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ORIGINAL PAPERS.

ARTICLE I.

“N. C. MISCELLANIES,” AND THE “NEW JERUSALEM MESSENGER.”

WE are prompted by divers considerations to call the attention of our readers to the following article on our recently published volume, entitled “N. C. Miscellanies.” We transfer it entire from the columns of the Messenger, where it appears as an editorial, that we may be sure of not doing our friend the writer any injustice, by means of a distorted view of his sentiments or reasonings. That our motives in bringing the article under review in our own pages are in some degree of a personal character, we frankly confess; for some of its statements do us great injustice by being egregiously wrong in point of fact, and this injustice we can only redress by correcting such statements. But we venture to presume that we are not governed solely by considerations of a personal nature. The cause of truth in the abstract seems to call for such defence of its interests as we can render; for it will be observed, that the reviewer treats the work *argumentatively*, assuming to refute its reasonings, although on one point only, that of the Ministry, while he utters not a syllable in regard to any other part of its contents. It is not, therefore, in the usual style in which books are noticed by the newspaper and periodical press. Not that we have the least complaint to make of this; on the contrary, we are glad to find that he deems the work as in any respect worthy of refutation; but we allude to it simply by way of offering a reason for our own course, in noticing it as we now propose to do.

“The well-known Editor of the *New Church Repository* has just issued a volume of nearly four hundred pages, called ‘*New Church Miscellanies; or, Essays Ecclesiastical, Doctrinal, and Ethical*.’ It consists of twelve or more articles that have already appeared in the pages of the *Monthly Journal* conducted by the

author, which has now been in existence about eight years. The prominent papers in the volume, and those which undoubtedly are intended to give tone and character to it, are the essays relating to the ministry and organization of the New Church. They are those on 'The Priesthood and the Kingship,' 'Preaching,' 'The Ministry,' 'New Church Organization and Government,' 'A Trained and Professional Clergy,' &c.

"The views of Professor Bush in regard to these subjects are so well known in the New Church, that a re-statement of them here is hardly required of us, and have been so frequently discussed, that to throw any new light over the questions involved, will not be expected at our hands.

"In general terms, he objects both to a regularly instituted ministry, or distinct class of men performing that office, and to ecclesiastical organization, or order, or government in the New Church. His main argument for his position, as we apprehend it, is drawn from the spiritual signification of *priest*, as denoting *good* or *charity*; and is based on the idea that, as all men become priests in the spiritual sense in the degree that they become imbued with good love, therefore, in the New Church, there ought to be no literal priests, but only spiritual ones. The argument does not seem to us to be in the least conclusive. We do not abolish literal things because we know their spiritual meaning.

"But he fortifies himself by saying that the office of High Priest in the Jewish Church, and the Levitical Order, were superseded by the coming of our Lord. The doing away, however, of the representative system of the Old Dispensation has, as it appears to us, very little tendency to prove that the Christian Church was not to have a ministry. The use, the work to be done, would, to our minds, afford a sufficient ground or reason for a set or class of men to perform it.

"Swedenborg, in his writings, everywhere recognizes the existence of such a class as a proper institution of the church, and nowhere condemns it. He condemns, indeed, the evil lusts which have actuated many who have filled the office, and the evil ends from which they have exercised its functions, but he never speaks disparagingly of the office or institution itself. On the contrary, he declares the use which is performed by it to be the highest of all the uses of society; and in a chapter of the Heavenly doctrines speaks of the manner, and defines the motives with which priests ought to perform their duties. That the chapter 'Of Ecclesiastical and Civil Government,' refers to affairs as they are to be conducted in the New Church, and not exclusively to the organizations of other existing denominations, as alleged by Professor Bush, is, we think, sufficiently clear from the following paragraph, from the early part of the work:

"As to what particularly concerns the following doctrine, that also is from heaven, inasmuch as it is from the spiritual sense of the Word; and the spiritual sense of the Word is the same with the doctrine which is in heaven. For there is a church in heaven as well as on earth; for in heaven there is the Word, and doctrine from the Word; there are temples there and preaching in them; there are also both ecclesiastical and civil governments there; in short, there is no other difference between the things which are in heaven, and the things which are on earth, except that all things in the heavens are in a more perfect state; inasmuch as all who dwell there are spiritual, and things that are spiritual immensely exceed in perfection those that are natural. That such things exist in heaven may be seen in the work concerning Heaven and Hell throughout, particularly in the article concerning governments in heaven, n. 213 to 220, and also in the article on divine worship in heaven, n. 221 to 227. Hence it may plainly be seen what is meant by the holy city, New Jerusalem, being seen to descend from God out of heaven. But I proceed to the doctrine itself, which is for the New Church, and which is called HEAVENLY DOCTRINE, because it was revealed to me out of heaven; for to deliver this doctrine is the design of this work."

"Here, we see that, in a manner which seems to us to preclude all question or controversy, Swedenborg distinctly declares that the chapters of doctrine which follow in that book are for the New Church; and further maintains that the order therein set forth is the heavenly order.

"We cannot conceive how a teaching can be plainer or more definite than this; and having followed the successive articles of Professor B. on this subject, as they have appeared in the Repository, we have never been able to discover the congruity

of his teachings with those of Swedenborg, nor the logical connection between his cited principles and argumentative results.

"The language which he uses while discussing this subject, shows that his mind is, for the most part, engaged in combating an idea or state of things which has no practical existence in the New Church. Thus we constantly hear of a 'priestly hierarchy,' a 'clerical caste,' a 'distinct order' of men who are 'a discrete degree above their fellows,' with other phrases of similar import. These are continually repeated, and occasionally the word 'monopoly' is used to denote the tenure by which this class are supposed to hold their offices. But on a little cool reflection such modes of expression are seen to be hyperbolical exaggerations, and the sentiments they are calculated to generate in the mind of the reader, are a good way removed from the truth, and probably far beyond what the author really intended. The terms 'caste' and 'monopoly' have no more appropriate application to the Ministry as now existing in the New Church, than they have to the members of the American bar, or to the teachers of our common schools. We do not know but some individual in the New Church may entertain an idea of a prelatial priesthood or hierarchy, like that of Rome, in which all the power and authority of the church should reside and be handed down: if so, the idea ought to be combated; but we have not met with it, and know that no such idea as his remarks are mostly levelled against, is generally entertained. That a certain number of men are set apart to perform certain functions, in no way implies that they are thereby 'raised a discrete degree above' other men in the community. The different learned professions, and nearly all the other uses of society, are performed in very much the same manner.

"The Professor fully recognizes the preaching, teaching, and instructing Use in the church: and freely acknowledges the great importance of having it well done, but is strongly opposed to having any distinct class of persons prepared and set apart to perform the duty. He would have the public worship of societies carried on in a more social manner than now, and one whom 'the spirit moved' rise up and speak to the brethren.

"In this view we think the common sense of mankind is against him. Universal experience has shown that all the different avocations and employments of society, are better done by having distinct classes make them their trade or profession. As civilization advances, this becomes more and more observable, and men are confined not only to distinct uses, but to distinct parts of uses. Secular or civil education is a department which illustrates the movement. Those who are seeking to promote the best interests of the community in this respect, are very desirous to have a *distinct class* of men produced, specially prepared and fitted for the work, who shall make *teaching* their permanent and regular profession. They hope, in this way, to elevate the character of the schools of our country, and add immensely to the benefits already flowing from them. The usefulness of this plan is so apparent, and its adaptation to the wants of the case so obvious, that its propriety is at once universally acknowledged.

"And are the uses of *spiritual* instruction less important, or is it less desirable that the church should be provided with a class of persons to perform them, who shall make those uses their separate profession or employment? We think not; and we have no doubt that the common consent and common practice, in the New Church and Old, will settle down upon this plan in the future, as they have in the past.

"The Professor is opposed, likewise, to organization in the New Church: to any thing like the definite or regular formation or institution of societies; but more especially to the formation of larger bodies, of Associations and Conventions, in which the local societies appear by representatives or delegates. He thinks the principle of representation or delegation wrong in itself; he would have the larger assemblies of the church, mere social gatherings or occasional comings together, without any forms which shall bind them into permanent connection; and holds the opinion that the men of the church have *no right* to come together and form themselves into such an organization as now exists in this country, under the name of 'The General Convention.'

"In all this, too, we conceive the common sense and common experience of mankind to be against him. The representative or delegate system has always been found to be the very best mode of conducting public affairs, whether ecclesiasti-



cal or civil. Universal experience is in its favor. It is especially regarded as the great palladium or conservator of free institutions, and is extending more widely over the world as opportunities are opened to introduce it. To the genius of the Anglo-Saxon race it is peculiarly fitted; and we know of no principle or doctrine of the New Church that is violated by it, or that looks in a different direction. Do we not read in the Writings, that societies in the world of spirits and in the heavens, are continually operating by and through 'subjects'? And what are those 'subjects' but delegates or representatives of such societies?

"The form of language also frequently used, when speaking of the authority claimed by the 'Convention,' and its exercise of what are termed 'governing' and 'legislative powers,' is such as is calculated greatly to mislead and prejudice those who are uninformed on the subject. It is a style of highly-wrought exaggeration, in which the names of certain things that have become odious in the past are applied to certain things which exist now, without considering how unsuitable such terms are to denote truly the things which are now spoken of by them.

"Men of experience in the affairs of the world, acquainted with the management and constitution of public bodies, ecclesiastical and civil, would be struck with surprise on reading much that has lately been put forth in relation to the Convention, by some New Church writers, to learn that the organization about which all this is said is, after all, only a voluntary association, governed in all cases by a simple vote of a majority, ministers and laymen acting all in one body; assuming no powers and no authority except such as is based upon the free and willing consent of its members to observe its rules, claiming in no sense to be *the* visible church, but only to be a larger body or society of the general church; prescribing no penalties, placing no one under ban, and excommunicating none for simple non-conformity; conveying no idea by any one of its acts, that those who are not its members are any less of the church than those who belong to it; coming together in an organization for nothing else than the better maintenance of mutual order and the better performance of spiritual uses.

"To such a body as this, the old terms which have grown up in connection with the ecclesiastical organizations of the past have no application. The words '*authority*' and '*government*' have altogether another meaning when used in reference to its doings from what they have when applied to theirs, and for the most part carry with them very unjust notions of the claims of the Convention in this respect.

"To us it seems to be a matter of necessity that the church should become an Institution, or more properly, perhaps, a number of institutions. Every church that has ever existed has had its organizations and institutions, and every idea that has had living force enough to exercise a lasting influence in the affairs of men has made to itself an organization. This is the universal law of life. Without it there would not be preservation and continuance. And we should no sooner think of making a plea for the right of the men of the church in any age, to form themselves into such associations, than we should of defending their right to form themselves into civil communities, and devise governments, or to build cities, extend commerce, or manufacture wares. It appears to us to be not only a right and privilege, but a most orderly method of important use and a duty.

"We are not among those, if any such there be, who think the present not the fit time to discuss these things. On the contrary, now, when the New Church is just beginning to be formed, is the proper moment to bring forward all subjects of this nature, that the light of the Doctrines may be thrown upon them as often and as much as possible, that the principles acted upon may be right, and the forms adopted the best that can be found. The outward form will always be kept in a fluid state, that it may the better adapt itself to the wants and unfoldings of the inner life.

"The only injury likely to be done for the present by the somewhat violent agitation of these questions, is the prejudice that may be created, in the minds of many who are unacquainted with its affairs, against an institution not really deserving of their ill opinion or ill favor, and which would be rapidly worn away by an attendance at its meetings, and a participation in its proceedings.

"The views Professor B. now maintains are, we apprehend, those which he has retained from his former studies and habits of thought, and are not such as have first flowed into his mind from a perusal of the New Church writings. We

are ready, nevertheless, to accord him the utmost sincerity in his advocacy of them, and bear willing testimony to the uniform kindness and good feelings with which he conducts his discussions. And we can assure him that it would give us far greater pleasure to find him in a position in which we could agree with and defend, than one in which we are obliged to differ from and oppose him."

The main points in this critique we wish to consider somewhat in detail, as it gives us an opportunity to define our position a little more precisely than we have yet done. In doing this, we would not be thought to attach any undue importance to our opinions on the subject, as to which our own conscience really acquits us, but we feel deeply concerned for the divided state of the New Church on the question of order. Is there no way to effect a greater degree of harmony on this subject among those who receive in common the precious and peerless truths of the New Dispensation? Compared with this, every personal debate sinks to utter insignificance. Apart from this consideration we should, after correcting any erroneous statement of facts, consent to let every thing go by default, rather than prolong the din of disputation. But it is sometimes necessary to risk the charge of overweening self-importance, rather than prove recreant to the cause of truth.

Mr. Hayden intimates that a re-statement of our views on the subjects indicated will be unnecessary, inasmuch as they are "so well known in the New Church, and have been so much discussed," that it is not to be expected that "any new light will be thrown on the questions involved." We are constrained to dissent from the judgment of our critic on this head. Instead of having been much, there has really been very little of what could justly be called *discussion* on the subjects treated in our volume. By *discussion*, we understand the *thorough sifting, the ventilation*, of the exact arguments on which the parties severally rely, and not merely a re-affirmation of what is held on one side, without an actual grappling with the points maintained on the other. Of this kind of discussion we have seen but little. There has been very little dancing to our piping.

"In general terms, he objects both to a regularly instituted ministry, or distinct class of men performing that office, and to ecclesiastical organization, or order, or government in the church." We cannot, of course, conceive that the editor of the Messenger designed to give an invidious or an arrogant air to his language in this paragraph, yet he has inadvertently done both. He has conveyed the impression, that we are opposed to order in the abstract, than which nothing can be farther from the truth, and he has done it on the ground of a tacit assumption, that *his* views of order are the only true and sound views, with which whoever does not coincide, he is of course an enemy to all order. Now this, we are satisfied, is a tone so foreign from the native genius and temperament of our friend, that he would never have adopted it but from the force of association; from his habitually acting with those who never allow a doubt to intrude as to the infallibility of their views, in regard to what constitutes divine order in the church. We must freely say it is a style of speech totally unworthy of him—one which he has caught, by a kind of infection, from breathing an infal-

lible atmosphere, and which we hope he will not delay to abjure forthwith. With a mind of less perspicacity, it might require more effort to produce a conviction of the extreme narrowness and bigotry of *assuming* positions which equally able and honest men deny, but to his it were surely sufficient barely to hint, that virtual if not verbal claims appropriate only to the inerrable Pontiff at Rome are asserted with a monstrous bad grace by a member of the Lord's New Church. Our ideas, *as to what constitutes order*, undoubtedly differ from his, and so do his differ from ours, but we humbly submit that this gives him no authority to impeach us of being opposed to genuine order. He will search in vain for a single paragraph in all our writings, which can be fairly construed into a disparaging estimate of the principles of true order. What that order is we must judge for ourselves, as he also for himself. But it would be vastly indecorous for either to charge the other with being opposed to order in the abstract.

“His main argument for his position, as we apprehend it, is drawn from the spiritual signification of *priests*, as denoting *good* or charity; and is based on the idea that, as all men become priests in the spiritual sense, in the degree that they become imbued with good love, therefore in the New Church there ought to be no literal priests, but only spiritual ones. The argument does not seem to us in the least conclusive. We do not abolish literal things, because we know their spiritual meaning.” Mr. Hayden is perfectly aware, or ought to be, that one prominent ground assumed by the advocates of a priesthood is, that the Levitical order under the old economy was a type or representative of a somewhat similar order under the Christian Dispensation. Our argument, therefore, so far as that assumption is concerned, is perfectly legitimate, and so far as we can perceive, conclusive. Why not? Swedenborg explicitly teaches, that the priests of the old dispensation represent not other priests under the new, but a principle—the principle of *love* or *good*—and consequently if warrant is to be sought for a priestly order, erected into a caste in the Christian Church, it must be derived from some other source than the Levitical institute ordained among the Jews. That other sources are relied upon for this purpose we are well aware, but as it respects this particular form of the argument, we hold that the process is unimpeachable, and that the result *ought* to be conclusive to the writer's mind, if it is not. But the *reason* why it is not so we commend especially to the notice of our readers. “We do not abolish literal things, because we know their spiritual meaning.” That is to say, the ancient Jewish priesthood had indeed a spiritual purport, but we may avail ourselves of all the benefit of such an interior sense, and yet retain the external representative undisturbed. We may still have a literal priesthood, while at the same time we have a spiritual one also. But where is the logical point of this remark? What would our friend have us understand by it? Are all literal things to be retained, of which we know the spiritual meaning? Sacrifices were an institution under the Mosaic economy, and they were replete with a spiritual meaning. But sacrifices were abolished under the new order of things, as Mr. H. will readily admit, and we will be greatly



obliged to him, if he will put his finger upon the authority for abolishing sacrifices and retaining priesthood. We have looked in vain for any such distinction, *and so will he*. The only representatives retained in the Christian Church, are Baptism and the Lord's Supper. If the priesthood is to be added to this short catalogue, we demand the authority. Meantime we rest upon the express declaration of our author.

"But washings, and several things of a like nature, were enjoined and commanded the children of Israel, by reason that the church established among them was representative, prefiguring the future Christian Church; wherefore when the Lord came into the world, he abolished the representatives which were all external, and instituted a church wherein all things were to be internal; thus the Lord put away figures, and revealed their true types and effigies, as when a person removeth a veil, or openeth a door, and causeth the things within not only to be seen, but also to be approached to. Of all those representatives the Lord retained only two, which were to contain in one complex whatever related to the internal church; these two are Baptism instead of washings, and the Holy Supper instead of the lamb which was sacrificed every day, and particularly at the feast of the Passover."—*T. C. R.* 670.

"But," proceeds our reviewer, "he fortifies himself by saying that the office of the High Priest in the Jewish Church, and the Levitical Order were superseded by the coming of our Lord. The doing away, however, of the representative system of the Old Dispensation has, as it appears to us, very little tendency to prove that the Christian Church was not to have a Ministry." It surely requires an eye but half open to see, that the doing away of the representative system, completely sweeps away the priestly order, *so far as that order rested upon a representative basis*, and that is all that we have affirmed in this connexion.

"The use, the work to be done, to our minds, affords a sufficient ground or reason for a set or class of men to perform it." Here the tables are suddenly turned, and entirely new ground assumed. Abandoning the representative platform, he now plants the institution on that of expediency. To this we do not object, if he will stick to it; but we have, we confess, a great dislike to this rapid shifting of ground, from divine appointments to human expediency. "Under which king, Bezonian?—Speak." We are willing to meet our opponents on any ground they may see fit to select, but we beg they will let us know what that ground is, and then adhere to it. We have never intimated that the Christian Church was not to have a Ministry. That is not the question in debate. It is *the kind of ministry* that is the true theme of discussion.

"Swedenborg, in his writings, everywhere recognizes the existence of such a class as a proper institution of the Church, and nowhere condemns it." What class? This is the question of questions. We have conceded over and over again, the propriety and the necessity of a teaching and leading function in the church, and that this function is to be performed by a certain class of men who are qualified therefor. Such a class in the New Church we believe Swedenborg recognizes, and who they are and what are to be their endowments we have considered at length, and set forth in the most unmistakable light in the volume under review. So again we believe that Swedenborg recog-

nizes, and often refers to, a clerical or priestly order in the existing Church of Christendom, which he does not expressly condemn, because it was not his mission to enter into a crusade against established institutions in Church or State, otherwise than by announcing principles which would eventually undermine every thing false and evil, and substitute what was true and good in its place.

“He condemns, indeed, the evil lusts which have actuated many, who have filled the office, and the evil ends from which they have exercised its functions, but he never speaks disparagingly of the office or institution itself.” All right; we have just adverted to the reasons why he forbore all denunciation of the Church in its existing polity.

“On the contrary, he declares the use which is performed by it, to be the highest of all the uses of society.” This may be so, but in a statement of this kind, a distinct reference to the precise paragraph where it occurs, should be given.

“And in a chapter of the Heavenly Doctrines speaks of the manner, and defines the motives with which priests ought to perform their duties.” He then refers particularly to the chapter of “Ecclesiastical and Civil Government,” and by the usual *petitio principii* goes on to quote the language of that treatise as decisive of the matter in dispute. It is to him so clear, “as to preclude all question or controversy, that Swedenborg distinctly declares that the chapters of doctrine which follow in that book, are for the *New Church*; and further maintains that the order therein set forth, is heavenly order.” Now we should like to see the receiver of Swedenborg’s teachings who would deny for a moment that that work was designed for the special benefit and behoof of the man of the *New Church*, that its doctrines were from heaven, and that the order taught in it was heavenly order. But this admission still leaves it a disputed point, whether the chapter on ecclesiastical and civil government was designed *specifically as a platform of polity for the New Church, in its external arrangements.* On this head, we have dwelt at length in our volume of “Miscellanies,” assigning our reasons for dissenting from the common interpretation, and nothing can be more uncourteous or unfair than to pass over in silence those reasons, as if they were totally unworthy of notice. Our critic cannot doubt that we have eyes, and are capable of reading and apprehending the literal language of our author. The sense of words must of course strike us as it does Mr. H., and if we interpret these words differently from himself, it is no more than fair to presume that we have some reasons for the fact which are not wholly unworthy of being considerably weighed. But these are as totally ignored as if they had proceeded from the pen of a school-boy. We shall not here repeat them, but will simply say that whenever the reviewer shall condescend to show wherein he regards our positions as weak and untenable, we shall be happy to discuss the several points with him. It is impossible that he can be any more strongly assured of the truth of his position, than we are of the truth of ours.

