"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

STAND YE IN THE WAYS, AND SEE, AND ASK FOR THE OLD PATHS, WHERE IS THE GOOD WAY, AND WALK THEREIN, AND YE SHALL FIND REST FOR YOUR SOULS .- JEREMIAH VI. 16.

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Doetry.

THE LANGUAGE OF FLOWERS.

NO. IV.

I have not yet taken leave of the sweet Primrose; but before we hold another conversation together, I cannot refrain from touching again upon that general acclaim of universal nature to the existence and goodness of God. In the book of the sceptic "nought but single darkness can I find"—the darkness of a clouded winter night, without stars or moon. His arguments are sophisms. his reason a miserable phantasy that thinks

"The pillar'd firmament is rottenness, And earth's base built on stubble."

To him the book of nature is a blank; or if any thing be written n its pages, it is of miserable decay and hopeless death. But to the good man, the poet, and the Christian, how different

s the scene! The opening Spring, with its unfolding leaves and bursting buds, which, to the gloomy doubter tells only of subsequent desolation and death in winter, to them proclaims the brilancy and beauty with which the pure spirit shall burst the cearments of the tomb. In animated nature he sees only the destroyng power of the beast or bird of prey-while they, in the beauty of the blossoms, in the lowing of the herds, and even in the fluttering of the painted insects, those

"gay creatures of the element, That in the colours of the rainbow live, And play in the plaited clouds," see and rejoice in the reliance of all nature upon the benevolent

As he thus loves all nature, ought we not to love one another?

This great truth has been beautifully unfolded by James Mont-

COMMUNION OF SAINTS. Free, yet in chains the mountains stand,

The valleys link'd run through the land; In fellowship the forests thrive, And streams from streams their strength derive.

The cattle graze in flocks and herds, In choirs and concerts sing the birds, Insects by millions ply the wing, And flowers in peaceful armies spring.

All nature's voice is harmony, All colours blend to form pure light; Why then should Christians not unite?

Thus to the Father prayed the Son, "One may they be as we are one, That I in them and Thou in me,

They one with us may ever be." Children of God, combine your bands, Brethren, in charity join hearts and hands, And pray—for so the Father willed—

That the Son's prayer may be fulfilled. Fulfilled in you—fulfilled in all That on the name of Jesus call,

Ye bind on earth, be bound above. While Montgomery thus held high communing with general na-

ture, Mrs. Abdy has thus with equal beauty discovered mystic breathing in the

LANGUAGE OF FLOWERS.

The mystic science is not mine That eastern records teach, I cannot to each bud assign A sentiment and speech; Yet, when in yonder blossom'd dell I pass my lonely hours, Methinks my heart interprets well

The eloquence of flowers. Of life's first thoughtless years they tell, Dwelt in a lily's opening bell A rosebud's drooping leaf—

And feared the driving showers, Types of my girlhood's radiant days Were ye, sweet transient flowers. And sadder seenes ye bring to mind,

The moments ye renew
When first the woodbine's wreaths I twined, A loved one's grave to strew; On the cold turf I weeping spread My offering from the bowers, Ye seemed meet tribute to the dead, Pale, perishable flowers.

Yet speak ye not alone, fair band, Of changefulness and gloom, Ye tell me of God's gracious hand. That clothes you thus in bloom, And sends to soften and to calm A sinful world like ours,

As ye, fresh dewy flowers. And while your smiling ranks I view. In vivid colours drest,
My heart, with faith confirmed and true. Learns on the Lord to rest;

If He the lilies of the field With lavish glory dowers, Will He not greater bounties yield To me than to the flowers?

Still, still they speak-around my track, Some faded blossoms lie, Another spring shall bring them back, Yet bring them, but to die: But we forsake this world of strife,

To rise to nobler powers, And share those gifts of endless life, Withheld from earth's frail flowers.

O may I bear your lessons hence, Yours is the calm mute eloquence, That leads the thoughts to God And oft amid the great and wise, My heart shall seek these bowers, To commune with the flowers.

