

may be satisfactorily answered, and fresh forms of delusion fully exposed. And even if no particular change be requisite in the reasonings to be employed, or the illustrations to be adduced, it is of great importance to present old and familiar truths in an attractive dress, that is, in such a style as will command the attention of the educated and thoughtful. Books must be readable in order to be read. Of this the Royal Preacher was fully aware: he "gave good heed," and "sought to find out acceptable words."

The application of these remarks to the matter in hand is easy. New Tracts and larger Treatises, together with works involving much historical research, are continually required. It will serve to stimulate and encourage authors, if Protestants of various denominations and different countries shall combine for this object. They may afford facilities for competent writers by furnishing them with books, the purchase of which, as regards this controversy, is too heavy for private purses. They may secure, by contributions, rewards for valuable productions. They may engage the services of well known authors, and employ them for specific purposes; and they may adopt measures to promote the circulation of useful works, by publishing them at a cheap rate.

In cities and large towns, Christian Ministers may aid this great enterprise most effectually by uniting in the delivery of courses of Lectures on the principal points embraced in the Romish controversy, and on the history of the Papal Church, and of the Reformation. This is a very pleasing, popular, and useful manifestation of that Protestant Union which we are desirous to recommend.

Direct missionary efforts may also be engaged in, to a certain extent. Good men, well instructed in the truth, skilled in argument, meek and

discreet, may be sustained in Christian labour by united efforts of Protestants. Such agents will go forth, not to propagate the doctrines of any sect, but the truths of the common salvation. They will promote the circulation of the Scriptures and the instruction of the young, and as they proceed from house to house, or obtain the use of places of worship, will make known, with plainness and fidelity, the "Gospel of the Grace of God," exhorting men to believe in the Lord Jesus to the saving of the soul. They will avoid controversy, as far as possible, because it genders strife; but they will not shrink from it when duty calls. Their main reliance, under the divine blessing, will be on the "manifestation of the truth." The exposure of superstition and error, though sometimes indispensable, will be deemed a subordinate part of their undertaking.

There is scriptural ground for believing that such endeavours will be successful. When that result is obtained, and the children of Rome are turned to the Lord, they will either form themselves into separate congregations, selecting that mode of ecclesiastical government which they deem most accordant with Scripture, or they will join some of the existing denominations. In either case, they will then cease to be under the care of the Protestant Union, by whatever name it may be called, inasmuch as it cannot recognise any sectarian development. It is perfectly clear, that united missionary enterprise must be confined to simple evangelization. It can have nothing to do with the organizing of churches.

There is a species of Missionary labour, which may be carried on to any extent. We allude to Colportage. It is no modern invention, for it was adopted by the early Reformers, in the border-districts of France and Switzerland, in the beginning of the sixteenth century. The Colpor-