

INTERCESSION AND INVOCATION OF SAINTS,

DEROGATORY TO THE WORD OF GOD.

A MEMORABLE instance is related in Holy Writ of a warm friend and zealous advocate of the Christian cause presuming to introduce spurious principles into the doctrines of the incipient church, and thereby drawing upon himself the stern rebuke and indignant remonstrance of another zealous friend and advocate of the same cause. Need I say that the defaulter on this occasion was the Apostle St. Peter; and the circumstance is recorded with some degree of pertinency, as if intended to point out the folly of supposing that the Christian church could be founded upon the fallible Peter, and not upon Peter's anterior confession, "Thou art the Christ"—the rock of ages, the tried corner stone, the sure foundation.

But there may be other occasions wherein a servant of the Most High may feel it his privilege, as well as his duty, to defend the simplicity of the Christian system against the assaults of its friends as well as its enemies; that in the case now referred to, the defaulter should be a friend of the cause of religion is in no wise remarkable, and only demonstrates that the most eminent Christian and scholar may, like St. Peter, judge erroneous judgment, and also, like that Apostle, subject himself "to be blamed." (Gal. ii.)

Having somewhat recently taken up a pamphlet, containing two letters, which give the substance of the College controversy, and my eye resting upon intercession of saints, I have been led to follow the Provost through his arguments on that