It is by the poetry of feeling and of flowers, that the most benighted heathens keep in memorial the traditions of the prophecies and Patriarchal belief in the most important announcements of the Christian Faith. They strew the graves of their friends with flowers, and they renew the beautiful and most poetical gift at frequent intervals, to shew, that though one flower, or one garland may fade, yet, that as nature enables them to renew the offering with blossoms of even greater beauty, so will the soul, though apparently lost and decayed, yet revive again and in greater perfection. This fine allegory is so interwoven with the poetry and feelings of all nations, that you can hardly read any thing about flowers without meeting with it. One very eloquent example I shall give in the following extract of some verses by Frederick Ruckert, translated from the German:

THE DYING FLOWER.

"Have hope; why should'st thou not?-the trees Have hope, and not in vain, Stripped by the rough unfriendly breeze, Thou too, within whose secret bud Shalt wait till Spring revive thy blood,

And renovate thy green. "Alas! no stately tree am I, No oak, no forest king, Whose dreams of winter prophesy

A speedy day of spring.

A daughter of an humble race, A flower of yearly blow, Of what I was, remains no trace Beneath my tomb of snow.

"And if thou wert the frailest reed, The weakest herb that grows, Thou need'st not fear, God gave a seed To every thing that blows. Although the winter's stormy strife, A thousand times bestrey The sod with thee, thou can'st thy life A thousand times renew."

A SERMON.

Preached in St. Peter's Church, Cobourg, on Sunday, January 31, 1841, on behalf of the Newcastle District Committee of the Society for Promoting Christian Knowledge, by the Rev. Saltern Givins, Rector of Napance, and Missionary to the Mohawk Indians on the Bay of Quantum.

ST. LUKE, XXII. 32.—"When thou art converted, strengthen thy brethren.

These words, my brethren, form part of our Lord's

Although, when thus addressed, this Apostle stood in Church, yet it must be admitted that it is applicable to seeking, or through grace given have obtained, an can acquire,—that which "maketh wise unto salvation." has thrown open the kingdom of heaven to all believers; inheritance in the kingdom of heaven. With this urge the duty and the obligation you are under, as gratitude to him who died for us.

Before proceeding to the main object of my discourse, I would briefly notice, and endeavour to improve, the facts connected with this address to Peter.

Our Lord, aware of the state of distress and danger in which his followers would be placed upon his removal from the world, graciously prepared them for the change by revealing, from time to time, the things concerning himself,-giving such admonitions and imparting such instructions as he saw to be necessary to strengthen them for the impending trials. But with the warmhearted and confident Peter he had a more painful task to perform. The pride and the unsanctified zeal of this ardent disciple were to be subdued; and in his wisdom, -doubtless for our instruction as well as Peter's good, -our Lord adopted a most humiliating means to effect this salutary end. In judgment he remembered mercy; for very tender and affectionate was the manner in which he admonished him of his approaching fall, at the same time assuring him of his continued favours. "Simon, Simon,"-repeating his name, as his custom was when about to utter any thing demanding particular attention, -"Satan hath desired to have thee, that he may sift thee as wheat, but I have prayed for thee that thy faith fail not;" and then, as if pointing out to him the most mercies vouchsafed him, he adds, "When thou art converted, strengthen thy brethren."

Is it not, then, a startling truth, that long as Peter he had been employed during that period, -yet up to welfare. the time of the Saviour's crucifixion, he was merely an him of his help.

like the present, when bustling and presumptuous professors abound on every side, how loudly does this fact call upon every one who "thinketh he standeth," to "take heed lest he fall!" What carefulness should it work in us, yea, what searching of ourselves,-what zeal in the good and glorious cause, to which as Christians we are pledged!

Upon the important doctrine of "conversion," or a change of heart and life, it is unnecessary now to dwell; but from the melancholy effects of presumption and infirmity in the instance before us, I trust that the necessity of "examining ourselves," and proving to the satisfaction of our own minds "whether we be in the faith,"-"whether Jesus Christ be in us or no,"-is apparent to all. For if this be not the case, however much we may deceive ourselves or others by our assumed zeal and presumptuous confidence, we are not real Christians, and our hope, assuredly, will one day make us ashamed.

