

bility of perceiving the aim of this combination, whatever "internal senses" may be supposed to attach to the respective portions. It is somewhat unfortunate for the persons who made this selection from the Book of Revelation, that the late Samuel Tregelles regarded the altered reading of the passage which is here given, as one of the brightest rewards of his life's labours amongst the ancient manuscripts—"Blessed are they who wash their robes."* Among other statements made during the service, to which we should decidedly take exception, was this, that the Sabbath and the Lord's day are identical; according to our mode of reading Scripture, "the *seventh* day is the Sabbath" (Ex. xx. 10), and is as distinctly separate from the Lord's day as words can render it; "In the end of the Sabbath, as it began to dawn toward the first of the week" (Matt. xxviii, 1, and Mark xvi, 1, 2); we have, on previous occasions, described the ordinary mode of confounding portions of Scripture which relate to widely differing dispensations, as kaleidoscopic, and the mode of treating the sacred volume, on the part of Swedenborgians, differs only in this, that with them the confusion is a matter of design, the object being to teach unitarianism in the name of philosophy. Psalm cxxxvi, was the first distinct portion of Scripture read during the service, and it was not in accordance with whatever "internal senses" these gentlemen may think they apprehend, to tell us that this Psalm derives a special interest from the fact of it having been sung in celebration of the laying the foundation of the temple on

* He says with regard to it, "To me it would be a reward for years of toil, to be the means of bringing one such text forward with the full light of clear and certain evidence bearing on it." The recent revisers have availed themselves of this reading.

the Jew's return from Babylon, Ezra iii, 11. A reference to 2 Chr. v. 13, will show that it was sung at the consecration of the first Temple; that it was sung again "when Solomon had made an end of praying, (and) the fire came down from heaven, and consumed the burnt offering and the sacrifices, and the glory of Jehovah filled the house," is manifest from 2 Chr. vii, 3, and by the order of Jehoshaphat, when the armies of Israel went forth to war; 2 Chr. xx. 21, see also the consequences of the singing it, vs. 22-30. If these people were not too enlightened to learn, they might discover from the third verse of this Psalm, that "the Lord" there celebrated is none other than the Messiah; in order to apprehend this, it would be necessary to track the occurrences of the name so printed, throughout the Old Testament, and to see the mode in which such a passage as that of Psalm cx, 1, is treated by Christ himself in Matt. xxii, 44, 45; this can be accomplished by anyone possessed of what is termed common sense, without the aid of any "inner sense" such as that on the realization of which, the disciples of "the New Church" plume themselves; in order, however, to avoid being misunderstood, we will observe that our own measure of apprehension of the depths of the Bible is sufficient to warrant the statement that we should never be surprised at the disclosure of previously unknown fathoms (so to speak), but this is vastly different from such an averment as that "it has been revealed to me that angels' spiritual bodies are occupied with all that is vile, adulteries, etc."; we cannot pretend to have so tender a regard for individual or sectarian sensitiveness, as not to affirm that such an assertion as that just quoted, carries with it its own condemnation, and one cannot but lament