

the Protestantism of the Protestant religion," read the Journal of George Fox.

Then came John Wesley and his "helpers." They were the first preachers since the days of the Franciscan friars in the Middle Ages who ever reached the working classes. In England, as in France, Germany, and everywhere else, the Reformation was essentially a middle-class movement. It never captured either the upper classes or the working classes. That explains its limitations.

As Dr. Rigg has shown, Wesley's itineraries were deliberately planned to bring him into direct contact neither with the aristocracy nor with the dependent or poverty-stricken poor, but with the industrious self-supporting workmen in town and country. The ultimate result was that "the man in the street" became Methodist in his conception of Christianity, whatever his personal conduct and character might be. A profound French critic said, fifty years ago, that modern England was Methodist, and the remark applies equally to the United States and to our colonies. The doctrines of the Evangelical Revival permeated the English-speaking world.

Then Newman appeared on the scene and a tremendous change began. The Anglican Church revived, and revived in Newman's direction. We witness to-day on every side the vast results of the Newman era. Many of these results are beneficial in the extreme; others cannot be welcome to those who belong to the schools of George Fox and John Wesley.

The whole future of the British Empire depends upon this question of questions—Will George Fox and John Wesley on the one hand, or John Henry Newman on the other, ultimately prevail? And the best way to