In St. Peter's shameful denial, then, we have all a salutary lesson on the sinfulness of presumption, and our continual need of God's restraining and assisting grace. Although he fell, and fell most grievously, his faith was not permitted to fail; for we learn from his subsequent history, that, in the height of his impiety, the appointed signal recalled him to reflection, and his Lord opportunely turning and looking upon him struck home the arrow of conviction to his heart. The effect of that look upon a mind like Peter's is more easily conceived than described. The fearfulness of his guilt rushed immediately into his mind, and at once he left the place full of remorse and shame; weeping bitterly in remembrance all their care. Let us solemnly warn them, that death of his profaneness, cowardice, and ingratitude. Bitter as and judgment, eternity and condemnation, are at hand, this trial was, it was designed in mercy for his good, as all the heavy trials of God's children are. He was left thus to fall, in order to give him a deeper acquaintance with the pride and corruption of his own unsanctified heart, and to render him more modest, humble and in after life, on all occasions, proved that he had duly

This, indeed, is a natural effect of genuine conversion. So precious are the comforts experienced by those who how the Lord Jesus Christ, the only begotten Son of have "tasted of the heavenly gift," and so deep is their God Most High, left for a season the glory which he had sense of gratitude, that they feel constrained to impart | before the world began; how he came into the world to these joys to others. And who are so well fitted to save sinners; and for the guilty, the vile and the perishstrengthen their brethren as those who, having themselves ing, became "obedient unto death, even the death of the walked in the paths of folly and ungodliness, and having cross." Let us represent to them the touching scenes been supported through the fiery trial, have felt the of Gethsemane and Golgotha; his agony and bloody

misery? If any of us have "tasted that the Lord is burial. gracious;" if we have become "wise unto salvation Let us, as in duty bound, "strengthen" them from ruling powers, operated as inducements to uphold their reputation. treasure we possess, and which we find so effectual in righteous, and he is the propitiation for our sins;" and vation. Hence the Priests appear to have been exceedingly disbefore us.

My object, brethren, in addressing you this day, is to uncleanness," in which we may "wash and be clean." when given, were, for the most part vague, indefinite, ambiguous; invite you to co-operate in PROMOTING THIS KNOWLEDGE | We should make it our duty to reveal to them the great | studiously avoiding any particularity of circumstance; capable of in a greater degree than you have yet done. The mode | Creator, not as an angry God, but as a loving Father, | being applied to events of the most opposite kind; and sometimes in which we are desirous you should do so, can be com-mended to you as highly successful. The knowledge we Christ is reconciling the world to himself, not imputing The Jewish Prophets stand free from wish to promote is not that barren and unfruitful know- their trespasses unto them." Hence Christ is "our ledge which characterises so large a portion of the literature of the present day,—a species of knowledge which cross." For their comfort and strength, let us further fessed to venerate. But their mission, which was usually special has reference merely to the vanit, sof this life, which is studiously separated from religion, and the tendency of which is to lead man away from his Maker, to puff him up did the heart of Peter, and as, we trust, he has changed into the fatal belief that he is "rich and increased in ourselves we are ignorant, and know nothing as we ought address to Peter on the eventful night preceding his goods and has need of nothing," when in reality he is to know,—though by nature we have nothing good, nor wretched, and miserable, and poor, and blind, and are able to do any thing of ourselves pleasing and naked." The knowledge which you are called upon to acceptable to God; yet Jesus is "of God unto us a very near and peculiar relation to our Lord and his promote, is truly Christian in its character. It is wisdom and righteousness and sanctification and redempcarefully based upon the principles of God's own word. tion." all who, under the guidance of the Holy Spirit, are It is, indeed, the highest description of knowledge we Lastly, let us inform them that our Lord Jesus Christ