“Having followed the successive articles of Prof. B. on this subject, as they have appeared in the Repository, we have never been able to discover the congruity of his teachings with those of Swedenborg, nor



the logical connection between his cited 'principles and argumentative results." And suppose he has not, does it follow of course that our teachings are contrary to those of Swedenborg, or that our course of reasoning is illogical? It is possible others may see what he does not. But however that may be, the subject is one on which no one should pronounce who has not a positive opinion. If what we have taught is not according to Swedenborg it is undoubtedly contrary to it, and this we demand shall be shown. It amounts to nothing, to say that "we do not see its congruity with what Swedenborg teaches." Does he see its *incongruity*? If so, in all equity let him declare it. Our claim is, that what we have given forth on the subject is precisely what is to be gathered from the legitimate reading of Swedenborg's language. This of course can never be set aside, without canvassing the *grounds* of our interpretation. But this is a process to which the school that Mr. H. belongs to never submits. There is but one possible sense in which Swedenborg can be understood, and whoever dissents from that shows at once that he is not a man to be argued with. The sphere of infallibility forbids any such stretch of condescension.

"The language which he uses while discussing this subject shows that his mind is, for the most part, engaged in combating an idea or state of things which has no practical existence in the New Church. Thus, we constantly hear of a 'priestly hierarchy,' a 'clerical caste,' a 'distinct order' of men who are 'a discrete degree above their fellows,' with other phrases of a similar import. . . . But on a little cool reflection such modes of expression are seen to be hyperbolic exaggerations and the sentiments they are calculated to generate in the mind of the reader are a good way removed from the truth, and probably far beyond what the author really intended." Not a whit beyond what the author intended. He has known and weighed with the utmost care, every syllable he has uttered on the subject, and he ventures to presume himself capable of discriminating between phantasy and facts, between "hyperbolic exaggerations" and sober and unimpeachable statements. The intimation that we have mistaken wind-mills for giants, and are fighting them accordingly, though somewhat galling to our serenity, we can pass over on the ground of its coming from one who is comparatively young in the polity of the Church, and who, if he lives long enough, will probably see more deeply into the character of its relations to the genius of ecclesiasticism. Mr. H. does not of course deny that there now exists in the New Church a *distinct, priestly, clerical order, caste, class*; a kind of functionaries set apart by special consecrating rites, to do what the other or lay members are inhibited from doing. Now it is this state of things which we have assumed to exist in the New Church, and against which we have directed the force of our reasonings such as they are. How idle then to affirm that we are "combating a state of things which has no practical existence in the New Church." If this state of things does not exist in the Church, what does? Is there any such body as the so-called New Church at all? As well deny this as to deny what we have affirmed.

"The terms 'caste' and 'monopoly' have no more appropriate application to the Ministry as now existing, in the New Church, than they

have to the members of the American Bar, or to the teachers of our Common-schools." Suppose they have not—how does this answer the argument directed against this very claim of a distinct and separate order closely resembling those above alluded to? Our grand position is, that there is no authority for such an order. We hold that, the ends and purposes of a Church on earth are utterly inconsistent with such a distinction as now exists between clergy and laity, and which is undoubtedly more or less shadowed forth by the several various professions established in the present order of society. Instead of urging an objection founded on this distinction in civil matters, it was Mr. H.'s province to have weighed our reply to this very objection in our comments, in the volume, on Mr. Mason's article on "A Trained and Professional Clergy." We have heard of an old adage respecting one's "stroking his beard when he should be answering the argument," and we are reminded of it in all instances where there is a studied pretermission and neglect of the reasons on which a disputed opinion is founded.

"That a certain number of men are set apart to perform certain functions, in no way implies that they are thereby 'raised to a discrete degree above other men in the community.' The different learned professions, and nearly all the other uses in society are performed in very much the same manner." As we had already replied to this argument before it was offered by our critic, we will here repeat the substance of what he might have seen in the volume under review. And here we cannot but remark, that it strikes us as a curious circumstance that a reviewer should occupy his pages by urging against a work, with an air of the utmost innocence, considerations which it was the very drift of the work to meet and to confute.

"So far as we can see, all in the Church are required to be equally assiduous in the cultivation of goods and truths, and all have an equal interest in the spiritual well-being of the whole body. It is ordered, too, that the gifts of each should be made available to the behoof of all, and we regard it as simply impossible that any member of the Church should be truly in the life and spirit of the Church, without being able to impart useful instruction in some form to his brethren. He can no more lack this ability than a healthy organ in a healthy human body can fail to elaborate its use in the general economy of the system. Nothing can be more apropos in this connexion, than Paul's illustration:—'From whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.' That there will ever be some in every society better qualified to impart instruction than others, is beyond question; and if so, let them chiefly exercise the function. But let them not, on this account, make an exclusive prerogative of what is essentially a common privilege and a common duty. From what we have now said, it will be seen that we think little of the force of the argument drawn from the supposed parallel case of the doctor and the lawyer. The cases are not parallel. The vocations of the doctor and the lawyer require of necessity the attainment of knowledges diverse from those of the mass of the community among whom their respective professions are practiced. A peculiar training is, therefore, requisite in their case, because the end is peculiar. They are to do what their patients and clients cannot be expected to do, and they are to prepare themselves accordingly. But how is it in a Church? What is a Church society in its essential nature? Is it not an association formed for purposes in which every member has the same interest with every other member? Is there not the utmost community of object prevailing among those who belong to it?"



And is not this object one that has relation mainly to life? Is not the Church rather a school of life than a seminary of science? What interest have the so-called teachers apart from that of the taught? What does it behoove one to know which it does not another? How then can there be a basis for a distinction of classes similar to those of physic and law? Or with what justice can the *peculiar-ity* in the one sphere of use be offset against the *community* in the other."

(To be concluded in our next.)

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## ARTICLE II.

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### EXTRACTS

FROM SWEDENBORG'S SPIRITUAL DIARY.

(Continued from page 552, vol. viii.)

*When evil Spirits intend Evil to the Good, there is an immediate Closing of the Communication.*

1940. It is something wonderful and worthy of observation, that whenever it is permitted to evil spirits to intend any special evil towards the good, that the evil entirely fails to reach them; all and singular the things which they intended are forthwith closed in. This fact is also represented by a spiritual idea, namely, by the sudden closing up or closing in of lines or radii, so as to embrace nothing within; in like manner [the threatened evil] does not reach to the good.

1941. This may be illustrated by things pertaining to the human body, when, for instance, any offending substance touches the fibrils, or the sensitive parts in the organs, or the insensible in the viscera, the fibres instantly constrict, and put on such a form and quality that they cannot be injured, although assailed by that which is painful, foul, and disagreeable. The effect is similar in the case of evil spirits attempting to injure the good.

1949. Evil spirits cannot even intend the least of evil against the angels, inasmuch as they are in an interior degree; for if nothing of evil can befall [good] spirits, much less can it the angels; just as nothing of evil [or injury] reaches to the yet purer fibres in the organs or the organic parts of the body.

1943. As to the unpleasantnesses and pains arising from this source, I do not as yet know much about them from reflections, only that both unpleasantnesses and pains do exist, and that, for a variety of reasons, they are permitted.—1748, May 12.

*That the Permissions of Evils flowing from Spirits are represented by a Remission of their Efforts.*

1944. In a spirit as in a man there is nothing but evil, with an indefinite variety according to subjects. Wherefore they are continually attempting evil, although they do not perceive it while they are held in bonds, and according to the strictness and quality of the bond. Wherefore, when it is permitted to evil spirits to do evil, it takes place by a

remission of their endeavors; for such it is represented. They then immediately rush to the thinking and acting of evil, according to the natural genius of each one.—1748, May 12.

1945. Thence is their genius known by others, and the fact is recognized by themselves by means of reflection at the same time given.

*The Perversion of Order the general Cause of Permissions.*

1946. I have sometimes wondered that it was permitted to spirits to do evil, and to infest me so frequently. I knew, indeed, that such a permission was granted them for many reasons; but the evil spirits inferred from the Lord's permitting it that he was the cause of it, which they continually insinuated, when yet it was false; for the Lord never by any means wills that a man should be infected by evil spirits.

1947. But when a man or a spirit passes through many states of the intellect and the affections, which states ought to be in their own order, but are not, and yet are to be reduced into order, \* \*

1949. \* \* then such things exist, which is also an indication that unless the Lord should reduce all and single things to order, especially in these last times, that no flesh could be saved.—1748, May 12.

*Concerning Liberty.*

1948.\* I remarked to spirits that the man who neither thinks nor acts any thing from himself—that such an one does really think and act much good; while he that does every thing from himself—he does nothing good but much evil; the one is free, while the other is a slave. This seemed a paradox to the spirits, but yet it is most true, and is confirmed by the angels, as also by much experience of my own.—1748, May 12.

*The Character of [mere] critics in the other life.*

1950. Certain spirits, who in the life of the body had devoted much labor and time, not to the sense of words, but to the words themselves, and who had consequently devoted themselves to the art of criticism (of whom also several had labored in translating the Sacred Scriptures), were with me; but I can declare, that whilst they were present, all things whatsoever, that were written and thought, were rendered [by their sphere] so obscure and confused, that I could scarcely understand any thing whatever,—yea, my thought was kept, as it were, in a prison, because they determined all the thought solely to the words, abstracting it from the sense of the expressions, so that they wearied me extremely, even to indignation; whilst, nevertheless, they thus imagined themselves to be wiser than others; whereas, such as are from the lowest class of the people, and even children, are much wiser, and can more wisely understand the sense;—hence of what quality such erudition, or such human wisdom is, abundantly appears,—namely, that it is much inferior to that of rustics and of children, inasmuch as they thereby close the way to interior things.

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\* We have followed the arrangement of numbers which Dr. Tafel has adopted in the Latin. This, he says, differs slightly from that of Swedenborg's manuscript.

1951. Such, also, although they are most skilful in languages, as in the Hebrew, have, nevertheless, much more blundered [*hallucinati sunt*], and do still blunder, in translating the Holy Scripture, than those who have not been critics, although they may have less understood grammatical [points]; which can be demonstrated by very many considerations, although [I am aware] that in human minds there is a settled opinion to the contrary.\*—1748, May 13.

1952. The thoughts of critics, and of those who have devoted much labor to languages and to grammatical [studies], were also, on a former occasion, represented to me as closed lines, within which there was nothing.

1953. The case is similar with those who labor much in controversies, for they propose, yea, imagine to themselves innumerable things as difficulties, and things which suit their thesis or propositions, and thus they more and more close up the interior sense, or the way to the understanding of truth and goodness, and consequently to wisdom.

1954. For the more the sense of words is regarded, the less are the words themselves attended to, as may be known to any one in conversation, and in the reading of authors, so that the more any one attends to the words of a speaker or of a writer, the more the perception of the sense perishes, as may be known to every one if he attend to the subject, which happens in the degree that the attention is directed to the sense or to the words, which it has often been given to know in the case of spirits, who confessed it to be so.

1955. The case is similar in respect to controversies, [for] in proportion as the mind is intent upon controversial [disputes], the truth perishes, except the proposition which a man wishes to defend is derived from a general truth, which, however, is obscured, when the mind is too intent upon controversy; for in such case the truth is obscured, inasmuch as all difficulties in a general truth cannot be shaken off, because some of them bear more remotely upon the subject, which, however, the human mind presents as very nearly connected with it; and some bear more closely upon it, which can be known if one truth only is exhibited, as this:—that the Lord governs the universe, both heaven and earth, that he does no evil to any one: myriads of objections which the human mind of [itself] cannot shake off, may be alleged against this truth, and if the mind remain long in objections, it is obscured so as to doubt, and at length to deny [the truth itself], which it has been often given to learn from spirits; for in every universal truth there are myriads of myriads of truths, and as many objections; because there are as many things contrary thereto, since every truth has its contrary, which the mind, when seeing from inverse order, favors, and is thus blinded.—1748, May 13.

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\* Mr. Smithson, from whose translation we copy Nos. 1950–1955, here inserts the following note:—“From these observations of the author, it must not be supposed that a thorough grammatical and philological knowledge of the Hebrew and of other languages is to be disregarded or lightly esteemed, because accuracy and certainty can only be obtained by such means. But the author's observations relate to those who make that which is formal and secondary, essential and primary, or who make intelligence and wisdom consist in such things as are but the lowest means of acquiring them.”



## ARTICLE III.

## THE TWO ESSENTIALS.

"If I then, your Lord and Master, have washed your feet, ye ought also to wash one another's feet."—JOHN xiii. 14.

If we are in the darkness and blindness of hereditary and unregenerate life, and thence discord arises among us as receivers of the Heavenly Truths, the question arises where are we to go that we may receive our sight? The two essentials of the New Church are the acknowledgment and worship of the Lord, and a life according to the Decalogue. Then we are to go where the blind man that was born blind went: "And as Jesus passed he saw a man which was blind from his birth." "I must work the works of him that sent me, while it is day: the night cometh when no man can work. As long as I am in the world, I am the light of the world." "When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, and said unto him, 'Go wash in the pool of Siloam, which is by interpretation Sent.' He went his way therefore and washed, and came seeing."—(John ix. 1, 4, 6, 7.) The pool of Siloam is the literal sense of the Word; clay the lowest natural good. Hence his eyes were opened by reformation from the literal sense of the Word.—*Ap. Ex.* 238. True life looks to the literal sense of the Word for doctrine and life, until regeneration is attained. The man afterwards abides in true Life and doctrine, not as a duty, but by preference. The following passages refer to those who are in charity and faith, calling the former brethren, and the latter companions. "Thus shall ye say every one to his companion, and every one to his brother, *What hath Jehovah answered.*"—(Jer. xxiii. 35.) "Ye have not hearkened unto me in proclaiming liberty every one to his brother, and every man to his companion."—(Jer. xxxiv. 17.) "He shall not exact it of his companion or of his brother."—(Deut. xv. 2.) Self-love desires power. The decalogue leads man to come into innocency by the entire renunciation of all power over his brother and companion, and surrenders it unto the Lord, and then leads them as of himself—but in acknowledgment from the Lord—by knowledge, truth, example, and life, leaving them in their own reason and liberty. For the Lord himself never violates REASON AND LIBERTY with any one (even in hell). The following is an elucidation of the application of the decalogue to practical life. "Is not this the fast that I have chosen? to loose the bands of wickedness; to undo the heavy burden, and to let the oppressed go free; and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring thy poor that are cast out unto thy house? When thou seest the naked that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily, and thy righteousness shall go before thee; and the glory of Jehovah shall be thy rereward. Then shalt thou call, and Jehovah shall answer: thou shalt cry and he shall

say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday."—(Isaiah lviii.) Swedenborg, in the *Apocalypse Revealed*, 498, gives us the consequences of violating the innocency here enjoined by false doctrines, and by the love of power from proprium and unduly swaying the reason and liberty of others, instead of leading every one to the exercise of his own reason and his own liberty, by *acting from liberty according to reason*. The passage occurs in the explication of the following words: "*And to smite the earth with every plague as often as they will.*"

"This signifies, that they who desire to destroy these two essentials of the New Church will plunge themselves into all kinds of evils and falses, as often, and in proportion, as they do so. By the earth is signified the church; and by a plague is signified evil and falsity; hence by smiting the earth with every plague, is signified to destroy the church by all kinds of evils and falses. But this passage is to be understood in the same manner as the former, viz., that they who desire to smite these two essentials of the New Church with a plague, that is, to destroy them, which is done by evil through falses, will plunge themselves into all kinds of evils and falses; and as the natural sense is thus inverted while it is spiritual, therefore also this expression, "as often as they will," is inverted in like manner into this, *as often, and in proportion, as they do this*. The reason is, because in proportion as any one destroys these two essentials, in the same proportion he destroys the truths of the Word; and so far as he destroys the truths of the Word, so far he plunges himself into evils and falses; for these two essentials are the truths of the Word, as may appear manifestly from *The Two Doctrines of the New Jerusalem*; one concerning *The Lord*, and the other concerning *The Doctrine of Life from the Precepts of the Decalogue*."

Now, then, do we not wash *each other's feet* when we teach each other as to deeds under the decalogue, not judging or condemning them for disagreeing with us, and allowing them to act from liberty according to reason, because, as Swedenborg teaches, there can be no reformation or regeneration except by their acting from *their own liberty*, not ours; according to *their own reason*, not ours. It is by *his own reason* only that any one can acknowledge the Lord, and by *his own liberty* only that he can love Him, or obey the decalogue.

R. L. F.

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#### ARTICLE IV.

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#### "COSMOGENIA'S" HYPOTHESIS.—A CORRECTION AND A SUGGESTION.

"Is not this precisely the *scientific result* which your correspondent states would ensue, which yet he *urges* as an objection to my argument? Indeed this is the *whole* of his objection, and yet it is but a *confirmation of my own position!*"—*Cosmogonia*.—*N. C. Repository*, No. 12, p. 549.

*Correction* 1. We have looked over the forty-six lines referring to *Cosmogonia*, and cannot find a single word "*urging*" any such a *scientific result* as an "objection" to his argument. Neither have we ever urged this scientific result against him anywhere in our article. Our objec-

tions were confined to the wick and flame of a candle, cited by him. So far from it being the *whole* of our objection, we have not even urged such an objection, that is to say, we never mentioned a spiral theory, nor a solar projection of cometic clouds, nor anything referring to centrifugal force, nor anything else, excepting the illustration of the wick and flame of a candle, as applied to the sun—its dark nucleal spots, and the removal of the solar atmosphere. Nothing else is ever named in the forty-six lines referring to Cosmogonia. We refer, certainly, in our article on Swedenborg, to such a scientific result as is named by him, but we *never urge* it as an objection against *his argument*, either directly or indirectly.

*Correction 2.* Our scientific result is *not* a “*confirmation of his position.*” There are some points of similarity, but the essential features differ widely. The projection, or uprising, of nucleal vapors or clouds to the surface is alike true in both hypotheses: the conception, that the sun is an *unsolid* mass is also another point of similarity: the origin of a spiral motion from the centre of this unsolid mass is similar; but here the similarity ceases. Cosmogonia affirms the *Incipient Planet Hypothesis*, or their projection from the sun; or as he himself expresses it, “launched out, like a stone from a sling.”—(*Messenger*, No. 9, p. 33.) We maintain the *Incrustation Hypothesis* first suggested by Swedenborg in his *Principia*, by which planets gradually take wider orbits, and settle down at such distances as best agree with their weight, size, and axillary rotation; we refer our friend to a former article of ours. (*N. C. Repository*, No. 9, p. 433.) Then again, we maintain, with Swedenborg, that the spiral motion of the unsolid mass of the Sun, is *slower* as it proceeds towards the circumference; whilst Cosmogonia maintains that spiral motion is *quicker*—the very *reverse* of the hypothesis we hold. And all our *facts* and *agreements*, in the article referred to, go to prove that the motion is *slower and not quicker*, as maintained by Cosmogonia. Nay, indeed, we cite Dr. Peters, and take him to task upon this very point, and prove that the motion *cannot* be *quicker*. Surely Mr. Field (Cosmogonia) cannot possibly consider *this* scientific result as being a *confirmation* of his position; for this result, and all the facts cited from my own experience and others, go to prove that the motion is *not quicker* but *slower* towards the circumference of the Solar Body. My scientific results, therefore, *do not confirm* Cosmogonia's position, but the *very reverse*. We place the two opinions side by side, that they may be more plainly seen:—

## OUR THEORY.

“We contend that the Solar orb has a motion in itself analogous to that of its system: the more we approximate the centre the *greater* is the interior velocity of its substance.”—*N. C. Repository*, p. 507.

## HIS THEORY.

“It must require a long period for such an expanding circular or *spiral motion* to reach the confines of this ocean vortex of fire; but as it did so its speed would be *accelerated.*”—*N. J. Messenger*, No. 9, p. 33.

As before stated, there are some minor points of resemblance between the two Hypotheses—ours and his; but the fundamental and general features are widely different. We had no wish to place our.



self, antagonistic with our brother; and, therefore, we had no idea of presenting a critique on his "Theory of the Origin of the Earth." We simply referred to him incidentally, as we stated at the time of reference. We have also a desire to make him a *convert* to the *Swedenborgian Hypothesis* upon the subject in question; and we think we can do it, if he will attentively study our articles, and devote a little time to the *Principia* of our author. We are a *thorough* Swedenborgian; we will maintain the *Principia* of Swedenborg's scientific works against all others, and back up our advocacy by the most improved data of the time. Of course, his results oftentimes are wide of the facts, but this arises from his being obliged to adopt the imperfect data of his time. This by no means affects the *principia* of his works. We have already worked hard on these *principia*, and *are* still working, and will do *one man's share* towards giving them the prominence they deserve, *and the times demand*. Our brother, Rev. G. Field (*Cosmogonia*), has given us an opportunity of testing this superiority of one of Swedenborg's *principia*, and we shall improve it, for two reasons: *first*, because we wish to cause New Churchmen to think more highly of Swedenborg's Scientific Works than they do, and to familiarize themselves with his scientific views; *secondly*, because we wish to *convert* the Rev. G. Field (*Cosmogonia*), and other New Churchmen, to the advocacy of the scientific views of Swedenborg, that they may see the superiority of this Great Author, in both a scientific and a theological sense. The following argument, suggestion, or objection, is therefore offered with the utmost good will, and, as will be seen from the language of Mr. Field (*Cosmogonia*), it has been called forth by *himself* and is now presented in the same spirit which called it forth.

OUR OBJECTION TO HIS THEORY.

