

attention to the immediately revealed will of the Spirit to man's inner consciousness will promote and sustain man in his efforts to live a moral life? Will it enable him to so control the demands of appetite, and cravings of desire, as to prevent him entering into and suffering the consequences of violated physical or moral law. We must allow something for the kind of training which the child has received before we make an unqualified affirmation to these queries, but granted that a child has been trained from infancy to attend to those impressions which restrain it from any undue indulgence of appetite and desire, we may safely affirm that such an obedience to the immediate revelation of each duty required would accomplish all that would be desired.

But why train the child? may be queried, if the above premises be correct. Will not God adapt His inspiration to its understanding, and so afford it all the law it needs?

What might have been the condition of the child, and the relations this immediate inspiration would have had in moulding its life had it not been necessary in the Divine economy to meet the conditions of the human family which resulted from their disobedience and impatience in giving them an outward mediator, we may not know, but in the present status of the race, we find the child dependent in its earlier years upon its parents or caretakers for its first steps in the development of its spiritual nature, just as we do in the right development of its intellectual, or even its physical nature, and it may have been so designed from the beginning as far as we may now know, by the great Creator that parents by obedience to this direct instruction of the Spirit in directing their own lives might and could lead the child to understand what the impressions made upon its infantile mind meant, and so gradually induce it to obey their directions because of the confidence begotten by obedience to them.

[To be continued.]

Written for the YOUNG FRIENDS' REVIEW.

## GIOVANNI, THE ROMAN BOY.

### I.

It is early dawn of a day, A. D. 67. Hastening along the Appian way is a youth of fourteen summers; his brown curls are moved by the wind, as lifting his cap he wipes the perspiration from his flushed face. The large blue eyes have an anxious look, but the small mouth of almost womanly tenderness is compressed with the firmness of a man. At length the boy stops and gazes intently in every direction, no person is anywhere visible, and hastening forward he removes a large, flat stone, which is nearly concealed by a growth of wild shrubbery; letting himself through the opening, he replaces the stone and is lost to view. Let us follow him: After replacing the stone the young Roman takes from the inner folds of his dress a small torch, and, lighting it, he dashes forward with the confidence of one accustomed to the underground way. After turning through various narrow passages, he emerges into a comparatively large room. The walls are adorned with rude paintings. Scenes of martyrdom are here, but passing by these the youth stops in front of a picture of the crucifixion; with lips slightly parted he gazes, his breast heaves with emotion, and raising his eyes toward heaven he exclaims, "Dear Lord thou hast promised to be with thy faithful ones even unto the end of the world; be with me now and in the death which I feel is near, take not Thy Holy Spirit from me." Then in a lower tone he prays: "O dear, Heavenly Father, sustain and comfort my darling mother when I am gone." The torch falls from his hand, he has not another, but, familiar with the way, he pressed on until stopped by a sentinel, "How comest thou?" "In His name," is the quick response. A light is handed forth, and the next moment Giovanni is in his mother's arms. "O, my boy, why hast thou stayed so long, and where is the provisions thou wast to bring?" is the mother's