

Swedenborg is well known to have followed in the same steps ; but then as he was a prophet, his followers naturally consider that he had a superior power to know and discover these hidden meanings. Yet modern christians too do this very thing practically, without knowing it. Do not most pay such deference to the early interpreters of the Prophets, and Solomon's Song, and other parts of the old Testament ? Here it is evidently only a figurative or typical and not the historical and literal meaning that is put at the head of each chapter of our English translation to describe its contents. So too have other great men, such as Fenelon in France, Kant and Herder in Germany, put another and often an allegorical sense into the language of scripture.

Kant and Pascal, like the early Alexandrian critics, defended this system upon philosophical grounds. And there is much, very much, to be said in favour of this system,—so long as we think ourselves obliged to regard the whole Bible as equally corresponding to truth, and to the will of God, in all its parts. Indeed this is the only way, as already intimated, by which some portions of it can be rendered palatable, and, still more, edifying to a mind well instructed in the teachings of the Saviour, or in the truths of modern science. Nor could much be said against it, were all such allegorical interpretations taken for no more than they are worth—as the clever ideas of the preacher or the interpreter,—and not enforced as the word of God, or as certainly divine truth, while others are denounced for considering its results as mere human conceits. Even then however there would be one greater danger, into which many have fallen. If any man may thus interpret the Bible, and *put into* it his own meaning, where