

we have *any right* to approach Him, whether even in human reason we have not done that which must act as a bar to the acceptance of our entreaty.

(To be continued.)

PRAYER FOR DAILY GUIDANCE.

IN our last volume, we gave two short prayers by our esteemed friend *Rosa*, whose productions we hope to present yet more frequently in our pages. Since then we have received the subjoined, which, we doubt not, will interest our readers as much as it has done us. We still entertain the opinion, expressed in our article, vol. ix., pp. 153-5, that we Israelites need devotional exercises in addition to the contents of the prayer-book adapted to the wants of the lonely heart, especially of the female when she is watching, perchance, by the bedside of a dearly beloved object stricken down by the hand of sickness, or when she is surrounded in the busy world by those who feel not with her, and heed not the breathings of faith which animate her innermost spirit. It is therefor that we shall welcome any contributions to our literature which shall fill this void, even in a small degree, and we shall deem him worthy of being called a benefactor of our people, who shall succeed in inditing petitions which shall, as occasional exercises, be able to be placed alongside of those ennobling prayers composed by our ancients, though we confess that we despair of ever seeing this idea realized in its fullest extent.

Oh! Thou most holy, blessed God! I come to seek thine aid, and to ask Thy Divine counsel this day. Teach me how to act, in *all* things, and let me be so entirely governed by Thy glorious presence that my *own* power may be lost in the heavenly radiance of Thine. May no thoughts of *self* intrude for one single moment on my mind, but let every thought and every wish be absorbed in *one earnest* desire of loving and pleasing Thee; so that each gift I possess, and each action I do, may redound to *Thine* honour and glory. Enable me, oh! my heavenly Maker!

to lead *all* who come in my path to worship and adore Thee, and to make the knowledge of Thee their *highest* knowledge, and their trust in Thee their *highest* trust. Oh! Thou incomprehensible Glory! who fillest heaven and earth with Thine *unlimited* power and *eternal* goodness—oh! aid my endeavours this day, and every day, to attain that degree of perfection in all my pursuits and undertakings, that I may *feel conscious* of Thy guidance, and not be led to give to myself the praise which is due to Thee *alone*. Endow me, I beseech Thee, with the spirit of wisdom and judgment, that descending from the inexhaustible fountain of wisdom, I might not cease to act worthily of the teaching of my Heavenly Father. May my entire dependence upon Thee fill me with confidence and *humility*, so that resting in Thy wonderful *love*, and constant, though invisible care, I may not only be Thine *now*, oh! God, but for ever and ever. Amen.

R. E. S.

December 20, 1851.

BIBLE TRUTHS.

BY S. S.

No. V.

THE grand distinctive characteristic between the religion revealed at Sinai and other creeds, was the want of a mystery. The simple truth of a Sole First Cause could be made manifest to the understanding of a child. Nature proclaimed Him wise and good, omniscient and all-powerful; there could be no degradation in a being who was conscious of his own weakness—who saw that his mind could not penetrate beyond the present moment, in obeying the laws laid down for his guidance, especially as these laws guarded his life, his liberty, and his moral and social position.

Other religions, on the contrary, only existed through the