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REVIEW SECTION.

I.—CLERICAL CONSERVATISM AND SCIENTIFIC RADICALISM.

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ALL conservatism is not clerical, and all radicalism is not scientific. We have here to speak of Conservatism as limited by the epithet clerical, and of Radicalism as modified by the epithet scientific. The relation of the clerical mind to conservatism and of the scientific mind to radicalism is the topic which comes before us in this paper. Moreover, the province which we have in view is the religious, the theological, the biblical, not the political or the philosophical. The conservative and the radical types of mind might be expected always to reveal themselves impartially in the various regions of thought or action in which each individual is concerned; yet we often find it otherwise. Quite frequently conservatism in politics is associated with radicalism in religion, while the political radical or progressist is a religious conservative. The relations of philosophy and theology are such that the same tendencies will generally prevail in both; though here, too, there are many instances of a contrary kind. What is the explanation of the fact referred to we need not inquire; as to the fact itself there is no doubt.

Speaking, then, of conservatism in religion or theology, it is obvious to say that all the clergy have not been conservative. It may even be affirmed that radical ideas and movements in religion have very generally been originated and largely promoted by ministers of religion and professional theologians. The doctrinal deviations and the schisms of the early Church were nearly all headed by ecclesiastics. Arius, Nestorius, and Eutyches were theologians; and though Pelagius remained a layman he adhered to the monastic discipline. Many causes and events prepared the way for the Reformation, and several princes and literary men bore a conspicuous part in promoting it, but the real leaders of that great movement—which, though conservative of scriptural truth, was very radical in relation to the Church and the theology of the time—were ministers of the Gospel. There are really no names of laymen to be placed in the same