

Jeremy Taylor, in his sermon preached at the opening of the Parliament, in Dublin, May 8th, 1661, says: "I hope the Presbyterian will join with the Protestant, and say that the Papist, and the Socinian, and the Independent, and the Anabaptist, and the Quaker, —are guilty of rebellion and disobedience, for all their pretence of the word of God to be on their side; and I am more sure that all these will join with the Protestant and say, that the Presbyterian hath no reason to disobey authority upon pretence of their new government, concerning which they do but dream dreams, when they think they see visions." Here "Protestant" belongs to the Churchman *exclusively*, and in direct opposition to the various sects mentioned. And so it has been in Ireland down to the present, where Protestant designates the Churchman in contradistinction to all others. Thus when we speak of "defending the Protestant Faith," we are not open to the taunt of the Romanist or the Romanizer—"What is the Protestant Faith? tell us." We have seen clearly from the historical testimonies quoted, that the Protestant Faith is no jumble of discordant cries against Rome; that it is a definite, well known, his-

torical system capable of just defence, and well worthy of it. And we see further, that the communities which have sprung into existence within a few generations, at most have but a very unsubstantial claim to this title, compared with the historical church which they are not ashamed sometimes to vilify. To one who remembers how men such as we have named in this article, used the term Protestant and stood by it, it is indeed sad to see it now dishonored in the face of desperate antagonism; by being used to cover and embrace every possible form of heresy and immorality, from Socinianism and German rationalism down to that depth of baseness, Mormonism. Nowadays, opposition to Romish errors is made an excuse for errors even worse than Papal, and Protestant is the convenient mask. But had *Appellants* been the chosen name of the Reformers, men would have been kept in mind of the supreme religious authority, and individual will would not have had such unbridled license. But it is useless to speculate on contingencies in human life. The human mind is evil, and neither words nor things afford any sure protection against its corrupt outbreaks and excesses.

THE CHRISTIAN PREACHER; OR WISE STUDENT.

"Give thyself wholly to them."—1 Tim. iv. 15.

The things in this text, if taken in a limited sense, refer to all the wise instruction which the Apostle had given to his son Timothy, in the preceding part of the epistle; but considered in a more extensive view, we may take in the whole of Divine Revelation, and the work of the Christian ministry.

In dwelling upon this passage of Scripture, "Give thyself wholly to them," or as is expressed in the original, "*Be in them.*" I propose to show,

1. What is requisite to our being in the things of God, as here referred to.

And first, it is essentially necessary that we should be born again, or re-