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ON  
**THE TWO WORLDS,**

THE  
VISIBLE AND INVISIBLE,

THEIR  
NEARNESS TO, CONNECTION WITH, AND OPERATION ON  
EACH OTHER,

Elucidated from Reason,

AND  
CONFIRMED FROM SCRIPTURE.

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BY THE

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College, Cambridge.

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THE SECOND EDITION.

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————— Though what if Earth  
Be but the shadow of Heav'n, and things therein  
Each to' other like, more than on Earth is thought?

*Paradise Lost. b. v. 574.*

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TO THE  
*Church-wardens, Sidesmen,*  
AND  
THE REST OF THE CONGREGATION  
OF  
ST. JOHN'S CHURCH,  
MANCHESTER.



DEARLY BELOVED,

I SHOULD think that I ill requited the good-will and favour, which you have lately exhibited towards me by a public testimony, so costly to you, and so flattering to myself, could I for a moment forget those eternal interests of your's, which first gave birth to the sacred relationship subsisting between us, and in the endeavour to promote which I have had the happiness, by your own acknowledgment, to secure your

regard, I say, *the happiness to secure your regard*, not that I consider the regard of any man, or body of men, sufficient of itself to constitute and to confer that high prize called *happiness*, since this prize, in all cases must be made up of other and higher materials; But I call your regard, a *happiness*, because it is a convincing proof to me, that the great truths of salvation, which I have been the instrument of announcing to you, have been seen and estimated by you according to their high value, and that thus your affection and respect for the teacher have resulted from your affection and respect to the instruction which you have received from him. In this view, then I accept with gratification, the lasting monument of your esteem which you are about to erect, and in this view too, through the divine grace and favour, I shall endeavour to merit your future approbation, by calling your attention to those great realities of the mercy and kingdom of our common FATHER, which involve in them our dearest interests, and most blessed expecta-

tions. It is true indeed, that by the inscrutable dispensations of the divine providence, which, in many cases, are as perplexing and mysterious as they are gracious and merciful, I am no longer able to address you, as I have been accustomed to do, from the *pulpit*, nor is there much probability that this happiness will ever be again restored. But I am thankful that the use of my *pen* is still allowed me, and therefore you may rest assured, that so long as strength is granted to employ it, and so long as it can be employed to any good purpose, it will never cease its exertions in your service, by labouring to *declare to you the whole counsel of GOD*, and thus endeavouring to point out to you the road to holiness and bliss.

Allow me then to dedicate to you the following short treatise, as an earnest of the sincerity of the above assurance. It is written on a subject of universal concern and importance, because it treats not only of the *visible* world, which we at present inhabit, and which

is in itself a theatre of divine wonders, but likewise of that *invisible world*, which is to be our everlasting abode, and towards which we are all hastening, as fast as time can carry us. For how awful! yet let me add, how consolatory (if it be not our own fault) is the reflection, that in the short space of a few years, we are all of us to quit this transitory scene of things, and enter upon the great realities of a future, and an eternal state of existence! No age, no station, no dignity of birth, no superiority of talent, no abundance of worldly possessions, can exempt any one of us from the operation of this everlasting decree of our HEAVENLY FATHER. Can any folly then be equal to that, which would render us forgetful of this our final destination? Or can any wisdom exceed that, which leads us to make the proper preparation for it? If a man is to quit for ever his native country, to take up his residence for life in some remote land, how eagerly does he enquire after the inhabitants, the laws, and the customs of that land! And if he has to cross

a tempestuous sea in his way thither, how delighted is he, towards the end of his voyage, at beholding some distant, though faint traces of the region to which his course is directed! And shall not the Christian be equally eager and inquisitive about that invisible country towards which *he* is hastening? Shall not *he* also be delighted, during his passage over the stormy sea of this world's uncertainties and troubles, at discovering some prospect, howsoever faint, of the land of his eternal inheritance? Surely common sense must teach, if he would listen to it's dictates, that without some such anchor and steerage to his vessel, he must be exposed to perpetual danger and distress, not only from his boisterous passions and fearful apprehensions, but also from his false joys and those delusive gratifications, which would tempt him either to neglect his course, or to make no preparation for a happy reception amongst his future associates.

Accept then the following pages, not only as a testimony of that earnestness with which I must ever seek to promote your best interests, but also as a *compass*, by which to steer in the great voyage of human life. And may the FATHER OF MERCIES bless what you read in such a manner, that your vessels may be preserved from shipwreck, and yourselves finally be received with a hearty welcome by your celestial friends in the safe and tranquil haven of eternal rest and peace!

In the spirit of this prayer

I remain

Your ever grateful

And affectionate Pastor,

**J. CLOWES.**


**ST. JOHN'S PARADE,**

Oct. 10th, 1818.



# On the Two Worlds,

THE  
VISIBLE AND INVISIBLE.



## INTRODUCTION.

ALL Christians are taught to believe in the existence of *two worlds*, which they are accustomed to distinguish by the names of the *visible world* and the *invisible world*. Thus they call the earth, with its inhabitants, its elements, its various productions, &c. &c. *the visible world*; whilst on the other hand they call heaven and hell with their inhabitants, their elements, productions, &c. &c. the *invisible world*. All Christians likewise are taught to believe further, at least to make profession of a belief, that when they die, and are removed out of the *visible world*, they enter immediately into the *invisible world*, where they take up their eternal abodes, either in the regions of bliss or of misery, according to the tenour of their past lives. Thus they profess to believe, in agreement with the declaration of the ETERNAL TRUTH, that *the wicked shall go away into everlasting punishment, but the righteous into life eternal.* (Matt. xxv. 46.)

But though all professing Christians make a general confession of the above faith, and possibly persuade themselves that they are in the possession of it because they confess it, yet it is to be feared that few comparatively conceive just ideas of the two worlds which are the objects of their belief, and especially of the *invisible* world. Thus some imagine the *invisible* world to be separated at an infinite distance from the *visible*, and that the place of its existence is in some remote region above the sun, or in some tract of boundless space, beyond the reach alike of the eye and the apprehension of finite intelligencies. Others again are of opinion, that, whatsoever may be the distance intervening between the two worlds, be it great or small, the worlds themselves have no sort of connection with each other, neither is there any agreement or resemblance between them in respect either to their inhabitants, their productions, their aspects, &c. &c. Thus it is supposed that the two worlds have nothing in common, but are altogether independent of each other, being inhabited by different beings, governed by different laws, manifested under different appearances, and this in such a sort, that there is no parallelism between the one and the other, nor can any fact or circumstance be inferred respecting the one, howsoever justly and correctly it be established in regard to the other. Agreeable then to this opinion, the *invisible* world is also an *unknown* world; *incomprehensible* by any idea of thought; *indeterminate*, not only as to situation,

but as to all those objects appertaining to it which properly constitute a world; consequently it is a world without form, without quality, and without character, of course a something undefinable by any human language, because inconceivable by any human intellect.

But here it may be asked, and surely not unreasonably, What kind of faith must that be, which is directed towards an object thus visionary and unshapen? Or rather, can faith in such an object properly be called faith? For how can faith exist without ideas? Is not faith a principle of mind, and connected with the mind's understanding? And are not ideas necessary to constitute understanding? If then there be no ideas, it must of necessity follow there can be no understanding, and if there be no understanding, it must as necessarily follow there can be no faith, at least no faith properly so called, but only a purblind, imaginary and groundless faith, which in reality is not faith, but fancy; not evangelical belief, but sightless and lifeless conjecture.

It may again be asked respecting faith, of the above description, Can it deliver it's unhappy votary from the fear of death? Can it administer consolation on the bed of sickness? Can it calm and compose the mind's apprehensions on viewing the boundary of it's present state of existence, and approaching the gate which opens to eternity? Can it inspire hope and confidence at that awful hour, when all the glory, gain, and pleasure of this world are about to disappear, and no dependance can be

seen, or felt, but what is grounded in the **ETERNAL TRUTH**, and in the great realities of that everlasting world which the truth, and the truth alone, presents to the view of mortals? Can it, in short, overcome the world, the flesh, and the devil, by elevating the soul to an eternal end? Or rather, has it not a tendency to leave the soul in the hands of its spiritual enemies, vanquished and defenceless, thus exposed to perpetual alarms, mischiefs, sins and sorrows?

To guard the Christian reader against the delusions of the above faith, and at the same time so to direct his understanding, that he may acquire just and adequate ideas of the invisible world, it's sure existence, it's nearness, it's close connection with the visible world, it's great realities and the harmony subsisting between them and the shadows of things here below, is the principal design of the following treatise, in which it is proposed to shew, first, What is to be understood by the terms *visible* and *invisible*, when applied to worlds, and hence to demonstrate the following propositions;

- 1st. That all *visible* things derive their existence and thus proceed from things *invisible*, consequently the *visible* world derives it's existence and proceeds from the *invisible* world.
- 2dly. That *visible* things imply the existence of things *invisible*, consequently the *visible* world implies the existence of the *invisible*.

