies were buying a great deal of fine clothing and jewelry. Every body expected a great deal of pleasure, as a fine band of music was engaged expressly for the occasion.

The day arrived. It was as lovely a day as ever I saw. The air was pure and bracing; and under these circumstances, an unusually large number reached the village very early in the day. The graduating class delivered their orations, the President of the college his address, and all things moved harmoniously on. But towards night, the countenances of many of the young men were clouded with gloom and sorrow. One of their liveliest companions had been stricken down, and was *dying*. His pulse beat feebly, and the glare of his eye told too plainly that the angel of death had summoned him to the bar of God. In a few moments that heart had throbbled for the last time—he *was dead*. How quickly did sorrow follow in the footsteps of joy! In the morning that young man was engaged in the festivities of the occasion, in the evening he was in *eternity*.

Even the death of this young man did not put a stop to the ball. In a short time nearly all resumed their accustomed mirth; and the hum of the giddy dance, and the notes of the stirring music, mingled with the sobs of afflicted friends and relations.

O! how fond are the young of things that will never benefit them either in soul or in body.

"Prepare me, gracious God,
To stand before thy face,
Thy Spirit must the work perform,
For it is all of grace."

Presbyterian.

THE MARTYRED BLIND BOY.

In the reign of "Bloody Mary," of England, when the good Bishop Hooper was about to be burned to death, a blind boy, by much importunity, prevailed on the guard to bring him to the bishop. This boy had lately suffered imprisonment in Gloucester, for confessing the truth. After the bishop had examined him concerning his faith, and the cause of his imprisonment, he looked on him steadfastly, tears standing in his eyes, and said, "Ah, poor boy, God hath taken from thee thy outward sight, for what reason he best knoweth; but he hath ended thy soul with the eye of knowledge and faith. God give the grace continually to pray unto him, that thou lose not that sight; for thou shouldst then be blind both in body and soul."

The boy's name was Thomas Dowry.—How often or how long, he had endured imprisonment for the truth's sake, is not known; but on his final examination he was brought before Dr. Williams, Chancellor of Gloucester, sitting judicial with the Register of the diocese in the consistory, near the south door of the cathedral church, who administered the usual articles,

chiefly urging that on transubstantiation, and saying:

"Dost thou not believe that after the words of consecration, spoken by the priest, there remaineth in the very real body of Christ in the sacrament of the altar?"

"No," answered the blind boy, "that I do not."

"Then," said the Chancellor, "thou art an heretic, and shalt be burned. But who taught you this heresy?"

"You, Master Chancellor."

"Where, I pray thee?"

"Even in yonder place," replied the boy, turning and pointing with his hand towards where the pulpit stood. The Chancellor again inquired:

"When did I teach thee so?"

Dowry answered, "When you preached a thoro (naming a day) a sermon to all men as well as to me, upon the sacrament. You said the sacrament was to be received spiritually, by faith, and not carnally and really, as the papists have heretofore taught."

The shameless apostate answered:

"Then do as I have done, and thou shalt live, as I do, and escape burning."

The Blind boy said:

"Though you can so easily dispense with yourself, and mock God, the world, and your conscience, yet will I not do so."

"Then God have mercy upon thee," rejoined the Chancellor; "for I will read the condemnation sentence against thee."

"God's will be fulfilled!" answered the young martyr.

Hereupon the Register, being moved with the scene, stood up, and said to the Chancellor:

"Fie, for shame, man! will you read the sentence against him, and condemn yourself? Away, away, and substitute some other to give sentence and judgment."

"No, Register," said the fearfully hardened man; "I will obey the law, and give sentence myself according to mine office."

He did so; delivered him to the secular power, who on the very same day led the blind boy to the place of execution at Gloucester, together with one Thomas Croker, a poor bricklayer, condemned also for the like testimony of the truth; when both, in one fire, most constantly and joyfully yielded their souls into the hands of the Lord Jesus.—*English Martyrology.*

How Do You Pray?—I was visiting at the house of little Hattie's father. After she had been snugly tucked in bed by her kind mother, and we supposed her almost asleep, she suddenly aroused, saying,

"O, I must say my prayer."

And so she began, "Our Father which art in heaven," and repeat'd very rapidly a few lines; then happening to think of something she wished to say to her sister, she stopped and told her story, and then, in the same careless manner, finished her prayer.

Now, let me tell you how little Alice prays. She kneels down every night by the side of her little bed, with folded hands, and in a low and serious manner, as though she realised that she was speaking to God, repeats these pretty lines:

"'Tis time to go to bed,
And close my weary eyes;
But first I'll thank, for daily bread,
My Father in the skies.

"I fear that I this day
Have not obeyed my God;
Blest Saviour, pardon me, I pray,
And wash me in thy blood.

"I now am very young,
But as I older grow,
I hope to praise thee with my tongue,
And more of thee to know."

Children, how do you pray? Like Hattie, or like Alice?—*Well-Spring.*