

street," in dark deep pits, where the choke damp and the fire-damp lurked, and on barren wolds, called on the living God ; by whom their hearts had been touched, and whom they knew by the name of Saviour. And in Scotland many a priest-like father on Saturday night, and on every night, brought out the "the big ha' bible;" and many learned true wisdom from Boston's "Fourfold State," and perhaps some even from the Confession of Faith. But these seemed as mere "snow flakes on the river." The tide of life swept on, uninfluenced by them. The roar of the world's business drowned their "still small voice." A civilization existed, independent of the Christianity which had given it birth.

And all this has changed. We have not yet entered into the promised land, but instead of the great and terrible wilderness, "buds are blowing, waters flowing." There are "lofts of storied thunder" yet to be set loose on us, but we fear them not. Who then have been the leaders in the new Reform? I find three separate and ultimate centres of influence, in Britain (and it is of it alone I speak, for America is only in short clothes as yet, and need not be taken account of,) Wordsworth, Coleridge, and Carlyle. Arnold and Tennyson occupy places scarcely lower.

When I place those men high above all others, I do not mean that they alone have done the work of giving us that spiritual atmosphere in which we live, move and have our being. That is the sum total of the result of ten thousand influences. In every man there is an originality. If you can only appeal to it and draw it out, then he will react on you in return for your action on him : and so subtle and manifold are the relationships thus established, that it is often difficult to know who is the teacher and who the scholar. Linked with each of those men, were names that some would place as high or higher ; and many of their followers have attained a more immediate influence and a wider popularity. I am afraid that we could count on our fingers the number in Halifax who are well acquainted with the writings of all of them ; but hundreds of others have drank of their spirit in authors who would be proud to be called their disciples. But those men may be called Reformers, not only because they brought new life to Britain, and a light that has been life and strength to many a soul, but because they had faith in that light, lived by it, identified themselves with it, suffered neglect and persecution for it, and always with a sublime assurance of victory. They were not absolutely original. The very keystone of Coleridge's philosophy, the distinction between the reason and the understanding is taken *en bloc* from Kant. Carlyle's "Sartor Resartus," is based wholly on Fichte's central principle of the Divine Idea pervading the visible universe and always lying at the bottom of appearance. And all of them are disciples of the critical philosophy which has given an