

ber, or be driven into towns and villages to depend on the fitful charity of others. All these crofts and spare houses should be held directly from the proprietors, that they might be appropriated to their proper uses—this tending still further to gratify the desire for honest independence; and they should be awarded always to the most deserving.

We might have spoken largely of the propriety of servants keeping regular accounts of their expenditure, and of savings' banks as a means of preserving their spare earnings; but we are convinced all these things would naturally follow a return to an improved system of management.

IV. We come now to consider the fourth and last thing proposed, viz. the heedlessness of servants as to their spiritual and eternal interests.

We are aware that some will take exception to this heading on the ground that morality is not necessarily connected with religion. Many subordinate motives may, and do lead to the practice of moral duties, but we hold that the gospel of the grace of God furnishes not only the best, but the only infallible motives for the practice of moral conduct—conduct which will not only be the most valuable in time, but of which the reward shall be “everlasting life.” Knowing this to be the case, would it not be wrong in us to conceal this truth, and attempt to found a morality on any subordinate motives? Far be it from us to despise these as helps to our object; they may be safely used as means in so far, but we cannot allow of their being *entirely* substituted in place of those higher and holier motives which the gospel supplies. Any system of morality which does not embrace the whole of man's being is, to say the least of it, shortsighted and incomplete.

With these prefatory remarks, let us turn for a moment to the moral characters of servants as a class. The imperfections of these are exhibited rather in their general thoughtlessness—their living for the mere passing moment—their utter carelessness on the subject of religion—their thirst after low sensual gratifications—than in any defiant acts of open ungodliness, exposing them to the penalties of civil law. As a class, it is conceived they