

the broad and extensive empire of Antichrist and Satan? What else has Christ vouchsafed to bless with his presence and power? What else has God promised to accompany with his Spirit, and the gifts and blessings that Spirit confers? What else can open a way for the light of heaven into the darkened mind; for love and peace into a heart of flesh and selfishness and enmity; for life into a region of death? Unsupported by the Bible, and the God of the Bible, Protestantism is powerless, and the enemies of truth prevail. Here it may be proper to add, that the proper field of Protestant labor is, necessarily, at home, in our own bosoms and our own churches. For there lies, as we have seen, the source of the evil, and we shall always find work enough to do, to keep our own garden clear of weeds, and in a state of cultivation and improvement. As to apostates and apostate churches, there is no hope; for it is impossible for those who were once enlightened, and have tasted of the heavenly gift, if they shall fall away, to renew them again to repentance. Not one instance of reformation in such a church can be produced; but on the contrary we see, in every case, declension from bad to worse. The only alternative, therefore, is to come out from among them and be separate. What a mistake is it to suppose that we must go abroad to attack Antichrist, when his sway and influence extends over every carnal mind, is confined to no one mode of attack, and manifests as much rebellion against the law and government of Christ, when he makes the word of none effect, as when he thunders from the vatican, and commands his bond slaves not to read; when he can do his work as effectually by means of the selfish, the carnal, the dogmatist and exclusive at home, as by means of Jesuits and an army of priests. No; the Antichrist most to be dreaded, is in our midst and in ourselves; and the Protestantism

most needed is that which deserts not its post at home, which spares not ourselves.

We have been induced to be somewhat tedious in expressing the above views, particularly the fact that the carnal mind is the source of all selfish and unscriptural views, and all that stands opposed, both in Protestant and Romish churches, to the religion of the Bible; because it is the most important proof of the correctness of Chillingworth's assertion, that Protestantism cannot be severed from pure primitive and scriptural Christianity, which has for its object the cleansing of the sanctuary in the heart and in the church, by a baptism of fire and the Holy Ghost. The complete establishment within us of that kingdom which is to consume all other kingdoms; the complete subjugation of all wills and all understandings, to the will and wisdom of God, as revealed in his word; so that all the power and all the government may be of God. Protestantism is merely the warfare of the Christian church, armed in defence of the faith once delivered to the saints, against Antichrist; armed, too, with the sword of the Spirit against all errors at all times. The carnal mind is the seat of this warfare, and hence to be successful must be prosecuted in the strength of Him who fought for Israel and the saints of old. This, indeed, is a *sine qua non*, for our foes none else can vanquish; the carnal mind none else can destroy. It is the Lord alone who can destroy that wicked one, by the brightness of his coming. Thus much by way of showing that the assertion of Chillingworth must be true, *ex necessitate rei*. I might now fill volumes with extracts, which most satisfactorily demonstrate that our author used the language, quoted at the head of this article, advisedly, inasmuch as it expresses the sentiments of the most eminent Protestant reformers and divines. From the history of the Reformation, as well as from the various orthodox confessions, might