

self a religious person, will seek by every appropriate means to promote the spiritual good of all who are under him. He will catechise his servants on Sabbath evenings, giving such counsel and advice as he feels himself qualified to give, and as he conceives to be needful ; and it is possible, it is even not at all unlikely, that a few plain religious truths, clearly expressed and warmly enforced by the head of a family, may accomplish more *real* good in the case of many farm-servants, than the most studied discourses delivered from the pulpit with all the force of eloquence, by those whose very *trade* it is believed to be, to preach. He will freely distribute religious tracts and periodicals among his servants—he will establish a little religious library in his house for their use—he will, in fine, guide and instruct whenever, and wherever, an opportunity presents itself—and he will show his own abhorrence of evil, by discountenancing every thing of an immoral description which may at any time make its appearance among his servants.

5th. A master will require to be extremely careful of the example which he sets before his dependents. If even a child can so penetrate at first sight the character of a full-grown person, as to have given rise to a maxim of worldly policy—to be always suspicious of the man whom a child dislikes—surely the servant who is daily seeing his master act in all the different relations of life must detect the secret principles of his conduct. Servants too, like children, are better judges of character than their intellectual condition would lead one to suppose. Actions speak with a language not likely to be misunderstood, even by the most ignorant ; and daily contact with those to whom they naturally look up, exercises a certain moulding influence on the character of the servants, so that it has almost entered into the form of a proverb—like master like servant—just as it is said, “like priest like people.” Some servants no doubt will apparently resist entirely these influences either for good or evil ; but generally speaking, contact with bad masters will tend to make the good bad, and the bad worse, and *vice versa*. If masters wish their servants to become truly religious, *they must first become so themselves*. There is no alternative.

6th. Let separate beds and closets be provided for farm-