

When we consider the philosophy of this reasoning, we may well say, "Whom have we in heaven but Thee? and there is none upon earth we desire beside Thee."

Our profound theologian does not *run into extremes*; while he follows Scripture as his guide and text book, he by no means discards the writings of other learned men, but with this wise caution, only to regard those writings for so much as they are worth. Had the Provost observed this wise caution, he would not have floundered in a "Serbonian bog," from which he may find some difficulty of emergence.

*"Sed revocare gradum,*

*Hoc opus hic labor est."*

In his third book,—*"Apostasy of the latter times,"*—taking an *a priori* view of the subject, Mr. Mede shews that the heretical dogma we are considering was the universal philosophy of the Apostles' times, and the times long before them. (See 1 Tim. iv. 1, 2.) He says that the Greek word *Apostasia* in scripture use, when it looks towards a person signifies a revolt; when it looks towards God, a spiritual revolt—a criticism which is very apposite to our present enquiry, since the dogma of the intercession of saints is most decidedly a spiritual declension from the alone onemost intercession of our Great High Priest, Jesus, the Mediator of a better covenant than that of the law, to which belonged the worldly sanctuary and priesthood already considered.

The advocates of the doctrine of intercession of saints will here gain little advantage in the matter of priority of dates. The author now cited refers to Plato, Plutarch, Apuleius, Thales, Pythagoras, and all the academics anterior to the Christian era, but he says he had rather read a Father of the Christian church. Let him but turn to the eighth and ninth books of St. Austin, from whose works, out of the many quotations before me, I select the two following, which are rendered in Latin:—

"Qualis sit religio, in qua docetur, quod homines ut commendentur Diis, bonis daemonibus uti debeant advocatis."