"And if even so eminent a man, and distinguished a scholar as Mr. B., can present *no more pertinent* objections than his present criticism affords, they may well be considered as *beyond refutation*, if not conclusively established. In the mean time, *any criticism* or review that may be directed against the principles, philosophy, and illustrations, submitted by me, *will be thankfully received by the author of Cosmogonia.*"

We hasten to perform the task solicited, and we do it with pleasure. To prevent misunderstanding, and to rivet the attention of our brother, and the readers of our article, we have used strong and definite terms, and couched our objection in the plainest language, and condensed it into the smallest compass possible. Here it is. The very first fundamental proposition in the general theory of Mr. Field (*Cosmogonia*), we give as follows in his own words:

"It must require a long period for such an *expanding circular or spiral motion* to reach the *confines* of this ocean vortex office; but as it did so its *speed would be accelerated.*"

"But soon the *increasing momentum* of the centrifugal force, generated by the solar vortices, not only impels it onward," &c.—*N. J. Messenger*, No. 9, p. 33.

Now the obvious teaching of these two citations is, that the Sun is an *unsolid* mass, and that the Solar matter has a *spiral motion*, the

speed of which is "accelerated" or quicker as it "reaches the confines" or circumference of the Solar Body. This we say is the obvious teaching; are we right or wrong? We shall take it for granted that such is the obvious teaching, and that this is Cosmogonia's theory. Now we emphatically declare, and that too unconditionally, that this proposition is *impossible* as a question of fact; we mean, that the *speed is accelerated*. Our proofs and facts to the contrary will be found in our last article. (*N. C. Repository*, No. 11. pp. 505-507.) Then again we pronounce it unphilosophical; and our arguments are presented in the still previous article, to which we refer, since we cannot again cite them. (*N. C. Repository*, No. 9, p. 428.) But perhaps our brother will say again, as he said before, that declaring his Hypothesis unscientific, unphilosophical, and not Swedenborgian, is logically no proof of its being so. He says, "he has not attempted to show a single statement that is *not scientific*, nor a single principle that is *not philosophical*." This time we *will attempt* to show it. And for our friend's sake, and the convenience of subsequent reference, and to condense the objection in the smallest compass, we present it in the following form:—*That the origin of motion in the centre of a revolving unsolid mass MUST be more active than every other portion of the mass.* Now upon this single sentence we are willing to rest all that we can fundamentally urge against his Hypothesis. He has candidly asked for it, and we candidly give our objection; yea, he has praiseworthy declared, that he "will *thankfully* receive" any criticism. For our own part, we *challenge* the production of a case *in the whole universe*, to set aside this single objection. Yet it strikes at the very head of our friend's Hypothesis. To test the matter, let him fix upon a case embodying all the conditions. If the Sun were a *solid* mass, then certainly its greatest motion of parts and centrifugal force *would* be at its circumference; but *not so* as a revolving *unsolid* mass, having the origin of its spiral motion of parts in the *centre* of the mass.

We might multiply objections, but we confine ourself to this *one* only. It is the very starting point of his theory. Unless he proves the possibility of an *acceleration* in the spiral fluxion, the possibility of a trajection of the incipient planet, "like a stone from a sling," will be perfectly gratuitous: one falls with the other. We wish him to notice, that the argument relates to an *unsolid* mass, and *no other*; a stone from a sling does not exactly resemble the spirally *accelerated* motion of the case under consideration; it is only like unto it when the projection is effected. We would advise our brother—and we give the advice with perfect good-will—before he attempts a reply, to submit the above proposition to Prof. Williams or Stuart, of Urbana, or any gentleman who is in the habit of treating these questions on a mathematical basis; for, however much he may argue the point to his own satisfaction, *we* can demonstrate the proposition mathematically, by giving it a numerical verification, and so place the point beyond all disputation as a question of fact; we mean, on the supposition that the Sun is a revolving *unsolid* mass. It can be demonstrated to be a dynamical law—that the origin of motion, in the centre of a revolving insolid mass, *must* be the most active, and that the activity *diminishes*

in the mass from the centre, or origin of motion, to the circumference. Our friend's thesis declares the contrary: it admits that the centre is the origin of motion, but it affirms, that the motion "*accelerates*" towards the "*confines*." We affirm, on the contrary, that the spiral motion of parts in a revolving unsolid mass, as it proceeds from the centre, *will not, and cannot possibly, accelerate* towards the circumference. We respectfully appeal from our brother, Rev. G. Field (*Cosmogonia*), to a Mathematical Umpire, and will leave the matter to his decision. In the meantime, we recommend *Cosmogonia* to consult Newton's *Principia*, Lib. 2, sec. 2, prop. 10; sec. 4, props. 15, 16. *The raging flame on the superficies would not add a single fraction to the accelerating force.*

S. BESWICK.  
New York.

P. S. We mean no offence by the following, but we put it into this shape to show in a palpable manner where our friend's principle will ultimately drive him. When *Cosmogonia* can show, that motion *accelerates* from the centre of an unsolid mass, he will have produced one of the most fruitful and economic discoveries of this or any previous age. Water-power would justly take precedence of steam in most instances. A dam of water, with a *slow* revolving horizontal wheel in the centre as the origin of motion, might be made to produce a rush so forcible at the "*confines*" or sides, as to drive everything before it by its "*accelerated*" centrifugal force. If *accelerated* motion from the centre of an unsolid mass, whether gaseous or liquid, could possibly exist under any circumstance, then nothing could prevent the extremities of the *Solar System* having the *greatest* force in the system; but the fact is the *reverse*, the *centre* has the greatest centrifugal velocity and force, and the *extremes* the least. And the nearer any single planet approaches the centre—at their aphelion for instance—the greater is their centrifugal velocity. So also with *comets*, about which our friend has written. The comet of 1811 takes about 775 years to pass over that half of its orbit *nearest* the sun, and 3,462 years to pass over the more *distant* half. This proves the greater force of action nearer the centre, no matter from what cause. Some comets move over *thousands* of miles per hour at their *nearest* point to the Sun, and only a *few yards* per hour at the "*confines*" of the system. Let the mean *daily* or *hourly* motion of the planets be traced from the Sun in the centre, to Neptune in the "*confines*" of the system, and the amount of centrifugal force will not *accelerate* but *diminish*. So with the Sun bodily, or any unsolid mass. The astronomical problem of a *stoppage* of the system by the resisting medium in space, will give a hint to *Cosmogonia*.

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EXTRACT.

"Truths which are derived from the Word are, both with angels and with men, in their memory; from thence the Lord calls them out, and conjoins them to good, in proportion as the angel or the man is in the spiritual affection of truth, which affection he has when he lives according to truths from the Word; conjunction is effected in the interior or spiritual man, and thence in the exterior or natural man."

## ARTICLE V.

## THE BOOK OF THE PROPHET ISAIAH,

*Expounded, as to the Spiritual Sense, from the Writings of Emanuel Swedenborg.*

## CHAPTER VI.

## SUMMARY OF THE INTERNAL SENSE.

That the Lord has appeared in the midst of His divine truth, which is the Word, v. 1-4; that the doctrine of the church was impure from not understanding the Word, v. 5-8; it is predicted that all understanding of the Word would perish, inasmuch that it would no longer be known what is truth and good in the church, v. 9-13.

VERSE 1. *I saw the Lord.*—"That hereby is signified the Lord as to Good and Truth Divine, appears from the signification of Lord. That this term is used when good is treated of, is evident from the Word of the Old Testament, where Jehovah is sometimes called Jehovah, sometimes God, sometimes Lord, sometimes Jehovah God, sometimes the Lord Jehovih, sometimes Jehovah Zebaoth, and this from a mysterious ground, which can be known only from the internal sense; in general, when the subject treated of is concerning the celestial things of love, or concerning good, then He is called Jehovah, but when the subject treated of is concerning the spiritual things of faith, or concerning truth, then he is called God; but when concerning both together, then He is called Jehovah God; and when concerning the divine power of good, or omnipotence, then He is called Jehovah Zebaoth, or Jehovah of Hosts, and also Lord, so that Jehovah Zebaoth and Lord are of the same sense and signification; hence, viz.: from the power of good, also men and angels are called lords, and in an opposite sense they are servants, who have either no power, or a power derived from lords. That in the Word of the Old Testament, Jehovah Zebaoth and the Lord have the same sense and signification, appears from the Isaiah, 'The zeal of *Jehovah Zebaoth* will do this; *the Lord* hath sent a word unto Jacob, and it hath fallen in Israel,' ix. 7, 8; and again, 'A mighty king shall rule over them, saith *the Lord Jehovah Zebaoth*,' xix. 4. So in Malachi, 'Behold *the Lord* whom ye seek shall suddenly come to His temple, and the angel of the covenant whom ye desire, behold He cometh, saith *Jehovah Zebaoth*,' iii. 1; and still more manifestly in Isaiah, 'I saw the *Lord* sitting on a throne high and lifted up! above it stood the seraphim; each had six wings; one cried to another, Holy, holy, holy, *Jehovah Zebaoth*, woe unto me, because I am cut off, because mine eyes have seen the king *Jehovah Zebaoth*, and I have heard the voice of *the Lord*,' vi. 1, 3, 5, 8; from which passages it is evident that Jehovah Zebaoth, and the Lord, have the same sense; but the appellation *Lord Jehovih* is used, when the aid of omnipotence is more especially sought for and supplicated, as in Isaiah, 'Say to the cities of Judah, behold your God, behold the *Lord Jehovih* shall come in strength, and His arm shall



rule for Him; behold His recompense is with Him, and His work before Him, as a shepherd He shall feed His flock,' xl. 9, 10, 11. Moreover in the Word of the Old Testament, the appellation Lord implies the same thing as the appellation Jehovah, in that it is used when the subject treated of is concerning good, wherefore also Lord is distinguished from God, in like manner as Jehovah is, as in Moses, 'Jehovah our God, He is *God* of gods, and *Lord* of lords,' Deut. x. 17; and in David, 'Confess to the *God* of gods, because His mercy endureth forever; confess to the *Lord* of lords, because His mercy endureth forever,' Psalm cxxxvi. 1, 2, 3. But in the Word of the New Testament, with the evangelists and in the Apocalypse, there is no mention made of Jehovah, but instead of Jehovah the appellation Lord is used, and this for secret reasons, of which we shall speak presently. That in the Word of the New Testament the appellation Lord is used instead of Jehovah, may appear evident from the following passage, 'Jesus said, the first (primary) of all the commandments is, Hear, O Israel, the *Lord* our *God* is one *Lord*, therefore thou shalt love the *Lord* thy *God* with all thy heart, and with all thy soul, and with all thy thought, and with all thy strength,' Mark xii. 29, 30; which is thus expressed in Moses, 'Hear, O Israel, *Jehovah* our *God* is one *Jehovah*, and thou shalt love *Jehovah* thy *God* with all thy heart, and with all thy soul, and with all thy strength,' Deut. vi. 4, 5; where it is manifest the appellation Lord is used instead of Jehovah. In like manner in the Apocalypse, 'Behold a throne was set in heaven, and one sat on the throne; and round about the throne were four animals full of eyes before and behind, each had for himself six wings round about, and within full of eyes; and they said, Holy, holy, holy, *Lord* God omnipotent,' chap. iv. 2, 6, 8; which is thus expressed in Isaiah, 'I saw the Lord sitting on a throne high and lifted up; the seraphim were standing above it, each had six wings; and one cried to another, Holy, holy, holy, *Jehovah Zebaoth*,' vi. 1, 3, 5, 8; in which passage of the Apocalypse, the appellation Lord is used for Jehovah, or Lord God Omnipotent for Jehovah Zebaoth; that the four animals are seraphim or cherubim, is plain from Ezekiel, chap. i. 5, 13, 14, 15, 19; chap. x. 15. That in the New Testament the Lord is Jehovah, appears also from several other passages, as in Luke, '*The angel of the Lord* appeared to Zacharias,' i. 11; where the angel of the Lord is the angel of Jehovah: again in the same evangelist, 'The angel saith to Zacharias concerning his son, many of the sons of Israel shall he turn to *the Lord their God*,' i. 16; where to the Lord their God means to Jehovah God: again in the same evangelist, 'The angel saith to Mary concerning Jesus, He shall be great, and shall be called the son of the Highest, and the *Lord God* shall give unto Him the throne of David,' i. 32; where the Lord God denotes Jehovah God: again, 'Mary said, my soul doth magnify the *Lord*, and my spirit hath exalted itself on God my Saviour,' i. 46, 47; where the Lord also denotes Jehovah: again, in the same evangelist, 'Zacharias prophesied, saying, Blessed be the *Lord God* of Israel,' i. 68; where the Lord God denotes Jehovah God: again, in the same evangelist, 'The angel of the *Lord* stood near them' (speaking of the shepherds), 'and the glory of the *Lord*'

shone round about them,' ii. 9; where the angel of the Lord and the glory of the Lord denote the angel of Jehovah and the glory of Jehovah: so in Matthew, 'Blessed is he that cometh in the *name of the Lord,*' xxi. 9; chap. xxiii. 39; Luke xiii. 35; John xii. 13; where the name of the Lord denotes the name of Jehovah; not to mention other passages, as Luke i. 28; chap. ii. 15, 22, 23, 24, 29, 38, 39; chap. v. 17; Mark xii. 9, 11. Amongst other secret reasons for calling Jehovah Lord, were the following, viz., that if it had been declared at that time, that the Lord (our Lord Jesus Christ) was the Jehovah so often mentioned in the Old Testament, it would not have been received, because it would not have been believed; and further, because the Lord was not made Jehovah as to His Human [principle] also, until He had in every respect united the Divine Essence to the Human, and the Human to the Divine, see n. 1725, 1729, 1733, 1745, 1815, 2156, 2751: the plenary union was effected after the last temptation, which was that of the cross, wherefore the disciples after the resurrection always called Him Lord, John xx. 2, 13, 15, 18, 20, 25; chap. xxi. 7, 12, 15, 16, 17, 20; Mark xvi. 19, 20; and Thomas said, '*My Lord and my G-d,*' John xx. 28; and inasmuch as the Lord was the Jehovah, who is so often mentioned in the Old Testament, therefore also He said to the disciples, 'Ye call me *Master and Lord,* and ye say right, for I am,' John xiii. 13, 14, 16; by which words is signified that He was Jehovah God. He is here called Lord as to good, and Master as to truth. That the Lord was Jehovah, is understood also by the words of the angel to the shepherds, 'Unto you is born to-day a Saviour, who is *Christ the Lord,*' Luke ii. 11; where Christ denotes the Messiah, the Anointed, the King, and the Lord denotes Jehovah, the former having respect to truth, the latter to good. They who examine the Word without much attention, cannot know this, believing that our Saviour, like others, was called Lord merely from respect and veneration, when yet He had this appellation in consequence of His being Jehovah."—A. C. 2921.

—*Sitting upon a throne high and lifted up.* "In the Word mention is frequently made of a throne, and by it, when predicated of the Lord, is signified in general heaven, specifically the spiritual heaven, and in the abstract the divine truth proceeding from the Lord, inasmuch as this constitutes heaven. Hence also a throne is predicated of judgment, since all judgment is effected from truths. That such is the signification of a throne in the Word, may appear from the following passages; as in Isaiah: 'Thus saith Jehovah, the heaven is my *throne,*' lxvi. 1. And in David: 'Jehovah hath prepared his *throne* in the heavens,' Psalm ciii. 19. And in Matthew: 'He that shall swear by heaven, sweareth by the *throne* of God, and by him that sitteth thereon,' xxiii. 22. That by throne is here signified heaven is evident; for it is said that heaven is Jehovah's throne that he hath prepared in the heavens, and that he who shall swear by heaven sweareth by the throne of God; not that Jehovah or the Lord there sits upon a throne, but because throne is predicated of his divine principle in the heavens, and also it occasionally appears as a throne to those to whom it is given to look into heaven. That the Lord was thus seen appears in

Isaiah : ' I saw the Lord sitting upon a *throne high and lifted up*, and his train filled the temple,' vi. 1. Jehovah's train filling the temple signifies that the divine truth proceeding from him filled the ultimate of heaven and also the church, for by the train of the Lord is signified the divine proceeding, and specifically the divine truth, which is in the extremes of heaven, and in the church."—*A. E.* 253.

"In the Word there is frequent mention made of a throne, where the divine truth and judgment from it are treated of, and by throne there in the internal sense is signified that which is of the divine royalty, and by him who sitteth upon it is signified the Lord Himself as a king or as a judge. But the signification of throne, as the signification of many other things, is respective: when the Divine itself and the Divine Human of the Lord is understood by him who sitteth on the throne, then the divine truth which proceeds from Him is understood by the throne: but when the divine truth which proceeds from the Lord is understood by him who sitteth on the throne, then the universal heaven, which the divine truth fills, is understood by the throne; but when the Lord, as to the divine truth in the superior heavens, is understood by him who sitteth on the throne, then the divine truth which is in the lowest heaven, and also which is in the church, is understood by the throne; thus the significations of throne are respective."—*A. C.* 5313.

"That hereby is signified the Lord as to omnipotence and as to omniscience, appears from the signification of him that sat upon the throne, as denoting the Lord as to divine good in heaven; for throne in general signifies heaven, specifically the spiritual heaven, and in the abstract, divine truth proceeding, from which heaven is, and by which judgment is effected. The reason why the Lord is understood by him that sat on the throne, is, because by him is understood the Lord as to divine good: for there are two things which proceed from the Lord, as the sun of heaven, namely, divine good and divine truth. Divine good from the Lord is called the Father, in the heavens, and this is understood by him that sat on the throne; and divine truth from the Lord is called the Son of Man. That it is the Lord who is understood by him who sat upon the throne, and not another, whom they distinguish from him, and call God the Father, may appear to every one from this consideration, that there was no other divine principle which the Lord called Father, but his own divine principle, for this assumed the human, wherefore this was his Father; and that this is infinite, eternal, uncreate, omnipotent, God, Lord, and in nothing differing from the essential Divine, which they distinguish from him and call the Father, may appear from the received faith, which is called the Athanasian, where it is also said that none of them is greatest and least, and none of them first and last, but that they are altogether equal; and that as one, so is the other infinite, eternal, uncreate, omnipotent, God, Lord; and yet there are not three infinites, but one; not three eternal, but one; not three uncreate, but one; not three omnipotents, but one; not three Gods and Lords, but one. These things are mentioned, in order that it may be known that there are not two distinct beings understood by him that sat upon the throne, and the Lamb,

nor in what follows by God and the Lamb; but that by the one is understood the divine good, and by the other the divine truth in heaven, both proceeding from the Lord. That the Lord is understood by him that sat upon the throne, may also appear from Matthew: 'When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the *throne of his glory*,' xxv. 31; xix. 28, 29. Again, in Ezekiel: 'And above the firmament that was over their heads was the likeness of a *throne*, as the appearance of a sapphire stone; and upon the likeness of the throne was the likeness as the appearance of a man above upon it,' i. 26; x. 1. And in Isaiah: 'I saw also the Lord sitting upon a *throne*, high and lifted up, and His train filled the temple.'"—A. E. 297.

—*And his train* (Heb. *hem, borders*) *filled the temple*.—"By robe is specifically signified Divine Truth in the spiritual kingdom in the internal form, and in general the spiritual kingdom, and by the borders the extremes. That the borders of the robe denote the extremes where the natural principle is, is manifest from the passages in the Word, where borders are named, as in Isaiah, 'I saw the Lord sitting upon a throne high and lofty, and *the borders thereof filled the temple*,' vi. 1; where by the throne on which the Lord sat is signified heaven, and specifically the spiritual heaven; by borders are there signified Divine Truths in ultimates, or in extremes, such as are the truths of the Word in the sense of the letter; which are said to fill the temple, when they fill the Church. The like is signified by the borders filling the temple, as by the smoke and the cloud filling the tabernacle and also the temple, as occasionally spoken of in the Word; that by smoke is there signified Divine Truth in ultimates, such as is the sense of the letter of the Word, see n. 8916, 8918; and also by a cloud, n. 4060, 4391, 5922, 6343. That the woman laboring with an issue of blood, *when she touched the border of the Lord's garment*, was healed, Matt. ix. 20, 22; and in general, that *as many as touched the border of His garment*, were healed, Matt. xiv. 36; Mark vi. 56, signified that from the Divine [being or principle] in the extremes or ultimates health went forth; for that in the ultimates of good and truth, which are from the Divine [being or principle], there is strength and power, see n. 9836, and also that responses are there, n. 9905. And in Matt., 'Jesus said of the Scribes and Pharisees, that they do all their works to be seen of men, that they make broad their phylacteries, and *magnify the borders of their robes*,' xxiii. 5; in this passage is very manifest that borders of a robe denote external things which are extant to view, and that to magnify them denotes to do works in externals, that they may appear or be seen. And in Jeremiah, 'Jerusalem hath sinned a sin, *her uncleanness is in her borders*,' Lam. i. 8, 9; uncleanness in the borders denotes in the deeds and words, thus in the extremes; for the extremes derive their essence from the interiors, wherefore when the interiors are unclean, the extremes are also unclean, although the uncleanness does not appear before men, by reason that men look at the external form, and thus do not see the interiors; nevertheless the uncleanness, which is in the interiors, appears before the angels, and is also detected with every one in the other life, for externals are there



removed ; hence it is made evident what has been the quality of works in their essence. And in Nahum, ‘ *I will uncover thy borders upon thy faces, and I will show thy nakedness to the nations,*’ iii. 5 ; to uncover the borders upon the faces denotes to remove externals, that internals may appear ; for the externals, which are of the natural man, by various methods conceal the internals, which are hypocrisies, deceits, lies, hatreds, revenges, adulteries and other like things, wherefore when externals are taken away, internals appear in their uncleanness and filthiness.”—*A. C.* 9917.