impression, I shall endeavour, with God's assistance, to other learning or acquirement is apparent, if, for a all that are weary and heavy laden to come unto him for moment, we take into account the eternal destiny of man. rest: for through him they may obtain all blessedness, professing Christians, to comply with the injunction in The "wisdom of this world is foolishness with God," peace and comfort in earthly trials,—a rod and a staff to the text, not less from motives of obedience than of and the advantage it brings ends with life, for then "man strengthen and support them, when they pass through returns to his earth, and all his thoughts perish;" the dark valley of the shadow of death, -and beyond whereas, Spiritual or Christian knowledge, which the grave, a joyful entrance into that happy region where 'nourisheth unto life eternal," shall, with fresh acces- tears are wiped from every eye, and sin and sorrow are sions to its delights, constitute one of the elements of unknown. This, my brethren, is an outline of the everlasting happiness.

"this is life eternal, that they might know thee the only | these saving truths. possessing the means of conveying it to them, yet suffer happy fold of the good Shepherd, Christ.

unconverted person? Doubtless in his own estimation, grateful conduct I desire to hold up to your imitation, to the dominion of Satan. escape unimproved any opportunity of strengthening present gloomy condition of the human race. In an age of false appearances and false principles, others by communicating to them the blessings which we ourselves enjoy. Let us consider the value of an immortal soul,-not by the estimate put upon it by inconsiderate and unbelieving man, and for which thousands are daily bartering it, even such corruptible things as silver and gold, and the pomp and vanities of life,—but by the price which God himself thought not evil spirits. Others are of opinion, that through these Oracles too costly for its redemption, the precious blood of his own dear Son; and I am sure that, if any thing can, this will inspire us with zeal to promote the knowledge of Christ and his Gospel.

Let us take a survey of our country, yes, of the world itself, and observe how the great bulk of mankind are passing the time of their sojourning here! Groping in darkness, feeding on ashes, and hurrying the while, without reflection, down the broad and beaten road that leadeth to destruction! Now, brethren, I candidly ask you, what is your duty as Christians under such circumstances as these? Should you know these painful truths and remain unconcerned? No; ought not rather the love of God, the love of our precious Redeemer, the love of souls, constrain you to do something for them, "if by any means we may save some?"

In humble dependence, then, upon Divine grace, let us endeavour, through the medium of the publications of the Society for Promoting Christian Knowledge, as well as by all other means recognized by our Lord and his Church, to convince the unconverted of their folly in "spending their money for that which is not bread, and their labour for that which satisfieth not,"-in squandering those precious moments which, once gone, can never be recalled,—in pleasing the flesh, when the soul needs and that the awfulness of these are increased by "the lake that burneth with fire and brimstone," the "worm that dieth not," the "fire that never shall be quenched."

Having awakened them to a sense of their danger, and inspired them with a desire to "flee from the wrath to compassionate, and better fitted for the arduous duties come," it will next become our duty to teach them how which his Saviour had marked out for him. His conduct they may "lay hold on eternal life." Enjoying ourselves this blessed knowledge, let us endeavour to cheer them profited by this painful lesson. From that period, with those glad tidings of peace and reconciliation which Peter was truly converted to God: his prayers were are the commanding theme of the Gospel. Let us direct effectual; the Spirit wrought upon his heart; and the them to the cross of Christ, and say with one who spoke humbled disciple was brought under a new and more by inspiration of the power and preciousness of the noble principle of action. Love and gratitude to his Saviour, "Behold the Lamb of God which taketh away heavenly Benefactor prompted him with a holy zeal to the sins of the world." This important, saving knowfulfil what might be termed our Lord's dying request to ledge, is fully revealed in that holy Volume which it is every true disciple, "When thou art converted, strengthen one of the objects of that Society to circulate of which I stand here the humble pleader to-day.

