

clergyman of the Church of England than on a rock ; but by inserting our emissaries about the Universities and leading the young men from the study of the Scriptures to such works as Bingley's *Antiquities*, &c., &c., we have had a *wonderful influence* over them.

These Romanizing Oxonians wrote the Tracts for the Times, and these have been the men who have gone over to Rome, or, with more injury to us, remained in the Church to *corrupt its principles* and *unsettle its constitution*. Their doctrines are all intended to raise the Church into a power independent of the Government, and really antagonistic to it, as well as to Scripture.

1st. The Apostolic succession. 2nd. The sacramentarian doctrines, representing Baptism as the new birth, and the Lord's Supper as a saving ordinance, and, with a view of its being a sacrifice, nearly allied to Transubstantiation. 3d. The holiness and dignity of Priestly Orders. 4th. Denying to unordained men the right of judging for themselves on religious subjects. 5th. Representing that part of our Christian duty which consists in maintaining the clergy and building churches and keeping them in order, as giving to God. 6th. Making religion to consist in the sentimental, the beautiful, in music and ceremonials, instead of the pure and upright heart which God requires, and the firm, faithful, unshrinking obedience to all His commandments which, by the influence of the Holy Spirit, He enables all those who seek Him, to perform. 7th. Representing the Apostolic succession as so essential to the nature of the Church that there can be no salvation without it—then auricular confession and priestly absolution.

These contain errors more subversive of the Christian faith than appear at first sight, and a foundation on which to build a hierarchy almost equal to that of Rome. Then they who hold this mighty authority in the clergy teach, too, that the Church ought not to be united with the State, but should exercise a power of *discipline* and