

part of the proof of which may perhaps be furnished by some of the master-builder Puseyites, who are industrious in their efforts to cement Rome and London, and raise a temple upon the pillars of the papacy and episcopacy. Now the doctrine of this "church," is the very doctrine of His Holiness, who assumes the throne of the prince of the apostles.

But is our own country the only portion of the world where the general traits of protestantism are so much at variance with the pure image of the gospel of Christ? We shall post off to Europe, and hear a dissenter speak:—

"Wherein is the difference betwixt the church of Rome and the Church of England as *state churches*? Have not both shed human blood to propagate their creeds? Do not both acknowledge an earthly head? Is not the Prayer-Book principally taken from the Mass-Book, and do not both churches condemn as heretics, and exclude from salvation, all who differ from them? The chief difference is, that the Church of England is a much more expensive establishment than the Catholic Church ever was. The Church of Rome gave one-third of her income to the poor, one-third for repairing churches, and one-third to support the clergy. This was the original design of tithes; but the clergy of the Church of England *pocket the whole*: they have robbed the poor of this right; they have thrown the repairs of the churches upon the country; and this they call a *reformation from popery*.

"No wonder we have to *pay thirty thousand soldiers to keep down the Irish*, in order to *keep up the church*, and collect tithes for the state priests. This they call religion—the religion of the New Testament. It has nothing to do with christianity, or the church of Christ; it is the religion of a state church, and no other."

We could furnish documents and proofs almost without number in reference to the same subject; but a few testimonies, exactly to the point, are as convincing and impressive as a score of scores.

But the eldest daughter of Rome is not the only daughter whose features take after the harlot parent, and therefore we shall attempt to show that protestants of various complexions, if beheld without artificials, are only a slight degree fairer and better favoured than the child at which we have been looking. Still, before advancing into this department, it may be well to pause for another chapter.

Meanwhile, it is to be hoped that no one will charge us with being an enemy to protestantism; nay, in one grand aspect, we love and respect it, and would have it protest solemnly, decidedly, unyieldingly against all Roman, English, French, Scotch, and American corruptions ever invented or loved either by the orthodoxy or heterodoxy of ancient or modern theology.

CONDUCTOR.