

that, as I have said, the feelings of the age are in many respects perverted. For instance, Scripture itself indicates, what an acquaintance with its structure would, on grounds of common sense, have led us to expect, that we must look elsewhere for a fuller development of its principles on some points. And yet the current of opinion has, till of late, confined us in a great degree to the mere letter of the Scripture. So again, there are passages of Holy Writ, which either with or without reflection upon individual cases, would show that there may be a utility and an honour in celibacy; and yet has not the feeling of the times been to treat it as a state inferior to matrimony, and less useful? Have not the very designations, by which those are marked out who have continued long unmarried, become by-words? Has not this been emphatically the case in regard to the weaker sex? Nay, has it not been taken for granted, that no one could remain unmarried altogether from choice? So far have we been from the spirit which prompted *religious* celibacy!

This has been noticed by some, and they have been compelled to acknowledge, that the feeling of the age, at all events in the degree in which it prevails, is not only opposed to Holy Scripture, but even independently of Scripture may be seen to be positively pernicious; that it has prevented many, of both sexes, from remaining in a state in which they might have been usefully and honourably em-