

possible position, I say let it not be supposed that you also have no benevolence to exercise. If the employer's benevolence is exercised in shortening your hours or lightening your labours, that of the employee may be exercised in going beyond legal requirements—in the hearty service and deep interest you can and ought to take in your employer's business. I might recommend energy and zeal for his benefit, on the ground that without the cultivation of these virtues you will yourselves be unsuccessful, remaining always in your present lowly position, or sinking lower; for employers are ever on the alert to discover that young man who is worthy of their confidence, for higher wages and probably their partnership. But I recommend it on the higher principle of justice—yea benevolence. Charity has somehow become housed by our ideas in money. Benevolence means with us money bestowed: Charity is represented in our commercial theory by so much coin. But it refuses to be located within the charmed circle of the dollar or sovereign. It is a thing of feeling and of deed, and may reside in the heart, and become active in the hand of the man who cannot chink two coins of the lowest value in his pocket. When engaged in your employer's business, you may do him many a kindness and make his heart glad by your devoted attention to his interests. This you ought to do, and no benevolence of employers can long exist when they see their young men serving them with eye service. That this feeling may continue, it must be reciprocal.

5. I have only time to state what I had intended largely to insist on, namely, that the whole of their services, both on the part of employers and employed, rests on the high ground of religious obligation. You are to serve in singleness of heart, fearing God. You are to do that which is just and equal, knowing that ye have a master in heaven. A few short years will soon pass away, and then we must all stand at the judgment seat of Christ, to give an account of the deeds done in the body, whether they be good or evil. And let it not be supposed, that the deeds of which we are to give an account, are simply those of gross, outrageous