

Tabernacle, and His dwelling place in Zion. Ps. lxxxvi, 2.

Jehovah is my Shepherd, I shall not want, He maketh me to lie down in green pastures; He leadeth me beside the still waters. He restoreth my soul:— He leadeth me in the paths of righteousness, for his *name's* sake. Ps. xxiv, 1-3. (These people are not aware that the word "name" is, according to the Jews, one of the names of the Messiah.)

I am the good Shepherd, and know my sheep, and am known of mine. John x, 14.

And there shall be One Fold and One Shepherd. John x, 16.

Open ye the gates that the righteous nation which keepeth the truth, may enter in." Is. xxvi, 2.

By way of comment on the above group of passages, it may be permissible to observe that an "inner sense," or some sense that is alien to common sense is obviously needed, in order to understand the propriety of adapting a statement made by the prophet Habakkuk in contrast with idolatrous worship, to the worship of those who are supposed to be Christians; of such persons, the statements of the New Testament are of the character of the following—"And hath raised us up together, and made us sit together in heavenly places in Christ Jesus." Eph. ii, 6. With regard to the second passage, it may be well to observe that the Jews to this day, have it written on their doorposts, and in both of their phylacteries, in obedience to the commandment recorded in Deut. xi, 18, 20. (the passage extending from Deut. xi, 13-21, is also written on the door posts, and in the phylacteries of the Jews.) For consistency's sake it might be well that the citizens of "the New Jerusalem" should don the phylacteries. Their object in *exceptionally introducing this passage* into every Morning service is identical with that of the Jews of this city, who have placed it above the entrance to their synagogue; they suppose, no doubt, that it outweighs such passages as John xv, 26, but they

overlook the fact of unity and plurality existing in their own persons. The seventy-sixth psalm is entitled in the Septuagint, "A song respecting the Assyrian," and its tenor agrees with the supposition that it refers to the destruction of Sennacherib's army; by what stretch of imagination it can be made to apply to the Elm Street "Temple," it were hard to say; that this psalm, in common with all the others, will be sung by Israel and Judah bye and bye, in Jerusalem, will not be doubted by those who have any apprehension of the far-reaching range of prophecy on the one hand, and of the indications of approaching fulfilment on the other. The twenty-third Psalm has been the solace and support of myriads, in trial of all kinds, and especially in view of approaching dissolution; it is suitable alike for public worship, or for private meditation. The passages from the 10th of John are intended to be applied to the Almighty *as God*. The phrase "the righteous nation," of the concluding passage, might have been supposed to point, with sufficient clearness to the only nation that ever was, or ever will be so styled, and has no more connection with "New Jerusalem" than it has with Constantinople. The sermon was supposed to be based on the enquiry, "Can man provide food for the Lord?" A few extracts from it will perhaps impress most readers with their need of an "internal" or some other sense, in order to comprehend it. "The man of the Church (we are told) must acquire scientifics from the Word by studying it in humility before the Lord." "The scientifics of the external and internal senses must be put into the memory, and at length into the conduct of life. "In man's ascent toward heaven, his next step is the cultivation of the sciences, natural, civil, moral, and religious. For this purpose, schools colleges, the printing-press, and institutions of learning, in every department of human intelligence, are provided, whereby man may become, natural rational, civil rational, moral ra-