

ciples, he begins to build upon the particular prejudices of this age; and having laid them down as undeniable truths, he then proceeds to revolt the minds of his readers by quotations from the excited language of the Roman Catholic St. Bernard; some of which however appears to be from suspected writings. From thence he transports us to the Nicene era, and finds little difficulty in furnishing us with language equally excited. As he proceeds onward and upward, the language becomes more calm; and one would have thought this would have shown him that those who lived nearer to the Apostles felt more as the Apostles did. But no: this would not suit the theory; and so we are told that the later language was merely a further deve-

five centuries to have withdrawn this opinion and these practices altogether from the ecclesiastical system, the entire structure of polity and worship must have crumbled to the dust."

P. 65. " Instead of a regular and slow developement of error, there was a very early expansion of false and pernicious notions in their *mature* proportions, and those attended by some of their *worst* fruits."

P. 67. " The extreme evils usually considered as inseparable from these notions (the merit and angelic virtues of celibacy) attached to them from the *earliest* times."

P. 104. " At the earliest period at which we find this doctrine and those practices distinctly mentioned, they are referred to in such a manner as to make it certain that they were at that time no novelties or recent innovations."

P. 118. " It is thus with the practices with which we are now concerned; and which are as ancient as any other characteristics of ancient Christianity."

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