

## Youths' Department.

## PRAY.

"NEVER," my child, forget to pray,  
Whate'er the business of the day;  
If happy dreams have blessed thy sleep,  
If startling dreams have made thee weep,  
With holy thoughts begin the day,  
And ne'er, my child, forget to pray.

Pray him by whom the birds are fed,  
To give to thee thy daily bread;  
If wealth her bounty should bestow,  
Pray Him from whom all blessings flow;  
If He, who gave, should take away,  
Oh! ne'er, my child, forget to pray.

The time will come when thou wilt miss,  
A father's and a mother's kiss;  
And then my child perchance you'll see  
Some who in prayer ne'er bend the knee;  
From such examples turn away,  
And ne'er, my child, forget to pray.

H. N.

—The Christian Treasury for February.

THE MOTHER'S LAST LESSON.—"Will you please teach me my verse, mamma, and kiss me, and bid me good-night?" said little Roger L., as he opened the door and peeped cautiously in the chamber of his sick Mother; "I am very sleepy, but no one has heard me say my prayers."

Mrs. L. was very ill; indeed, her attendants believed her to be dying. She sat propped up with her pillows, and struggling for breath her lips were white; her eyes were growing dull and glazed. She was a widow, and little Roger was her only, her darling child. Every night he had been in the habit of coming into her room and sitting in her lap, or kneeling by her side, while she repeated passages from God's holy word, or related to him stories of the wise and good men spoken of in its pages.

"Hush! Hush!" said a lady who was watching beside her couch. "Your mother is too ill to hear you to-night!"

As she said this she came forward and laid her hand gently upon his arm, as if she would lead him from the room. Roger began to sob as if his little heart would break.

"I cannot go to bed without saying my prayers—indeed I cannot."

The ear of the dying woman caught the sound. Although she had been nearly insensible to everything transpiring around her, the sobs of her darling aroused her from her stupor, and turning to a friend, she desired her to bring her little son and lay him on her bosom. Her request was granted, and the child's rosy cheek and golden head nestled beside the pale, cold face of the dying mother.

"Roger, my son, my darling child," said the dying mother, "repeat this verse after me, and never, never forget it; "When my father and mother forsake me, the Lord will take me up."

The child repeated it two or three times distinctly, and said his little prayer. Then he kissed the cold, almost rigid features before him, and went quietly to his little couch. The next morning he sought, as usual, his mother, and found her stiff and cold.

This was her last lesson. He has never forgotten it; he probably never will. He has grown to be a man, a good man, and now occupies a post of much honor and profit in Massachusetts. I never could look upon him without thinking about the faith so beautifully exhibited by his dying mother.

WHAT MADE JOHN RUN AWAY?—Little Johnny would listen with wonder and delight while his pious mother daily read to him some portion of the Bible.—Scenes in the life of Christ took strong hold of his young and ardent imagination. He was particularly interested in our Saviour's friendship for John, 'the beloved disciple.' He loved to hear her read how he leaned on Jesus' bosom at the last supper, how after the crucifixion he took the mother of our Lord 'to his own home,' how he was distinguished as 'the disciple whom Jesus loved.' On one occasion, as his mother was reading that deeply thrilling account of Christ's betrayal in the garden, when she came to the text, 'Then all his disciples forsook him and fled,' little Johnny with tears streaming down his cheeks, looked up and said, 'Mother, what made John go away?'

O, how full of meaning is this question of little Johnny! Again and again have I asked myself, 'What made John go away?' What makes me go away? Have we not often when 'weary and heavy laden,' found ourselves leaning to Jesus and 'leaning on his bosom?' I have not had intimate and sweet

communion with him, as with an elder brother? Is not his smile life? Is not his love more than all earthly goods? Then how can we ever go away?—O, with what tenderness, with what affection he says, 'Will ye also go away?' How sad the consequences of going away! We 'wound the Saviour in the house of his friends,' we give occasion to the adversary to speak reproachfully, we 'become a cause of stumbling to others,' we 'bring loannes to our own souls.' Then can we ever go away?

'Al! no! with Thee I'll walk below,  
My journey to the grave;  
To whom, my Saviour, shall I go,  
When only thou canst save?'

—Independent.

THE BEST INVESTMENT.—"Young man! rely upon this, no investment under the skies is so sure as a Parent's blessing. Temporal welfare is made over to the dutiful son by "the first commandment with promise." Show me the young man whose hat has lost its nap, whose coat is thin and bare, whose gloves are far worn, who walks when his comrades ride, who never has a spare shilling, but whose mother at home every now and then, drops a tear over new tokens of his self denial, and far, far rather would I purchase the prospects of that young man, than one whose hat is bright, his coat new, his gloves spruce, who can jaunt to-day, and entertain to-morrow, but whose mother when neighbours enquire for her boy, says he was well when last she heard, hiding in the solitude of her aching heart how long it is, since a letter came.—From the "Successful Merchant."

## Selections.

SELF EXAMINATION.—I adjure thee, O my soul, in the presence of the great Judge, who knows all the secrets of thy heart, I adjure thee, as thou wilt answer before God's judgement-seat at the last day, to tell me:

Does not thy daily experience teach thee, that thy whole nature is corrupt, prone to all that is evil, averse to all that is good?

How hast thou spent thy time, from thy childhood to this very moment?

How hast thou kept the solemn vow of thy baptism?

What good duties hast thou omitted?

What sins hast thou committed?

(1.) Particular, what sin art thou guilty of, more immediately against God?

Art thou guilty of any infidelity or atheism, any distrust in, or presumption on, or despair of God's mercy?

