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It will then be time to examine how far succeeding ages of the Church agree with or depart from the spirit of Christ and his Apostles, and to indicate the cautions thence to be derived in the application of divinely given principles.

It might perhaps have been expected that some one of the gifted and earnest-minded writers of the Oxford Tracts should descend into the arena with this writer. Whether this is likely to be the case or not, time only can show. But there is this antecedent improbability, that he has in very few cases specified where we are to find in their writings the opinions with which he charges them: and of course no one of them can be supposed to be responsible for all the vagaries of opinion in which persons attached to their party may indulge. Indeed, strictures upon his publications on this subject have already appeared in well-established periodicals<sup>1</sup>. But there are large masses of persons not in the habit of reading those periodicals. And even were it not so, there are reasons why the main subject upon which "Ancient Christianity" hinges should be calmly discussed, apart from the prejudices of the age in which we live, and with a view to their correction.

<sup>1</sup> See particularly some very excellent papers in the "British Magazine," for January and the succeeding months of this year.