

reality. As Scripture says : « they learn to go about from house to house ; not only idle but tattlers also and busy-bodies, speaking things they ought not. » (1 Tim. 5-14.)

All this is wrong ; it is violating that agreement which must always exist between masters and servants. When you entered their house, they committed to you, of course, and of necessity, many things relating to their private lives ; and it was understood that these things were sacred, and to be kept in the house. It is most necessary that it should be so. For « the words of a tale-bearer are as wounds that penetrate to the inmost parts of the bowels. » (Prov. 26-22,) And God abhors such conduct.

But is it right, in any case, to reveal the sins or faults of those who employ you ? In answer to this question, I say that although as a general rule it is not right, there are some exceptions. Your own good, or that of another, may justify it sometimes. — For instance : If you have to leave certain employers, on account of their misconduct or ill usage, and your parents or relations, who have a right to know, inquire the reason, and you cannot conceal it without mischief, you could make known why you had to leave. — Or suppose another intends to take service in a place where you have been living, and which is a dangerous one for her ; charity would require that she should be put upon her guard, and not allowed to run the risk of serious damage to her soul or her character.

A great deal depends on circumstances. You should be careful not to reveal more than is necessary, and to take into account the character of the parties to whom you reveal it, whether they be prudent and discreet, or light-headed and rattle-brained persons. Necessity is the only plea for speaking at all ; and necessity must put the exact limit to what you speak. It is well to take advice of those competent to give it. And above all, lay the matter before God.

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