

he is a god ; either he is talking, or he is pursuing, or he is on a journey, or peradventure he sleepeth, and must be awaked. And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them." How different the manner of Elijah ! "And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again."—(I Kings xviii. 27, 28,—36, 37). And again, to the same Elijah the command was given, "Go forth and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord ; but the Lord was not in the wind : and after the wind an earthquake ; but the Lord was not in the earthquake : and after the earthquake a fire ; but the Lord was not in the fire : and after the fire *a still small voice*. And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, there came a voice unto him, and said, What doest thou here, Elijah?" &c.—(I Kings xix. 11–13). St. James, speaking of heavenly wisdom, says, "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.—And the fruit of righteousness is sown in peace of them that make peace."—(James iii. 17, 18). "It is sown in peace," says an eminent commentator, "not amidst great noise and disturbance : and by those who make peace, who are both peaceable and peacemakers, in the Church and in the world."—(*Scott in loco*). But we are told by some that the fruits of these meetings are good. It may be so. God sometimes brings good out of evil. But are we therefore to countenance the evil ? I should be sorry to believe that there are no true disciples of the Lord Jesus Christ within the pale of the Romish Church. But are we, on that account, to countenance her pretended sacrifice of the Mass, her adoration of the Host, and her intercession of the Saints ? Surely

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