

whole Protestant body may combine. Among them are: the sufficiency and authority of the Scriptures—the perfection of the sacrifice of Christ, “once offered”—justification by faith—the right of private judgment—the sole intercession of the Saviour—the spirituality of true religion—the immediate bliss of believers, after death. The whole system of Popery is opposed to these truths. The man who receives them must cease to be a Romanist. Now, waiving all other questions, in regard to which mutual forbearance may be properly exercised, and reserving the discussion of such questions for separate and individual action, Protestants may unite for the dissemination of the doctrines which distinguish them from Papists. Believing that Popery draws men away from Christ, they may jointly labour to bring them to him. The importance of such efforts is manifest, because they will display the actual union that exists among the servants of God, and their results, when blessed (and they must be blessed, if engaged in from right motives), will be most glorious. Souls will be delivered from sin and hell. A Protestant Union to save souls, will give the lie to the insinuations of Romish agitators.

We are now led to the consideration of the OBJECTS for which all Evangelical Protestants may combine their endeavours. They are twofold:—

1. *The exposition and defence of Protestant truth.* This is desirable, both for Protestants themselves and for Papists.

Protestants require our aid. In too many instances, their views are indistinct and imperfect, rather for want of attention, it may be hoped, than for want of interest. It is essentially important that they should be thoroughly indoctrinated. If the mind be preoccupied with truth, well understood, and heartily embraced,

error will commonly assail it in vain. In the cases of perversion to Popery, which have occurred within these few years, we have observed, almost invariably, a previous want of acquaintance with genuine Protestantism. The uninformed mind has been beguiled by the plausible sophistries of Popish controversialists, which it could not detect, because sound instruction had not been communicated beforehand. The subtle poison quickly pervaded the system, and the antidote was not at hand.

Measures should be adopted to place before all Protestant communities clear and comprehensive summaries of those principles which they hold in unison.

Nor is it for the sake of Protestants only that this should be done. Romanists demand our Christian benevolence. Assured as we are that “there is none other name given under heaven among men, whereby we must be saved,” than the name of Jesus, it is undoubtedly incumbent on us to exert ourselves to the utmost for the enlightenment of those who, as we believe, are in gross darkness in this respect. Strong efforts are employed to keep them in ignorance, and prevent them from engaging in enquiries after truth. Caricatures of Protestantism are placed before them. They are taught to view it as a horrible thing, to be shunned with detestation. How desirable is it to show them the true nature of the case, that they may be recovered out of the snare of the devil!

“Set up the ark!”—an old minister used to say—“Set up the ark! We shall see whether Dagon will fall or not!” The first and chief thing is to give a clear statement of the truth. But this is not all. Truth is misrepresented and opposed. These misrepresentations must be unveiled. A wide field is here opened before us. Scripture has been grossly cor-