

all unite, I see, in taking that evidence from me; and so I confidently raise my appeal in this matter to people who know nothing about either you or your sciences. It must be before another tribunal that the new philosophy is to be truly and righteously judged." Alas! what can this mean? or where are we to seek for that tribunal of last resort to which this ingenious man refers with such confidence the consideration of his case? Can it mean, that he appeals from the only class of persons qualified to judge of his facts, to a class ignorant of these, but disposed by habits of previous scepticism to acquiesce in his conclusions, and take his premises for granted; — that he appeals from astronomers and geologists to low-minded materialists and shallow phrenologers, — from phytologists and zoologists to mesmerists and phreno-mesmerists?

I remember being much struck, several years ago, by a remark dropped in conversation by the late Rev. Mr. Stewart of Cromarty, one of the most original-minded men I ever knew. "In reading in my Greek New Testament this morning," he said, "I was curiously impressed by a thought which, simple as it may seem, never occurred to me before. The portion which I perused was in the First Epistle of Peter; and as I passed from the thinking of the passage to the language in which it is expressed, — 'This Greek of the untaught Galilean fisherman,' — I said, 'so admired by scholars and critics for its unaffected dignity and force, was not acquired, as that of Paul may have been, in the ordinary way, but formed a portion of the Pentecostal gift! Here, then, immediately under my eye, on these pages, are there embodied, not, as in many other parts of the Scriptures, the mere *details* of a miracle, but the direct *results* of a miracle. How strange! Had the old tables of stone been placed be-