3rdly. That *visible* things involve or contain in them things *invisible*, consequently the *visible* world involves and contains in it the *invisible* world.

4thly. That *visible* things make manifest, and thus demonstrate, not only the existence of things *invisible*, but also their properties and qualities, consequently the *visible* world makes manifest and demonstrates, not only the existence of the *invisible* world, but also its properties and qualities.

5thly. That *visible* and *invisible* things mutually affect each other, consequently the *visible* and *invisible* worlds do the same.

6thly. That *visible* and *invisible* things are near to and connected with each other, and thus make one, consequently the *visible* and *invisible* worlds are near to and connected with each other, and thus make one.

7thly, That therefore man, during his abode here below, is an inhabitant of both worlds, the *visible* and the *invisible*, and that according to the quality of his life, he builds his eternal house, of happiness or of misery, in the *invisible* world, of happiness in heaven, if he lives according to the laws of divine order, and of misery in hell, if he disregards and rejects those laws.

It is intended to consider each of these propositions apart, after previously explaining the terms *visible* and *invisible* by the following definition.

## DEFINITION,

OR

*What is to be understood by the terms Visible and Invisible, when applied to worlds.*

When it is said that the world inhabited by men is *visible*, and that the world inhabited by good and evil spirits is *invisible*, it is evident that the terms *visible* and *invisible* are applied *relatively*, or in relation to the inhabitants of each world respectively. For though the world inhabited by men be *visible* in regard to men, it may yet be *invisible* in regard to mere spiritual beings; as on the other hand, though the world inhabited by spiritual beings be *invisible* to men, it may yet be *visible* to the beings who dwell in it. The fact then is, that each world is alike *visible* and *invisible*, being *visible* to those who live in it, and *invisible* to those who do not live in it, consequently *visibility*, as it relates to men, is not to be required by men as a necessary proof of the existence of another world, neither is *invisibility* to be regarded as any proof of it's non-existence. This may be illustrated by the case of man himself, who evidently consists of two parts, a body and a soul, which may not improperly be called his two worlds, one of which is *visible*, and the other, in respect to himself at least, *invisible*. Yet who will pretend to say that the soul doth not exist because it is *invisible*? or who shall require *visibility* as a necessary proof of it's existence? If then the soul,

or man's *invisible* world, may exist, and in reality doth exist, notwithstanding it's being *invisible* to the bodily eye, why may not the *invisible* world of spirits and angels exist, and who shall say that it doth not exist, notwithstanding it's being no object of bodily sight, or of any bodily sensation whatsoever?

It is further to be noted concerning the two terms *visible* and *invisible*, as applied in the following treatise, that the term *visible* is considered and adopted as synonymous with the term *material*, and the term *invisible* as synonymous with the term *immaterial* or *spiritual*; consequently that by *visible* things, and the *visible* world, are to be understood *material* things, and the *material* world; as on the other hand, by *invisible* things and the *invisible* world, are to be understood *immaterial* or *spiritual* things, and an *immaterial* or *spiritual* world.

It also merits consideration, that the terms *visible* and *invisible* are applicable to the *mind*, since there is a *sight* proper to the *mind*, as well as that which is proper to the *body*, and the sight proper to the mind is of a more interior nature than the sight proper to the body, and of course is employed on more interior objects. For the sight proper to the body, as every one knows, is limited to the *surfaces* of the things subjected to it's view, nor can it, by any possible exertion of it's power, penetrate beyond the surface; whereas the sight proper to the mind passes rapidly through the surface, and scrutinizes, with minute attention, what is contained

beneath the surface. Thus, for instance, in looking at it's own corporeal form, the sight of the body can discern nothing but the *skin* and *external shape* and *colour*, whilst the sight of the mind extends it's piercing optics to the interior organs, viscera, members, &c. and not to these only, but also to the inmost purposes, desires, thoughts, &c. of the mind itself. The world then, which is *invisible* to the bodily eye, may in some sort be *visible* to the mental eye, since this latter eye, in contemplating the wonderful order, harmony and uses of the visible heavens, as in contemplating the human body, doth not suffer it's sight to terminate in the external coat or covering, but penetrating through this limit and horizon of corporeal observation, is infinitely delighted with beholding the corresponding order, harmony and use of the *internal* or *spiritual* heavens, from which the external or natural heavens proceed, and of which they are the exact representative figures and manifestations in the world of nature. But whence, let us ask, is this superior sight of the mind derived, and what is it's proper origin? All sight of the body, we know, involves in it these three things, 1st, *Light* by which to see, since without light it is impossible to see any thing; 2ndly, An *organ of sight*, for without such an organ, the brightest light would be ineffectual to promote vision; and 3dly, An *object*, because, if this be wanting, neither an *organ of sight*, be it ever so perfect, nor any degree of *light*, be it ever so brilliant, can produce sight. But is not all this true.



likewise of the mind's sight? in other words, can the mind see any thing unless it likewise hath *light* by which to see, as well as an *organ* and *object* of sight? Let us acknowledge then, on the conviction grounded in a true philosophy, that the mind *sees*, and that of consequence it has a *light* proper to itself, by or from which it sees; and let us then acknowledge, from a conviction grounded in a true theosophy, and in the authority of divine revelation, that this *light* is immediately from a divine source, which is no other than the God of heaven, who, when manifested in the flesh, is emphatically styled *the true light which lighteth every man that cometh into the world*, [John i. 9.] Under the influence of these convictions let us next proceed to the consideration of the propositions above stated, only sup-  
 plicating first, in the humility of true devotion, the aid and illumination of *the above light of heaven*, which is the light proceeding from the God of heaven, to enable us to see our way clearly, and to conduct us to conclusions favourable to our true bliss; conducive alike to the glory of God and the eternal welfare of mankind.

AMEN.

## PROPOSITION, THE FIRST.

*That all visible things derive their existence, and thus proceed from things invisible, consequently the visible world derives its existence, and proceeds from the invisible world.*

## DEMONSTRATION.

The truth of this proposition is so exceedingly plain, that it is almost an insult offered to the understanding of the reader to attempt to prove it. For all visible things in nature and her three kingdoms, it is evident, are visible by virtue of their *forms* and *colours*, since without form and colour, of one kind or other, it is impossible that any thing can be visible. But form and colour cannot produce themselves, consequently they must be the product of something distinct from themselves, which something is invisible. Thus all created subjects whatsoever consist of two distinct parts, a *visible* part, and an *invisible* part, the *visible* part being that by which it is made manifest to the human eye, and without which it could not have sensible existence here below, whilst the *invisible* part is that which constitutes it's hidden soul or essence, and from which it derives it's body, or it's sensibly existing form.

But if all this be true of created subjects *in particular*, it must be equally true of created subjects *in general*, that is to say, of the *visible world*. For what is the visible world but an aggregate of such created subjects in an endless variety? Allowing

then that each particular created subject derives its existence, and thus proceeds from something invisible, which is its hidden soul or essence; we are compelled to allow that the visible world also, or the assemblage of such subjects, derives its existence, and thus proceeds from what is invisible, or from its hidden soul or essence, which may properly be called its *invisible world*. And since the forms and colours of created subjects, which compose the visible world, are of an endless variety, all tending to increase the beauty and harmony of the world which they compose, and likewise to enhance the happiness of its inhabitants, is it not reasonable to suppose that their *invisible essences* are distinguished by a variety like endless, and thus that the *invisible world*, which is composed of those essences, contains objects equally various with those of the *visible world*, and equally productive of beauty, of harmony, and of bliss?

The truth of the above proposition is then confirmed to us by all the deductions of sound reason and philosophy, which teach to a demonstration, that *visible things* must proceed from *invisible*, consequently the *visible world* from the *invisible*. But whatsoever of doubt and uncertainty may yet remain on the subject, it is altogether dissipated by the bright light of revealed truth, which, with irresistible evidence, convinces, and at the same time consoles the true believer by the solemn declaration, that "*in the beginning GOD created the heavens and the earth*," (Gen. i. 1.) or, as it is otherwise expressed, "*all things were made by the DIVINE*

**WORD**, and without him was not any thing made that was made," (John i. 3.) Thus we are assured by the CREATOR of the world himself, that all the *visible* objects here below, which delight our senses, and which at the same time supply our minds with ideas, are derived from things *invisible*, and that consequently the *visible world*, with all the variety of it's productions, is nothing but an out-birth of the *invisible world*, whose productions are alike multiplied and various. For what is a world without a *variety* of objects, or how can such a world be capable of existing? The revelation of GOD accordingly farther assures us, not only that there is an *invisible world*, from which the *visible* derives it's existence, but also that the former world is replenished with objects equally numerous and varied with those of the latter, as may be seen in the book of the Apocalypse throughout, and also in many parts of the prophetic writings.

