

stand well in the eye of merely human law—quiet and inoffensive as subjects, “rendering tribute to whom tribute, and custom to whom custom is due.” The vices which most commonly prevail amongst them are such as are to be met with rather in savage than in civilized life. They are of the simpler, grosser, more intelligible kind—arising mainly from a desire for mere animal gratification—and the chief and most flagrant of these may be stated to be the sin of uncleanness. This may be said to have partly arisen from the obstacles thrown in the way of servants getting married; and we have already shown how these are to be removed; but the primary cause of all filthiness of the flesh and spirit is to be traced to the inherent depravity of the human heart—fostered as that has been by the neglect to which servants have for some time been exposed; and we shall now attempt to indicate more particularly how it is to be rooted out.

1st. Let proprietors (for on them rests the primary responsibilities connected with the soil) be particularly careful in their selection of tenants for their farms as to their moral and religious characters. Some will sneer at this as an utopian notion—a thing far beneath the dignity of the lords of the soil, and which is seldom or never thought of. But if it be true, as we hold it to be, that a *special* responsibility attaches to this sort of property, above every other kind, surely it cannot safely be delegated into *any sort of hands*. If a tenant, in selecting his half yearly servants, gives a preference to one man over another because of his moral character, surely a proprietor may be allowed, is in duty bound, to exercise the same sort of right in his selection of tenants for a nineteen years’ lease. When will men cease to be governed in all their transactions by the mere matters of pounds, shillings, and pence?

2d. Let tenants be alike careful in their selection of servants, and let them show their preference unmistakably for such as have good moral characters. This was the plan pursued by David, king of Israel. Let them be particularly careful in the selection of their foremen. This will be for their own comfort and advantage. One bad foreman will often corrupt a whole set of servants, while a good one will go far to restrain the others though some of them should be bad. All connected with farming know ex-