Let us, through that Word of truth, unfold to them

overwhelming weight of their own helplessness and sweat, his cross and passion, his precious death and Priests were deeply interested in maintaining their credit; and

The infinite superiority of this knowledge over any that He, as "the way, the truth, and the life," invites knowledge we should endeavour to impart to our fellow-The vast importance of this knowledge may be creatures; and if truly converted, we should leave no learned from the declarations of the Word of God itself. | means untried to effect this blessed purpose: in season Our Lord propounds it as the definition of eternal life: and out of season, we should be instant in inculcating

true God and Jesus Christ whom thou hast sent." "The Conscious that much time and many opportunities fear of the Lord that is wisdom, and to depart from evil have already been lost, let us henceforth engage in this that is understanding." "That the soul be without blessed work with ardent zeal for the glory of God and this knowledge is not good." How lamentable, then, is the eternal welfare of souls; in humble prayer that our it that thousands are daily perishing for lack of this poor efforts may, through the grace of God, be made knowledge, and how blameable must they be who, effectual to the bringing in of some stray sheep to the Heathen world, the Sibylline Oracles; of which many of the

modestly terms himself, who possessed more than an you, brethren, may be disposed to do the same,—yes, great object of Scripture Prophecy. ordinary share of his heavenly Master's love, struck with | ministers of the Lord are indeed bound to do all this, forcibly may this apply to the Christian, who, knowing should we all pray to God, that He would strengthen Sybils, are undoubtedly spurious, and were fabricated since the himself the way of salvation, can yet calmly contemplate the hands of the few and feeble labourers who are now commencement of the Christian zera; and that of those which are acceptable way of manifesting his gratitude for the the fact that multitudes of immortal beings, enveloped employed in his vineyard, and that of his abundant occasionally quoted by earlier writers, the authenticity is somein almost midnight darkness, are perishing around him, mercy He would send forth thousands more into his what questionable. and make no effort to rescue them! How, indeed, harvest. But it should be remembered that they are With such imperfect documents before us, little can be affirm-

light of the glorious Gospel; if we have been made to the commissioned teacher and of every converted the most remarkable Scripture Prophecies, as well as with many faith; but he who looketh on the heart, thought feel our sinfulness, and in seeking forgiveness have found Christian, in evangelizing the world, I would allude, differently, reminded him of his deficiencies, and assured a Saviour who is precious to us, let us not suffer to as a motive to increased exertion in us all, to the interwoven (though under a fabulous guise) in various parts of [To be concluded in our next.]

THE HEATHEN ORACLES AND SCRIPTURE PROPHECIES.*

Many of the learned regard all the Heathen Oracles as the result some real prophecies were occasionally vouchsafed to the Gentile world, for their instruction and consolation. But to which soever of these opinions we may incline, it will not be difficult to discover

radical difference between these and the Scripture Prophecies.

In the Heathen Oracles we cannot discover any clear and uneto no object of general concern, and never looked into times remote as worthy of preservation; but soon fell into disrepute and almost them as His Revelation.

The Scripture Prophecies, on the other hand, constitute a series of predictions relating principally to one grand object of universal importance, the work of man's redemption, and carried on in regular ercised by enemies to the truth; narratives which have often been progression through the Patriarchal, Jewish, and Christian dis- scoffed at by Unbelievers and sometimes urged as arguments to pensations, with a harmony and uniformity of design, clearly indicating one and the same Divine Author; who alone could say, "Remember the former things of old; for I am God, and there is yet done, saying, My counsel shall stand, and I will do all my pleasure." The genuine prophets of the Almighty beheld these things with a clear and steady eye: they declared them with authority and confidence, and they gave moreover signs from Heaven been handed down from age to age; have been preserved with scrupulous fidelity; and have ever been regarded with reverence, from many incontestable evidences of their accomplishment, and from their inseparable connection with the religious hopes and expectations of mankind.

If we compare again the circumstances under which the Heathen Oracles and the Jewish Prophecies were delivered, or the character and situation of the persons by whom they were communicated, the contrast will be equally striking.