It is not then to be conceived, according to the creed which generally prevails, that **GOD** created *all things out of nothing*, for how is it possible that *nothing* can be an instrument in the hands of God, and especially a productive instrument? But it is to be conceived that God created all *visible* things out of and by their *invisible* essences, which *invisible* essences are more immediately from himself, forming, in their first manifestation, that world, which is to man indeed *invisible*, but which is perfectly *visible* to it's own blessed inhabitants, and in their *second* manifestation, forming the *visible world* inhabited by man, and accommodated to human per-

ception and enjoyment. Thus all things, and all worlds, whether *visible* or *invisible*, are alike the productions of an infinite and divine love, operating and rendering itself fruitful, in indefinite variety and inconceivable beauty, by or through its own infinite and divine wisdom. And thus too all effects in this lower or external world manifest their corresponding causes in the higher or internal world, so that whatsoever we here behold, either in the various characters, offices and employments of the human race, or in the forms, the operations and uses of the several subjects of the animal, the vegetable and the mineral kingdoms, demonstrates a similar variety of character, office, and employment, amongst the inhabitants of the invisible world, together with a similar variety of form, of operation, and of use amongst the subjects of its three kingdoms.

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### PROPOSITION THE SECOND.

*That visible things imply the existence of things invisible, consequently the visible world implies the existence of the invisible world.*

#### DEMONSTRATION.

The truth of this *second* proposition follows from the *first*, since if *visible* things proceed from *invisible*, and the *visible* world from the *invisible* world, then it is a necessary consequence that the existence of *visible* things and of the *visible* world must doubtlessly imply the existence of things *invisible*,

or of an *invisible* world. For who can deny that an effect always proves the existence of a cause, and that to assert the contrary is to insist that an effect can exist without a cause? Since then it has been already demonstrated that all *visible* things, or the *visible* world, are nothing but effects derived from things *invisible*, or from the *invisible* world, as their causes, we are compelled to allow the existence of things *invisible*, or of an *invisible* world, to rest upon the same evidence, and to be confirmed by the same testimony, with the evidence and testimony of the existence of *visible* things and of a *visible* world.

Yet obvious and certain as this conclusion is, how few are affected by it as they ought to be, and how lamentably is it opposed and contradicted by the general sentiments of mankind! Thus we hear some say, I believe firmly in the existence of the *visible* world, because I see it, and am equally convinced that there exist such places in it as *Constantinople* and *Pekin*, because I have frequently heard of those two cities, but I cannot admit, with an equal degree of conviction, the existence of an *invisible* world, and its abodes, inasmuch as they are no objects either of *sight* or *hearing*.—Are we to conclude, then, in agreement with this sceptical and material creed, that the senses of *sight* and *hearing* are the only sure sources of evidence on this occasion, and that the subject admits of no other and higher evidence? Are we thus to deny, or, what nearly amounts to denial, to *doubt* of the existence of every thing, which is not confirmed by the tes-

simony of our bodily organs? We must, in such case, exalt matter above mind, sensation above rational apprehension, the notices of the bodily eye and ear above the dictates of intellectual judgment and perception. But is such conduct suitable to our character as rational beings? Or rather, is it not in direct opposition alike to all the principles of reason and to all the conclusions of experience? For in how many cases are we perpetually imposed on by our senses? In how many too do our reason and experience both discover and correct the imposition? Our senses, for instance, would persuade us that the sun's daily rising and setting is the result of his daily motion through the visible firmament, whereas enlightened reason and well-tryed experience convince us, that this motion is merely an appearance resulting from the earth's motion round her own axis, and that the fact is, the sun has no such motion as is here ascribed to him, but remains continually fixed in the center of the system which he enlightens by his light, and enlivens by his heat. Our senses again would tempt us to conclude, that life is in our *bodies* independent of our *spirits*, and that the *body* therefore lives and moves at it's own pleasure, without any controul from the *spirit* which dwells in it; whereas both reason and experience teach that this is altogether a fallacy; and that the *body* is merely an instrument in the hands of it's *spirit*, which moves, guides and governs it according to the determination of its sovereign will and the dictates of it's illuminating understanding.

Would we then assert the distinguished privileges

conferred on us as rational and spiritual beings? Would we no longer be the slaves and dupes of our senses, and thus subject ourselves to a tyranny, which, in compliment to our bodily eyes, would put out the eyes of our minds, and in compliment to our bodily ears, would annihilate all rational and intellectual perception? We must then accustom ourselves to contemplate all *visible* things, not only as *effects* derived from things invisible, but as *proofs* and *evidences* of the existence of those invisible things from which they are derived. We must thus view the visible world, which we ourselves inhabit, as an *out-birth* of a world inhabited by superior intelligencies, and not only so, but as a *mirror*, in which those intelligencies may be seen, together with all the splendid fabric and inconceivable beauties and varieties of their blessed and eternal abodes. Thus would all outward nature by degrees become *transparent* to our delighted view, whilst every object, seen by our bodily eyes, would present to our intellectual sight another and far more brilliant one in the eternal world, of whose existence it is at once the progeny, the resemblance and the testimony. Thus too, to crown our bliss, all our mental perceptions would be in harmony with the bright truths of divine revelation, which perpetually inculcate the grand and edifying intelligence that earth is but a *transcript* of heaven, because *the invisible things of him (GOD) from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and godhead,* (Rom. i. 20.)



## PROPOSITION THE THIRD.

*That visible things involve or contain in them things invisible, consequently the visible world involves or contains in it the invisible world.*

## DEMONSTRATION.

It has already been proved under the first proposition, that *visible things are derived and proceed from things invisible, and that consequently the visible world is derived and proceeds from the invisible world.* No other proof can then be wanting, that *visible things involve or contain in them things invisible, and that consequently the visible world involves or contains in it the invisible world.* For if this be not the case, then a visible form may exist in a state of separation from it's invisible essence, which is a thing impossible, since as the body perishes, and moulders to dust, when deprived of it's soul, in like manner there is reason to believe that every created form must instantly perish and be dissipated, if left destitute of the creating principle which first gave it birth. Take, for instance, a flower, and disjoin it from it's parent stock, and you presently bring destruction both on it's beauty, it's form, and it's fragrance. But whence, we may ask, doth this destruction come, or what is it's source? Alas! the flower hath no longer connection with it's vital principle, or with the essence from which it received both it's beauty, it's form and it's fragrance, and this is the single and sole cause of it's dissolution.

In like manner, and for the same reason, if we separate any other part of the visible creation, whether it be animal, vegetable or mineral, from it's original, creating essence, we take away that by which it exists, and of course it's existence itself. Yet what is thus true of a *part*, must be true of the *whole*, and therefore the conclusion is sure, that not only all *visible things*, but the *visible world* itself, when the chain is broken, which connects them with their invisible causes, and thus with the DIVINE FOUNTAIN of life, must of necessity be dissolved and annihilated.

It appears evident, then, that, in all created objects, essence and form make one, and that to attempt to separate them is to destroy the object. Is it not therefore equally evident, that every form must of necessity *inclose* or *involve* in it it's own peculiar essence, or that hidden principle from which it derives it's existence, and separate from which it cannot exist? And if this be true of every created form *in particular*, it must be alike true of all created forms *in their aggregate*, thus it must be true of the whole *visible world*, which is nothing but such an aggregate. The conclusion then is again sure, that as all *visible things involve or contain in them things invisible*, by parity of reasoning the *visible world involves or contains in it the invisible world*.

But what an important and edifying conclusion is this, at which we are now arrived! For if all be true, as above stated, (and what can be true, if

it is not true? then the visible world, which we at present inhabit, assumes an entirely new aspect, and is exhibited to us under a character at once sublime, instructive, and interesting, highly worthy of it's parent God, and adapted in the best manner to excite the grateful admiration of that creature, for whose use and enjoyment it was designed. For lo! every particle of gross matter is here seen to be animated, by virtue of it's conjunction with it's hidden essence, which essence again is not isolated, but is in connection with interior principles of animation, and this in orderly succession and arrangement, until the wonderful chain reaches even to the throne of the ETERNAL. Thus the whole world is no longer viewed merely as a *material* world, but in it's relationship with what is *immaterial*; consequently it's darkness is illuminated; it's dead forms become alive; it's grossness, gravity, and inertness have in them a quickening principle, which, whilst it gives and preserves existence, imparts at the same time a living activity, fruitful in all possible variety of use, of beauty and of gratification. And thus too, (what ought above every other consideration to excite our adoration and love,) the abodes of men here on earth are not separated from the abodes of angels, but contain in them the same living powers, the same principles of order and preservation, the same proofs of their perpetual reception of life and sustenance from their **MAGNIFICENT CREATOR**, fulfilling and confirming thus the declaration of inspired wisdom,

where it is written, *O LORD, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches. So is this great and wide sea, wherein are things creeping innumerable, both small and great beasts.* (Psalm civ. 24, 25.)

