

convention have been employed in making a public confession of their great sin of schism, and in uniting in the Godly resolution to return to the bosom of that Church left them by the ever adorable Saviour of mankind. Strengthening themselves in schism will avail them nothing. In such a case, Christ will make no compromise with sinners who join hand in hand in opposition to the authority of his own spouse, the Church. First,

they quarrelled with the Church; then among themselves; and next they divided and separated from the Church and from one another; then the discontented spirits poured the thunders of their wrath against their divinely-appointed mother; and now they propose a Conference that will wink at their sins, and cry "peace, when there is no peace." Verily we live in an age of wonders!

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*For The Theological Instructor.*

### PROTESTANTISM: ITS GOOD AND EVIL RESULTS.

BY THE REV. JOHN CARRY, B.D.

I now proceed to the second division of my subject—the *moral effects* of Reformation principles on *individual character*.

The despotism of the Papacy had been universal in its influence, affecting the material and intellectual as well as the spiritual movements of Christendom. It allowed the intellect no freedom. True, it could not always hinder the play of that which is of all things the least subject to external violence; but there was nothing which the Papacy abhorred and opposed with such resolute intolerance as free and independent thought. After all reasonable allowance is made in such cases, for example, as Galileo's, this accusation stands just and firm. But once the habit of slavish submission to Papal Bulls was gone, and under the influence of revived learning, men examined, and exposed to merited scorn, the false pretences on which Papal authority was confessedly founded, and the gen-

uine writings of uncorrupted antiquity were explored; and, above all, the sacred Scriptures were brought into the hands of the people for daily use; an intellectual revolution—I think it would be just to say regeneration—was the result. The old lies received by many generations with unquestioning docility, were felt to be hateful, and the love of *truth* for its own sake sprang up in men's souls, together with a high veneration for it, and a deep sense of the duty of each conscientiously to search it out, and manfully to maintain it. And this veneration for truth has stamped itself on Protestant peoples, and stands forth in wonderful contrast to the pious frauds, the notorious legends, the spiritual cozenings, and the corrupting casuistry of Rome. So evident is this, that a convert so able and ardent as Dr. Newman, is obliged to admit the difference between the English and the Italians in the matter of truth-speaking, to the