

she felt as if an agony had come over her spirit. Wringing her hands in anguish, she cried, as she fell on her knees—"O God! my father has bid me pray, but I cannot. O God! help me to pray, help me to pray."

Need we add that this, her first prayer, was answered, and that she found herself next crying, "God be merciful to me a sinner; oh! show me Jesus as my Saviour."

That same day the venerable father died, full of faith and solid peace in his Redeemer. In the evening, Jeanie said to her sister—"Will you take the books and read to-night, Bella?"

"I couldn't do that," answered Bella.

"Well," said Jeanie, "I'll rather try myself, when my father always did it."

She did try, and again was helped, and the practice of family worship was perseveringly adhered to, and a saving blessing attended its observance.

Having finished her simple story, which we have thus briefly condensed, as her own recital was made amid many interruptions from her cough and exhaustion, she uttered some fervent expressions on the blessing and privilege of prayer.

"My father prayed for me, and though he saw no fruit of his petitions on my behalf, or on that of my brothers and sisters, how graciously and lovingly they have been answered!"

Jeanie lingered a little longer than could have been then anticipated after this interview. During these protracted days of suffering and weariness, she testified to all around her the reality and strength of her religion. Ever since her soul had found peace in her father's God and her father's Saviour, she had been like a torch in the district where she lived, shedding light now here and now there, as God in His providence gave her opportunity. And now, when He had called her to suffering and patience, she cheerfully bent to His will, and found how sweet it was "to know no other will but His."

Like gold tried in a furnace, the spirit of Jeanie Gray became purer and more refined in the furnace of affliction; and when the summons came for her to leave the world, she died, not only a peaceful but a triumphant Christian, through Him who loved her, who drew her to Himself, and never left her till He had carried her in His arms safely across Jordan's stream.

What encouragement does this simple narrative of Jeanie Gray give to prayer—prayer on the part of God's people for their unconverted households and friends, and prayer from the sinner's heart that God by His Holy Spirit will both teach him "how to pray, and what to pray for."

THE TWELVE APOSTLES.

READ MARK iii. 13-21.

ST. LUKE tells us that our Lord went up the mountain the evening before, "and continued all night in prayer to God." The choice of the twelve Apostles was a most important thing. It was

thus that He prepared for it—He spent the whole night in prayer. Here is an example for us, when we have anything important to do.

"A mountain" should rather be "the mountain:" some particular hill in the neighbourhood. There is such an one plainly seen from the shore of the Sea of Galilee, and well known to travellers. In the morning Jesus called His disciples, or such of them as He pleased, to come up to Him on the mountain; and from them He chose the twelve.

It was a very important choice. For they were to be with Him continually, His close and constant companions. And further, they were to be sent forth to preach (hence their name—Apostles, meaning those sent); and yet further, they were to have power to heal and to cast out devils. The work of the Gospel was to be carried on by them after our Lord's personal ministry on earth should be over. We know that it was so. In "The Acts of the Apostles" we have a history of what they did.

Their names are given. Their office was so important, as special messengers and servants of the Lord, that we are told, one by one, who they were. Thus we are kept from being misled by "false apostles."

Several of them we have heard of already in this Gospel—Simon and Andrew, James and John, and Matthew. To Simon our Lord gave the name "Peter" in addition, meaning a stone or rock; thus we call him Simon Peter. He gave another name also to James and John, the sons of Zebedee; He called them Boanerges, or the sons of thunder. Knowing John's gentle and loving character, we are surprised at such a name being given to him; but it meant probably, not noise or violence, but rather power and zeal. We must bear in mind, however, that these were the two who wished to call down fire to destroy the Samaritans who would not receive Jesus, and who desired for themselves the chief places in His kingdom.

Of the rest, Philip is mentioned in the first chapter of St. John; Bartholomew is believed to be the Nathanael also mentioned there; Thomas we read of long after, as slow to believe our Lord's resurrection; this other James, the son of Alphæus, was the writer of the Epistle of St. James, and is generally called "James the Less;" Thaddæus was another name of Jude, who wrote the epistle bearing his name; and we find also here a second Simon, called for distinction "the Canaanite."

There is yet one more—his name stands last—"Judas Iscariot, which also betrayed Him." What awful words to stand in the Bible with this man's name, as long as the Bible lasts! "Which also betrayed Him:" whatever else about Judas may be forgotten, this will never be forgotten.

Was it by mistake that such a man was chosen an apostle? No. He who appointed these twelve was perfectly acquainted with them all—knew the heart and character of each; knew what each would do. The Lord Jesus knew Judas, and yet chose him. This was not by mistake or accident, it was in the