“It shall also be explained what is signified in the Word by temple. Temple, in the supreme sense, signifies the divine human principle of the Lord, and in the respective sense heaven ; and because it signifies heaven, it also signifies the church, for the church is the Lord’s heaven upon earth. And whereas temple thus signifies heaven and the church, it also signifies the Divine truth proceeding from the Lord ; the reason is, because this constitutes heaven and the church, for they who receive divine truth in soul and heart, that is, in faith and love, constitute heaven and the church. That temple in the Word signifies the divine human principle of the Lord, and in the respective sense, heaven and the church, consequently also divine truth, may appear from the following passages ; as in John : ‘ Then answered the Jews and said unto him, What sign showest thou unto us, seeing that thou doest these things ? Jesus answered and said unto them, Destroy this *temple*, and in three days I will raise it up. Then said the Jews, Forty and six years was this *temple* in building, and wilt thou rear it up in three days ? But he spake of the temple of his body,’ ii. 18–22. That temple signifies the divine humanity of the Lord is here openly declared ; for by destroying the temple, and raising it up in three days, is understood his death, burial, and resurrection. Again, in Malachi : ‘ Behold, I will send my messenger, and he shall prepare the way before me ; and the Lord whom ye seek shall suddenly come to his *temple*,’ iii. 1. Here also by temple is understood the divine humanity of the Lord ; for the subject treated of is concerning the advent of the Lord, wherefore coming to his temple signifies assuming the humanity. Again, in the Revelation : ‘ I saw no *temple* therein, for the Lord God Almighty and the Lamb are the *temple* of it,’ xxi. 22. The subject here treated of is concerning the new heaven and the new earth, when they will be in internals, and not in externals ; hence it is said that there was seen no temple, but the Lord God Almighty and the Lamb. The Lord God Almighty is the divine principle itself of the Lord, and the Lamb is his divine humanity ; whence also it is evident, that his divine human principle in the heavens is understood by temple. Again, in Isaiah : ‘ I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the *temple*,’ vi. 1. By the throne, high and lifted up, upon which the Lord was seen to sit, is signified the Lord as to divine truth in the supreme heavens ; but by his train, or the borders of his garments, is signified his divine truth in the church. Besides the above, there are many other passages in the Word, where temple is mentioned, which I am desirous to adduce, in order that it may be known that heaven and the

church are thereby understood, as likewise the divine truth proceeding from the Lord, lest the idea should adhere to the mind, that the temple alone is understood instead of something more holy, for the holiness of the temple of Jerusalem arose from its holy representation and signification. That the temple signified heaven is manifest from these passages in David: 'I called upon Jehovah, and cried unto my God; he heard my voice out of his temple,' Ps. xviii. 6. Again: 'A day in thy courts is better than a thousand. I had rather be a door-keeper in the house of my God, than dwell in the tents of wickedness,' Ps. lxxxiv. 11. Again: 'The righteous shall flourish like the palm-tree; he shall grow like a cedar in Lebanon. Those that be planted in the house of Jehovah, shall flourish in the courts of our God,' Psalm xcii. 13, 14. Again; 'One thing have I desired of Jehovah; that I may dwell in the house of Jehovah all the days of my life, to behold the beauty of Jehovah, and to inquire in his temple,' Psalm xxvii. 4. Again: 'I will dwell in the house of Jehovah for ever,' Ps. xxxiii. 6. And in John: 'In my Father's house are many mansions,' xiv. 2. That heaven and the church are understood in these passages, by the house of Jehovah and of the Father, is manifest."—*A. E.* 220.

V. 2. *Above it stood the seraphim, &c.*—"And they rest not day and night, saying, Holy, holy, holy.' That these words signify the most holy principle which proceeds from the Lord, appears from the signification of resting not day and night, when predicated of the divine providence and guard of the Lord, signified by the four cherubims which appeared as four animals, as denoting universally and perpetually, inasmuch as the divine providence and guard of the Lord rests and ceases not to eternity. And from the signification of, 'holy, holy, holy,' as denoting the most holy principle which proceeds from the Lord, for by holy, thrice named, is signified most holy, for this reason, that three in the Word signify what is full, complete, and continuous, as may be seen *A. C.* n. 2788, 4495, 7715. The same is signified in the following passage in Isaiah: 'I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory,' vi. 1, 2, 3. By the seraphim here mentioned are signified similar things as by the cherubim; and by the throne high and lifted up, is signified the divine proceeding, from which is heaven: by the train which filled the temple, is signified the divine truth proceeding from the Lord in the ultimates of heaven, and in the church. By the wings with which the seraphim covered their faces, and their feet, and with which they did fly, is signified the divine spiritual principle in first principles and in ultimates, and the extension thereof on every side, thus omnipresence. By 'Holy, holy, holy,' is signified the Most Holy: that this is the divine truth which fills all things, is signified by 'the whole earth is full of his glory.'"—*A. E.* 285.

"By the wings with which each of the seraphim covered his face is signified the spiritual affection of truth; by the wings with which he

covered his feet, the natural affection of truth thence derived; and the wings with which he did fly, denote circumspection and presence, in this case omnipresence, because the seraphim signify the same as the cherubim, namely, the divine providence as to guard. The reason why by flying, when predicated of man, is signified circumspection, and at the same time presence, is, because the sight is present with the object which it sees; that it appears afar off, or distant, is owing to intermediates, which appear at the same time, and can be measured as to space. This may be fully confirmed from the things which exist in the spiritual world: in that world, spaces themselves are appearances arising from the diversity of affection and of thoughts thence derived; wherefore when any person or things appear afar off, and an angel or spirit desires from intense affection to be with them, or to view those things which are there, he is immediately present. The same is the case with the thought, which is the internal or spiritual sight of man; this perceives those things which he before saw in himself without space, thus altogether as present; hence it is, that to fly is predicated of the understanding and of its intelligence, and that thereby are signified circumspection and presence."—*A. E.* 282.

"The ground and reason why the cherubim, as to their bodies, signified the divine celestial principle, and as to their wings, the divine spiritual principle, is, because all things by which celestial things are represented, as to the bodies themselves, signify things essential, and as to the things which are about them they signify things formal. Hence man also as to the body signifies good in essence, and as to those things which encompass the body, good in form; celestial good is the good in essence, and spiritual good is the good in form; and for this reason, that the will, in which the good resides, is the man himself, or man in essence; and the understanding, in which truth is, which is the form of the good, is the man thence derived, thus man in form; the latter good is also around the former. But it shall first be explained, what the divine celestial principle is, and what the divine spiritual. The heavens are distinguished into two kingdoms, of which the one is called the celestial kingdom, and the other the spiritual kingdom. The distinction lies in this, that they who are in the celestial kingdom are in the good of love to the Lord, and they who are in the spiritual kingdom are in the good of charity towards the neighbor; hence the divine celestial principle is the good of love to the Lord, and the divine spiritual principle is the good of charity towards the neighbor. According to these goods also the heavens are arranged; the supreme or third heaven consists of those who are in celestial good, or in the good of love to the Lord; and the heaven which succeeds it, and is called the middle or second heaven, consists of those who are in spiritual good, or in the good of charity towards the neighbor; and because celestial good is good in the supreme place, and spiritual good is good in the second place, therefore the latter is around the former; for that which is above is also within, and that which is below is also without, and what is without is also around, or about. Hence it is that in the Word by things superior, and which are in the midst, are signified things interior, and by things inferior,

and which are around, are signified things exterior. Now forasmuch as each good, both the celestial and the spiritual, guards, and by the animals themselves, or by the cherubim as to their bodies, is signified the divine celestial principle, and by the same as to their wings is signified the divine spiritual principle, it is manifest that by their being seen as having each of them six wings about him, is signified the appearance of the divine spiritual principle on every side around the divine celestial. The reason why the cherubim were seen as animals, is, because celestial things are represented in various manners in ultimates, as may appear from many passages in the Word; as for instance, that the Holy Spirit appeared as a dove over Jesus when he was baptized, Matt. iii. 16, 17; and that the divine principle of the Lord appeared as a lamb, Rev. v. 6, 8, 13; whence the Lord is also called a lamb, vii. 9, 10. The reason why the cherubim were four, and why each had six wings, is, because by four is signified celestial good, and by six is signified spiritual good; for the number four signifies conjunction, and inmost conjunction with the Lord it effected by love to him; but the number six signifies communication, and communication with the Lord is effected by charity towards the neighbor. Wings signify the divine spiritual principle which in its essence is truth derived from good.”—*A. E.* 283.

“The reason why wings denote spiritual truths, is, because birds in general signify things intellectual and thoughts; hence wings denote spiritual truths, because all the intellectual principle is derived from them; the intellectual principle derived from falses, howsoever discerning and acute it appears, is not an intellectual principle, for the intellectual principle sees from the light of heaven, and the light of heaven is spiritual truth, that is, the truth of faith; wherefore where there is not the truth of faith, there is no light, but thick darkness, and an intellectual principle in thick darkness is no intellectual principle: wings also denote the powers which are of spiritual truth from its good; for the wings appertaining to birds, are as the hands and arms appertaining to man, and by arms and hands are signified power, which is of spiritual truth from good. That wings denote spiritual truths or the truths of faith, which hath power from good, is manifest from other passages in the Word; wherefore when wings are attributed to the Divine [being or principle], by them is signified the Divine Truth which has Omnipotence, as where they are attributed to the cherubs, by which is signified the providence of the Lord.”—*A. C.* 8764.

V. 3. *The whole earth is full of his glory.*—“In regard to glory denoting the spiritual heaven, the case is this. There are two kingdoms of which heaven consists, namely, the celestial kingdom and the spiritual kingdom; the celestial kingdom is the inmost or third heaven, and the spiritual kingdom is the middle or second; the good in which the celestial are, is called celestial good, and the good in which the spiritual are, is called spiritual good; celestial good is the good of love to the Lord, and spiritual good is the good of love towards the neighbor. In regard to the conjunction of those two kingdoms, it is effected by the good of charity towards the neighbor; for the internal of those who are in the celestial kingdom, is love to the Lord, and their exter-

nal is charity towards the neighbor; but the internal of those who are in the spiritual kingdom, is charity towards the neighbor, and their external is faith thence: whence it appears, that the conjunction of those two kingdoms is effected by charity towards the neighbor, for in that the celestial kingdom closes, and from that the spiritual kingdom commences, thus the last of the one is the first of the other, and thus they mutually have hold on each other. It is now to be told what glory is. Glory in the supreme sense is the Lord as to divine truth, thus it is the divine truth which proceeds from the Lord; but glory in the representative sense is the good of love towards the neighbor, or charity, which is the external good of the celestial kingdom, and the internal of the Lord's spiritual kingdom, for this good in the genuine sense is the divine truth in heaven. The spiritual heaven is called glory, because the things in that heaven appear in light, in splendor, in lustre. That glory is predicated of the divine truth, which is from the Lord's Divine Human, and that it is attributed to the Lord as a King, inasmuch as the kingly [principle] in the internal sense is divine truth, n. 1728, 2015, 2069, 3009, 3670, 4581, 4966, 5044, 5068, is manifest in John: 'The Word was made flesh, and dwelt in us, and we beheld his *glory*, and the *glory* as of the only-begotten of the Father, full of grace and truth,' i. 14: the Word is divine truth, and as this proceeds from the Lord, it is the Lord Himself, hence of the divine truth is predicated glory. And in Luke, when Jesus was transfigured on the mountain, 'Behold two men discoursed with Him, who were Moses and Elias, who were seen in *glory*,' ix. 30, 31. The Lord then showed to Peter, James, and John, his Divine Human, such as it was and appeared in divine light; and the form in which He was then seen, exhibited the Word such as it is in the internal sense, thus such as the divine truth is in heaven, for the Word is divine truth for the use of the church. On this account also it was presented at the same time, that Moses and Elias spake with Him, for by Moses is represented the law, by which are meant the books of Moses with the historicals, and by Elias the prophets or the prophetic Word: that by Moses is meant the law, may be seen in the preface to chap. xviii. of Genesis, also n. 4859; and that by Elias is meant the prophetic Word, see the same preface, also n. 2762, 5247. And in Matthew: 'They shall see the Son of Man coming in the clouds of heaven with power and *glory*' (xxiv. 30), that the literal sense of the Word is a cloud, and the internal sense glory, consequently divine truth such as is in heaven, may be seen in the preface to chap. xviii. of Genesis; and glory is the intelligence and wisdom which is of divine truth, n. 4809. That divine truth in the heavens appears in glory, is because truth itself in the spiritual heaven appears before the eyes as a bright cloud, which also it has been given occasionally to see; and the good in that truth appears there as a fiery principle, hence the cloud variegated by fire yields wonderful aspects, which are glory in the external sense, but glory in the internal sense is intelligence and wisdom; the latter also are what are represented by the former. That divine truth, from which is all wisdom and intelligence, also the appearance of a variegated cloud before the external sight, is glory, is



manifest also from the following passages : ‘ Jehovah said, I live, and the whole earth shall be filled with the *glory* of Jehovah,’ Numb. xiv. 21. This was said by Jehovah, when the Israelitish people was divorced, and it was declared that only their infants should come into the land of Canaan ; then by the whole earth being filled with the glory of Jehovah, was signified, that in the representatives of the church with them, and in the Word which for the most part treated of them, there was the glory of Jehovah, with which the whole heaven should be filled, and thence the holy things of the church. And in Isaiah : ‘ The seraphim cried, Holy, holy, holy, Jehovah Zebaoth, the fullness of all the earth in his *glory*,’ vi. 3.”—A. C. 5922.

V. 5-7. *Then said I, Woe is me ! for I am undone ; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips : for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar ; and he laid it upon my mouth, and said, Lo, this hath touched my lips ; and thine iniquity is taken away, and thy sin purged.*—“ That the *lip* signifies doctrine appears from these passages in the Word : ‘ The seraphim cried one to another, and said, Holy, holy, holy, is Jehovah of hosts. Then said I, Woe is me, for I am cut off ! because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips ; for mine eyes have seen the King, Jehovah of hosts. Then one of the seraphim flew to me, having a live coal in his hand, which he had taken with the tongs from off the altar : and he touched my mouth with it, and said, Lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin is purged,’ Isaiah vi. 3, 5, 6, 7. The lips here denote the interiors of man ; consequently, internal worship, from which proceeds adoration, which was here represented by what was done to the prophet. Every one may see that the touching of his lips, and the removal of his iniquity thereby, and the expiation of his sin, was a representation of interior things, which are signified by the lips, and which are those which belong to charity and the doctrine thereof. .

. . Thus with the first ancient church, notwithstanding there were so many kinds of worship both internal and external, varying in their genera according to the number of nations, and in their species according to the number of families in each nation, and in their particulars according to the number of individual men in the church, still they had all *one lip*, and their words were one ; that is, they were all principled in one doctrine in general and in particular. The doctrine is one, when all are principled in mutual love and charity. Mutual love and charity are effective of unity, or oneness, even amongst varieties, uniting varieties into one ; for let numbers be multiplied ever so much, even to thousands and ten thousands, if they are all principled in charity, or mutual love, they have all one end, viz., the common good, the kingdom of the Lord, and the Lord himself ; in which case the varieties in matters of doctrine and worship are like the varieties of the senses and viscera in man, as just observed, which contribute to the perfection of the whole. For then the Lord, by means of charity, enters into and operates upon all, with a difference of manner accord-

ing to the particular temper of each, and thus arranges all and every one into order, as in heaven so on earth ; and thus the will of the Lord is done on earth as it is in heaven according to what he himself teaches.”—*A. C.* 1285-6.

“ The reason why to touch denotes communication, translation, and reception is, because the interiors of man put themselves forth by external things, especially by the touch, and thereby communicate themselves with another, and transfer themselves to another, and so far as the will is in further agreement, and makes one, they are received ; whether we speak of the will or the love it is the same thing, for what is of the love of man, this also is of his will : hence also it follows that the interiors of man, which are of his love and of the thought thence derived, put themselves forth by the touch, and thus communicate themselves with another, and transfer themselves into another ; and so far as another loves the person or the things which the person speaks or acts, so far they are received. This especially manifests itself in the other life, for all in that life act from the heart, that is, from the will or love, and it is not allowed to act from gestures separate thence, nor to speak from the mouth according to pretence, that is, separately from the thought of the heart ; it is there evident how the interiors communicate themselves with another, and transfer themselves into another by the touch ; and how another receives them according to his love ; the will or love of every one constitutes the whole man there, and the sphere of the life thence flows forth from him as an exhalation or vapor, and encompasses him, and makes as it were himself around him ; resembling in a great measure the effluvia encompassing vegetables in the world, which is also made sensible at a distance by odors ; also encompassing beasts, of which a sagacious dog is exquisitely sensible ; such an effluvia also diffuses itself from every man, as is also known from much experience : but when man lays aside the body, and becomes a spirit or an angel, then the effluvia or expiratory principle is not material, as in the world, but is spiritual, flowing forth from his love ; this then forms a sphere around him, which causes his quality to be perceived at a distance from others.

“ The reason, moreover, why, by the touch of the hand, is also signified communication, translation, and reception is, because the active principle of the whole body is brought together into the arms and into the hands, and interior things are expressed in the Word by exterior : hence it is that by the arms, by the hands, and especially by the right hand, is signified power ; see what was cited, n. 10,019, 10,023, 10,076 ; and hence by the hands is signified whatever appertains to the man, thus the whole man so far as he is an agent, see what was cited, n. 10,019. Moreover, that all the external senses, as the sight, the hearing, the taste and smell, have reference to the touch, and are species of touch, is a known thing in the learned world. That by touching is signified communication, translation, and reception, is manifest from several passages in the Word, of which it is allowed to adduce the following, ‘ Thou shalt anoint the tent of assembly, and the ark of the testimony, and the table, and all its vessels, and the candlestick and its vessels, and the altar of incense, and the altar of burnt-offering, and

all its vessels, and the laver and its base, and shalt sanctify them, that they may be the holy of holies; *every one who toucheth those things shall be sanctified,*' Exod. xxx. 26 to 29. Again, '*Every thing which hath touched the residue of the meat-offering, and the residue of the flesh of the sacrifices, which are for Aaron and his sons, shall be sanctified,*' Levit. vi. 18, 27. And in Daniel, '*The angel touched Daniel, and restored him on his station and lifted him up on his knees; and touched his lips, and opened his mouth; and added to touch him, and strengthened him,*' x. 10, 16, 18. And in Isaiah, '*One of the seraphim touched my mouth with a burning coal, and said, behold, this hath touched thy lips, therefore thine iniquity hath departed, and thy sin is expiated,*' vi. 7. And in Jeremiah, '*Jehovah put forth His hand, and touched my mouth, and said, I give My words into thy mouth,*' i. 9. And in Matthew, '*Jesus stretching out the hand to the leper, touched him, saying, I will, be thou cleansed, and immediately his leprosy was cleansed,*' viii. 3."—*A. C.* 10, 130.

"Inasmuch as the fire of the altar signified the divine love, therefore the prophet Isaiah was sanctified by it, as appears from the following passage: "Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged," vi. 6, 7. What these words signify in their series may be seen when it is known that the altar signifies the Lord as to the divine human principle, and the fire upon it, the divine good of his divine love; that the mouth and lips of the prophet signify the doctrine of good and truth; and likewise, that to touch signifies to communicate. The iniquity which was taken away signifies what is false, and sin evil; for iniquity is predicated of the life of falsity, or of a life contrary to truths, and sin is predicated of the life of evil, or a life contrary to good."—*A. E.* 391.

—*Laid it upon my mouth.*—"That the mouth from correspondence, thus in the spiritual sense, signifies the thought, but in the natural sense, utterance or enunciation, may appear from the following passages. Thus in David, '*The mouth of the righteous speaketh wisdom,*' Psalm xxxvii. 30. By the mouth is here signified thought from the affection, for thence man meditates wisdom, and not from the mouth and its speech. So in Luke; '*For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist,*' xxi. 15. Here the mouth is evidently put for speech from the understanding, thus for thought from which man speaks. So in Matthew: '*Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man. Whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught. But those things which proceed out of the mouth come forth from the heart. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies,*' xv. 11, 17, 18, 19. By what enters into the mouth, in the literal sense, is understood food of every kind, which, after its use in the body, goes through the belly into the draught; but in the spiritual sense, by the things which enter into the mouth, are understood all things which enter into the thought

from the memory, and also from the world, which things also correspond to food; and those things which enter into the thought, and not at the same time into the will, do not render a man unclean, for the memory, and the thought thence derived pertaining to man are only as the entrance to him, since the will is properly the man; the things also which enter the thought and proceed no further, are rejected as it were through the belly into the draught; the belly from correspondence signifies the world of spirits, whence thoughts flow in with man, and the draught signifies hell. It is to be observed, that man cannot be purified from evils, and thence from falsities, unless the unclean things which are in him emerge even into the thought, and are there seen, acknowledged, discerned and rejected. From these considerations it is evident, that by what enters into the mouth is signified, in the spiritual sense, what enters into the thought from the memory and from the world; but by what comes out of the mouth, in the spiritual sense is signified thought from the will, or from the love; for by the heart, from which it comes out into the mouth, and from the mouth, is signified the will and love of man; and inasmuch as the love and will constitute the whole man, for the quality of man is according to his love, hence those things which thence proceed into the mouth, and out of the mouth, make the man unclean; that in the heart are evils of every kind, appears from the things enumerated: thus are these words of the Lord understood in the heavens. So in Isaiah: 'Then flew one of the seraphim unto me, having a live coal in his hand, taken from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged' vi. 6, 7. By one of the seraphim touching the mouth and lips of the prophet with a live coal from off the altar, is signified his interior purification, which is that of the understanding and will, and thence inauguration into the gift of teaching; by the live coal from off the altar is signified the divine love, from which is all purification, and by the mouth and lips are signified the thought and affection, or what amounts to the same, the understanding and the will, by which man is purified from iniquity and removed from sin, wherefore it is said, 'and thine iniquity is taken away, and thy sin purged;' that iniquity is not taken away, and that sin cannot be purged by the application of a live coal to the mouth and lips, may be plain to every one."—*A. E.* 580.

