

ployed, and driven them into another for which they were not fitted, and which they have consequently not adorned nor derived comfort from. Acquaintance with other countries has shown that we are almost alone in such habits of thinking. A slight knowledge of history informs us, that formerly a different feeling prevailed amongst ourselves; and at the same time, by exhibiting the abuses to which it was allowed to lead, discloses the origin of the opposite extreme into which we have fallen. Research into the primeval records of our religion opens to us a state of things more in accordance with Scripture. And this has confirmed our own impressions derived from that sacred source, and encouraged persons either to act by them, or to point out to others the indications of the word of God for their guidance, or at all events for the removal of their erroneous prejudices.

It is possible that some of these persons may have expressed themselves indiscreetly on the subject, or even have given indications of a feeling akin to that which in other communions dictates the *vow* of celibacy¹. And hence those who have a strong perception of the mischiefs produced by that vow take the alarm, and array themselves even against those views which an unbiassed examination of the Scripture would naturally lead to; confounding together prin-

¹ I am not alluding here to Dr. Pusey, whose remarks on the subject, in his Letter to the Bishop of Oxford, are Scriptural and beautiful in a very high degree.

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