

In Romanist writings we commonly find  
This phrase, which appeals to the Romanist mind,  
That Rome's is the Catholic Church.

Yet we see  
The PROTESTANT millions throughout Germany  
And in England, and Scotland, and Sweden, and all  
Those Northern countries which into line fall  
With their protesting brothers. The United States, too,  
Which to Protestantism has always been true,  
While from Australasia to the Cape of Good Hope  
The people are scarcely the friends of the Pope.  
Then there's the *Greek* "Orthodox Church," with its hosts  
Of millions on millions, which equally boasts  
*Her descent Apostolic*, which none can gainsay ;  
For 'twas hers from the earliest times to to-day.

Since apostasy has been foretold, then, and SIGNS  
To KNOW IT BY writ in indelible lines,  
And if Protestantism or Popery is  
Such apostasy, should we not ask ourselves this,  
To which church, to be known by, these signs here apply,  
A thing hardly less clear than if writ on the sky.\*

I return to Johnson, of whom in the van  
Of the Orangemen's walk in New York, I began,  
And whose principles prove them no narrowest clan,  
Resolved to stir strife up between man and man,  
But though in their lives we may find large defect,—  
And what Christians are all in their conduct correct—  
In their creed no wide christian much flaw can detect ;

\* 1 Tim. iv: 1-8. "But the Spirit speaketh EXPRESSLY, that in later times some shall fall away from the faith... *forbidding to marry* [and commanding] to *abstain from meats* which God created to be received with thanksgiving... for every creature of God is good, and nothing to be rejected. If thou put the brethren in mind of THESE things, thou shalt be a good minister of Jesus Christ... but *refuse profane and old wives fables, etc.*" Is this a *prophecy* or not? Is it not, too, USHERED IN WITH *great solemnity*—"the spirit speaks *expressly*," emphatically. And at the END, the words of exhortation, "if thou put the brethren in mind of THESE things, thou shalt be a *good minister*." Does this all mean nothing? Is it at all like Protestantism? But is it not Popery to the very life? Popery in its plainest *outward manifestation*, with "the profane and *old wives' fables*," in "the lives of the Saints," and the "bodily exercise" (v 8) all tagged on. Again "the time will come when . . . men will turn from the truth unto fables," and again, "evil men and seducers shall wax *worse and worse*."—2 Tim. III: 13 and IV: 3, 4.

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