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EXTRACT.

"Iniquities and abominations, or hatreds, are the things which avert man from heaven, and cause him to look downwards only to corporeal and terrestrial objects, and thereby towards those which are infernal. This is always the case when charity is banished and extinguished, for then the bond which connects the Lord with man is severed, since charity, or love and mercy, are what conjoins man with him. Faith alone, or faith without charity, is a powerless nothing, being mere knowledge, such as the infernal crew themselves may possess, and which they employ in endeavoring to deceive the good, by feigning themselves angels of light, like wicked priests, who in their discourses from the pulpit, are often influenced by an apparent zeal for piety, although nothing is farther from their heart than that which proceeds from their lips."

## ARTICLE VI.

## A HINT ON EQUILIBRIUM.

SWEDENBORG'S doctrine of equilibrium has been misunderstood by others before Mr. Ballou. The line of argument taken by the editor in correcting his inference, that, on the supposition of such a balance, "hell must be *as old* and as permanent as heaven: evil as old and permanent as good," is certainly the correct one. The present arrangement, so to speak, dates only from the era of the *Fall* of man. The argument as it stands, however, though sufficient, is rather inferential than direct; and would have been both strengthened and abridged by citing the express words to the same effect of Swedenborg himself. Your correspondent appears to be both a liberal and a candid man, and as such, in giving Swedenborg credit for sincerity and rationality, should allow him to be his own interpreter. I therefore take the liberty to call both his and your attention to the passages which contain the statement.

"Another reason why angels and spirits conjoin themselves with man so closely as not to know but that all that belongs to the man is their own, is, because there exists such a conjunction between the spiritual and natural worlds with man, that they are as if they were one: but as man has separated himself from heaven, it has been provided by the Lord, that angels and spirits should be present with every man, and that he should be governed by the Lord through their instrumentality. It is on this account that there is so close a conjunction between them. It would have been otherwise, if man had not separated himself from heaven, for then he might have been governed by the Lord by the common influx from heaven, without having spirits and angels so particularly adjoined to him."—*H. & H.* 247.

"The reason that man is governed by the Lord through the instrumentality of spirits, is, because he does not stand in the order of heaven. He is born into evils which are those of hell, thus into a state which is diametrically opposite to divine order; consequently he has to be brought back into order; and this can only be effected mediately, through the instrumentality of spirits. It would be different if man were born into good, which is according to the order of heaven: he would not then be governed by the Lord through spirits, but by order itself, consequently, by the common influx. Man is governed by this influx as to those things which proceed from his thought and will into act, thus as to his speech and actions, for both the one and the other of these flow according to natural order: with these, therefore, the spirits that are adjoined to man have nothing in common. Animals, likewise, are governed by the common influx proceeding from the spiritual world; for animals exist in the order of their life, which they have not been able to pervert and destroy, because they have no rational faculty."—*H. & H.* 296.

This then is a merciful provision, designed for the preservation and not for the destruction of human freedom and responsibility. It is, moreover, in full accordance with that benevolence and wisdom which adapts its remedies to the progressive decline or changing states of men. Thus we are told by the same authority that if the most ancient or celestial church had continued in its integrity, the *incarnation* of our Lord would have been unnecessary.—*A. C.* 2661. That church enjoyed immediate revelation. But for the one which succeeded it a *written Word* was provided; the which, when, with the progressive decadence of our race, it had ceased to answer its end, was gradually replaced by *that which we now have*.—*H. & H.* 306.



The most ancient people also abstained from *animal food*; and to eat the *blood* of animals was prohibited to all the representative churches. But both of these things are now allowable; as may be seen in *A. C.* 1002, 1003, *D. L. W.* 331.

Other illustrations of the same general principle might be given from the writings, but these ought to suffice.

N. F. C.

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ARTICLE VII.

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SWEDENBORG THE PHILOSOPHER.--THE SUN A GLOBE OF PURE FIRE.

No. IV.

"The Sun of the natural world which is *pure fire*."—*T. C. R.* n. 41.

"The Sun of the natural world is *pure fire*."—*T. C. R.* n. 75.

"The Sun from which all natural things proceed is *pure fire*."—*T. C. R.* n. 75.

"The Sun of the natural world is *pure fire*."—*T. C. R.* n. 77.

"The Sun of the natural world is *pure fire*."—*D. L. & W.* n. 158.

"The Sun of the natural world is *pure fire*."—*D. L. & W.* n. 290.

The subject matter of the present article will be presented to most advantage by a methodical arrangement under the following heads;—  
I. SOLAR MATTER. II. SOLAR FIRE. III. SPIRAL FLUXION OF THE SOLAR MATTER.

I. *Solar Matter*.—We considered the *Solar Atmosphere* in our last article (*N. C. Repository*, vol. viii. p. 500); we now propose to consider the *Solar Body* itself. The Solar Matter is regarded by Swedenborg as the purest substance in Nature. In his *Principia* he has designated this substance by the term *first finite*, or the *first* substantial entity in the physical universe. The *second* substance he calls the *second finite*; every new atomic substance he calls a finite, and the order of its birth is denoted by the numerical word attached thereto. The Solar Orb, for obvious reasons, is composed of the first finites or atomic substances, or as Swedenborg expresses it, "*The large active Solar Space could primitively have consisted only of the actives of the first finite*."—*Principia*, vol. i. p. 203. We have no scientific term by which to designate this primitive substance, and hence we have retained the name given to it by Swedenborg—*first finite*. The Solar Body is obviously the centre and origin of all motion and force in its system; hence, if there be a perfectly active solar substance, consisting solely of *active entities*, it cannot consist of any other, *in the first instance*, than the *active* entities of the *first* atomic substances or *finites*. Like as with everything else in creation, these substances would exist in *different degrees or stages of perfection*: it would have been *utterly impossible* to have produced them all, in the first instance, with *equal degrees of power and intensity of fluxion*; therefore, the most active would begin at their birth to *make room for themselves*, driving all around to greater distances, and forcing the *least active* to the outside or circumference. Thus the first class of substances, or *first finites*, would ultimately assume an orderly and definite arrangement, so that

when viewed as a mass, the substances would be definitely arranged *not* in the order of their birth, but in the *order of their power and intensity of action*: the *most active* would be interior, having driven the *most passive* to the circumference, where they would form a comparatively passive incrustation, whereby the active space would be confined within *its own* barriers, formed of its own substance: and such an incrustation of first finites would not be less than some thousand miles in thickness. Now we may reasonably suppose that this incrustation would be more or less permeated by the enclosed actives, in which case small volumes of the passives, forming the incrustated envelope, would collect around the actives which had thus penetrated their substance; they would each do on a *small scale* what *all the actives* had done to *all the passives* on a *large scale*: thus these little actives would form what might fairly be designated a *solar bubble*. These solar bubbles, or small collections of the *inert first finities*, Swedenborg designates *second finites*: and so far as these solar bubbles become active in the incrustation, they are called the *actives of the second finite*. So that like the first finites, they would have the greatest and the least active, the most powerful and the least: the former driving the latter towards the outside or circumference. Hence Swedenborg says:

“That the *Solar Ocean* seems to consist of the *actives of the first and second finites*.

Unless there were some large space filled with actives their sequents could not be produced; it follows, therefore, that it is of these that the *Solar Ocean* primitively consisted, and *continues to consist even unto the present day*.”—*Principia*, vol. i. p. 185.

Thus Swedenborg tells us that the *Solar Body* is composed of the *two first atomic substances* in Nature, which he is obliged to call *first* and *second finites*, for the simple reason, that they are substances unknown and unrecognized in science. They are not identical with any known substances: they are not identical with ether, nor with magnetism, nor with electricity. They are primordial atoms out of which, and from which, these elements are subsequently produced. They never leave the Solar Body; therefore, they never enter the Solar System. No substance ever enters the Solar *sanctum* but the *first and second finites*, of every grade of power and intensity. From these two atomic substances are produced two elementary substances—the first or *universal* element, and the second or *magnetic* element. These are formed out of the inert finites forming the incrustation above referred to, having the actives of the Solar mass enclosed within them: hence they originate at the Solar surface, and nowhere else. We are in the habit of saying that the ethereal element alone fills space, or constitutes the Solar vortex. But according to Swedenborg's Thesis, the ethereal, or what is the same, the electric element, is exclusively limited to the planets, and forms no part of the Solar Matter, nor any part of the Solar Vortex. He contends that the ethereal element forms the *planetary vortex*, and is not brought into existence until the planets have receded some distance from the Sun, it then begins to be formed around each planet, and ultimately forms a vortex purely planetary, in which the satellites revolve. Hence the Great Solar Vortex extend-

ing from the Sun to the extremities of the System is composed exclusively of the two elements first brought into being; the first or *universal* element gives *gravitating* force and pervades the System, the second or *magnetic* element gives *magnetic* force, and pervades the System. These two elements alone constitute the *Great Solar Vortex* in which the planetary bodies revolve. In the primitive condition of things, these two elements originated at the Solar surface.

“That both the *first* and *second* elementary particles may now take their rise round this large active space; and may successively form a sphere which gradually grows larger, until at length they suffice to form a certain large vortex round the Sun, . . . just as in virtue of these two principles, vapors and drops arise on the confines of liquids.”—*Principia*, vol. i. p. 205.

The Great Solar Vortex was formed by these two elements upon *precisely the same plan* as the formation of the Solar Body by the first and second finites. These two elements existed in *different degrees and stages of perfection*: some elementary atoms would have more power and intensity of action than others, whilst many would be comparatively inert and passive. The most active would remain near the Solar Space, simply because *they would drive* the more passive *outside*, where they would form the Great Solar Vortex. So that these two elements would exist in *different degrees of power and intensity*: the most active, powerful, and intense, of the atoms of each element would be in the centre, near the Solar surface, whilst the most inert and feeble in power would be at the confines of the System. *Hence it necessarily follows, THAT THE MOST INTENSE GRAVITATING FORCE, AND THE MOST INTENSE MAGNETIC FORCE MUST BE NEAR THE SOLAR BODY, where the most active, powerful, and intense atoms of the gravitating and magnetic elements are.* So intense are these actives of the two elements, that they are rendered visible to the human eye by the aid of instruments; *they form the two envelopes on the Solar Body.* The first interior envelope, next to the solar surface, is formed of the most active atoms of the first or universal gravitating element; the second envelope or *luminous photosphere* is formed of the most active atoms of the second or magnetic element. It is from this envelope and from this element that the *Solar Fire* and luminosity proceed. Above these two there is an external cloudy envelope, slightly luminous, in which the red beads, or rose-colored mountains of fire, are seen during solar eclipses. This third envelope is in fact not independent; it is composed of the second element like the second envelope, but consists of those inert atomic parts which have been thrust or driven out, because but partially active. Hence it has but an imperfect transparency, and is but partially luminous; so that, although three envelopes appear, yet in reality only two strata form the *Solar Atmosphere*. Swedenborg's Thesis, therefore, supposes that there are two forces paramount in the Solar Region or Great Vortex—the gravitating and magnetic forces. The first is a *producing* force and the second a *formative* force.

“It is clear, that if we have to deal here with matter, such as we conceive it, viz. possessing inertia—at all, it must be under the dominion of forces incomparably more energetic than gravitation.”—*Herschel's Outlines of Action*, n. 589.

“The President of the British Association for the advancement of Science, in his opening address, at the yearly scientific gathering lately held in Glasgow, stated as one of the results of Lord Rosse’s telescope, that for the *first time*, since the days of Newton, a suspicion has arisen in the minds of astronomers, that *laws other than those of Gravitation may bear rule in space*; and that the nebular phenomena revealed to us by that telescope, must be *governed by forces different from those of which we have any knowledge*.”—*British Association Meeting*, 1855.

II. *Solar Fire*.—In order to place our conception clearly before the reader, we shall illustrate it by the theory of combustion and illumination in the case of a candle-flame. The flame is a *hollow envelope* of light, and not a solid mass of fire. It is *dark within*. The dark interior space is *filled* with the combustible principle to be consumed, the unburnt hydro-carbon gas. Being lighter than the surrounding air, it ascends, and thus causes the flame to assume a conical shape. The free oxygen of the atmosphere is taken up the most, or accumulates the most rapidly, at the bottom of the flame; hence the flame there burns blue, and gives out but little light: because there the combustion is *complete*. There is an excess of oxygen at this point which enables the carbon and hydrogen to be consumed *at once*. At every other part of the flame white light is emitted, and this indicates that the hydrogen *only* and *not* the carbon is consumed. Hydrogen has a greater affinity for oxygen than carbon, hence when the supply is short or limited, the hydrogen takes precedence of carbon in combustion, and seizes upon the oxygen first. Now let us begin with the hydro-carbon gas filling the dark interior space of the flame. The outer surface of this gas is first decomposed by the oxygen being set free during ignition. The hydrogen seizes the oxygen first, with the production of intense heat, *but no light*: the carbon of the gas at the same instant is set free, but not burnt or oxydized: they pass through this great heat in minute solid particles. And so intense is the heat that they are heated to whiteness in passing through: and hence they appear as a vivid white flame, it being nothing else than carbon particles heated to a brilliant whiteness by the burning hydrogen. Hence the region of *partial combustion* is the source of illumination; but inasmuch as the carbon is being constantly liberated, the first are pushed out by the second, and these again by the third, so that the free carbon particles are obliged to be pushed outward by those constantly liberated, and hence they float for a moment forming a brush or half luminous envelope to the flame, where they remain till they find sufficient oxygen to burn it. The oxygen *going in* is taken up inside by hydrogen, so that the carbon is obliged to *come out* to find oxygen to burn it. The hydrogen burns inside the flame and carbon outside. From this illustration we draw the following conclusion: That the partially luminous envelope or brush of a candle-flame is of the *same nature* as the luminous stratum beneath—both being *carbon*. Whilst the intense heating power, though having its origin in the stratum or envelope beneath, *contiguous to the surface* of the gas, *only manifests itself* through the luminous and external envelopes. Electric flame teaches the same lesson. The glow and brush are to the electric-flame, what the luminous and outer brush strata are to the candle-flame; in both cases the two strata of flame derive their luminous

ous and heating power from a stratum beneath : and in both cases the *two outer strata* are of the *same nature*.—*Faraday's Researches*, § 1543.

This is precisely the case with the *Solar Fire*. It consists of three envelopes, the dark interior space being filled by the Solar Body of first and second finites. The candle-flame consists of the non-luminous stratum of hydrogen; the luminous stratum of carbon and the exterior partially luminous brush or stratum of carbon being carried away. The Solar Flame also consists of three envelopes.

"Science at present assumes the existence of *three envelopes round the dark solar sphere*; viz. one *interior* cloud-like vaporous envelope, next a *luminous investment* (photosphere), and above these, as appears to have been especially shown by the Solar Eclipse of 8th of July, 1842, an *external* cloudy envelope, which is either dark or but *slightly luminous*."—*Cosmos*. vol. iv. p. 363.

The *interior envelope* is the elementary stratum of the most active of the first or universal element, giving gravitating force : the *second envelope* or luminous photosphere is the elementary stratum of the most active of the second or magnetic element, giving magnetic force : and the outer or partially luminous envelope is from the *same element*. As the two outer envelopes of candle-flame consist of the same substance, carbon, so the two outer envelopes of Solar Flame consist of the same substance, the second or magnetic element. Flame cannot be produced without a three-fold stratum : hence we wish the fact to be distinctly recognized, as applying to flame of any kind, no matter from what it is produced. *It is a universal fact, that flame cannot possibly be produced without a three-fold stratum of parts, the two outermost strata being of the same substance*. There is no exception to this structure of flame in the whole range of the material universe, whether magnetic, electric, or atmospheric. Hence the Solar Flame is *not a solid mass of fire*, but an atmospheric envelope, consisting of a three-fold stratum of two distinct elementary substances, called the first and second elements ; having, like the candle-flame, a dark interior space filled with a mixture of first and second finites ; exactly like as the dark interior space of the candle-flame is filled with a mixture of two substances, hydrogen and carbon.

*But how is the conflagration kept up?* PRECISELY AS IT FIRST BEGAN, and this we have already shown. Subsistence is but perpetuated existence. Like as the mixture of the two substances forming the dark gaseous interior of a candle-flame is liberated by their union with substances without, so the mixture of the two substances forming the dark interior of the Solar flame is liberated by their union with substances without. As the two active substances unite with the two elements and issue forth to actuate and influence the Great Solar Vortex, others are liberated and take their place. So that as long as creation exists, a Solar centre will always exist : because its subsistence depends not on planetary matter falling back into it to keep up the conflagration, but on the two elementaries forming the Solar Vortex. There is a compensating relationship between the Solar Matter and the Solar Vortex without : when too many actives from the Sun enter the Vortex there is a less demand for them, and they are compelled to slacken in their issues, for the activity of the Vortex resists their fluxion outwards ; but should the Vortex become inert, the elementaries fall back upon

and press themselves into the Solar Space, become decomposed, and liberate the actives enclosed therein, so that Solar Matter then increases in power and intensity. Solar combustion, therefore, simply consists in the release of these two substances constituting Solar Matter, and the evolution of intense heat thereby, the released elementaries being driven out and heated to the utmost intensity, rendering themselves visible as they proceed outwards, like unto the heated carbon in a candle-flame previously described. The Great Solar Fire is thus perpetuated, for the more passive the Vortex becomes and presses upon the Solar Body, the disengagement of actives will be greater than their combination; so that the Solar Matter will increase in intensity and force with the emergency. Solar combustion must therefore give rise to the Purest Fire in the Natural Universe, simply because it exists with the purest substances in nature. Magnetic fire is even purer and superior to electric fire; and this again is purer and superior to atmospheric and culinary fire. Hence the truth of Swedenborg's statement, placed at the head of this article, "That the Sun of the Natural World is *pure fire*." Now since the two elements forming the Great Solar Vortex are those which give rise to the *gravitating* and *magnetic* forces, it follows, that as the Solar Matter increases in power and intensity, so do the *Forces of Gravitation and Magnetism increase in power and intensity* throughout the system. Now I am fully aware that this is both a *new and an unexpected result*. With magnetic force it is not new; but with *Gravitation* it is both a new and unexpected result, to regard its intensity as varying with the intensity of the Solar Matter. The third law of Kepler is simply a measure of this force, and does not determine the degree of intensity. Why should not the force of each of the two elements in the Vortex be equally or proportionately intensified from the same cause? Why should the increased force of Solar Matter intensify the magnetic element and its force, and not the universal element and its force? We know that attraction increases between two minds when the intensity of the love increases: and we see no reason why this should not be equally true in a physical sense in relation to the sun. But we have no facts at present by which the result can be tested.

We, therefore, regard Solar heat and light as being purely magnetic: having not the slightest electrical effect whilst it passes through the Great Solar Vortex. The Sun of the Natural World *must* be pure fire, simply because it must be *essential fire*, or fire in its very essence; and could not be purer, because it is the fire of the first and purest substances in nature. Some eminent *savans* contend that the dark, or comparatively dark mass, seen through the Solar fiery envelope, is a dark solid body; but this is purely a conjecture, utterly unwarranted by any facts bearing upon the subject. It is perhaps one of the most gratuitous suppositions now held in the astronomical world. There is nothing upon which the supposition *really* is based but the simple fact, that the mass beneath the solar atmosphere is always found to be *dark*; and were you to ask every advocate, he could only say, it appears *dark*. The *darkness* of the interior is the only fact upon which the fact rests. But this simply indicates that the interior is not illuminated; we might as well assert that the dark interior of a candle-flame is



solid because it is comparatively dark. Obviously the interior cannot be *necessarily* solid because it is dark; this opinion of *savans* is therefore simply a conjecture, based on so simple a fact as that just named. Sir J. Herschel is unquestionably a good authority, not only on account of his considerable experience in relation to this question, but because of his long continued advocacy of this opinion. Let us see what degree of certainty he attaches to the opinion.

“But what are the spots? *Many fanciful notions* have been broached on this subject, but *only one* seems to have any degree of physical probability, viz.: that they are the dark, or at least, *comparatively dark*, solid body of the sun itself, laid bare to our view by those immense fluctuations in the luminous regions of its atmosphere.”—*Outlines*, chap. v. n. 330–332.\*

From which quotation it appears obvious, that the opinion of its being a solid body is put on the list of fanciful notions, even by himself, although he considers it the most probable. He even admits that the body may not be solid and in a state of the most intense ignition.

“The most vivid flames disappear, and the most intensely ignited solids appear only as black spots on the disc of the sun, when held between it and the eye. From this last remark it follows, that the body of the Sun, *however dark it may appear* when seen through its spots, *may*, nevertheless, be in a state of the *most intense ignition*.”

Amongst the several men of science who repudiate the theory of solidity, we may cite Professor Olmstead, of Yale College. In his “*Mechanism of the Heavens*,” he uses the following language, as a summary of all that is positively known upon this point even by men of science.

“I think, therefore, we must confess our ignorance of the nature and constitution of the Sun; nor can we as astronomers, obtain much more satisfactory knowledge respecting it, than the common apprehension, namely, *that it is an immense GLOBE OF FIRE*.”—Chap. x.

We might add the testimony of Arago, who by his ingenious application of chromatic polarization, determined “that Solar light does not emanate from a solid mass or an incandescent liquid, but from gas in a state of incandescence.”