The Oracles of the Heathen were supported by the whole influence and power of the state, as well as by popular opinion. Their

every motive of gain on their part, and of policy on the part of the through faith which is in Christ Jesus;" most anxious our own happy experience, that "if any man sin, we Yet the deceptions practised, to impose upon the ignorant and should we be to impart to others a portion of the blessed have an advocate with the Father, Jesus Christ the superstitious multitude, were oftentimes too gross to escape obserstrengthening our own souls in the weary pilgrimage | though we are corrupt by nature and polluted by practice, | trustful of their own powers, and dared not hazard any answers in yet the blood of Jesus is a "fountain opened for sin and the presence of inquisitive and discerning persons. The answers,

The Jewish Prophets stand free from any such suspicion of interested or sinister motives. They spake indeed in the name of fessed to venerate. But their mission, which was usually special and extraordinary, obliged them on most occasions, to utter things which could promise them no returns of honour, of popularity, or of emolument. In foreveiling events which were to come to pass with pernicious ideas of human excellence, and flatter him ours by the power of the Holy Spirit; that though in in their own days, the verification of their predictions was oftentimes ill calculated to gain the favour of the world: and if they had been proved deceivers, they were condemned by their own law to the most dreadful punishments. Nay, they oftentimes became victims of the truths they declared. Yet did their prophecies abound with terrible threatenings and reproofs. They had recourse to no smooth speeches, no compliances, no accommodations to the tempers and prejudices of others. They would neither palliate, nor conceal, nor refrain, when God required them to rebuke or to menace. They also executed their office in the most public manner, in the streets and in the highways, in congregations of the people, in courts and in palaces, even before their enemies, and among the heathen themselves. Thus did Daniel prophesy before Nebuchadnezzar and Belshazzar, and thus did Jeremiala prophesy in Egypt, Jonas in Nineveh, and Elijah before Ahab. Their predictions had also a clear, determinate, and consistent sense. They described events to come, with so many particularities of time and place, as made it scarcely possible that they should be misunderstood or misapplied. Are these the tokens of Impostors? Is such the conduct of men, who, conscious of delusion, endeavour to conciliate favour, and to gain a reputation at the expense of honesty and truth? Or will the hardiest opponent of Revealed Religion affirm that the Heathen Oracles and their Priests may be put in competition with these "holy men of God," with whom the Spirit of God was manifestly present?

But here it may perhaps be thought, that some exception should be made in favour of those memorable predictions of the learned have entertained a more favourable opinion, and which them to want! "That other disciple," as St. John And here it has been objected, -perhaps some of seem entitled to special consideration, from their reference to the

Were we to enter at large into a discussion of this subject, we the deficiency of it in others, enquires, "Whose hath but upon private Christians it cannot be incumbent! I might soon be involved in a labyrinth of inquiry productive of this world's goods, and seeth his brother have need, and admit in part the force of this objection, and confess at little benefit. The result, however, of the researches that have shutteth up his bowels of compassion from him, how once that such is the duty of ministers,—that "woe is been made into it, appears to be briefly this:—that the writings dwelleth the love of God in him?" O how much more unto them if they preach not the Gospel;" and fervently collected together and transmitted to us, as the Oracles of the

dwelleth the love of God in him? No, brethren, let no not the only instruments whom God is pleased to make ed with certainty respecting these remnants of antiquity. Of had been a disciple of the Son of God,—largely as he one be deceived by so glaring an inconsistency. Where use of for the accomplishment of His purposes. All their claims to Divine Inspiration no satisfactory proof can be had partaken of the privileges attending so intimate a the love of God is, there is the love of man also,—a love Christians are imperatively called upon to exert themconnection with a teacher so exalted, and honourably as which manifests itself in an active zeal for his everlasting selves according to their respective talents, as God in his ductions of old there might be something above the reach of human Providence vouchsafes them opportunities for "strength- invention or foresight, we may easily account for it, without be-If it be our happiness, like that of the disciple whose ening their brethren," and rescuing immortal souls from lieving the writers of them to have been gifted with the prophetic Spirit. There is abundant evidence to prove that long before the and in that of his associates, he passed as a zealous have been called out of darkness into the marvellous In being thus led to notice the responsibility both of coming of Christ, the Heathen were acquainted with several of circumstances of Jewish and Patriarchal history, which we find their writings. From that general mass of information, (however imperfect or corrupted) which the Heathen had collected from ancient traditions, or from scattered fragments of the Sacred Records, there can be little doubt that the Books of the Sybils were chiefly compiled. Like many other writings, therefore, of the Gentile world, they bear testimony to the authority of the of the grossest imposture. Some consider them as the work of Holy Scriptures, whence alone they appear to have derived whatever may be considered as proceeding from Divine suggestion.

