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employers, and all employed—would evidently put an end, once for all, to all difficulties and controversies between them. It has a word for each, which goes to the very root of the matter.

The teaching of the Apostle Paul, speaking by the Holy Ghost, puts a charge upon Masters to "*render to their servants what is just and equal.*" It commands them to "*forbear threatening,*" and it enforces this, by the declaration, that there is a *Master in Heaven* to whom every earthly master is accountable.

It is to be observed that Christianity puts the employee in the position of a contracting party, with whom an agreement on fair and equitable principles must be made at all times, and in every description of employment.

Then, the servant (and every man who serves others, no matter how high his position, or how low, is embraced in this) is commanded to serve, "*not with eyeservice*"; not to be lazy when the master's or foreman's eye is off him; not simply to serve his earthly master, but his Heavenly Master.

"*With good will and heartiness, rendering service,*" not simply to man, but to God.

Thus, in the case, both of employers and employed alike, the most powerful *motives* are brought to bear. These are not mere sentimental precepts, or mere exhortations. The operation of these powerful motives upon individual men, could not possibly fail to bring about equity and fair dealing on both sides, and put an end to injustice and all occasion for labour disputes and contests.

In the writings of those who reject Christianity, there is, in dealing with the subject, a plentiful assertion of metaphysical principles; but a conspicuous want of that marshalling of facts, which is essential to scientific

illness, or practical life, as well as that spoken of is monetary profit. It finds its only plea that Christ for it, or makes responsibilities

and His Apostles, by occupying it inculcating upon industry and wisdom to it, an honest and judicious eye are obtained, if they are not. virtuous poverty the best discipline be the greatest

h all poverty—manhood, misfortune from drunk—to the testimony t, is often three-considerable portion in charge on the h, on the whole,

adopted by all