

called Protestant churches are, to-day, both in belief and manner of worship, nearer Roman Catholicism than they are to some others among the Protestant churches. So we must accustom ourselves to think of Christendom not under the heads of Catholic and Protestant, but by the terms Evangelical and Liberal. The causes of division between Evangelicanism and Liberalism is even more vital and marked than those which separated Protestantism from Catholicism. In Catholicism the Pope is considered infallible and the church is acknowledged as supreme authority. In old Protestantism the Bible was considered infallible and taken as supreme authority. This is still the belief of Evangelical Protestantism, while Liberal Protestantism lifts infallibility still higher, and limits it to God, and acknowledges Him alone as supreme authority. Or in other words, the cause of separation between orthodoxy and Liberalism is found in the two words—Jesus Christ. Orthodoxy worships Him as a man-God. The Liberal churches revere him as a God-man, or good man.

Martin Luther was the founder of Protestantism; George Fox ushered in the new light of Liberalism, while the German Monk, of Wittenburg, has always been acknowledged as a great reformer, the leather cobbler of Leicestershire will be placed by historians and future ages in at least equal honor. Witness what the deep thinker and Prophetic Carlyle says:—"Stitch away thou roble Fox," (referring to Fox making his leather breeches) "for every prick of that little instrument is pricking into the heart of slavery, and world worship, and the Mammon-god. Were the work done, there is in broad Europe one free man, and thou art he. George Fox is the greatest of moderns, he stands on the adamantine basis of his manhood, casting aside all props and shoars, and dwelling in an element of mercy and worship."

I mention these two men in connection with my subject, "the present

tendency of Orthodoxy," as the two limits, the beginning and the end, of that tendency. Fox completed the reformation which Luther begun. Luther was the Moses of modern times, who led the people out of bondage to Rome, but left them still in the wilderness of the Bible; Fox was the modern Joshua that led them out of this wilderness into the promised spiritual land. Luther ushered in the dawn of faith; Fox let in the daylight of the spirit.

Some might already judge from what I have said what my views are on the present tendency of orthodoxy, and yet not be convinced in their own minds, for I acknowledge I have brought forth no arguments to prove my claims. I shall now proceed to do so.

It will be necessary to compare orthodoxy now with the orthodoxy of a century or two ago. It once believed in the plenary inspiration of the Bible, deeming it to be the "Word of God" and the only and infallible rule of faith and practice, it believed in original sin, in a God of wrath, in predestination, and in the vicarious atonement.

The church once held these views so tenaciously that it branded as heretics, persecuted, imprisoned and burned at the stake any who were enlightened enough to doubt and bold enough to declare anything different. A perusal of the history of the early Friends will give any one an idea of what religious bigotry is. But a steady spread of the light that George Fox plead for has brought about the religious and intellectual liberty of to-day. An ineffectual boycott is as much as bigotry can do in this free and enlightened age. The mind can be bound by no fetters except those forged by itself. It need fear no prison walls except those formed out of ignorance. The truth makes free. The light liberates.

The advanced minds in orthodoxy, which once believed (or pretended to believe) that the whole of the Bible-