Let the children of men then rejoice and be grateful under the blessed persuasion, that there is not only a principle of life from God in themselves, leading them to conjunction with all that is good, and wise and happy, in the kingdom of God, but that the visible world is a theatre also of the divine power and benediction, and this in such a sort, that every smallest atom contains in it a portion of that life-giving virtue, from which the heavens and the earth were originally created, with which they are completely filled, and by which they are continually supported in their respective order, well-being and usefulness.



#### PROPOSITION THE FOURTH.

*That visible things make manifest, and thus demonstrate not only the existence of things invisible, but also their properties and qualities, consequently the visible world makes manifest, and thus demonstrates, not only the existence of the invisible world, but also it's properties and qualities.*

#### DEMONSTRATION.

No thinking person can for a moment doubt but that a *wolf*, for instance, and a *lamb*, each of them

respectively, makes manifest the distinct and opposite properties and qualities of the hidden essences or principles from which they proceed, the *wolf* manifesting a property and quality of savage fierceness and rapacity, whilst the *lamb* portrays a property and quality of the purest innocence, meekness and gentleness. The same is true of all the subjects of the *vegetable* kingdom, in which it is most evident that each demonstrates the property and quality of its hidden essence, and this with endless variety and contrariety, under the several forms, whether of the *sweet-scented rose*, or of the *stinking stapelia*; of the nutritive *bread-fruit tree*, or of the poisonous *upas*; of the *olive* and the *vine*, so bountiful and beneficial in their productions, or of the *thorn* and *thistle* so barren and so injurious. The same observation will extend also to all the subjects of the *mineral* kingdom, in which we again discover various and even opposite properties and qualities, whilst some are more, some less serviceable to man, and some even destructive of his life.

Was any additional evidence required on this interesting subject, it might be sought for, and successfully, in the documents of revealed truth, which expresses itself, on the occasion, in a language so decided, and at the same time so intelligible, that it is impossible for its meaning to be mistaken, provided its divine authority be acknowledged. For let any one read attentively the books of the Old Testament, especially the psalms and the prophetic writings, and let him then proceed to the evangeli-

cal history, and also to the apocalyptic pages, and how forcibly must he be struck with the conviction that natural things, whether animal, vegetable, or mineral, are uniformly applied to express the interior spiritual principles, both of good and of evil, from which they proceed! Are therefore the graces and blessings of evangelical life to be depicted, in their renovation under the gospel-covenant? how beautiful, how instructive is the picture, and how glowing the colours, where it is written, "*The flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee. The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary. For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron.*" (Isaiah lx. 7, 13, 17.) Again, are the contrary defilements of sin and transgression, the miserable effects of selfish and worldly love, to be presented to view? in what words can the horrible portrait be more faithfully and correctly described than in these, "*Their vine is of the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter. Their wine is the poison of dragons, and the cruel venom of asps. They shall be burnt with hunger, and devoured with burning heat: I will also send the teeth of beasts among them, with the poison of serpents of the dust.*" (Deut. xxxii. 24, 32, 33.) On the same ground, and in similar language of figure and representation, all heavenly graces and virtues are ex-

pressed by the GREAT REDEEMER under the significative names of *sheep*, of *lambs*, and of *doves*, whilst their opposite vices and evils are called *wolves*, *foxes* and *serpents*, as is manifest from the gospel history throughout. Thus do the testimonies both of the old and new dispensations of revealed truth agree in this, that the forms of all things here below bespeak their essences, and consequently that *visible things and the visible world make manifest, not only the existence of things invisible and of an invisible world, but also their properties and qualities.*

Let us stand still awhile to contemplate, from the point of observation at which we are here arrived, the new, the multiplied wonders by which we are encompassed, and which call aloud for notice and adoration. But first let us bid an eternal adieu to that vain and groundless philosophy of modern growth, which keeping it's eye fixed merely on the *surfaces* and *outsides* of matter, refuses to enter in and explore their hidden contents, and thus to take a view of their astonishing invisible properties and qualities. Let us next, in the spirit of devout supplication, implore the aid of heavenly light, to enable us to take advantage of our station, that so no instruction may escape us, no wisdom may be lost upon us, which our HEAVENLY FATHER hath so bountifully dispensed, and is so affectionately disposed to teach in the figurative landscape of external nature. For what is the language which the magnificent scenery so loudly and so

mercifully speaks? Doth it not proclaim with silent, but irresistible eloquence, that every surrounding object, whether animal, vegetable, or mineral, is an index of some hidden principle in the invisible or spiritual world, and that it is accordingly designed to present that principle to the view of mortals? Are not two distinct invisible kingdoms thus brought continually before our eyes, whilst in every beautiful, innocent and useful object we recognize the kingdom of purity, light and bliss, and in every deformed, mischievous, and useless object, the opposite kingdom of impurity, darkness, and misery? Doth not universal nature thus unite her voice with that of revealed truth, and cry aloud, that there is a *heaven* and a *hell*, warning us at the same time against those defilements which originate in and conduct to the latter, and encouraging to the pursuit of those graces and virtues of regenerate life, which originate in and conduct to the former?

But here arises a most important inquiry, the answer to which will determine our approximation to one or other of the above kingdoms. Have we attentively read, and seriously considered, the lessons of instruction and wisdom, thus written in golden characters, and presented continually to our view, in the open volume of nature? When we look, for instance, on the visible sun of this world, do we suffer it, as it was intended we should, to raise our minds to the contemplation of that OTHER SUN in the invisible world, called the SUN OF RIGHTEOUSNESS, and to ponder on all his blessed pro-



perties and qualities as manifested in his wonderful type and figure here below? When again we behold an innocent, beautiful and useful animal, and plant, do we note at the same time it's heavenly quality, and endeavour to cherish that same quality in our hearts and lives? Are we thus labouring to become *lambs*, and *sheep*, and *doves*, or do we take the contrary stamp and character of the *wolf*, the *fox*, and the *kite*; of the *serpent*, the *viper*, and the *asp*; against whose malice, mischief, deceit, and poison, we are so mercifully warned by their visible forms, manners and operations?

Blessed is the man, who, being thus educated in the school of a divine philosophy, and gathering instruction from every object of nature, combines in himself the essences of all that is good, and wise and happy in the visible kingdom of the MOST HIGH manifested here below! For to him, not only the sun, the moon and the stars, but every beast of the earth, every fowl of the air, every visible form, whether animate or inanimate, becomes a holy teacher, elevating his understanding to the light of heavenly wisdom, and forming his will to the love of the SUPREME GOOD. To him therefore the gates of paradise are ever open, because he assimilates with those blessed beings attendant on little children, whose high commendation is so emphatically expressed by the GREAT REDEEMER, where he says, "*Their angels do always [in all things] behold the face of my Father which is in heaven.*" [Matt. xviii. 10.]

## PROPOSITION THE FIFTH.

*That visible and invisible things mutually affect each other, consequently the visible and invisible worlds do the same.*

## DEMONSTRATION.

That visible and invisible things mutually affect each other, must be evident to the most careless observer. For what eye cannot see, that the state of the mind or spirit of man produces an effect upon his body, as on the other hand, the state of the body, if it doth not produce a corresponding effect on the mind or spirit, gives a check at least to it's operations, and obstructs it's energies? What eye again cannot discern, in the case of *vegetable* existence, that as the hidden invisible principle of life in a plant causes it to grow, and preserves it in health and fruitfulness, in like manner the state of the soil, in which the plant grows, affects the hidden invisible principle of life, by accelerating or retarding the operation of it's powers, and in some instances, by totally preventing it? Thus throughout universal nature and her three kingdoms, what is *internal* operates continually on what is *external*, imparting to it it's respective qualities, properties, and even existence, whilst what is *external*, in it's turn, operates back on what is *internal*, by favouring, or impeding, the exertion and manifestation of it's powers. Is it not reasonable then to conclude, that this law of *mutual* or *reciprocal* operation, as

it prevails in every *particular* object of creation, so it must prevail also in the *whole*, that is to say, in the world *in general*, and consequently that the truth of the proposition is manifest, when it is said, that *the visible and invisible worlds mutually affect each other?*

