

that the more ardently the doctrines of grace are cherished, the more striking will be the manifestation of self-denial, holiness, and activity in the cause of Christ.

Secondly: the Union of Protestants for the objects specified above, will stimulate and increase their zeal for Protestantism itself. Not for any form of it, but for Protestantism itself. It will be more clearly seen that the Reformation in the sixteenth century was something more than an outburst of indignation against tyranny, corruption, and abuses;—that it was the restoration of Gospel truth and Gospel holiness, and of the authority of the Divine Lawgiver. The identification of true freedom, civil and religious, with the full development of the principles of the Reformation, will be more generally admitted, and the importance of maintaining those principles more deeply felt. Hence will spring up a revived Protestant zeal. It will be hailed with grateful satisfaction by all who sincerely desire to promote the welfare of the land in which they dwell, and the best interests of mankind at large.

It is hard to say which is most injurious to the cause of the Redeemer, latitudinarianism or bigotry. The evangelical zeal of which we are speaking is remote from both. It is a reasonable, scriptural, and fervent regard to truths of undoubted importance, apart from any peculiar ecclesiastical organization, with which, in fact, those truths have nothing to do, seeing that they are held with equal firmness by Christians whose views of church order and polity materially differ from one another.

Thirdly: Protestant Union will deprive Papists of a favourite argument, much relied on in controversy. Our proposed associations will render it visible. If all Papists can agree in opposing Protestantism, it will then be seen that all Protestants can agree in maintaining and defend-

ing truths which are dear to all—in opposing Popery. It will be seen, too, that their common experience of the power of these truths binds them together in Christian love, so that they can exercise forbearance towards one another without any surrender of principle, and join heart and hand in resisting the foe. In a word, it will be acknowledged that the varieties among them do not affect the essentials of Christian life, and that genuine evangelical Protestants are at the same time

“Distinct as the billows, yet one as the sea.”

Fourthly: the progress of many evils will be checked by the proposed Union. Backwardness in the avowal of distinctive Protestant truth is an evil,—an evil of no small magnitude, and lamentably prevalent. Fear of exciting prejudice or hostility in the minds of Roman Catholics is an evil, and one of a very pernicious kind. Neglect of instruction in regard to the points of difference between ourselves and the Church of Rome, is an evil, which has already produced disastrous results. Indifference to the state of the Christian cause, in regard to the inroads of Popery, is an evil, existing, too, it must be confessed, among Protestants of all denominations. The influence of the Romish priesthood is extensively and powerfully evil,—perpetuating ignorance,—entailing bondage, and promoting habits of thought and life which are incompatible with the true welfare of man, both in reference to the concerns of this life, and the hopes of the life to come. All these evils, and many more, which cannot now be enumerated, will be checked, if not entirely removed, by the energetic operations of Protestant union. Protestantism will be revived, and Popery will receive a “heavy blow, and sore discouragement.”

Fifthly: spiritual blessings will be largely enjoyed, and souls saved.