

selves quite free from its tendency, yet, "*confess* that much good, notwithstanding, has been accomplished by it." Where is the good, I would ask? It has cast suspicion upon our Church, so that now, her scriptural standards are supposed to bear any interpretation. It has done more. It has created controversies and disputes amongst brethren of the same faith. It has given an air and assumption to many of our Bishops and Clergy, calling their minds off from the *spiritual* nature of the Church of Christ, and moulding their piety into a sort of materialism, which prevents them from thinking seriously of any thing beyond "the costly stones and buildings," the decorations of the temple, the "altar cloths," and "surplices." And further, it has infused a spirit of intolerance towards those who conscientiously differ from us, that provokes opposition, and proves destructive to that charity, which, if we possess not, we are as a "sounding brass, and tinkling symbol."

This, Tractarianism has done, and has not given us in return one *single good* as a compensation.

But what is this? I find a passage before me to this effect, "If, my brethren, but one single link in that golden chain of Apostolic succession had ever been lost or broken, then Christ's promise to be with the *ministers* of his church to the end of time, must have failed, the gates of hell must have prevailed against the Church of Christ." Now, reader! do you know where I find this consolatory passage? I find it in a sermon lauded to the very skies—published at the expense of the Synod, and sent to me in common with others, as a specimen of sound and eloquent theology! but, although I have