But the truth of this proposition doth not rest only on rational argument, and philosophical investigation: it is confirmed also in revelation, and thus by an authority which cannot be controverted, and which leaves no doubt in the mind of the true believer respecting it's validity, and at the same time respecting it's vast importance. For that *the invisible world affects the visible*, is an interesting fact inculcated in the pages of the sacred Scriptures throughout, which teach in the plainest language, that all visible natural effects whatsoever are derived from spiritual invisible causes, and that even the affections and thoughts of man himself are under the perpetual view and controul of other beings, either in the heavenly or infernal world, according to the determinations of his free-will in regard to good or evil. That again the *visible world affects the invisible*, and this by a kind of re-action, is a fact established on the same high authority, so that to doubt it is to deny divine testimony, and to make void the declarations of the **ETERNAL TRUTH**. For when it is written, *There is joy in the presence of the angels of GOD over one sinner that repenteth*, [Luke xv. 10.] what is this but asserting, that the lives of mankind here on earth affect the

angelic host, and that thus angels and men act mutually on each other, *angels on men* by the heavenly affections and thoughts which they instil, and by the protection which they afford, and *men again on angels*, by the *joy* which they excite, when they admit and cherish those affections and thoughts in the spirit of true repentance and obedience? Again, when it is declared concerning the GREAT REDEEMER, that *he did not many mighty works there because of their unbelief*, [Matt. xiii. 58.] what is this but a positive assurance, that the state of the heart of man affects even divine agency, insomuch that the omnipotence of the Deity himself becomes limited, and cannot manifest itself in all the fulness of it's blessings, unless there be a suitable principle of heavenly faith, or belief, on the part of mankind, to receive the divine benediction? So again, when it is written of the Ninevites, "*And GOD saw their works, that they turned from their evil way; and GOD repented of the evil that he had said that he would do unto them, and he did it not,*" [Jonah iii. 10.] how plain is it to see, that the blessed spirit of sincere repentance, operating in the bosom of the offending sinner, and leading him to forsake his sins, moves the heart even of GOD himself and thus not only adds to the joy of all the blessed in the kingdom of heaven, but ascends as a grateful odour and sweet perfume into the presence-chamber of the LORD OF HOSTS!

The sure declarations then of revealed truth confirm the documents of sound philosophy by

teaching, that *the visible and invisible worlds mutually affect each other.*

But whatsoever of evidence and of importance may attach to this proposition, when considered in a *theoretical* view, it is infinitely exceeded by the benefits, which may be computed to result from it, when regarded in a *practical* view.

For let us contemplate the true Christian, who forms his daily conduct on the animating idea, that, in the first place, *invisible things and the invisible world affect the visible.* Devoutly impressed with this sentiment, he no longer regards himself merely as an inhabitant of this lower world of shadowy material uncertainties, but as connected with the great realities of that invisible and eternal kingdom, from which all visible objects derive their birth and continual preservation. He is moreover convinced of this his connection, not only from the testimony of philosophical reasoning, and from the documents of revealed truth, but from *experimental evidence* in his own mind, resulting from the opposite influences of good and evil. For by these influences he is assured to a demonstration, that both good and evil beings are at all times present with him, since it is impossible to suppose that the thoughts and affections of any man, if derived from himself alone, can be productive of sensations so opposite, and in many cases so painful, and even contrary to his own inclinations. He therefore refers all his good affections and thoughts to the divine fountain of good, nor is he ever afraid to

trace them up to their proper source, because he knows that they become at once both more sacred and more blessed, in proportion as their divine origin is humbly and gratefully acknowledged. For a similar reason he refers all his evil affections and thoughts to their infernal fountain, and he has also the courage to trace *them down* in like manner to their diabolical source, because he is made sensible that he acquires power over them, exactly in proportion as their origin also is seen and acknowledged, in all it's defilement and misery. Thus the true Christian, standing between the two kingdoms of good and of evil, of life and of death, of blessing and of the curse, appropriates to himself the all of good, of life and of blessing, by the humble and grateful acknowledgment that no good, no life, no blessing is from himself, but is the perpetual gift of the divine bounty, whilst at the same time he rejects and disappropriates the all of evil, of death, and of the curse, by a similar persuasion grounded in the eternal truth, that no evil, no death, no curse originates in himself, but in the malice, mischief and folly of the lost spirits of darkness. His only fear therefore is, lest the delusions of selfish and worldly love should tempt him at any time to depart from the above acknowledgment and persuasion, by leading him to suppose that good and evil are from himself, independent of others, because he discerns that, in such case, all the good which he doeth will be defiled with the idea of his own

merit, and all the evil which he commits, will adhere to him so closely, that it's separation cannot be effected.

Still, he can *freely* choose and cherish what is good, together with it's life and blessing, as if the power to do so was from himself alone, and not from any higher source; and he can also *freely* reject what is evil, together with its death and curse, as if the power of rejection was altogether his own, and not a divine gift.

But to view the true Christian to full advantage, we must observe his conduct also as influenced by the additional truth, that *visible things and the visible world, in their turn, affect the invisible.*

For doth perfection of character depend upon the *motive* by which the conduct of man is influenced and governed? Behold this Christian actuated by the purest, the most sublime and disinterested motive that can operate on the human mind! It is not that he seeks to escape eternal punishment, neither is it that he looks for an eternal recompense, according to the common idea annexed to the term; still less is it that he is desirous to establish his reputation amongst men, by the number and the splendour of his virtues and good works. These considerations, laudable as they may appear, and justly as they are appreciated by him, are far from being the *supreme* principles and *ruling* ends, by which his purposes are regulated, and towards which they are directed. For recollecting that God himself and his angels *are affected by his conduct*, with de-

*light* if he doeth well, and with *dissatisfaction* if he doeth ill, it is on this high ground that he builds the magnificent fabric of evangelical graces and virtues in his own mind and life, and at the same time lays the foundation of an eternal house of heavenly gratifications in the mansions of bliss and glory. He is eager and earnest therefore to form his life according to all the precepts of the gospel, because he is persuaded that by so doing he *adds to the sum of heavenly and divine joy*. He guards also against an evil spirit of unbelief, *lest he should set a limit in himself* to the operation of his SAVIOUR'S mercy and bliss. His prayers again, his praises, his self-denials, his watchfulness, his repentance, his good works, are all grounded in, and animated by the same pure and disinterested principle of promoting the gratification both of JESUS CHRIST and of his angels, whose chief delight, he believes, arises from witnessing in human bosoms the removal of the powers of iniquity, and the consequent restoration of heavenly innocence, order and peace. Thus the motive, which influences him on all occasions, is the same by which his REDEEMER was influenced in the days of his flesh, when he said, in speaking of his FATHER, "*I do always those things that please him.*" [John iii. 29.] And thus too he finally becomes the happy child of that REDEEMER, and is rendered meet to dwell with him in his kingdom, since a similarity of motive must of necessity beget a similarity of image,



and a similarity of image, in the eternal world, must by a like necessity produce a similarity of abode.

But if this be the happy lot of the true Christian, in consequence of his loving, thinking and doing those things which are pleasing to his HEAVENLY FATHER and to all the heavenly host, what must we think of the condition of that man, who not only gives offence to those blessed beings, and excites in them perpetual regret by his conduct and conversation, but at the same time gratifies the worst passions of the spirits of darkness, by *doing always such things as please them*, and thus promoting their infernal joy, interests, and triumphs!

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### PROPOSITION THE SIXTH.

*That visible things and invisible are near to and connected with each other, so as to make one, consequently the visible and invisible worlds are near to and connected with each other, so as to make one.*

#### DEMONSTRATION.

That *visible and invisible things are near to and connected with each other, so as to make one*, must be obvious to every one, who distinguishes between the visible external forms of the objects of nature, and their invisible or internal essences. For how plain is it to see that the form of a thing and its essence are not separated from each other by any distance of space, or by any natural measure of extension, any more than the body is separated from

it's soul by such distance and measure! If then the body and the soul are *near to and connected with each other so as to make one*, the same must be true of the forms and essences of all other things, consequently the former part of the proposition must be true, in which it is asserted, that *visible and invisible things are near to and connected, with each other, so as to make one.*

Hence then the truth of the latter part of the proposition must be seen in a light of equal evidence, so that no thinking rational person can for a moment doubt, but that *the visible and invisible worlds are near to and connected with each other, so as to make one.* For it has been already shown, in demonstrating the truth of the first proposition, that the visible and invisible worlds are distinguished from each other, like form and essence, or like body and soul, or like an effect and it's cause. If then form is not, and cannot be, separate from it's essence, or body from it's soul, or effect from it's cause, by any distance of space, or by any natural measure of extension, the same must be true of the visible and invisible worlds, and of consequence the two worlds *are near to and connected with each other, so as to make one.*

On this important subject, however, it is happy for us, and we have abundant cause to be thankful, that we are not left either to the uncertainty of conjecture, or to the doubts and difficulties which may arise in some minds from rational investigation and metaphysical speculations. For in whatsoever ob-

scarcely our enquiries respecting the nearness and connection of the two worlds may be involved, when guided only by the glimmering light of our own limited intelligence, there is no obscurity, there can be none, in the plain declarations of the Word of the Most High, on this most interesting and edifying occasion. Accordingly we find the solemn assertion repeated again and again in the sacred pages, that *the kingdom of heaven is at hand*, [Matt. iii. 2; chap. iv. 17.; chap. x. 7.] that *the kingdom of GOD is at hand*, [Mark i. 15.] that *the kingdom of GOD is come nigh unto you*, [Luke x. 9, 11.] that *the kingdom of GOD is within you*, [Luke xvii. 21.] and thus that heaven and earth, angels and men, things *invisible* and things *visible*, as they are in the nearness of contiguity, so they are in the closest and most indissoluble connection with each other.

