

to their masters a constant and respectful obedience. They were to do this, not only in their masters' sight, but in their absence, and with regard to matters about which they were not likely to know anything whatever; and they were to do it because God required it, and would be pleased with them for doing it. Here are the apostle's own words: "Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ: not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men: knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free."

The master noticed the difference, and of course he was greatly pleased to be served so faithfully; but he had no idea at all of the reason of the change, and he wondered how it was. He had never given any serious thought to religion; and, besides, he was not nearly the steady man he ought to have been.

One evening a neighbouring farmer had gone to spend an hour or two with the lad's master. The neighbour was not a man whom it was at all desirable for the latter to have for a companion or friend, for he was addicted to drink, and he was otherwise unsatisfactory. The lad knew all this, and he could not help seeing that the man was exerting an evil influence over his master, and gradually leading him far astray. It troubled him greatly, but he did

not feel as though he could presume to say anything about it to his master.

As the two men sat together, each over his glass, the master said to his neighbour, "I don't know what's come over our Jem, but he attends to the cattle and takes care of them as nobody did that I ever had for a servant in all my life. I can't understand it a bit. And he spends such a lot of time with them; I many a time wonder what he finds to do. He's there now."

There was a little further talk on the subject, and then it was proposed that they should go to the cattle-shed and see what he was about.

Drawing near to the shed, they heard a voice, and at first they thought there was somebody with him. As quietly as they could they drew still nearer, and then they entered. They soon found that he was alone, for he was speaking without a break, and nobody replied to him. He was praying; and so absorbed was he in the exercise that he never heard their

approach. The cattle-shed was his "closet," to which he was in the habit of going that he might pray to his "Father in secret." He thought he could be more alone there than anywhere else.

Unaccustomed as these men were to prayer, they speedily learnt how he was occupied, and they were so far awed as to offer no interruption. Nor did they go away immediately: they stood and listened.

It was a simple-hearted, earnest prayer, the outpouring of his inmost soul. In his own broad expressive Yorkshire speech, he uttered his requests to God, evidently without the least suspicion that anybody was listening, but as plainly without the shadow of a doubt that God heard him.

First he prayed for himself, that he might be a good lad, and that God would help him to do his duty to the cattle and to his master. Then he prayed for his master, deploring that he was going so far wrong, and that his neighbour, whom he

named, and who, he said, was by far the worse of the two, had so much influence over him. Would the Lord deliver him? Then he prayed for the neighbour too, that God would convert him.

That prayer went home to the heart of one of the men. It was his master. There had been thus revealed to him the secret of the lad's new life, and the spring of his faithful service. It was his religion. Before very long he learnt to pray for himself, and, like his servant, he became a true Christian.



Whether or not any good influence was exerted on the mind of the neighbour, we have not heard. Let us hope, however, that the remembrance of the prayer which was offered for him on the night of which we have spoken may lead him to seek his own salvation, and to live a new and better life.

But let this be specially noted: It is not likely the lad's master would have been greatly moved by hearing his servant pray for him if the lad's conduct had not been in keeping with his prayers. So we say to all servants who have masters or mistresses whom they would like to see brought to the knowledge of Christ, whilst you pray for them daily and earnestly, which we hope you will not fail to do, take care that you render to them such faithful service, that they shall be in no doubt at all that your religion is sincere. Who can tell? They may thus be led, without your ever saying to them a single word about Christ, to seek for themselves His "great salvation."