

great work, he has secured the services of some of the ablest divines in the Dominion to aid him. His readers are requested to address him and them freely through the INSTRUCTOR upon any subject upon which there may arise doubts in their minds, and he will have the most sincere pleasure to throw what light he can upon the subject of their enquiries, directing them at all times to the sure and certain word of prophesy, the Word of God, to settle all their doubts and misgivings, and to make their path clear before them.

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For "The Theological Instructor."

"PROTESTANT:" ITS HISTORY AND USE.

BY THE REV. JOHN CARRY, B.D.

It is hard to say whether familiarity or strangeness is the greater obstacle to correctness of judgment. In the latter case, both what is unknown, and what though seen, we are not yet able nicely to adjust the angle of vision to, are alike barriers; while in the former, the known tendency to overlook what is always at hand, to admit conventional views instead of fairly using our own reason, are obstacles whose magnitude can hardly be exaggerated. In forming our judgment respecting some philosophic or religious sect of a by-gone age, of which there are but few contemporary notices and very scanty literary remains—mistake is only too possible. But, with the populace, at least, the inexact use of familiar terms is perhaps quite as certain a source of error. What an interminable train of mistakes, for example, have gathered around such familiar words as Christian, Protestant, Catholic!

The second of these words, which now for so many ages has played a prominent part in human history, and must continue to do for an unknown time to come, seems entitled on this

account to a more philosophic consideration than is its usual fate. It is too often a mere party cry. Let us save it from this indignity, and investigate in this paper its history, its use, and its real significance.

1. We abridge Mosheim's account of the *origin* of the term. In the early tumults of the reformation in Germany, a Diet assembled at Spire in the year 1526, for the purpose of settling affairs. It ended in a manner favourable to the friends of the Reformation. It was unanimously agreed, after much discussion, that the Emperor should be requested to call without delay a General Council for the settlement of religious controversies, as the only proper authority in such matters; and that, till this was done, the princes and states of the Empire should, in their respective dominions, be at liberty to manage ecclesiastical matters as they should think most expedient, but this liberty was of short duration. In 1529, the Emperor assembled a new Diet at the same place, which by a majority of votes reversed the previous decision, and declared unlawful every change