

And if we overleap the intervening portions, and glance at the Psalm appointed for the day (Psalm cxix. 1-32) we can scarcely fail to perceive their unintelligibility, and their unsuitability for Christian worship; will pastor or people for instance inform us what meaning they attach to the seventh verse—"I will thank thee with an unfeigned heart, when I shall have learned the judgments of thy righteousness;" it may be well to inform them, in passing, that "judgments" should rather be "laws." Again, in regard to the next verse, (prayer-book version) what "ceremonies" do they contemplate "keeping," that they may not be "utterly forsaken." How many persons have a lie put in their mouth when ostensibly addressing the Almighty, they are taught to say, "with my whole heart have I sought thee," and "with my lips have I been telling of all the judgments of thy mouth"; How many of those whose "riches" have been obtained by the open violation of God's laws are taught to say, "I have had as great delight in the way of thy testimonies as in all manner of riches. Can any sane person suppose that when an average Episcopal congregation takes the concluding words of this section of the psalm on their lips, it is anything less than a solemn mockery on their part? The words are, "I will talk of thy commandments; and have respect to thy ways, my delight shall be in thy statutes, and I will not forget thy word." It is needless to continue the quotations, and it is also needless to express surprise at the increase of infidelity, in view of such and kindred performances, in the name of Christianity. It is time however to glance at other portions of Scripture which were read on this occasion, the eighth of Nehemiah being one of them. It is observable that the Scriptures themselves habitually appeal to the "understanding," hence we read that "Ezra the priest brought the law before the congregation, both of men and women, and all who could hear with understand-

ing;" the corrupt Church, on the contrary, has always done its best to hoodwink all intelligence; it is sometimes accomplished by theatrical appeals to the senses through the medium of an imposing ritual, and not less frequently, by more subtle appeals through the agency of catch-penny compositions styled sermons, which either consist of stale platitudes, which any schoolboy could indite, or else they descend to religious jugglery, spiced with smut, and advertized with all the effrontery of "Jeremiah's visit to Ireland." To return to the Biblical narrative, it is interesting to observe that this revival of religious zeal took place *on the first day of the seventh month*, and we read again vs. 7 & 8, that "the Levites caused the people to understand the Law," and again, that "they read in the book in the law of God distinctly, and gave the sense and caused them to understand the reading." These Levites therefore, acted far more intelligently and faithfully both toward God and man than do they who aspire to occupy a position corresponding to that of the Levites in the present day; but there is one marked distinction between these two orders of men; the Levites themselves understood the Scriptures, whereas the would-be priests of the present day are, to a large extent, grievously ignorant of them. It may be well to observe that we learn that the Persian word "Tirshatha" (v. 9) means "austere," so that Nehemiah was possibly a rigid governor. The last of the four feasts of the seventh month, recorded in the concluding portion of the chapter, as kept by the Israelites on their return from Babylon, is of great interest to those who apprehend the relation of the seventh month to the seventh thousand years, and to such persons only. The reading of the appointed portion of the New Testament illustrated the contrast between the period when the Levites "gave the sense," and the present time, when the ostensible teachers for the most part, give *nonsense*.