

servants. Let each one have a separate sleeping apartment of his own—a place into which no stranger has a right to intrude—a secret asylum where, unseen by every other eye save that which seeth in secret, he may without distraction call upon the name of his God. So essential does this appear for the practice of the secret duties of religion, that it is scarce conceivable how religion can even subsist without it, far less how it can prosper.

We feel as if we had unduly confined our remarks upon this part of our subject from a fear of having exceeded the intended limits of this Essay. Its inestimable importance would seem to have rightfully demanded for it the very largest space. Without the gospel of Christ, all other means of elevating the moral condition of the labouring classes will be but superficial and vain; other appliances may render them externally beautiful, and in so far useful to others, but after all, they will be but as “whited sepulchres” in the sight of an omniscient God. Religion alone can restore to man his true dignity and status as an heir of immortality, and render him truly noble and blessed both here and hereafter. “Godliness is profitable unto all things, having the promise not only of the life that now is, but also of that which is to come.”

In conclusion, we would say that whilst we have aimed at being brief, our main desire throughout has been to be *thoroughly practical*; and although there may be nothing very new in this Essay, we are not without hope that the plans suggested, if faithfully put into operation, would be the means of effecting no slight amount of good for the class whose condition we have been considering. Some masters may take offence at the large share of blame which we have felt ourselves called upon to attribute to them in connection with the state of agricultural labourers, and may be almost disposed to infer from this that our Essay has originated with a farm-servant. But let us here offer a word of explanation upon this point. Whilst we freely condemn ourselves (for we do indeed belong to the class of masters) we do it chiefly on the ground that we hold the master, from his position, to a certain extent, responsible for the character of the servant, as well as every other class for the character of those