III. *Spiral Fluxion of the Solar Matter*.—All the main facts bearing upon this point, so far as they have been made subjects of observation, we presented in our last article “on the Solar Atmosphere,” (*N. C. Repository*, vol. viii. p. 500.) These facts ought to be read in connexion with this article. We cited facts from our own experience and others, that proved beyond a doubt the existence of a spiral fluxion in the Solar Matter. We here introduced the testimony of Swedenborg:

“That a vortical motion arises from the exercise of a motive force in a given centre; and when thus begun from a centre, the greatest motion is nearest to the centre, and the least at the outermost peripheries.”—*Principia*, vol. i. p. 162.

This is a universal law of motion to which there is *no exception*. Wherever the force of motion begins, it sends the particles next to it into a gyre. At the first commencement these particles always *resist* the acting force, and diminish that force by the amount of resistance or reaction: this takes place from the centre to the circumference, where the acting force is almost if not entirely *spent*. It has been

urged by those who advocate the projectile theory of planetary and cometic origination, that the Solar Body has the greatest centrifugal force at its surface—in other words, that the centrifugal or projectile force increases or *accelerates* from the centre of the Solar Body towards its *confines*. This would indeed be true if it were a solid body, but not if it were unsolid. The motion in an unsolid mass diminishes towards the circumference by virtue of the continued resistance of the general mass. In some cases the motion in the centre is incapable of even reaching the circumference. In the case of the Sun, however, the motion in the centre of its own body, has to reach the confines of its system: so that the motion begun in itself is continued to its own circumference, and then begins to act upon the Great Solar Vortex, which it moves until it spends itself in the confines or extremities of the system. The truth of this view is proved by the Table of Planetary motion which we cited in a former article, by which it is seen, that the *actual velocity* of planetary bodies is less, according to the distance from the Sun, in agreement with the citation from Swedenborg given above. If the reader will turn to our last article, he will find the facts to which we are now referring; and he will find all the facts collected together by the late French Royal Astronomer, Arago: (*Annuaire, pour 1846*, pp. 271–438.) We proved from observations coming within the range of our own experience, that the outer envelope of the Sun, in which the *rose-colored clouds or mountains of flame*, appear, has a slower rotation than the luminous envelope, or photosphere, beneath. For the openings or spots in the photosphere beneath the clouds were, in almost every instance that come under our own observations, slightly in advance of the clouds to which they appeared attached by streaks or vapory attachments of a carmine color, as if the clouds floating and lagging behind were anchored and attached by a vapory cable to the spots beneath. We cited also several facts from the motion of the spots which seemed to prove that the lowest envelope had a still quicker motion than the photosphere. So that the *first envelope* has a greater velocity than the *second*, and the *second* greater than the *third* or exterior envelope. And we contend that the Solar Matter itself has a spiral fluxion, which increases in velocity towards the centre. The axillary motion of the Solar Orb cannot be consistently explained upon any other thesis. We cannot see how this conclusion can be avoided, if it be admitted that the Sun is a *revolving un-solid mass*, having the origin of motion in itself.

In order to render our exposition of Swedenborg's principia as complete as possible, in regard to general principles, we will here say a few words on the reason why planets have an axillary motion independent of the Sun, whilst moons or satellites have no such axillary motion independent of the planets. They turn once on their axis, in relation to the Sun, every revolution round their parent planet: but they have no axillary motion in relation to the primary planet itself. Swedenborg assigns the following reasons. During the formation of the primary planets or at the time of separation from the Sun, they enclose within themselves a portion of the Solar Matter itself, or what he calls the actives of the Sun. Satellites are without these solar

actives ; hence, they will excite primary planets to the same axillary motion as they generated in the Sun : but the satellites are without the cause of axillary motion, and so in reality have none : they have the same face perpetually turned to their primary, until at length, during their solidification, a larger quantity of matter accumulates at that side, which only increases the force which retains it in that invariable direction. The Moon has its largest diameter pointing to the earth.

“ That this crustaceous expanse (see former articles) may subside partly into itself, and thus consist merely of a volume of finites (*solar spots*) ; that it may partly subside inwardly, or toward the solar space, and thus revolve itself round (or enclose) some active space (*planet*) ; that it may partly subside exteriorly or toward the vortex, and thus enclose a volume of elementary particles (*satellites*). Thus that there may exist bodies of three different kinds, namely, planets, satellites, and erratic bodies straying round the sun, such as we are accustomed to denominate *Solar Spots*.”—*Principia*, vol. iv. p. 263.\*

S. BESWICK,  
New York.

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## CORRESPONDENCE.

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### THE TERMS “JEHOVAH” AND “LORD.”

SELMA, CLARK CO., OHIO, November 27, 1855.

PROF. BUSH :—

MY DEAR SIR :—Sometime in the beginning of last month, while on a New Church Missionary trip to Canada West, I had the pleasure, while in the City of Toronto, of meeting with Mr. Hancock, lately from England, he who translated Swedenborg's Heaven and Hell, and which translation is used, I believe, by the English S. P. and P. Society. [A mistake. Noble's translation is the one adopted by the P. and P. Society.]

In the several conversations I had with Mr. Hancock, I discovered him to be a man of no ordinary acquirements, and I have no doubt a thorough New Churchman. Himself and lady were present one evening at the house of an English New Church friend, where I had been invited to baptize his children. After the service was over, we conversed about the New Book of Worship lately published at Boston, and which I had just been using in the ordinance of Baptism. I read to the friends some portions which I had thought beautiful in sentiment, but where the name of JEHOVAH is substituted for LORD, as used in the common version of the Word. Mr. Hancock at once made remarks on the change of “Jehovah” for “Lord,” and I requested him to continue his remarks, which he did. Afterwards I asked him to put those remarks in writing and give them to me, to which he consented, when he should have time.

On last Saturday, I received his letter containing what he has written on the subject for my benefit ; and as Mr. Hancock is willing I should make what use I please of his letter, you are at liberty to publish it in the Repository if you think it will be of service to the church.

I must say, that the substitution of the name “Jehovah” for “Lord,” is to me, a serious and insurmountable objection to the “New Book of Worship ;” and I entirely agree with Mr. Hancock, in what he has written on the subject.

Yours truly,

J. H. MILLER.

TORONTO, C. W., 47 Victoria-Street, Nov. 18, 1855.

DEAR SIR,—You will think me negligent in not writing sooner the substance of my oral remarks to you, on the use of the name “Jehovah” in New Church worship ; but indeed I am so hopeless of doing any thing to check the singular fancies of our

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\* In our former citation of this passage (vol. viii. p. 504), we placed *planet* for *satellite*.

friends, that nothing but my positive promise, yielded at your earnest instance, would induce me to offer any opinion on this matter, in such a form as may admit of visible circulation.

"*Jehovah is in His holy temple: let all the earth keep silence before Him.*" This magnificent proclamation and awful opening of public worship, has been introduced in our Churches, and generally, in our form of worship, the name *Jehovah* occurs in passages quoted from the Word, where the common version has *Lord*,—nor could any thing be more appropriate and impressive in a synagogue of Jews; but *Nunc licet* is the motto of our temples, and old mysteries are understopped in the New Church by the light of a new and clear revelation. The Lord has fulfilled his promise; "*I will show you plainly of the Father,*" and now we know how it is true when he says, "*He that seeth me seeth the Father.*" This fuller revelation of Himself was foreshadowed under Providential guidance by the translators of the Bible, giving *Lord* as the equivalent of *Jehovah*, and this was doubtless meant to familiarize the mind with the association of divine attributes with the name which our Saviour claimed for himself with peculiar emphasis: "*Ye call me Master and LORD, and ye say well, for so I am.*" Do we not also say, and say well, "*Jehovah of the Old Testament is the Lord of the New.*" Is it not also our peculiar boast, that we know whom we worship, even one God, in one person, and his name one—the Lord Jesus? What then have we to do with that mysterious, that awful, that incommunicable name, which was indeed the fit title of the unknown, the unapproachable, the whom eye hath not seen nor ear heard, but not of Him who says of him that overcometh in the regeneration, "*I will write upon him my new name;*" not of Him who hath visited and redeemed his people; not of Him who has clothed awe with love, and who put off invisibility when He became "*God manifest in the flesh.*" Thenceforth *Jehovah* became *Lord*, and a living way was opened for our thoughts, our affections, and our worship, that we might approach and be conjoined to Him. Now this truth, that *Jehovah* became *Lord*, by Incarnation, and that the incarnate *Lord* is *Lord of all*, is the very fountain truth of our church; the distinguishing and primal gem in our frontlet. Of itself it opens a new theology, and before its infinite radiance, all the meteors of human imagination fade and wander into darkness. What then are we thinking of to give up this precious testimony? We are actually calling our people to worship the God of the Jews; the invisible, the inapproachable! We are so far verbally denying the very first and absolute truth upon which all other truths of doctrine are founded, and by a singular chance, which the world will attribute to a fine stroke of perverse ingenuity, we are at the same time offending the prejudices of all Christians who reverence the received translation of the Word. Is it that we wish to show our acquaintance with Hebrew and does this spirit of sciolism quench the spirit of zeal for essential truth itself? I confess that the more I theorize on the origin of this anomaly, the more I am puzzled to account for it; but the more also I am convinced that it is of the worst consequence, the more I see in it evidence that even the New Church does not yet believe its own doctrine; does not yet with a full heart confess that Jesus is God alone. If they did, they would not tolerate any other name under heaven as designating their God, and they would reject all others, not by a process of reasoning, but by a feeling of intolerable repulsion. Can we say with the Apostle, "*No man can call Jesus LORD but by the Holy Ghost,*" 1 Cor. xii. 3, and not feel stricken by the condemnation which his words convey? We then are not of the number of those that speak by the Holy Ghost. We have not risen to the privilege of true believers, and the Spirit of the Lord does not move our lips when we proclaim that *Jehovah*, and not He is in our temples as the object of our worship. To test our state, take an extreme form and try your feelings. Can we say without repulsion, "*JESUS is in His holy temple; let all the earth keep silence before Him?*" Thus are we believers, indeed, although, for my part, I prefer the title which He himself has given us because he gave it us, and because the gift is recognized by the Apostle as a peculiar mark of true discipleship, and therefore I would rather say, "*THE LORD is in His holy temple; let all the earth keep silence before Him;*" but such is to me the fulness of doctrinal blessing, in the fact that the Lord Jesus Christ is *Jehovah* in his Humanity; that in him dwelleth all the fulness of the Godhead bodily; and that He has all power in heaven and on earth, that rather than this should be shrouded by any human fancy, I would say, "*JESUS is in His holy temple; let all the*

*earth keep silence before Him.*" What a fulness of conjunction seems to be conveyed by the words! Does He not seem to leave the heavens and come down to us when we devoutly hear them? and do we not realize at once the presence of Him who being "tempted in all points as we are, yet without sin, is able to succor them that are tempted?"

I might, my dear sir, dilate on this theme under a variety of images, and enforce my views of our duty to the God whom we profess to worship by numerous considerations; but if there is a truth which should be *Yea* and *Amen* among us, surely this is that truth;—that we should call upon the name of the Lord our God; but who is our God? Jehovah or Immanuel? Since you agree with me in this matter, and only wished for my written testimony to fortify yourself in the views you take of it, pray excuse my darkening counsel, not indeed by words without knowledge, but by many words where many words should be felt to be superfluous. Let our communication be "*yea, yea, and nay, nay,*" when we talk of our God, and may our affection be so undividedly fixed upon Him who hath redeemed us, that any other name under heaven should be felt to be an infringement of our dearest and most reverent sympathies; then shall we use literal translations of the Old Testament as they ought to be used,—for exegesis only; and then we shall not call up Jewish states to introduce christian worship, much less shall we put them in place of New Church states receptive of the true and glorious gospel, the glad tidings, that eternal life is given us by the Divine Humanity.

Among the fancies that afflict our infant church in England are these: that the Sabbath itself is not peculiarly holy; that an order of ministers is not useful, and that public worship is not necessary; thus on the one hand we are sinking into Judaism, and on the other into rationalism. Which leprosy is the worst, I know not; but may our only Lord, the God whom we "ought to worship," the living and true God, whom truly to know is life eternal, may He deliver us from both, and present us acceptably before His presence with exceeding joy, through the simple, full and heartfelt devotion of all we have and are to Him alone.

Believe me, my dear sir, in the bonds of Christian love, and in unity of that Spirit, which is able to lead us into all truth,

Yours, very sincerely,

J. W. HANCOCK.

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#### EDITORIAL ITEMS.

With the present No. we enter upon the ninth year of the *New Church Repository*. It was commenced, and has continued to this day, as a purely private enterprise, conducted on the sole responsibility of the Editor. That its management has been, on the whole, satisfactory is evinced, we think, by the steadfast and growing support it has received during that time. We say "growing," for such it has been, although the term in this connexion denotes a growth of a very humble order. An increase, probably, of from 25 to 50 names per annum up to the present time, is all that we can boast in this our "day of small things," which, as far as we can judge, promises to be a day "long drawn out." Eight hundred paying subscribers is the ultimatum that our books record, and it is probable that this number will be somewhat reduced, the coming year, by the erasure of names hopelessly in arrears. Possibly a few names may be added in their place, but we have no hope of exceeding our present number. We have no mastery of the arts of producing popular effects. Whatever of interest now exists in our undertaking has been mainly of spontaneous origin, and this is our grand dependence for the future. We have no question that by special efforts a very considerable accession might be made to our list, but we have no means of procuring or sustaining such efforts. We cannot afford to hire agents, and it is in fact only by the most rigid economy that we can prevent the expenses of the work from exceeding its receipts. The kind offices of friends, voluntarily rendered, have been of signal service in our behalf, and upon these we shall presume to depend hereafter, as we have done heretofore.

With the commencement of a new year, it is customary for periodicals to hold out new inducements for procuring subscribers, either by internal improvements in the works themselves, or by the proffer of gifts of various kinds, that shall make subscription more and more an object. We, alas, can proffer nothing of the kind. We can promise no change for the better in the general tone and character of our journal. We feel that a sort of necessity is laid upon us, to plod along in the old beaten track. We have not the vigor, elasticity, and pliability of our intellectual prime, but feel that we must succumb to the fixedness of habit and association. Whatever good points may have marked our editorial career thus far, we shall strenuously endeavor to preserve, but the faulty features, whatever they may have been, we fear will still adhere to it. Our own inward breathings are for peace, union, and love, but we shall probably admit controversial papers, not because we relish them *per se*, but because no otherwise do we see how the spiritual atmosphere is to be purified of the elements of discord and debate. If we mistake not utterly the drift of our own spirit, it is that all divisions and contentions among brethren may die out of the New Church, and that harmony, sympathy, and cordial co-operation, may every where prevail. Except on points of external order, we know not but that such a state does exist. But in matters of order, there is a "root of bitterness" somewhere that ought to be detected and extirpated; and for our part, we shall not be wanting in endeavors on this score. We shall have no scruples in indicating, if possible, the head and front of whatever offence may exist in the Church, and in bringing it forth and immolating it upon the altar of charity. There can be nothing in the Church, viewed as a divine institution, which can by any means be a valid ground of the estrangement and separation of brethren. If there is a cause for this, it is an evil and a guilty cause, and it behooves every member of the body to use all his efforts to ferret it out, whether in himself or others, and to expel the vicious element from the system. To this duty we consider ourselves pledged, and if such a pledge strike any of our readers unpleasantly, we advise them to forego the Repository at once. They will be sure to be outraged by our plainness of speech, and we would therefore commend them to such journals and papers as rigidly exclude all controversial matter from their pages.

We beg it may not be inferred from what we have said above, that the doctrine of Faith outstrips, in our view, the doctrine of Life, or that we especially covet the repute of being mainly a champion of New Church orthodoxy, as we understand it. On the contrary, we have the highest appreciation of the practical nature of our tenets, and should be happy to make it the most prominent feature, of our journal. But a work like ours, must inevitably be what the mass of its contributors make it. It is impossible that the Editor should furnish all the matter for his pages, and he has but slight control over that which is furnished by others. On this head, therefore, we can only say, that whenever our contributors shall see fit to favor us with communications addressed rather to the affections than to the understanding, we shall be exceedingly happy to share them with our readers. We have the profoundest conviction that the true glory of the New Church lies not so much in the exalted character of its doctrines, as in the still more exalted character of its life. The perfection of its life depends upon the deepening of its love, and whatever acts in this direction must be regarded as of paramount importance.

No one can be more conscious than ourselves, of the various *desiderata* in the plan and execution of our work. Some of them we can never promise to supply. Others we propose to supply without promising, and if favored with the same indulgent estimate that has been accorded us hitherto, we have high hopes of being able to render the Repository a worthy organ of the cause to which it is devoted.

We have announced the purpose of reprinting from the "Apocalypse Explained," Swedenborg's elaborate and admirable "Explication of the Precepts of the Decalogue," to be sent to each of our subscribers in connection with the No. of the Repository to be issued at



the same time. This work in the English edition, now out of print, contains 135 octavo pages; but by adopting a somewhat smaller type, we are in hopes to compress it within the compass of 60 or 70, and to afford it at 18½ cents, or at most 25 cents. It will at any rate be put at the lowest possible price, and clear expenses. As, however, the cost of printing and stereotyping will be very considerable, for meeting which we must depend solely on the proceeds of the work, we feel constrained to make an earnest appeal to our friends to aid us in the undertaking by ordering one or more copies. It will be found a treatise of inestimable value, and in reading it wonder will be felt that the Church has contended itself so long without having access to it in a separate form. It will be neatly got up, stitched and covered with handsome paper. To individuals or clubs who may order a quantity, a liberal discount will be made. As usual, we enter upon the republication, in the form proposed, with some trepidation as to the results, our resources being so entirely prospective, but as we are confident in regard to the use to be subserved, and have a prevailing consciousness that our motives are good, we venture to go forward. May we not count with reasonable assurance upon the willingness of our friends to share the burden with us? If the call be responded to as well as the previous ones of this nature have been, we shall run no risk, though we may reap but a slight remuneration.

We conclude with renewing the earnest request for aid from all our friends in increasing our subscription list. Every accession will do something towards making us to realize more fully our ideal of what such a work ought to be.

It will be known to most Newchurchmen, that the Rev. Samuel Noble at his death left a very large number of manuscript sermons. Among them are several series of discourses expository of the spiritual sense of various portions of the Word, and single sermons of great excellence. His executors, feeling that such treasures should not remain lost to the world, and urged by the solicitations of friends, have resolved to submit some of them to publication, in such a form as it is hoped will secure for them a wide circulation, and sphere of usefulness. It is therefore proposed on the 1st January, 1856, to commence the issue of Noble's Sermons, in monthly parts, price sixpence. Each part will contain 48 pages, demy 8vo., in a neat cover. But in order to carry out this plan, it must be raised above the character of a speculation. A certain number of copies must be subscribed for, before the sermons can be put to press. A circulation of 1,000 copies monthly, must be guaranteed, or the scheme in its present form must be abandoned. We believe a sale of 1,000 copies monthly is not unattainable. Each subscriber will consider himself bound for two years to take a monthly sixpenny Part, forming, in the end, two Volumes of Sermons. At the termination of that period, the continuance of the issue will be submitted to subscribers, and abandoned or prolonged, as they may decide.

We make then our appeal to the New Church generally. We hope every Society in the Church will make a canvass among its members, and discover what number of copies can be taken. Subscribers' names should be sent to William White, 86 Bloomsbury-street, London, to Otis Clapp, Boston, to John Allen, New York, or to the Editor of the N. C. Repository, Brooklyn.

P. S.—The English sixpence is about one shilling (12 cents), but the freight and duties will probably bring each No. at about 18½ cents on this side of the water.

The "Courier and Enquirer" of this city observes, in transferring to its columns the notice of the following recent discovery in Astronomical science, that the credit of the discovery is due to Prof. Pierce of Harvard College.

ASTRONOMICAL DISCOVERY.—The universally accredited theory, that the moon is uninhabited, because she has no atmosphere, has received, from a recent discovery, a blow that will unsettle it at least. That the moon, as far as we have yet been able to examine her, has no

atmosphere, or at least none of sufficient density to conform to our optical laws, and the demands of any animal life known to us, is unquestionable. But this can be positively affirmed of only one side of our satellite; for, as will be remembered, although she revolves upon her axis, she constantly presents but one side to the earth. Now it has been discovered by calculation, and demonstrated as geometrical fact, that the moon's centre of form is eight miles nearer to us than her centre of gravity, through which, of course, her axis of revolution must pass; or, in other words, *this side of the moon is sixteen miles higher than the other.* If therefore, we suppose that the moon has an atmosphere such as ours, it would be of such extreme rarity on the only side exposed to our observation, that, for optical effect and animal life, it might as well not exist. For mountains upon the earth, none of which are over five miles above the level of the sea, have been ascended to a height at which life could not be supported for any length of time, and still mountains have stretched above the panting traveller. What, then, must be the atmosphere at four times such an elevation? The conclusion seems inevitable, that, although the hither side of the moon is uninhabitable for want of an atmosphere, the remote side may be perfectly adapted to animal life. It is at least certain that the mere want of an atmosphere perceptible to us, is no longer conclusive as to the uninhabitableness of the planet that rules the night. We announce this discovery on the authority of one of the most eminent mathematicians and astronomers in the world. It will soon be formally declared in a scientific quarter.

We learn that the Rev. Mr. Barrett has in press, in pamphlet form, his recent article on the question, "Is the Church of the New Jerusalem a Visible Body?" It is, we understand, to be very considerably enlarged, and will appear in the course of two or three weeks.

We have at length received a copy of the long-desired and long-delayed work,—"*The Postdiluvian History*"—by Rev. Mr. Rendell. It comes to hand, however, at so late a period in the month, that we shall be obliged to defer our notice of it to the ensuing No. Meanwhile, the work can be obtained by sending orders either to Mr. Clapp or Mr. Allen. (\$1.87½).

