

be termed this Swedenborgian Church, it will be necessary to give extracts from its liturgy, and from the printed, and doubtless authorized sermon to which the writer endeavored to listen on the 23rd inst. Prior to giving these extracts however, it may be well to invite attention to that spirit of "lawlessness" (2 Thess. 11, 7, Gr.,) and to that disposition to "heap to themselves teachers, having itching ears," (2 Tim, IV, 3,) which are two of the predicted characteristics of the last days of this dispensation; instead of individually "feeling after" truth if haply they may find it, according to the injunction of the Apostle Paul, (Acts VII, 27), men find it more congenial to their disposition to elect a teacher, to set him on a pinnacle, as it were, and then to amuse themselves after a similar fashion to those Asiatics who "about the space of two hours" exercised their lungs by crying "great is Diana of the Ephesians." The consequences of adopting such a course are strikingly illustrated by the liturgy and sermon referred to above; the frontispiece of the liturgy presents us with three brief articles of a creed, the unexpressed object of which is to disavow the doctrine of the Trinity; the first of these articles is worded thus, "Jehovah is the Lord before He assumed humanity in flesh." It would be well for persons who essay to enlighten us all, to have some regard to the requirements of the vernacular tongue, but waiving that consideration, we have a piece of childish folly in the first four words; the title "Jehovah," assumed by the Almighty, in relation to Israel, is first recorded in Ex. III, and wherever, throughout the Bible the name "Jehovah" occurs, it is uniformly rendered by the English words "the Lord," so that although the design of those who propounded this liturgy is perfectly plain, if the words which meet one's eyes on opening it, convey any truth, it is the same in its nature as "the earth is the world." This liturgy is prefaced by what purports to be an explanation of the principles of the body which uses it. The author

thereof assumes a didactic tone throughout, but inasmuch as the writer is of opinion that his readers would as little recognize the qualifications of a teacher in this gentleman (or lady) as himself, he will leave "the principles" unnoticed. The compiler or compilers of this liturgy, by dividing the month into what they term "Sabbaths," have done their best to promulgate the sabbaticising of the Lord's day, a delusion of which the Church heard nothing from the first to the sixteenth century. If men were not more influenced by traditional teaching than by the teaching of Scripture, they could hardly fail to perceive that there was design in the circumstance of the Lord lying in the grave on the Sabbath, and that it was when that seventh day was past (Mark XVI, 1,) that early in the morning, *the first of the week*, they came to the sepulchre when the sun was risen (All MSS.) The sun of Righteousness had already risen, and as the Apostle Paul (Col. 11, 16, 17,) teaches us, had, by rising, dispelled all shadows, "the Sabbath" included. The same apostle refers to this subject, on three occasions, and on each, for the purpose of abrogating the sabbatic observance of the day; the remaining two passages will be found in Rom. XIV, 5; and Gal. IV, 9-11. Much more might be written on this subject, and perhaps should be, to render it sufficiently clear; but another opportunity to dilate on it, may present itself ere long. The liturgy commences with an "acknowledgment," the bearing of which presents a phase of unitarianism: the selection for "the fourth Sabbath in the month" is as follows; and in common with every other portion of the prayer-book, *shuffles* the various passages of Scripture which occur therein, as card-players do their cards.

"Jehovah is in His Holy Temple; let all the earth keep silence before Him Hab. 11, 20.

Hear O Israel, Jehovah our God is One Jehovah. Deut. VI, 4.

In Judah is God known: His name is great in Israel. In Salem also is His