It is therefore again evident, that the documents of revealed truth, and the conclusions of sound and enlightened philosophy, are in the most perfect accord and harmony together, all tending to confirm the proposition under consideration, that *the visible and invisible worlds are near to, and connected with each other, so as to make one.*

But is it then true that no distance of space intervenes between the two worlds, and that they are not separated by any natural measure of extension whatsoever? Is it true thus, that as the soul is near to, and one with it's body, so the invisible and eternal world is near to and one with the visible and temporal world? How fallacious then is the idea of

those, who assign to heaven a local situation in or above the sun and stars, and who thus conceive that the soul or spirit of man, when separated at death from it's material body, takes it's aerial flight into some remote region, beyond the reach of corporeal sight, and even of the most active imagination! For how positively is this idea contradicted by the divine declaration, that *the kingdom of GOD is nigh to, and even within man*, and that consequently death, or the separation of the soul from the body, doth not bring man a step nearer to it than he was before? Besides, what change can death be supposed to make in regard to the place or state of man's soul or spirit? For what shall we say is *death*, or that monster which is become so frightful in the eyes of the thoughtless? Is it any thing, more or less, than the soul's casting off its material *skin*, or *shell*, with which it was before covered and incumbered? But how can such a circumstance be conceived to effect any change in the soul's state, except by setting it more at liberty from infirmities, and thus enabling it to think more freely, and to feel more intensely, than when shackled with the incumbrances of matter? For the soul, or spirit, it is plain, doth not die, but remains unchanged by the dissolution of the bodily frame, in the same invisible kingdom of good, or of evil, in which it was before; and consequently, at death, it takes no flight into any remote region, but continues it's life in it's own kingdom, (unmoved and unmoving as to space) in which it had previously fixed itself by it's purposes,

inclinations, affections, and delights. Death therefore, it is manifest from the above considerations, hath in it no terrors but those with which we arm it by our thoughtlessness and our sins; and even what we call *the loss* of friends and of relatives, which in many cases is attended with such a poignancy of sorrow, is here seen to be in reality *no loss*, but rather our *gain* and *advantage*. For what is this *deprivation*, which so sensibly and so deeply affects us? The *visible image* is indeed removed, which was before so gratifying to our corporeal senses, but what then? The *invisible spirit*, which is the real man, still remains as *near to us* as ever, and in *as full*; or perhaps a *fuller capacity* of administering to our true bliss; by elevating our affections and thoughts to that spiritual and eternal world, of which it is an inhabitant; by purifying thus our purposes; by counter-acting the designs of those who would do us injury; by protecting us from dangers; in short, by more effectually promoting our best interests, than could have been in it's power to do, whilst it continued in it's body of flesh, thus subject to infirmity and the limitation of it's best faculties.

Is it true again that the two invisible kingdoms of light and darkness, of happiness and of misery, thus of heaven and of hell, are *near* to man, and so near, that he is not nearer to himself, and to the elements which encompass his body? Is it true, for instance, concerning *heaven*, that as the light of the sun of nature is *near* to the bodily eye to enlighten

it, and as his heat is *near* to the body itself to console and enliven it, so the eternal truth and eternal love of the MOST HIGH are near to the soul of every man, as a medicine for all his sicknesses, as a refuge from all his distresses, as a deliverer from all his sins, as a light to enlighten his natural darkness, and as a balm to soften and heal all his sorrows? And is it further true concerning *hell*, that as natural darkness presents itself in the absence of the sun's light, and natural cold in the absence of his heat, so infernal darkness and cold, with all their follies, defilements and miseries, instantly occupy the interiors of the heart which is closed against the admission of the divine wisdom and love? Then, what compassionate heart doth not bleed at the sight of so many thousands of human beings, who appear insensible to this their awful situation, and who therefore carelessly reject the blessings and protection which an infinite mercy offers every day to their acceptance, and fearlessly expose themselves to the mischiefs and dangers, with which they are every moment beset by a host of infernal and malicious adversaries?

But there is still another reflection, no less important than the foregoing, arising out of the subject under consideration, which is this, that notwithstanding the *nearness* of heaven and all its blessings to man, it doth not follow that man, on his part, is *near* to heaven and its blessings. For *nearness* and *distance*, according to the spiritual meaning of the terms, and as applied to spiritual objects, result

solely from the state of the affections, and not from any measures of space. Thus man *approaches* and *draws near* to GOD and heaven, in proportion as his affections move in that direction, by inclining towards GOD and heaven, and finding their chief delight in those grand and eternal objects; as on the other hand, he *removes himself at a distance* from GOD and heaven, in proportion as his affections avert themselves, and are occupied in separate and inferior concerns. To *draw near* then to GOD and heaven, so as to become acquainted with those great realities, to relish their incomparable joys, and to become one with them, it is necessary that man, on his part, should be as willing to admit them into his mind and life, as they are willing to be admitted, and thus should *open the door* to receive them with the same affection with which they *stand at the door, and knock*, that they may be received. [Rev. iii. 20.] But who amongst the sons of men is thus faithful to the DIVINE PRESENCE, so as to act consistently with it's *nearness*? Who is as eager to draw nigh unto his HEAVENLY FATHER, as his HEAVENLY FATHER is eager to *draw nigh* unto him? Alas! *all we like sheep have gone astray, we have turned every one to his own way*, and thus, like the prodigal in the gospel, we have *taken our journey into a far country, and there wasted our substance in riotous living*. [Luke xv. 13.] It is surely high time then that we should recollect ourselves, and reflecting on the glories and comforts of our FATHER'S house, on which we have turned our backs,

and also on the *mighty famine in the land* of our banishment, should adopt the language of unfeigned penitence, and say from the heart, as well as with the lips, *I will arise and go to my Father, and will say unto him, FATHER, I have sinned against heaven, and before thee, and am no more worthy to be called thy son.* For what gain, what glory, what pleasure of this world is worthy to be set in the slightest competition with that, which is so emphatically described as the portion of every returning penitent in these divine words, "*But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him?*" [Luke xv. 20.]

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### PROPOSITION THE SEVENTH.

*That therefore man, during his abode here below, is an inhabitant of both worlds, the visible and the invisible, and that according to the quality of his life, he builds his eternal house of happiness or of misery in the invisible world; of happiness in heaven, if he lives according to the laws of divine order, and of misery in hell, if he disregards and rejects those laws.*

#### DEMONSTRATION.

The foregoing proposition resolves itself into three distinct points of consideration,

1st. *That man, during his abode here below, is an inhabitant of both worlds, the visible and invisible;*



*2ndly. That according to the quality of his life, he builds his eternal house of happiness, or of misery, in the invisible world; and*

*3rdly. That his house of happiness is built in heaven by living according to the laws of divine order, and his house of misery in hell, by disregarding and rejecting those laws.*

The demonstration then of the *general* proposition will depend on the proof of the truth of these *particular* points of consideration involved in it.— To begin therefore with the *first* point.

Who can doubt that man, *during his abode here below, is an inhabitant of both worlds, the visible and invisible*, when it is considered that he consists of two distinct parts, a *body* and a *soul*, the one *visible*, and the other *invisible*, and that as to his body, or visible part, he is present and operates in the *visible* world, whilst as to his soul, or invisible part, he is present and operates in the *invisible* world? For that by the body man is present and operates in the *visible* world, is a fact so evident, that it would be ridiculous to attempt to prove it; and that by his soul, he is equally present and operative in the *invisible* world, is a proposition which can only be disputed by those, who have never been at the pains to enquire into, and reflect upon, the soul's nature and quality, as being an *immaterial* and *spiritual* substance, capable of *volition* and of *thought*. For such a substance, it is plain, must of necessity be distinct from and above *matter*, and consequently must dwell in a world of it's own, distinct from and

above the visible world of matter, in other words, it must dwell in that *immaterial* or *invisible* world, in which all volition and thought originate, since to insist otherwise is to insist, that volition and thought are not distinct from matter, and that therefore the soul is not *immaterial*, but *material*.

In illustration of this part of our proposition, it deserves further to be considered, that every individual human being, as being a man, is a combination of *two* men, an *inner* man and an *outer* man, or an *internal* man and an *external* man, the *inner* or *internal* man being created for the contemplation and enjoyment of the *invisible* world and its objects, whilst the *outer* or *external* man is created for the contemplation and enjoyment of the *visible* world and its objects. That this is the case, must be obvious to every one who will be at the pains to make the experiment by raising his affections and thoughts, as he hath manifestly the continual power to do, towards God and the things of His invisible kingdom. For what is the conclusion resulting from such an elevation? Doth it not prove to a demonstration, that in every human being there is an *internal* part or principle, called by the Apostle the *inward* and *inner man*, [Rom. ii. 22. 2 Cor. iv. 16. Eph. iii. 16.] which hath the capacity of thinking about and being affected by the great realities of the eternal world, so that whilst the outer or external man is occupied in the concerns of the visible and temporal world, the inner or internal man can ascend to and become interested

in the infinitely more important concerns of the invisible and everlasting world?

