

and extensive spread of evangelical principles and sentiments, and be willing to co-operate with any possessing similar feelings and anxieties in relation to this subject. There is a most remarkable unanimity of sentiment and feeling amongst all evangelical and experimental Christians; laying aside minor differences, they can co-operate in the great vineyard of their common Master, with eyes single to the salvation of sinners, and the glory of their Lord and Saviour.

For the Christian Sun.

### PROTESTANT STANDARD.

BY J. S. SWIFT.

"The Bible, the Bible," says Chillingworth, "is the religion of Protestants." If this be true, Protestantism is the defence of the Bible against all that stands opposed to the system of government and will of God which it reveals. Popery stands opposed; for it exhibits a system unlike that of the Bible, (as one may see who will compare the two;) inconsistent with it; and from which the Bible is banished, so that it is in a great measure a prohibited book. It says, "We are of Peter," to whom were committed the keys; hence carnal; for so were those called, who said either, "I am of Paul, or Apollos, or Cephas," (i. e. Peter.) What is carnal is animal or beastlike; and beast is what the whole Romish hierarchy is styled by John, Rev. xiii. The carnal mind being the source of this religion, it is properly styled Antichrist; for the carnal mind is enmity against God, is not subject to the law of God, neither indeed can be. But if Popery stands opposed because it is carnal, so also does the theory of those churchmen who say, we are of Paul; for they are enumerated among the carnal. And why not those who boast that, we are of Wesley, or any other man? And if we must pronounce all that is car-

nal opposed, why then all the isms and scisms in Christendom are embraced; for whereas there are strifes and divisions among you, are ye not carnal? All other systems of ecclesiastical government and discipline; all faiths which stand in the wisdom of men; all doctrines and commandments of men, traditions, &c.; all opinions not found in the Bible, but only in a church, are of course opposed, and may be traced to the carnal mind; as heresies, &c. plainly are by the Apostle, when he enumerates them among the works of the flesh. When we say, therefore, that the carnal mind stands opposed to God, we save ourselves a detail of the various modes in which its enmity to God, his government and will, is evinced. This is the beast of ten, and also of two horns, the influence and effect of whose reign are seen and felt throughout Christendom. And it is because a successful defence of the Bible, which, be it recollected, is the work of Protestants, requires that this enmity should be subdued, before the will and government of God will prevail, that we know that the religion of Protestants must be the religion of the Bible; for the Bible is the only sword, and the Spirit that accompanies the Bible the only power that can do the work. How plain, then, that the work of Protestantism has only begun, and that it will not be finished so long as one carnal mind is found in the church; for in that mind remains a germ of popery to eradicate, an embryo man of sin to subdue, an error to call forth a protest; so much of jesuitism, so much of enmity that is not subject to the law of God, neither indeed can be. This enmity will be none the less real under one power than another. Forms and modes may disguise it, but will not change. Always the same, it will ever exalt itself rather than submit to God and his word; strive to exert personal influence, i. e. power, rather than pray for the divine;