

The alienation of classes deepened as the rich seemed to get richer and the poor poorer. And bread riots and reform riots, and Swing letters, and blazing hay-ricks and corn-stacks, and "Glasgow Thuggery," and Chartist demonstrations, were all so many mutterings indicating a volcanic state. How has England escaped so far? Because, with returning faith in God, there came returning faith in the brotherhood of man. Burns felt that that must come;

"For a' that, and a' that;  
It's comin' yet for a' that,  
That man to man the world o'er,  
Shall brothers be for a' that."

This century, like all others, has had its one-sided laws, its social anomalies and cruelties, its want of sympathy between classes, but there has been perpetual effort to amend all that. If women were found labouring, harnessed in the mines, or slowly starved as sempstresses; if children were used as brooms to sweep chimneys with, or sent to the factories when they should have been in nurseries: a cry has been raised and heard; new laws have been made, labour has been regulated, education and emigration encouraged. The "Song of the Shirt," and "The Cry of the Human" thrilled through all England. If there were Corn Laws, there were also Ebenezer Elliot's Corn Law Rhymes. Even if there was sin and the sorrow that sin causes, there has been for it pity rather than indignation. We read Hood's "Bridge of Sighs" with choking voice, and Robert Buchanan, in his London Poems, has for his burden the soul of goodness even in persons evil, and the sympathy due from us to them.

Though I have to be brief, let there be no doubt as to my meaning. I have included the evils that had to be redressed under two heads that remind us by contrast of the two great divisions of the law. I might have included them all under the one word "unbelief." For with unbelief in the true there comes necessarily belief in the false, and bondage to it, which again is another and the worst phase of unbelief. When men cease to believe in God, they begin again to believe in ghosts, i. e. in shams. Good men there were in the darkest days, even as in Ahab's reign there were seven thousand who had not bowed the knee to Baal. Over broad England many an obscure Methodist local preacher, not with canting whine, but with earnest voice, "in dusky lane and crowded