And here it may not perhaps be impertinent to suggest another reflection, as an additional illustration of the point in question, and which merits the most profound consideration on the part of man. The reflection I mean is this, that it appears to be the intention of the ALMIGHTY, manifested both in His Word and in all the operations of His divine providence, to *join together into one* the two parts or principles, the *internal* and *external* man, of which we are speaking, that so they may act in unity, and that by such unity Heaven and Earth, with their respective concerns and interests, may no longer be divided in man, so as to oppose and disturb each other, and thus destroy in man the empire of peace and tranquillity, but may rather be restored to harmony and agreement, and by such harmony and agreement enlarge the boundaries of contentment and bliss in the human bosom. Accordingly we find that the MOST HIGH has given *two* distinct laws for the regulation of human conduct, the first of which may be called the law of love to himself, as expressed in these words, *Thou shalt love the LORD thy GOD with all thy heart, and with all thy soul, and with all thy mind*, whilst the second may be called the law of love or charity towards our neighbour, as expressed in these words, *Thou shalt love thy neighbour as thyself*. It is manifestly therefore the divine will and purpose, to connect in man the life of piety and the life of charity,

in other words, to combine together spiritual life, moral life, and civil life, that so man may be at once a blessed citizen of heaven and an useful citizen of earth, by discharging faithfully and conscientiously the important duties required of him under each of those most honourable characters. Whensoever then man is wise to fulfil this will and purpose of his HEAVENLY FATHER, then heaven and earth are united in him; then all discord and disagreement between the two kingdoms cease; then the blessed order of cœlestial life is restored; because then with his *internal* man he ever *consults* the law of the divine love and wisdom, whilst with his *external* man he *obeys* that law, by acting justly and uprightly in the station in which he is placed here below, whether he be a priest, a judge, a senator, a merchant, or a mechanic. It is however to be noted, that heaven and earth, the invisible and visible worlds, can never be thus conjoined in man, until heaven be set above earth, the invisible world above the visible, in other words, until what is eternal be exalted in the affections above what is temporal, agreeable to the divine precept, *Seek ye first* [or in the first place] *the kingdom of God and His justice.* [Matt. vi. 33.]

We are compelled then to conclude, in agreement with the *first* part of the proposition, *that man, during his abode here below, is an inhabitant of both worlds, the visible and invisible.*

Nor is the *second* part of the proposition of more difficult proof, in which it is asserted, *that accord-*

ing to the quality of his life, man builds his eternal house of happiness, or of misery, in the invisible world. For what is man's eternal house but the house of his soul, or spirit, when separated from its gross material covering? And what is this house of man's soul, or spirit, but that which he builds by his ruling purpose, affection, thought, work, and delight? For doth not the soul, even in this world, dwell in these things, as in it's own habitation, and doth it not besides remain in these after the dissolution of the body, agreeable to the divine declaration, *Blessed are the dead which die in the LORD; yea, saith the spirit, that they may rest from their labours, and their works do follow them,* [Rev. xiv. 13.] **JESUS CHRIST** accordingly testifies, *Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man who built his house upon a rock,* [Matt. vii. 24.] For what is this but asserting, that the knowledge, the love, and the practice of the **WORD** of the **MOST HIGH** form man's eternal house, which cannot fall, because it is founded on a rock, even the Eternal Truth. To the same purpose the apostle testifies, *We know that if our earthly house of this tabernacle be dissolved, we have a building of GOD, a house not made with hands, eternal in the heavens;* [2 Cor. v. 1.] because he was convinced that his faith and love, the zeal with which he sought the salvation of souls, his indefatigable exertions in the cause of his **DIVINE MASTER**, his patience, his courage, and his constancy, were operative in the invisible world, and there forming for

him a *habitation of bliss*, which was to be as durable as the virtues in which it originated. Yet who cannot see, that it is in every one's power, as well as in the apostle's, to build for himself this *building of GOD*, this *house not made with hands, eternal in the heavens*, because he hath the same materials within his reach, even the sublime truths of the Word of the MOST HIGH, and he is gifted also with the same capacity from God to form his mind and life according to those truths? And who cannot see further, that this *building of GOD* must of necessity be a *building of bliss*, and that consequently every good man, even during his abode here below, is perpetually building this *eternal house of happiness*, as, on the other hand, every wicked and thoughtless man must of necessity be for ever building for himself a *house of misery*, because both misery and it's house must ever be the result of principles and practices, which are not in accord with the purity and truth of the Word of God?

Hence then may be clearly discerned the truth of the *third* part of the proposition, viz.: that *man's house of happiness is built in heaven by living according to the laws of divine order, and his house of misery in hell, by disregarding and rejecting those laws*. For what shall we say is *heaven*, but the habitation of *order*? And what is *order*, and what are it's *laws*, but principles and persuasions derived from God, that is to say, from his MOST HOLY WORD? What again is *hell*, but the habitation of *disorder*, and what is *disorder*, and in what doth it

consist, but in *disregarding* and *rejecting* divine order, that is to say, in *disregarding* and *rejecting* it's *laws*, or the principles and persuasions which are derived from GOD? Whether therefore we speak of *heaven*, or of *order*, it is the same thing, since wheresoever *heaven* is, there is *order*; and wheresoever *order* is, there is *heaven*. And again, whether we speak of *hell*, or of *disorder*, it is the same thing, since wheresoever *hell* is, there is *disorder*, and wheresoever *disorder* is, there is *hell*. Since then every man must of necessity form his life, during his abode here below, either according to the laws of divine order, or in opposition to them, it follows as a sure conclusion, that *man's house of happiness is built in heaven by living according to the laws of divine order, and his house of misery in hell, by disregarding and rejecting those laws.*

Having thus then established the truth of the general proposition, *that man, during his abode here below, is an inhabitant of both worlds, the visible and invisible; and that according to the quality of his life, he builds his eternal house, of happiness or of misery, in the invisible world; of happiness in heaven, if he lives according to the laws of divine order, and of misery in hell, if he disregards and rejects those laws,* it may not perhaps be either impertinent or unprofitable to make a few remarks on a subject, which involves in it the best and dearest interests of the human race.

And *first*—Is it true that *man, during his abode here below, is an inhabitant of both worlds, the visible*

*and the invisible?* What words then can sufficiently express the importance of his situation, or the multiplicity of the duties which that importance binds upon him? For, as *an inhabitant of this world*, in what a house of divine magnificence is he here placed! With what a splendour of divine munificence is he encompassed! How do all things around him bespeak the dignity of his parentage, the nobility of his birth, the greatness of his destination! He forms besides a part of the grand family of the FATHER OF THE UNIVERSE, and his connection with that family is such, that if he conducts himself towards them according to the laws which the FATHER of the family hath established; that is to say, if he loves them as himself, and considers himself as sent into the world to minister to their temporal and eternal bliss; if he therefore rejects from his heart and life all that *selfishness*, which would lead him to prefer himself above others, and to consult his own comforts separate from those of his fellow-men; from that moment all the virtues, excellencies, and perfections of others become *his own*, because viewing them as one with himself, he regards their interests, their happiness, their talents, and their property, as a part of himself, and makes them so. But how many sacred obligations doth this connection impose upon him! What love, what wisdom, what watchfulness, what self-denial are necessary to secure it's benefits, and to improve them! What caution too is requisite, lest by forgetting the holy relationship subsisting between himself and his fel-



low-men, he should at the same time snap asunder the cord of filial affection, which ties him to his HEAVENLY FATHER, and should thus lose all sight both of his FATHER'S glory, and of his own!

As an inhabitant again of the invisible world, who amongst the sons of men can make a due estimate of the astonishing privileges which he possesses under this high and distinguished character, and of the manifold duties which it likewise imposes? For if, as an inhabitant of that world, he enjoys continual communication with the DIVINE SOURCE of all good; if he derives thence the blessed faculties of volition, of thought, and of their operation; if a capacity is thus imparted of tasting angelic bliss, of controuling the powers of evil and darkness; of introducing into his mind and life the order, the innocence, and the peace of heaven; if besides, by virtue of this his heavenly habitation, he is an associate with numberless kindred spirits in the realms of bliss, who are commissioned by their HEAVENLY FATHER, and his, to minister unto him, [Heb. i. 14.] by governing and directing his thoughts, by protecting him against dangers, by warding off the attempts of wicked and seducing spirits, and by thus training him up to the enjoyment of their own immortal privileges, possessions and happiness; then, what tongue can enumerate, not only the advantages resulting from such an abode, but also the humility, the dependence, the faith, the gratitude, the love, which it at once both excites and calls for, both generates and demands?