"A Lyric of the Golden Age," is the title of a new poem improvised under spiritual influence like his previous volumes, by the Rev. Thos. L. Harris. From hasty glances bestowed upon the work, we judge it to be superior in interest, if not in ability, to his antecedent effusions.

Rev. Mr. Ballou has replied at length to our article on "Equilibrium," in the pages of his paper, "*The Practical Christian.*" We shall perhaps advert to his rejoinder in our next.

In Mr. Beswick's reply to "*Cosmogonia,*" the reader will scarcely fail to notice and correct the word *agreements* for *arguments.*

We are happy to report that evidence is multiplying daily of the deep sensation produced by the series of Sabbath evening Lectures, now in course of delivery by Rev. Mr. Barrett and others in New York and Brooklyn. The attendance is large, and the interest manifested in listening shows itself continued into the week in the growing inquiries made for the works.

As we have hitherto on some occasions spoken in rather lugubrious strains, of the difficulty of getting New Church works published, except at the expense of the authors, it is not perhaps surprising that our remarks should appear to cast some reflection upon the enterprise and liberality of the gentlemen who have hitherto stood prominent in our country as N. C. publishers. Indeed, on a candid review of the subject in connection with some correspondence had upon it with Mr. Clapp of Boston, we are perfectly satisfied that any such reflection does him at least great wrong, in view of the sacrifices which he has made for the cause; and we desire therefore to retract any expression which may in any way have tended to convey it.

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Vol. IX.

FEBRUARY, 1856.

No. 2.

ORIGINAL PAPERS.

ARTICLE I.

"N. C. MISCELLANIES," AND "THE NEW JERUSALEM MESSENGER."

No. II.

*(Concluded from page 15.)*

"THE Professor fully recognizes the preaching and instructing use in the church, and freely acknowledges the great importance of having it well done, but is strongly opposed to having any distinct class of persons prepared and set apart to perform the duty. He would have the public worship of societies carried on in a more social manner than now, and any one 'whom the spirit moved,' rise up and speak to the brethren. In this view we think the common sense of mankind is against him." And what if it is?—which, however, we do by no means admit. Is not the wisdom of this world oftentimes foolishness with God? The question concerns not a polity, the dictate of "common sense" or human prudence, but the institutes of divine wisdom or the workings of divine order. What is termed the "common sense of mankind," is in thousands of instances, merely the *common usages of mankind*, and if circumstances had originally prompted a different usage, the so-named "common sense" of the world would have been claimed as its endorser just as confidently as it is assumed to sanction the order of things now existing. "Common sense" is always cited as the backer of our own schemes and theories, and the opponent of our neighbors'. It matters very little with us what this fancied oracle may be affirmed to teach, when we have once settled in our own mind the teaching of the order of heaven. That we have endeavored to unfold in our work.

"Universal experience has shown that all the different avocations and employments of society are better done by having distinct classes

make them their trade or profession." By way of illustration, he thus cites the case of the school-teacher, as one where the truth of his position is self-evident, and then proceeds to ask: "And are the uses of *spiritual* instruction less important, or is it less desirable that the church should be provided with a class of persons who shall make those uses their separate profession or employment?" It is this very separation or segregation of employment—this gathering up and collating of a function into the hands of a select few, which was designed to be of universal obligation, to which we so strenuously object. But on this head we are not aware that we can better the form of our response as it stands in the volume itself. The reader will bear with the transcription of a few passages.

"We are constrained by what we consider the strictest logical necessity, to deny the validity of the claims set up in behalf of a separate clerical caste, while, at the same time, we leave intact a leading or teaching function in the church, and one, too, that is to be exercised by the men of the church. There is a true ministry—not clergy—in the Lord's church on the earth, consisting of those who, in accordance with the representative character of the ancient Levites, are possessed of the endowments of spiritual love, enlightened intelligence, and active charity, which shall enable them to exercise a kindly pastoral office towards the lambs of the flock that naturally turn to their feeding hand. Every other form of priesthood we are forced to regard not only as an anti-christian usurpation, but as having the effect of an organic hypertrophy in the Lord's mystical body. By attracting to itself an over-measure of vital influx, it will rob the other portions of the system of their due share of spiritual innervation, and a paralysis of the members will be very certain to ensue. How much of enlightened discernment, indeed, is even now requisite in order to perceive that the broad line of distinction held to exist between clergy and laity, acts disastrously upon the interior life of the church by discharging the great mass of its members from that degree of responsibility which properly pertains to every one without exception? What is more evident than that the fact of having an individual salaried and set apart to preside over the spiritual interests of a society, operates as a release to the bulk of the members from any duty but that of punctually paying their subscription and sitting devoutly in their seats from Sabbath to Sabbath, receiving with quiet assent whatever is dealt out to them. The practical working of the system is precisely such as to confirm the drift of our theoretical objections. It goes all along on the assumption that the actual *work* essential to the building up of the church is to be performed, not by the body collectively, but by a particular class acting as proxies for the rest. If we make the analogy of the human body the criterion in this matter, it would be as if all the organs and viscera of the trunk should unite in feeling the brain to perform their functions for them, while they should enjoy an exemption from their appropriate work. Is it possible for any one who is accessible to truth to avoid seeing that this cannot be consistent with a true Divine order? That order is well expressed by the Apostle of the Gentiles. 'From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body to the edifying of itself in love.' This is the true model of a Christian church or society, and the ends of such an institution can never be fully realized till there be a return from the present to the primitive order."

"The gifts and services of the brethren are not to be superseded, in a proper church arrangement, by those of the clerical rank. The feeblest brother has as deep an interest in the general spiritual life of the society as the strongest. It is in fact the duty of every Christian man to edify, warn, support, and comfort his brethren, according to opportunities offered, and that upon the ground of a common concern in the spiritual well-being of the body."

"It is doubtless much more consonant to the dictates of the natural man to purchase exemption from self-denying duties at the price of one's annual subscription

to the support of a substitute, than to go forward and discharge them in person, especially when their discharge implies, in order to the best effect, that a prevailing spiritual state of mind shall be sedulously cultivated. Accordingly nothing is more obvious than the air of easy unconcern with which the mass of Christians occupy their seats in the sanctuary on the Sabbath, and pass on through the week, devolving all care of the interests of the church on the spiritual stipendiary who takes them in trust. This is undoubtedly a necessary result of the system in vogue, and therefore we do not speak of it reproachfully in reference to any to whom our remarks may apply. They have been educated and have grown up under the system, and a thousand influences have been operating to prevent the suspicion of a wrong in it. They accordingly act as is most natural under the circumstances. While an external priesthood is recognized in the church, it will not do to have the office remain a sinecure. The people pay the priests for assuming the care of their souls, and why should they do themselves the work which they bargain with another to do in their stead? The fact is, the evil can never be reached but by striking at the fundamental falsity on which the whole rests, to wit, a distinct priestly or clerical order. This is an institute which, in its present form, is to be traced back to the corruptions of the Roman Catholic Church, where the spirit of hierarchy is the animating soul of that vast corporation."

"For ourselves, we are firmly of the opinion, that the plan of mutual instruction, on a perfectly voluntary basis, is far better adapted to accomplish this end than the present system, in which a single individual is *instar omnium*, or a kind of spiritual *fac-totum* to the congregation. How vastly more desirable that each member of a Christian society, according to his measure of gifts, should contribute his quota to the general stock of instruction and excitation in the spiritual life. Men learn more by the exercise of thought, and the putting forth of affection in the effort to edify others, than by listening to sermons when their faculties of use to others are in abeyance. It is, moreover, a positive disadvantage that men should have a hired functionary to do their thinking for them. Religious meetings, as usually conducted, are on a plan less manly than district schools, for the congregations do not even recite their lessons, but have them recited by the master. Their problems are all worked out for them, and they sit and hear the solutions with little interest and little profit. The people actually need, for their own spiritual health, a great part of the intellectual exercise from which their ministers now relieve them. Adult Bible and doctrinal classes are now to a great extent conducted on this plan, and nothing is more evident than their tendency to develop among the mass of members all the capacities necessary to sustain the system. So would it be in the services of the Sabbath; and we think it unquestionable that each society of the New Church has a claim upon the powers and resources of all its members. The plea of incompetency will no doubt be urged in regard to multitudes in the church, but with the same propriety it might be urged that certain portions of the human body are incompetent to contribute any thing towards the perfection of the whole. If there be any such part of the bodily structure, it does not belong there. But the fact is, the difficulty in the case supposed arises from the operation of a false standard in regard to what is most useful in the way of social impartation. It is not the most finished and elaborate discourses which do the most good. They excite admiration, but they seldom move the inner springs of action. They play round the head, but they reach not the heart. The plain and even homely utterances of a good man, accompanied by the sphere which his goodness engenders, will commend themselves by a certain unction to every kindred mind, and the absence of literary or rhetorical qualities will not be felt. The teachings of the New Church on this subject, disclosing the nature and the relations of goodness and truth, and assuring us that all truth is seminally included in good, ought to have the effect to exclude fastidiousness on this score, and to lay the mind open to the reception both of truth and good even from the humblest sources."

"We should deem ourselves signally incompetent to the discussion of the present subject, were we not fully aware of the very great revolution which the ultimatum of our views is calculated to produce in the conduct of spiritual affairs. It is impossible for us to be blind to the fact, that the practical doing away of the distinction between clergy and laity, would put entirely a new face upon the services of the Sabbath, and present the whole matter of worship in a new light. And what if

this were the result? What if the Sabbath gatherings of Christian people should partake more of a social character? What if the principle of mutual instruction and edification should replace the present mode, in which a single individual conducts the entire routine? Is not such a method of instruction more accordant with the spirit of the New Church than that of professional preaching? This form of teaching was more in place at former periods, prior to the invention of printing, when books were few and expensive, and the mass of the people in Christian countries could neither read nor write. In such circumstances, when intelligence was limited, and the general habits of thought and speech not adapted to sustain such a mode of voluntary mutual instruction, it would be more natural that one man should be employed to officiate in behalf of a whole assembly. And so long as that was the case, the clerical caste undoubtedly performed an important use. But in the progress of things, that state of the general Christian mind has been outgrown, and a good degree of general competency to declare truth prevails. Why then should not those who are 'of age' have the privilege of doing their own religious business? We grant that such a mode of procedure would be liable to abuses, just as is every system of polity where the freedom of the individual is thoroughly secured. But if good is the predominant element in the men of the church, true wisdom will not be wanting, and wisdom dwells evermore with prudence. The truth, moreover, that is derived from good, is always of a prolific or self-multiplying character, so that the word will dwell richly in all utterance even in the humbler and weaker of the brethren, as they are often accounted. The tongue of the stammerer shall speak plain, and as there will be few too ignorant to teach, so there will be none too wise to learn."

We have been thus full in our extracts, because we wish to leave no possibility of a mistake as to our true position in relation to the points involved. We are perfectly aware of the light in which this position must be viewed at present. It will be deemed to involve consequences of the most revolutionary kind, and to lead to converting the church into a chaos. But we have reiterated over and over that we plead for no sudden change in the established state of the church. We present what we conceive to be theoretically the true order of things; if it carry with it adequate evidence of its soundness, it will eventually find ultimatum, and with that we shall be content. If not, it will be rejected as a tissue of falsities, with which result we will also be satisfied.

We are not aware that any answer has been seriously attempted to the above suggestions, other than that the theory propounded goes counter to established economies in society, and therefore, there is no rational likelihood of its finding acceptance. This may be so, but it leaves the logical argument untouched. It goes also in fact upon the principle, so often assumed in the pleadings against reform, that the evils which have grown out of false systems and pernicious institutions may become of such magnitude as to constitute a reason for their not being disturbed. To the force of this kind of reasoning we are wholly inaccessible.

"The Professor is opposed, likewise, to organization in the New Church; to anything like the definite or regular formation or institution of societies; but more especially to the formation of larger bodies, of Associations and Conventions, in which the local societies appear by representatives or delegates." As we have already adverted to the very wide divergence of the statement in the first part of the sentence from the intrinsic truth of the case, we shall not repeat the correction here. The intimation in the latter clause, however, is wholly



accordant with the fact; and upon this we shall have something to say shortly.

“He thinks the principle of representation or delegation wrong in itself; he would have the larger assemblies of the church, mere social gatherings or occasional comings together, without any forms which shall bind them into permanent connection; and holds the opinion that the men of the church have *no right* to come together and form themselves into such an organization as now exists in this country, under the name of ‘The General Convention.’ In all this, too, we conceive the common sense and common experience of mankind to be against him. The representative or delegate system has always been found to be the very best mode of conducting public affairs, whether ecclesiastical or civil. Universal experience is in its favor. It is especially regarded as the great palladium or conservator of free institutions, and is extending more widely over the world as opportunities are opened to introduce it. To the genius of the Anglo Saxon race it is peculiarly fitted; and we know of no principle or doctrine of the New Church that is violated by it, or that looks in a different direction.” A somewhat wider range is here given to our opinions on this head than we have ourselves any where expressed. We have never affirmed the principle of representation or delegation to be wrong in itself. We would exclude it from religious or ecclesiastical affairs, excepting so far as the Board of Managers of a Printing and Publishing Society, or a Tract or Missionary Society may be considered as a delegated or representative body, but in the worldly and political sphere we have no objection to it, simply because we care nothing about it. “What have we to do to judge them that are without?” In the province of the church, and in the sphere of those interests which touch the spiritual life of man, we are unable to perceive how one man can delegate to another his intelligence any more than he can his conscience. In what religious rights or duties can another man represent me? Can I transfer my responsibility as an accountable agent to another? Must I not know and judge of everything of this nature that is done in my name? How then can I empower another, in spiritual matters, to act as my substitute, so that I shall be bound by his agency in my behalf? Is any such blind proceeding consistent with the genius of the New Church? Not at all. Our reviewer bestows immense laudation upon the representative or delegate system. He views it as the grand palladium and conservator of all free institutions, both in church and state. We leave him to rejoice in his opinion; but it is one in which we do not share. We confess to an utter dislike of the principle in all cases and under all circumstances, and we tolerate it simply because “necessity is laid upon us,” and we cannot get rid of it if we would. We would commend to our friend the critic Pres. Wayland’s chapter on “Ecclesiastical Associations” in his work on “Human Responsibility.”

The reviewer is very emphatic in imputing to us the opinion that “the men of the church have *no right* to come together and form themselves into such an organization as now exists in this country under the name of ‘The General Convention.’” This, indeed, we

have asserted, and never retracted. Yet we are well aware of the invidious complexion which it wears in this form of enunciation. It will no doubt appear like the denial of a self-evident axiom. But what do we mean by the intimation that the men of the New Church have *no right* to come together and organize such a body as the General Convention? Our drift is simply that, all things considered, such a measure is so highly inexpedient—so abhorrent from the true spirit of the New Church—so opposite to the principles of genuine order—that its adoption amounts to a *moral wrong*, and it is surely no great stretch of assertion to say that no man, or body of men, has a *right* to do a virtual *wrong*. We know very well that the Convention is a *voluntary* body, that no one is required to come into it, or remain in it, unless he prefers to do so, and that the following statement by our reviewer, of the nature and design of the institution, is substantially correct. “Men of experience in the affairs of the world, acquainted with the management and constitution of public bodies, ecclesiastical and civil, would be struck with surprise on reading much that has lately been put forth in relation to the Convention, by some New Church writers, to learn that the organization about which all this is said is, after all, only a voluntary association, governed in all cases by a simple vote of a majority, ministers and laymen acting all in one body; assuming no powers and no authority except such as is based upon the free and willing consent of its members to observe its rules, claiming in no sense to be *the* visible church, but only to be a larger body or society of the general church; prescribing no penalties, placing no one under ban, and excommunicating none for simple non-conformity; conveying no idea by any one of its acts that those who are not its members are any less of the church than those who belong to it; coming together in an organization for nothing else than the better maintenance of mutual order and the better performance of spiritual uses.” We have no disposition to bring “railing accusations” against the General Convention, or to impute to it a single claim which it disavows. But it is not sufficient in our view to justify the formation of such a body to say with our critic that “we know of no principle or doctrine of the New Church that is violated by it, or that looks in a different direction.” We maintain that we need a *positive warrant* from the Divine Head of the Church, for the establishment of a body of such positive character as the one in question. It is true, it is a body of voluntary self-creation, but it is a body organized for permanence—a body that adopts a *constitution* over and above that which exists for the church in the eternal laws of charity and order—a body designed for the government or regulation of those societies which compose it—and especially a body formed for the purpose of creating a ministry to subserve the uses of the church; and as such we object to it, because there will inevitably be such a diversity of sentiment in the members of the church in regard to the intrinsic expediency of such a body thus organized, that it is impossible the forcing it into existence, or the persistent holding it in existence when established, should not cause a breach of charity among those who ought to be cordially united in the bonds of a sympathising and co-operating brother-

hood. This we hold to be an absolutely inevitable result of such a measure, and we hold moreover that *no* advantages or utilities attained by it can by any possibility compensate for the evils growing out of an alienated and divided state of feeling among those who are essentially brethren in faith. On this ground it is that we affirm that the men of the New Church have *no right* to institute even *voluntarily* a system that must necessarily be attended with such results. The very fact that it cannot go into operation without an infraction of that charity which is the true and only basis of the unity of the church, is of itself a demonstration that the system is wrong. Nothing can be consistent with genuine order that goes by its own inherent tendencies to drive asunder what the Lord, by his laws of love, has joined together; and he has thus joined the members of his spiritual body.

Our objections, therefore, to the convention are theoretical, that is, they bear against the thing in the abstract, apart from its actual working. It is not necessary to the maintenance of our own views to deny any good the Convention may have done in the early periods of the Church's history in our country, or to question its present capacity of performing certain uses for the benefit of the truth. All this we are ready to grant, while at the same time our deliberate judgment pronounces against the system. Not only do we not find any sufficient warrant for it in the Divine appointments for the Church, but the whole tenor of ecclesiastical history assures us that as human nature is constituted, no such body can exist without eventually lapsing into a hierarchy and becoming the mother of a thousand mischiefs. Such evils may be hidden and dormant in the outset of such governmental polities; years may elapse before they begin sensibly to develop themselves; but in the end they will be seen to break out like the pent-up fires of a struggling volcano, and spread disaster on every side. On this head we feel ourselves fortified by the verdict of Swedenborg himself, who we believe in no instance speaks well of councils or conventional bodies professing to represent the will and utter the voice of the Church.

"It may be urged, perhaps, in favor of the doctrine of three divine persons, that the council which established it was composed of a great number of bishops and persons distinguished for their learning, who were unanimous respecting it: but what dependence is to be placed on the authority and unanimity of a general council, when the Roman Catholic councils have been alike unanimous in decreeing and establishing the pope's vicarship, the invocation of saints, the veneration of images and bones, the division of the holy eucharist, purgatory, indulgences, and the like? What dependence is to be placed on councils when the council of Dort unanimously confirmed the abominable doctrine of predestination, and extolled it as the palladium of religion! Do not you, then, my reader, depend on councils, but on the holy Word, and go to the Lord, and you will be enlightened; for he is the Word, that is, the Divine Truth itself therein."—*T. C. R.* 634.

"That God is the cause of evil, follows from the present faith, which was first devised by those who constituted the Council in the City of Nice. There was forged and produced the heresy, as yet persisting, that there were three divine persons from eternity, and each one a God by himself." . . . . "My friend, trust not any council, but trust the Word of the Lord, which is above councils. What have not the Roman Catholic councils devised? And what has not the council of Dort, whence predestination, that horrid viper, was drawn forth."—*T. C. R.* 489.

"But what dependence is to be placed on councils which do not enter by the door

into the sheepfold, but climb up some other way, according to the words of the Lord in John x. 1, 9? Their deliberations may be compared with the steps of a blind man walking in the day, or of a man who has good eyes walking in the night, neither of whom can see the pit before he falls headlong into it. Have there not been councils, for instance, which have established the Pope's vicarship, the canonization of the dead, the invocation of saints as so many deities, the worship of their images, the authority of indulgences, and the division of the eucharist, with many other things of a similar nature? What dependence then is to be placed on such councils? Has there not also been a council which has established the horrid doctrine of predestination, and hung it up before the doors of the temple as the palladium of religion? What dependence then is to be placed on such a council? But do you, my friend, go to the God of the Word, and thus to the Word itself, and enter by the door into the sheepfold, that is, into the church, and you will be enlightened; and then you will see, as from a high mountain, not only the errors of many others, but also your own former bewildered wanderings in the dark forest at the foot of the mountain."—*T. C. R.* 177.

This is the usual style in which our author speaks of ecclesiastical councils. (*Comp. T. C. R.* 94, 136, 172–6, 206, 333; *A. R.* 776, 914.) He pronounces them unworthy of confidence; and they cannot well be unworthy of confidence without being prolific of manifold evils. We are not ignorant of course of the points in which the analogy fails between the Convention and the above-mentioned Councils, but they belong to the same family; they are ecclesiastical bodies claiming to be representatives of the Church, and the dangers incident to both are closely akin. "A few poor bishops," says Robt. Robinson, "convened in a Synod and legislating for conscience, differ from the Inquisition only as a bonfire differs from a city in a blaze." The N. C. Convention does not claim any control over the doctrinal belief of the men of the Church, nor does it profess to seek the imposition of any yoke upon those who decline association with it. Still, it is unquestionable, from the known principles of our nature, that it is impossible the strenuous advocates of such an order in the Church should feel as kindly and as charitably towards those who dissent and stand aloof from it, as towards those who agree with it and come into it. A certain degree of latent intolerance towards dissenters is inseparable from every form of ecclesiastical polity which originates in the dictates of human expediency, apart from the ordainments of divine wisdom. And it is this fact which forms the basis of our opposition to the existing convention. It is intrinsically hostile to brotherly love, though we presume nothing would be more difficult than to persuade its votaries of the fact. Indeed, we are conscious that our intimation on this head goes so directly against the grain of their convictions that it must have an air of rudeness which actually demands an apology. But we have no apology to make. We abate not in the least the confident tone of our assertion. We pronounce it to be impossible that there should not be a secret displacency and disaffection cherished towards those who are conscientiously opposed to that form of Church order which the body has seen fit to adopt. If there is any doubt on this head, let the ardent friend of the Convention, whose eye may glance over the pages we are now inditing, pause and examine the state of his own feelings towards the writer. Can he say that he is not conscious of the awakening of a certain degree of bitterness and exasperation towards the impugner of

what he holds as deeply sacred? We will venture to say he will not find his spirit wholly unruffled. Now, whatever institute or polity goes to generate this kind of feeling cannot be the product of heavenly wisdom.

