

Christian, at least do not complain of your pastor for being dull and spiritless, when you have failed to pray that he might be otherwise!

What a thought it is, Christian; that, although your education may have been imperfect, and your opportunities limited, and your power of persuasive speech may be small, you can yet thus *preach by proxy*—by your prayers helping your minister to words and thoughts which he never might have had but for you, and thus making you a co-worker with him toward the grand result.

Preach thus by proxy every Sabbath, and you may—in the great and last day—be proven to have turned many to righteousness whom you have never personally addressed, simply by your supplications answered in your pastor's increased fervor and power!—*The Congregationalist*.

THE HISTORY OF POOR SEPPELY.

TRANSLATED FROM THE GERMAN.

(Concluded from page 317.)

Thus passed some days without any particular event occurring. The servant continued their rough and improper manners, for the master did not look much after the moral conduct of his servants, and only looked for gain, and how to become rich. Also Seppely had always something to do, and began to find his situation more unbearable. But Margarethe went about more silently than formerly, and was often lost in meditation.

Then the Sabbath came, a day which became for our dear Seppely a day of very great importance. On this day the men remained longer than usual in bed, because they believed that this day was only made for longer rest; and they spent the remaining hours in useless talk and idleness.

Very different had been the teaching of Seppely's mother. With special earnestness she had taught him that the Sabbath was a day of the Lord, on which people ought doubly to watch against sin, and should strengthen in themselves anew a godly spirit and conduct, by diligent attendance in God's house, and by praying and reading the Holy Bible. On this account, he rose to-day as early as he could; and, as it was still dark, he went down to the stable, where he knew he would find Margarethe. He had not had any particular conversation with her since that remarkable morning; and it seemed to-day as if neither of them intended to speak at all, for Margarethe was a quiet person, and spoke little. At last Seppely asked her if he might read again to her. She answered, 'Yes;' and he now read to her from the history of Christ's sufferings (John xviii. and six). They were two long chapters, and for at least half an hour Seppely read on in his slow and expressive manner. Margarethe had long since finished her work, and was sitting on her low stool, listening intently, and quite lost in the great things which these chapters contained. When Seppely came to the 30th verse of the 19th chapter, where is written, "When Jesus therefore had received the vinegar, He said, It is finished; and He bowed His head and gave up the ghost,"—Margarethe involuntarily exclaimed, "But why did God allow this pious man to die such a horrible death?" Seppely looked at her for a while, silent and astonished, without answering a word. At last he said, Do you not know, Margarethe, that if the Lord Jesus had wished it, His heavenly Father would have sent a thousand legions of angels to help Him? But He gave Himself that He might save us, by His precious blood, from our sins. I know a text of the Bible which says, "Surely He hath borne our griefs, and carried our sorrows. He was wounded for our transgressions, He was bruised for our iniquities. The chastisement of our peace was upon Him, and with His stripes we are healed." Think then, Margarethe, what gratitude we owe to our dear Saviour, because He has died for us, poor sinners, that we might not be sent to hell.

Then Margarethe asked if he thought that she would get to heaven? Seppely answered, 'If you believe on the Lord Jesus, and ask Him to make you holy, you will certainly go to heaven.'