

them with arguments taken from the Fathers themselves, with whose writings they were for the most part unacquainted: thus happily enabling them to cope, as they think, with their more learned opponents, and that with their own weapons. He has obtained the attention of many of all parties, from the knowledge that he *had been* a dissenter, had become a churchman from conviction, and that his former writings were marked by great candour and freedom from prejudice; by the evident *extent* of his reading, and apparent sincere desire to do justice to the subject. Nor was it among his least recommendations in some quarters that he promised, at but little trouble or expense, to remove the veil which those whom he assailed had, as he said, held up to shroud Christian antiquity from the gaze of the vulgar, and to admit them behind the scenes, *so far as it might be decent to do so.*

Under these circumstances, and knowing the effect produced in many quarters, it has appeared to the writer of these remarks desirable, that a person like himself, unconnected with the party principally attacked, but agreeing with them in old-fashioned high-church principles, such as were held by Hooker and Hall, Taylor, Sanderson and Sancroft, Wilson, Waterland, and Law, alike, should take up the subject which this writer has chiefly selected; and after having detected some of his most glaring errors, show what the Word of God really teaches, and how its principles may be fairly applied to our own times.

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<sup>1</sup> See  
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