Is it also true, in the *second* place, that *according to the quality of his life, man builds his eternal house of happiness or of misery*? Then let us pause in our purposes, until we have decided who is the *wise*, and who the *foolish* builder: then let us examine well the *rules* of our architecture, and also the *materials* on which we exercise them: then let us ask ourselves the interesting questions, are we constructing for ourselves a *palace*, or a *prison*; a royal *dome* of divine presence, protection, mercy and salvation, or a *wretched pandemonium* of infernal insecurity, malice, and condemnation? In other words, what are our ruling intentions, persuasions and delights? Are they derived from the **WORD OF GOD**, or from our own intelligence? Are the *walls* of our houses thus, like those of the new Jerusalem, of *jasper*, and the *foundations garnished with all manner of precious stones*? [Rev. xxi. 18, 19.] or, are they of *mire* and *clay*, of *straw* and *stubble*, with no other ground to rest upon than the *sand* of mere worldly hopes and expectations, which hath neither coherence, solidity, or endurance? Moreover, what is the *furniture* of our houses? Is it of gold and *silver*, or only of *wood* and *earth*? [1 Tim. ii. 20.] Thus, are our intentions, persuasions, and delights, grounded in mere natural affections and appetites of sensual, *selfish* and *worldly* love, or in the pure love of God and of our fellow-men; in maxims of mere worldly prudence, which have no higher origin than self-interest and the opinions of men, or in that wisdom *which is from above*, and

which proves the divinity of it's source by the sanctity which it inspires, and the consolations which it generates?

Lastly—Is it true that *man, during his abode here below, builds his house of happiness in heaven, if he lives according to the laws of divine order, and of misery in hell, if he disregards and rejects those laws?* Then, what an importance is here attached to the study and the practice of those laws, which *may* be or rather *must* be productive of consequences either so beneficial, or so injurious; either so salutary or so destructive? Then what prudent man can *suffer his eyes to sleep, or his eye-lids to slumber*, until he hath satisfactorily ascertained the *origin*, the *meaning*, and the *end* of those laws, in other words, until he is well persuaded in his mind of the divinity of their source, of the duties which they require, and of the bliss to which they conduct? But who shall we say, amongst the sons of men, hath thus taken the full measure and extent of the precepts, which are either to save or to condemn him, either by their observance to make him a blessed angel, or by their neglect to leave him to perish amongst the spirits of darkness? Who hath thus been enabled to discover, that *the laws of order* are all the sublime truths contained in the Word of the Most HIGH, consequently that their origin is divine, and that the duties, which they inculcate, are principally these three, 1st, *To draw nigh to, to worship, to love and to obey the INCARNATE GOD, whose high and holy name is JESUS CHRIST,*

as the supreme and only *GOD* of heaven and earth; 2ndly, *To think and do no evil, because it is sin against that omnipotent GOD*; and 3dly, *To love and to do what is good, because all goodness is from that GOD, and conducts to him?* And who, lastly, is fully persuaded, that a life formed in agreement with these laws must of necessity lead to heaven, because it leads immediately to conjunction of life and of love with the God of heaven, as on the other hand, a life formed in opposition to them must of necessity lead to hell, because it leads immediately and necessarily to disjunction from that BLESSED BEING whose divine presence alone constitutes the habitations of bliss, and whose absence is the sole source of all that is wicked, foolish and miserable either in this world, or in another?

But what shall we say is the primary cause why the laws of divine order, with their *origin*, their *meaning*, and their *end*, are not better understood and appreciated by those for whose use and benefit they were intended? What shall we say is the reason why the steps of this *golden ladder*, let down from heaven by the MOST HIGH, and on which *the angels of GOD* are perpetually *ascending* and *descending*, [Gen. xxviii. 12.] are not more trodden by the feet of mortals? It cannot be because the laws themselves are either dark, or of doubtful authority, for they are written in plain and legible characters *by the finger of GOD himself*, [Exod. xxxi. 18; Deut. ix. 10.] neither can it be because they are destitute of intrinsic value, whether regarded as to their

source, or as to the benefits which they are calculated to confer, for they are *more precious than rubies, and more to be loved than gold, yea, than fine gold*, [Prov. iii. 15; Psalm cxix. 127.] since they confer on man, what no rubies or gold can do, both life and immortality. Whence then (it is again asked, because the question is of universal concern,) whence comes it to pass, that these *pearls of eternity* are not more sought after, and that the *merchant-men, who sell all they have to purchase them*, [Matt. xiii. 45, 46.] are comparatively so few in number? Alas! there is no accounting for this strange circumstance, but from the truth of what is written in the parable, that *while men slept, his enemy came, and sowed tares among the wheat, and went his way*. [Matt. xiii. 25.] Thus infernal error and delusion have been mingled in the human mind with the bright notices of heavenly intelligence, and the terrible consequence has been, that *the sun of heaven has been darkened, and the moon hath not given her light*, [Matt. xxiv. 29.] whilst worldly love hath gained the ascendancy above the love of heaven, and whilst vain-glory and the opinions of men are held in higher estimation than the glory and opinion of God. It is not then any want of splendour, or of importance, in the wisdom of God, which renders it less luminous, or less attractive, in the understandings of mankind, than it was intended to be, but the real cause both of it's obscurity and apparent insignificancy is to be imputed to the thick cloud of darkness interposed between

the human mind and the light of the **SUN OF RIGHTEOUSNESS**, so that the bright truths of the **WORD OF GOD** are no longer seen, and thus that high faculty, which was given to the sons of men to explore the way to heaven, is either lamentably corrupted, or totally extinguished.

What then is to be done, or what steps taken, to remove from our eyes the film of mistaken judgment, that so we may discern the true value of things about us, and no longer be imposed upon by *fleeting shadows*, which would hide from our view, and snatch from our grasp, those *eternal substances* that are at once so near, and so urgent to be accepted by us? Important as this question is, we have a full and sufficient answer to it in these words of **JESUS CHRIST**, properly understood, "*I am the light of the world; he that followeth ME shall not walk in darkness, but shall have the light of life.*" [John viii. 12] For from these divine words it is evident, that to *follow* the **GREAT REDEEMER**, whose high and holy name is **JESUS CHRIST**, is our only qualification for admittance into *heavenly light*, and consequently our only security against *infernal darkness*. But how many sacred virtues and graces are involved in this qualification and security! What humility, what separation from sin, what self-denial, what heavenly-mindedness, what faith and charity, what justice and judgment, what purity of purpose, what application to every good work, in short, what *victories over ourselves, the world and the devil*, are implied in the honourable name and character

of a *follower* of the SAVIOUR OF THE WORLD, who is THE FIRST AND THE LAST, THE BEGINNING AND THE ENDING of all excellence, blessing, wisdom, and salvation !

Be it then from henceforth our grand concern, the ruling purpose of our labour by day and of our meditation by night, to secure to ourselves the above honourable name and character ! And then, amidst all the vicissitudes of the goods and evils of this world ; whether our path be strewed with the *flowers* of joy and prosperity, or beset with the *thorns* of sorrow and suffering ; our souls will be kept in peace. For then will our DIVINE AND TENDER FATHER look upon us with the eyes of his mercy and loving-kindness, and will touch our hearts with a sense of his divine love, and convincing us thus that the *hidden manna* of his divine presence is above all price, and that the glory and treasures of his invisible kingdom infinitely exceed all the glory and treasures of this visible world, he will enable us to form a right estimate of the real value of all things, until our *whole bodies* become not only *full of light*, [Matt. vi. 23.] but likewise *full of holiness*, and *full of peace*, because *full of divine benediction*. Thus too, when that solemn hour arrives, which is to separate us from all that is *visible* in the present fleeting abode of our temporal existence ; when *this corruptible shall put on incorruption*, and *this mortal shall put on immortality* ; we shall hear without dismay the summons which is to call us to our eternal rest, because we shall be made fully sensible, that

in passing out of this *world of shadows* into the *world of substances*, we are only quitting a lower room for a higher, a prison for a palace, the society of men for that of angels, the kingdom of God on earth for his more glorious kingdom in heaven, thus imperfection, uncertainty and sorrow, for all that is most perfect, permanent and blessed in the more immediate presence, and under the more immediate benediction of the **KING OF KINGS AND LORD OF LORDS**, to whom be ascribed *the kingdom, the power and the glory*, for ever. **AMEN.**

N. B. If the reader be desirous to see any further satisfactory account of the *invisible* world, he may find all his wishes fully satisfied by consulting a most interesting and edifying treatise on the subject, entitled *a Description of Heaven and Hell*, by that profound philosopher and theologian, the Honourable **EMANUEL SWEDENBORG.**

