

and the last in 1814—in the proportion of fourfold, it might be impossible to get judges to undertake the task of adjudication; second, the advancement made in science since the bequest was framed, was such that no single mind could adequately treat the subject as a whole—it should therefore be divided; and, thirdly, were the funds to accumulate in a ratio similar to what they had done, the sum to be awarded would probably be beyond the value of any literary performance that would be sent in, and, therefore, it would be advisable to increase the number of prizes. These alterations, it was stated, could be effected by applying to Parliament, without interfering in the least with the interest of any party. The Essays, in all, were 208, and some of them were in six volumes.

#### DUTIES TO SERVANTS.

Amidst the many evils that prevail in the present state of society, there is one of a very serious nature, which cannot be too frequently brought under the notice of the public; I mean the inattention of masters to the spiritual concerns of their servants. This inattention has a most pernicious influence on all in this humble station, and especially on the young, who have but little knowledge of divine truth, and whose religious principles are not established. Many parents, who are poor, are obliged to put their children to service when very young, and have it not always in their power to select such a situation for them as they would desire. It is painful to the Christian parent to part with his children in any circumstances; it is doubly so to send them abroad into the wide world, feeling that “no man will care for their souls.” It is too frequently the lot even of those who have been brought up in the fear of the Lord, to enter the families of masters, who will cruelly neglect their spiritual interests. They will rigorously exact from their servants the utmost faithfulness in their employment; but they never instruct them to fear the Lord, nor remind them that they have a Master in heaven. It is indeed, the heartless and un-Christian notion of too many that if they feed their servants, and pay them their wages, they have nothing more to do with them.

The wholesome practice of assembling the whole household for family worship, twice a day, is entirely banished from many of our professed Christian families, catechizing on the evening of the Lord's day is neglected: much less are the young encouraged to read the Scriptures on the evening of the week days. Too many of those unhappy children of both sexes, are so engaged, as to be prevented from attending either church or Sabbath school, and the very name of God and of religion is in danger of being banished from their minds, as they may not see the Bible in the hand of their master, nor hear a pious sentiment from his lips, from one end of the year to the other. When the young and thoughtless are exposed to such an example, the result cannot fail to be disastrous. They are but too likely to forget the counsels and the examples of godly parents, and conform themselves to the practices that are constantly before their eyes. They will begin to neglect the word of God, to omit secret prayer, to profane the Sabbath, and to imbibe a spirit of indifference, or of a positive dislike to all that is sacred. How frequently do well-disposed parents find to their unspeakable sorrow, when their children return at the end of a year's service, that they have forgotten all the little learning which they once possessed, and have besides contracted such a disrelish for reading, that it is difficult to persuade them to resume the labours of education. And what is still worse, while they have ceased to address God in prayer, they have learned to blaspheme his holy name. How many unhappy boys and girls may lay the ruin of their souls at the door of an unprincipled master or mistress? O that heads of families would take warning, and begin without delay to encourage their young servants to read the Scriptures, to be regular in their secret devotions, and to keep the Sabbath holy!—Let them begin to treat their servants as immortal beings, who while in their service, are as truly committed to their care as their own children.—*N. Y. Evangelist.*

[The above important matter furnishes no exception to the principle that duty and interest are, under the wise scheme of Providence, closely allied. Godliness is profitable unto all things. Even in a temporal point of view, the master who promotes religion in his servants will find an ample reward. To say nothing of the genuine civility which religion in a servant will secure, how material must be the