

what extent it has operated or is operating now we do not presume to say. To make an entirely reliable analysis of men's motives, separating the evil from the good where both factors are present, is not in our power ; nay, we often fail in judging ourselves. But the most charitable reader of Church history will be forced to conclude that bodies of clergy have resisted reform and tenaciously held to the false lest they should endanger their position. In the case of the very worldly this motive may have been the sole one ; in the case of those less selfish it has strangely mingled with better motives. Demetrius, whose "craft was in danger," is the type of the worst class. So gross and glaring were many of the abuses pointed out by the reformers in the Church of Rome that it is hard to credit their apologists and defenders with any motive higher than selfishness. Tetzl is precisely of the same category as Demetrius. Often has the cry "the Church is in danger" been raised by men who were utterly indifferent to Divine truth and the welfare of souls. We cannot fail to observe that ecclesiastics of this sort are far more solicitous respecting the *Church* than respecting the Gospel, and are not unfrequently ready to tolerate any error which does not seem to threaten the Church's authority and revenue.

Thus, both good and evil, it is obvious, have resulted from clerical conservatism, as from conservatism in general. To hold the balances accurately and show which preponderates, taking account of the whole period of the history of Christianity, hardly lies within our competence. So far as conservatism has been found in alliance with sound judgment, with openness of mind to the fuller manifestation of truth, and with the desire to follow wherever truth and duty shall lead, it is entitled only to respect and approval. As appears from what has been already said, a wise conservatism can hardly be separated from true piety. It is needed to defend the truth and resist the ingress of error. It keeps the present in living connection with the past, and it serves the present heir to the treasured wealth of the past ; it does this in the face of the ungrateful levity with which the attainments of the past are often renounced. It recognizes the important truth that the Maker and Governor of all has so related the ages that the present always comes out of the past ; so that we are building upon foundations laid in the centuries that went before. Were the Church handed over to extreme radicalism, with its defective reverence and its