

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 rank with those of Luther, Zwingli, Calvin, Cranmer, and Knox. The rationalist movement of last century and this is mainly the work of clergymen, for though in Germany and elsewhere a few prominent theologians who figure as leaders of rationalism had not received ordination, the chief promoters were nearly all in orders. Any person who consults the Church histories or takes note of the liberal or radical movement in theology in our own day has abundant evidence that all clerics are not conservative;—if, indeed, he does not reach the conclusion that nearly all heresies, corruptions of Christianity through philosophy, and novel opinions in doctrine are due to those who were specially appointed to teach and defend religious truth. We do not intend by these statements to bring any charge against the ministers of religion nor, on the other hand, to claim credit for them, seeing that it cannot be affirmed of either conservatism or radicalism that it is wholly good or wholly evil. Any broad and general declaration to this effect would overlook distinctions and discriminations, which are of the utmost importance. A well-balanced mind is at once conservative and progressive;—conservative of everything good which has come down to us, while it seeks by careful investigation to enlarge the boundaries of ascertained truth and to purge away errors and mistakes. Above all things, we should seek to know what is true, and to have all doctrines, institutions, and modes of action brought into harmony with the truth. Pelagianism was a pernicious innovation, the Reformation a most benign one.

That the clerical mind is, on the whole, conservative in religion and theology may, however, be freely admitted. The existing doctrinal and Church systems have found their chief defenders