Art thou guilty of any wilful ignorance of God, or of any idolatry, in worshipping any creature? Hast thou loved any thing more than God, or feared any one above Him?

Hast thou been guilty of hypocrisy in God's service, or forsaking God, or of resorting to the devil, to witches or wizards?

Art thou guilty of repining or murmuring at God's providence, or of being impatient under His afflictions, or of being unthankful for His mercies, or of being disobedient to his commands, or of being incorrigible under His judgments?

When, and in what manner, hast thou been guilty of dishonoring God?

By blasphemous or irreligious thought or discourses; or by tamely hearing others blaspheme?

By taking God's most holy name in vain, or by customary or false swearing, or by the breach of any lawful oath or solemn vows?

By any sacrilege or irreverent behaviour in God's house, or misspending the Lord's day, or any neglect of or inattention to God's word read or preached, or unprofitableness under the means of grace?

Have I dishonoured God, by coldness, and wanderings, and indevotion, or carelessness in my prayers, or by any weariness in His service, or by any total neglect of it, or by unworthy communicating?

By impenitence, or putting off the evil day, or superficial and partial repentances or frequently relapses, or resisting the good motions of God's spirit?

By abetting any schism, or heresy, or profaneness?

(2.) O my soul, what sins art thou guilty of, more immediately against thyself?

Art thou guilty of pride, either of thy clothes, or of thy estate, or of thy credit, or of boasting of thy own good deeds, or of commending thyself, or of being greedy of praise, or of performing good duties to gain applause, or of committing sin to avoid reproach of men?

Has thou been immoderately greedy of riches, or of sensual pleasures, or guilty of peevishness, or of too

violent, or too lasting fits of anger, or of inconstancy or of inconsideration, or of discontentedness with any condition?

Hast thou been guilty of misspending thy time, or of negligence in resisting temptations, or of not improving those opportunities of learning and piety which God gives thee, or of abusing thy natural parts to sin?

Hast thou been guilty of any intemperance in eating or in drinking, or in sleeping, or in recreations, spending too much time on them, or being too greedy after them?

Hast thou been guilty of idleness, or of downright drunkenness, or of laughing at it in others?

Hast thou been guilty of any uncleanness in the eye or of the hand, or of thy fancy, of any lasciviousness, or lust, or fornication, or adultery; or hast thou taken delight in low company, or in vicious or unchaste songs or stories, or expressions?

(3.) O my soul, what sins art thou guilty of, more immediately against thy neighbor?

How, when, where, against whom hast thou been guilty of any injury, or injustice, or oppression, or breach of trust, or promise, or of any fraud, or theft, or flattery, or dissimulation, or treachery, or lying, or of giving any just scandal?

How, when, where, against whom hast thou been guilty of any ill-language, or detraction, or slander, or tale-bearing, or rash cursing, or backbiting, or of contemning, or scoffing at thy neighbor, either for his infirmities, or for his being religious?

How, when, where, against whom hast thou been guilty of any contentiousness, or spite, or revenges, or of delighting causelessly to grieve thy neighbor, or of railing, or of actually hurting him, or of murdering him, in thy mind, by ill wishes of curses! Hast thou been guilty of bitter imprecations, or bearing false witness, or covetousness of any thing he possesses?

Hast thou been guilty of unthankfulness to those that have done thee good, or have reproved thee, or of uncharitableness to the poor, or to any Christian in distress, or of any unnaturalness to any of thy relations, or of any evil-speaking, or disrespect, or stubbornness against any of thy governors, either civil or ecclesiastical; or in particular against thy parents or superiors, or of any wilful disobedience to the lawful commands of all, or either of them?

Hast thou tempted any other to sin, by connivance, or encouragement, or to command, or persuasion, and mightily increased thy own guilt by furthering the damnation of thy brother?—Bishop Ken.

DISSOLUTION OF THE MORMON IMPOSTURE.—Some time ago a graphic account was published of the disruptions in the Mormon Camp, with a report of Brigham Young the latter-day Saint prophet's fierce denunciatory speech, breathing murder and extermination against two classes of people inhabiting the Great Salt Lake City, the Gentiles and the Gladdenites, the latter of whom have seceded from the Mormon body. The Utah correspondent of the *New York Daily Times* gives some further interesting particulars of the disruption:—

"In my last (he says). I promised you some further account of the Gladden excitement. After the demonstrations by Brigham and Perley, the heretics were forbidden to hold meetings anywhere, or to assemble together in a greater number than three. On Sunday, the 27th of March, the subject was resumed at the tabernacle by Elder Erastus Snow in a sermon distinguished for its profanity and brutal ferocity. This has not been reported for the *Deseret News*, and I must depend on my memory.

"He began with the most fulsome adulation of the bashaw of forty tails, who, at present, occupies the high and mighty position of the prophet of the Lord 'in these last days.' This concluded, to the entire satisfaction of the honest and pure-minded Brigham, the speaker, by the way of lashing himself into a rage, poured forth a torrent of invectives against the Gentiles. He then took up the Gladdenites, and hoped the Lord would curse and destroy them. He plainly told the audience that whosoever should be the executioners of divine justice in this case, and slay the Gladdenites, their wives and their children, from the face of the earth, would receive a bright crown of glory. The injunction to assassinate the Gladdenites was open and undisguised, and repeated in a variety of forms, and, what is more to be lamented, was plainly responded to by the audience. It was a sphere of murder, plain, palpable, frightful, and sickening. The picture was [one which, once seen, can never be effaced from the mind. A preacher in the pulpit ferociously enjoining the murder of men, women, and children, for a difference of