It is unnecessary to pursue this subject farther; since with the authenticity of these, or any of the Heathen Oracles, we are no otherwise concerned, than to vindicate the Almighty from the charge of conniving at the delusion of his creatures, by suffering the gift of Prophecy to be applied indifferently to the support of quivocal proofs of genuine Prophecy. They were destitute of falsehood and of truth. In refutation of any charge of this kind, dignity and importance, had no connection with each other, tended | it is sufficient to prove that the Scripture Prophecies alone are accompanied with clear and certain tokens of Divine prescience. If from their own. We read only of some few predictions or prognostications, scattered among the writings of poets and philosophers: above any finite power or knowledge, they must proceed from most of which (besides being very weakly authenticated) appear HIM who alone is infinite in both. If, on the other hand, the to have been answers to questions of merely local, personal, tempor- predictions elsewhere to be found are not of this description, but ary concern, relating to the issue of affairs then actually in hand, discover only such a degree of foresight as is, at most, but limited and to events speedily to be determined. Far from attempting to and precarious; if they are also unconnected with any system of form any chain of Prophecies, respecting things far distant as to religious truth; and still more, if they appear to be in opposition time or place, or matters contrary to human probability, and to a system which has these proofs of divinity attached to it; then requiring supernatural agency to effect them, the Heathen Priests must we conclude that they are not from God. But whether they and Soothsayers did not even pretend to a systematic and connected proceed from wicked spirits or from wicked men, is rather a quesplan. They hardly cared indeed to assume the prophetic character tion of curiosity than importance. The goodness of God, in either in its full force; but stood trembling, as it were, on the brink of case, stands clear of all just exception; because from whatever futurity, conscious of their inability to venture beyond the depths source they proceed, if they are of such a character as proves them of human conjecture. Hence their predictions became so fleeting, not to come from God, or even that they do not necessarily come so futile, so uninteresting, that they were never collected together from him, the fault is with ourselves if we give implicit credence to

These principles may also help us to explain certain narratives in the Scripture History, which appear at first sight to give countenance to the supposition of a real power of Divination, exshew the total uncertainty of the evidence of Prophecy.

To whatever cause we may attribute these or other marvellous things, mentioned in Scripture as being done by such persons.; none else; I am God, and there is none like me, declaring the end whether we ascribe them to human fraud and artifice, or to the from the beginning, and from ancient times the things that are not delusions of evil spirits, it will be found that they were, in every iustance overruled by some interposition of Divine agency.

The Egyptian Sorcerers withstood Moses; but were soon deprived of their power, (whatever it might be) and were compelled to acknowledge .ney were subdued by "the finger of God." Simon for the conviction of others. Accordingly, their writings have Magus, ambitious of the gift of the Holy Ghost, and impiously supposing that it might be purchased with money, was repulsed with indignation; and being struck with a consciousness of the Apostles' divine authority, supplicated, with terror, St. Peter's intercession for his forgiveness. Elymas the Sorcerer, for "perverting the right ways of the Lord," was struck by St. Paul with instant blindness. These were judgments inflicted on such as sought to vie with the Holy Ghost in miraculous powers.

Similar cases occur respecting Soothsayings and Divinations. Saul had recourse to the witch of Endor, after applying in vain to the Oracles of the true God who had, for his iniquities forsaken him. But what was the consequence? The Sorceress became an instrument, in the hands of God, of revealing the Divine counsels-