

living God. It was a state of things that needed reform, and a reform that would go deeper than Ballot-boxes and Universal Suffrage could. And what characterizes the Nineteenth Century is that Reformers came, came with stern, wholesome, prophet-poet teaching and healing; that there has been continual protest since against materialism in philosophy and theology, against unreality of all kinds and injustice of all kinds; and that, though the old evils are not dead, and though new ones came in their train, and the Century had to bear the accumulated iniquities of the past and the present, yet reform has been made, the battle of truth is being fought by men of "inwardness, faith and power," and not without hope of ultimate success.

And now you ask me, what were the precise evils to be grappled with, and who are "the mighties" that went down into the arena? I. The old faith in God as the living God had wholly died out, or been replaced by a faith in a system or a catechism. "The English Squire of the Seventeenth Century," says Carlyle, "clearly appears to have believed in God, not as a figure of speech, but as a very fact, very awful to the heart of the English Squire. He wore his Bible doctrine round him as our Squire wears his shot belt; went abroad with it, nothing doubting." Very little of that will the man who studies the Eighteenth Century find in it. The forms of religion were pretty well kept up; but people did not seem to consider that they were living a lie if they did not translate their avowed beliefs into practice. "Our incomparable Liturgy" was regularly read in the English churches, and in all parish schools in Scotland the rising generation had the Shorter Catechism well drilled into them by the aid of taws or birch, and by virtue of endless repetitions, which made urchins as glib on the mysteries of original sin, the covenant of works, or effectual calling, as on pitch and toss, hide and seek, or hunt the slipper. The religious framework of society was considered by the orthodox to be as near perfection as possible, and to stand firm and four square, a pattern to the world. There were terrible penal laws against blasphemers, atheists, and any who attacked Christianity. Episcopalians had to keep very quiet in Scotland, so had Nonconformists in England, and so had Roman Catholics everywhere. True, there were some sad defections