

friends should want employment during the remainder of the day," proposed to them the following list of objections:

"**QUERIES.**—First: How can the receiving of the tenths of the poor man's labor, be reconciled with that principle which is considered as fundamental in the Church of England, viz. :—That every man is capable of judging, and should judge for himself, on all occasions in religious matters?

"Secondly: If the Bible, interpreted by individual reason, be your sole rule of faith, why saddle us with the galling burthen of pampered and avaricious preachers and ministers?

"Thirdly: If Protestants of all denominations be one, as Mr. Smyly has stated, why brand with the name of schismatic, the Dissenter true to his principles?

"Fourthly: If Protestants of all denominations be one in faith, in hope, and charity, why set up conventicles apart? Why do they worship in different temples?

"Fifthly: In the name of common sense, how can you assert that any man differing from you in opinion, is wrong—you, who admit that every man is right in judging for himself in matters of faith?

"Sixthly: On what principle would you refute an Arian or Socinian, who taking private judgment and Scripture for his sole guide, would interpret the following texts :—' There is one Mediator, the *man* Christ Jesus,' or ' my Father is greater than I; ' of the non-consubstantiality or inferiority of the Son?

"Seventhly: How can you reconcile the universal apostacy of Christendom, as it is asserted in your Book of Homilies, with this perpetual truth—the unchangeable object in the symbol of a Christian's faith, viz. : ' I believe in the Holy Catholic Church; ' or, as it is in the Nicene Creed, ' I believe in one Holy Catholic and Apostolic Church? "

"Eighthly: The articles which separate you from your Presbyterian brethren, and from the Dissenters of all denominations—they are either essentials or non-essentials. If essentials, why have you the absurdity to state that you are one with them? If non-essentials, why, therefore, 'n the name of heaven, divide the peaceable inhabitants of the City of Sion?—Why tear the seamless garment of Christ asunder, by causing hem for a non-adhesion to indifferent and nugatory articles, to retire