It is doubtless an obvious and specious reply to this, that a perfect unanimity on matters of external order is not to be expected, and that when a majority or any number of the Church agrees upon a form of government, they have a right to demand that those who dissent from it shall not assail it or call it in question, but allow it to work out its legitimate results undisturbed. Nay, we have seen, in one case at least, that its opponents are even called upon to pray for its prosperity and success. A writer in the *N. J. Magazine* (May, 1855), in an elaborate apology for the Convention, thus appeals to the devout impulses of dissenters.

“The Convention purports to represent the New Church generally throughout the country. It cannot force any one to come within its fold, and would not if it could; but its gates are open to all who are of the New Church, and they are invited to take part in its counsels, and to co-operate in its uses. Have not all, therefore, corresponding duties in regard to it? If there are those among the receivers of the heavenly doctrines who decline working with it, is it not their duty to do this in a kind and friendly spirit, and with the hope and the prayer that the divine blessing may attend it.”

This strikes us as at least a very cool invocation for a stretch of charity that comes somewhat near not only to the superhuman, but the superangelic. We are invited to pray for a divine blessing upon a system that we cannot work with for the very reason that it appears to us so contrary to the principles of true order that the divine blessing cannot possibly rest upon it. It is for this cause that we are constrained to stand aloof from it. If we felt that we could pray for it, it would be a matter of course that we could work with it; for it would be strange indeed if a man were moved to implore a divine blessing upon a system of operations with which he could conscientiously have nothing to do. At the same time he may properly be expected to hold his dissent “in a kind and friendly spirit.” He may and ought to cherish no other than the kindest and most charitable feelings towards the *persons* of those from whom he differs, making all generous allowance for the views they entertain, while at the same time he is most decided in the disapproval and rejection of their *measures*. So again we respond to the appeal where the writer above referred to says of dissenters, “If they imagine that they see in the General Convention any shortcomings, or things which in their judgment are wrong, and need to be corrected, does not the great law of charity require that these things should be stated in a friendly spirit to the Convention itself, and not to those who are ignorant in regard to it, and who are perhaps disposed to look upon it with hostile feelings?” We admit the propriety of this in the case of those to whom it applies. But it does not touch even the periphery of *our* objections. We strike another chord entirely. Our concern is on another head. What is the duty of those who find fault not with the Convention’s *doings*, but with its *existence*? What kind of reception would a remonstrance on this score be likely to meet

with at the hands of that body? When was it ever known that an ecclesiastical assembly listened patiently to a proposal for its own dissolution? Would not the proposer find himself very speedily furnished with a passport to the glories of outdoor sunshine? Strange should we deem it if such were not the case. And yet our effrontery falls not an iota short of this. We protest with the whole earnestness of our souls against a scheme of church order which cannot plead for itself a divine sanction, and which therefore has *no right* to erect itself as a barrier to the union of brethren. If it were an appointment of Heaven we should have nothing to say. We hope ever to bow with the profoundest deference to every divine ordinance. But as all human experience teaches that in every species of permanently and constantly organized church government the love of power will inevitably countervail and extinguish the love of use, therefore we feel constrained to "set our faces as a flint" against it in that Church in whose life and lot we would desire to have our own wrapped up. We speak on this head without one particle of reserve, and without conceding the least force to the argument drawn from long established usage, from majorities, or united numbers. In matters unauthorized by the laws of heaven, a body of one million has no right to override the deep, solemn, soul convictions of one poor individual. The simple fact that the measure proposed *forces* him to stand apart when he is conscious of doing so because he is afraid of countenancing what the Lord disapproves, is an indubitable indication that the scheme proposed is wrong and that it should be abandoned at once. The case is altered of course when the majority expressly allege a positive divine institution as their warrant. The fact then of such an institution becomes the grand question which is to be calmly and candidly discussed, and it is the height of an insufferable hierarchical arrogance, which should never be tolerated for one moment in the New Church, to take for granted the fact of such divine authority and to go forward and act upon it, while the sincere questioners of the right are treated with the contempt of a supercilious silence. A conclave of holy angels from heaven, prompted by immediate divine influx, would never be guilty of such a gross infraction of the laws of brotherly love.

We have thus far spoken very explicitly, and probably made our meaning understood as to what we would *not* have in the New Church, to wit, a permanently organized ecclesiastical body, invested by the voluntary consent of its members with a ruling or regulating control over the affairs of single societies or larger associations. This is what we would not have, even though numbers in the Church should consent to it and desire it, and its sphere of action should be confined solely to those who had voluntarily adopted it. But we have not stated what we *would* have, and on this head we feel bound to be equally explicit.

Let us say, then, that we do not object to a *Convention* when the word is understood simply in the sense of *coming together* (*con* and *venio*). We can see that especially in the early periods of the Church's history, when the company of receivers was few and scattered, and the influences by which they were surrounded adverse, many advan-



tages might accrue from their convening from time to time, interchanging thoughts and affections, blending their spheres, taking sweet counsel together, and strengthening each others' hands in the Lord. We look, therefore, with great allowance upon the course of our N. C. brethren in the original establishment of the General Convention, as it was then properly termed, though the title has now become somewhat of a misnomer. It was a natural process under the circumstances. The mistake, we conceive, was in giving too much permanency to the organization, and thereby fettering and embarrassing the action of successors. The utmost that is needed or expedient, in our judgment, is the *occasional* meeting of the members of the Church, and that wholly for purposes of consultation and not of government. Accordingly the body should cease to exist as such upon its dissolution, and have no recognized being in the interval, until another meeting. These meetings we would have wholly of the *pro re nata* kind, called together by some adequate exigency or prompting. Such occasions, we think, would become gradually less and less frequent, as receivers multiplied and local associations replaced the general assembly; and as to specific uses to be performed, we think the experience of the Church is daily confirming the conviction, that they are better entrusted to distinct societies, like the Printing and Publishing Society, than to any general Convention. No doubt, different associations of this kind will be developed as the Church progresses, and whatever funds may be contributed by the liberal-minded to the benefit of the cause will receive from the donors a specific direction, which shall bring them within the range of some one or other of these societies, instead of their being left for the promotion of *general uses*, like the Turner fund, under the care of the General Convention, where the diversity of opinion in regard to the best mode of appropriation will be very apt to result in their being locked up in the limbo of a divided suffrage that shall render them virtually useless.

In this view of the subject, it would seem that the Convention would eventually find little to do, its functions being gradually superseded by other bodies. The creation and regulation of the ministry would constitute about the sum total of its "occupation;" and the sooner it relinquishes this the better. Individual societies are in the order of things, prior to local associations and prior to the Convention. The choice and induction of teachers devolves properly upon the societies in which they originate, and which are fully competent to the supply of their own wants. This, however, is the last point which the Convention will surrender. It is the very genius of a rigid ecclesiasticism to cling to those prerogatives which concern the priesthood, and it is only by a death-struggle that they will concede a point which they see is the nullifying of their own associated existence. But to this complexion it will doubtless come at last. The inquisitorial spirit of the age will send its consuming glances into every nook and corner of the fabric of human institutions and burn up everything that is combustible.

"To us it seems to be a matter of necessity that the church should become an Institution, or more properly, perhaps, a number of institutions. Every church that has ever existed has had its organizations

and institutions, and every idea, that has had living force enough to exercise a lasting influence in the affairs of men has made to itself an organization. This is the universal law of life. Without it there would not be preservation and continuance. And we should no sooner think of making a plea for the right of the men of the church in any age to form themselves into such associations, than we should of defending their right to form themselves into civil communities and devise governments, or to build cities, extend commerce, or manufacture wares. It appears to us to be not only a right and privilege, but a most orderly method of important use and a duty." All this is very specious, and like the Athanasian creed *capable* of a correct sense, though different from that intended by the writer, which is so worded as to convey, we think, a fallacious impression. The church is indeed at once an institution, and a number of institutions. In the last analysis every individual man, in whom the church is, is such an institution in the least form. Next above these are the organized single societies, complete and independent in themselves, acknowledging no supremacy above them but that of the Lord himself. They are indeed spiritually associated with each other, and may combine and communicate as fit occasions may dictate, but as we view the matter it is neither necessary nor wise for them to organize themselves *en permanence* into a great society of societies, or spiritual Amphictyon, in which they shall merge their separate individualities. They are sufficiently united in the very nature of the case. They cannot enter into the integrity of the Lord's mystical body without being at the same time vitally conjoined with each other, just as are the members and organs and minute parts of the human body. Such societies are to be formed according to the heavenly model, in which we read no intimation of an organized external union of a higher grade, and representative of others, although there is still all needed communication between them. This communication, we learn, is of two kinds, one by means of *subjects*, and the other by means of *spheres*. Mr. H. seems to imagine that these subjects are very similar to our delegates and commissioners to conventional meetings. We do not so read the record. They are emissaries sent forth as communicating mediums between single societies, and not between a single society and a great confederation of societies. This is an important difference, for the whole argument hinges on the question of the orderly existence of a body composed of a greater or less number of individual societies.

"In the other life one society cannot have communication with another, or with an individual, except by the spirits who are sent forth by them; these emissary spirits are called subjects, for by them as by subjects they discourse. To send forth subjects to other societies, and thereby to procure to themselves communication, is among familiar things in the other life; and it is very well known to me by this, that they have been sent to me a thousand times, and that without them they were not able to know anything respecting me, and could communicate nothing to me respecting themselves. Hence it may be known that the spirits and genii with man are nothing else but subjects, by which he has communication with hell; and that the celestial and spiritual angels are subjects by which he has communication with the heavens.

"The spirits, who are in the world of spirits, when they wish to have communication with several societies, are accustomed to send forth subjects, to each society

one; and I have observed, that evil spirits have sent several round about, and have arranged them, as a spider its webs, they who send them forth remaining in the midst of them."—*A. C.* 5983—5984.

As to the other kind of communication by spheres, our author speaks thus:—

"All the societies of heaven communicate with each other, though not by open intercourse; for few go out of their own society into another, because to go out of their society is like going out of themselves, or out of their own life, and passing into another which does not so well agree with them; but they all communicate by an extension of the sphere which proceeds from the life of each. The sphere of the life is a sphere of the affections which belong to their love and faith. This sphere diffuses itself far and wide into the surrounding societies, and the more so, in proportion as the affections are more interior and perfect. The angels enjoy intelligence and wisdom in proportion to the extent of this diffusion: and those who dwell in the inmost heaven, and in the central parts of it, have a diffusion of sphere that pervades the whole of heaven. Thus is produced a communication of all the societies of heaven with every individual angel, and of every individual angel with the whole."—*H. & H.* 49.

This uniting effect of kindred spheres, which is in great measure independent of space, is something in which the New Church is doubtless destined to gain a larger experience as it advances in spirituality, and proportionately in the perception of true order. To this advanced state we sincerely hope all sincere members of the New Church will strive to come. In proportion as they do, they will see the immensely superior value of internals over externals and will willingly cast off every human additament to divine institutions, and thus roll away the reproach of cherishing any theory, or upholding any practice, which shall in the least countenance the charge of undue oppression or dominion. Then will the church arise and shine; then will it walk in the lustrous light which rushes out of the portals, and pours forth from the windows, and glitters on the domes and turrets of the New Jerusalem.

G. B.

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## ARTICLE II.

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### THE BOOK OF THE PROPHET ISAIAH,

*Expounded, as to the Spiritual Sense, from the Writings of Emanuel Swedenborg.*

#### CHAPTER VI.

##### SUMMARY OF THE INTERNAL SENSE.

VERSE 9. *And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.*—"That hearing has relation to the sense of hearing, it is needless to explain; but that hearing, in an interior sense, is obedience, and in an internal sense, faith in the will, appears from several passages in the Word, as will be seen presently; and also from the quality of hearing in respect to that of sight. That the sight, in the interior sense, is the understanding, and in the internal sense, faith in the understanding, may be seen,

n. 3863, and this because things appear to the internal sight according to their quality, and thus are apprehended by a kind of faith, but of an intellectual kind. So too when the things which are heard penetrate to the interiors of man, they also are changed into something like sight, for what was heard is seen interiorly, and therefore hearing signifies what seeing does, to wit, what relates to the understanding, and also to faith. Hearing, however, at the same time persuades that a thing is so, and affects not only the intellectual part of man, but also his voluntary part, causing him to will what he sees. Hence it is, that hearing signifies the understanding of a thing, and at the same time obedience, and in a spiritual sense, faith in the voluntary part. Since all this is concealed in hearing, to wit, obedience and faith in the will, therefore this, too, is signified by *hearing, hearkening* and *attending*, in common discourse, for to hear, and hearken to any one, means to be obedient. The reason why the interiors of a thing are sometimes contained in the expressions of a man's discourse, is, because it is the spirit of man which thinks and perceives the meaning of the expressions in speech, and it is in a kind of communion with spirits and angels, who are in the principles of words. Moreover, such is the circle of things in man, that whatever enters by the ear and eye, or the hearing and sight, passes into his understanding, and through the understanding into the will, and from the will into act. This is the case also with the truth of faith: it first becomes the truth of faith in knowledge, afterwards, the truth of faith in will, and lastly, the truth of faith in act, or charity." That seeing and hearing are mentioned conjointly, appears from the following passages: "Therefore speak I to them by parables, *because seeing they see not, and hearing they hear not*, neither understand; and in them is fulfilled the prophecy of Isaiah, which saith, *By hearing ye shall hear, and shall not understand, and seeing ye shall see, and shall not perceive*; for the heart of this people is made gross, *and their ears are dull of hearing, and their eyes have they closed*, lest at any time they should see with their eyes, and hear with their ears, and understand with the heart. But blessed are your eyes, *for they see, and your ears, for they hear*. Verily I say unto you, that many prophets and just men have desired to see the things which ye see, but have not seen them, and to hear the things which ye hear, and have not heard them."—Matt. xii. 13 to 17; John xii. 40; Isaiah vi. 9.—A. C. 3869.

"The sight of the eye corresponds to the sight of the mind, which is the understanding. The correspondence is grounded in this circumstance, that the understanding perceives spiritual things, and the sight of the eye natural things; spiritual things are truths derived from good, and natural things are objects in various forms. Truths derived from good, which are spiritual things, are seen in heaven as manifestly as objects before the eye, but yet with much difference; for those truths are seen intellectually, that is, are perceived, which sight, or perception, as to its quality, cannot be described in human language; it can only be comprehended by this, that it includes consent and confirmation from the inmost principle that so it is, for there are confirming reasons in very great abundance, which present themselves as one to

the intellectual sight, and this one is as a conclusion from many. Those confirming reasons are in the light of heaven, which is divine truth, or divine wisdom proceeding from the Lord, and which operates in each angel according to the state of his reception; this is spiritual sight or understanding. Inasmuch as this sight operates into the sight of the eyes with the angels, and presents the truths of the understanding in correspondent forms, which appear in heaven not unlike to the forms in the natural world which are called objects, therefore by seeing, in the literal sense of the Word, is signified to understand. The reason why in the Word it is not said to understand, but to see, is, because the Word in its ultimates is natural, and what is natural is the basis on which spiritual things are founded; wherefore if the Word in the letter were also spiritual, it would have no basis, thus it would be as a house without a foundation. That in the Word, to see, signifies to understand, appears from the following passages; as in Isaiah: 'Which say to the seers, *See not*; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophecy deceits,' xxx. 10. And again: 'And the eyes of them that *see* shall not be dim, and the ears of them that hear shall hearken,' xxxii. 3. And again: 'Seeing many things, but thou observest not,' xlii. 20. Again, in Mark: 'That seeing they may see, and not perceive; and hearing they may hear, and not understand,' iv. 12; viii. 17, 18. Also in Isaiah: 'Lest they see with their eyes, and hear with their ears, and understand with their hearts,' vi. 10. The same is mentioned in numerous other passages, which need not here be adduced, since every one knows, from the customary modes of expression, that to *see* signifies to *understand*; hence we say, I see this, that it is, or is not so, meaning the perception of truth by the understanding."—*A. E.* 260.

"The reason why eyes signify the understanding, is, because all the sight of the eyes with men and angels is thence derived. That all the sight of the eyes is from the understanding, appears as a paradox to those who do not know the interior causes of things from which effects are presented in the body; they who are ignorant of those causes, believe no otherwise, than that the eye sees from itself, that the ear hears from itself, that the tongue tastes from itself, and that the body feels from itself, when, nevertheless, the interior life of man, which is the life of his spirit, which life is the life of his understanding and will, or of his thought and affection, feels by the organs of the body the things which are in the world, and thus perceives them naturally. The whole body, with all its sensories, is only an instrument of its soul, or spirit; which also is the reason, that, when the spirit of man is separated from his body, the body is altogether void of feeling, but the spirit afterwards feels equally as before. With beasts also, their interior life, which is likewise called their soul, feels in like manner by the external organs of their body, but with this difference, that a beast has not rational sense like man, thus does not think from understanding and will, such as pertain to man; as may be seen in the work concerning *H. & H.* n. 108; and in the work concerning the *L. J.* n. 25. Hence, therefore, it is, that by eye in the Word is signified the understanding of truth, or intelligence and wisdom, as may be seen from the follow-

ing passages : 'Go and tell this people, hear ye indeed, but understand not ; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes, lest they should see with their eyes,' Isaiah vi. 9, 10 ; John xii. 40. To shut their eyes, lest they see with their eyes, is to darken their understanding, lest they should understand."—*A. E.* 152 ; *A. C.* 3859.

V. 10. *Make the heart of this people fat, and make their ears heavy, and shut their eyes ; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.*—  
 "The Jews were so prone to profanation that the mysteries of faith were never revealed to them, so that it was never explicitly declared to them either that they should live after death, or that the Lord would come into the world to save them. Nay, they were, and still are, kept in such ignorance and blindness, that they neither have known nor now know of the existence of the internal man, or indeed of anything internal ; for had they known these, or did they now know, so as to acknowledge them, such is their nature that they would profane them, and thus preclude themselves from all hope of salvation in another life. This is what is meant by the Lord in John : 'He hath blinded their eyes, and closed their hearts, that they should not see with their eyes, nor understand with their heart, and convert themselves, and I should heal them,' xii. 40. And by the Lord speaking to them in parables without explaining to them their meaning, lest, as He himself says, 'Seeing they should see, and hearing they should hear, and understand,' Matt. xiii. 13. On the same account, likewise, all the mysteries of faith were hidden from them, and concealed under the representatives of their Church, and such was the style of the prophetic writings, for the same reason. It is, however, one thing to know, and another to acknowledge. He who knows, and does not acknowledge, is as if he knew not ; but it is he who acknowledges and afterwards blasphemes and profanes, who is meant by the Lord. Man acquires to himself a life according to the persuasions which he embraces, or in other words, by what he acknowledges and believes. That of which he is not persuaded, or what he does not acknowledge and believe, can in no degree affect his mind ; and therefore it is impossible to profane what is holy, without a previous persuasion and acknowledgment that it is so, and its subsequent denial. Such as do not acknowledge, notwithstanding they are acquainted with these things, are as if they knew them not, or like persons acquainted with matters of no consequence. This was the state of the Jews about the time of the Lord's advent, and therefore they are said in the Word to be vastated or wasted, this expression implying that they have no longer any faith. In such a case it does a people no injury to have the interior contents of the Word unfolded to them, for they are as persons seeing, and yet not seeing ; hearing, and yet not hearing ; and whose hearts are hardened. Of such the Lord says in Isaiah, 'Go and tell this people, Hear ye indeed, but understand not, and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes, lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed,' vi.



9, 10. That the mysteries of faith are not revealed previous to *vastation*, or the entire removal of faith, lest, as was before said, they should be profaned, the Lord also plainly declares in the subsequent verses of the same prophet: 'Then said I, Lord, how long? And he answered, until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, and the Lord have removed men far away,' vi. 12. By man is meant he who is wise, or who acknowledges and believes. In such a state of vastation, as has been before observed, were the Jews at the period of the Lord's advent; and for the same reason they are still kept in it, by their lusts and particularly by their avarice, so that supposing they were instructed a thousand times over in the true doctrine of the Lord, and as often informed that the representatives of their church are significative of Him in every particular instance, they would yet acknowledge and believe nothing. Hence we see why the antediluvians were banished from the garden of Eden, and vastated so as to be no longer capable of acknowledging any truth."—A. C. 302, 303.

"That to see, in the internal sense, is faith from the Lord, is evident from the fact, that the interior understanding has no other objects than the things belonging to truth and good, for these are the things of faith. This interior understanding, or internal sight, which has for its objects the truths of faith, does not manifest itself so much as the understanding, which has for its objects the truths of civil and moral life, for it is within the latter, and in the light of heaven, and this light is in obscurity so long as man is in the light of the world. Nevertheless, to those who are regenerated, it reveals itself, especially by conscience. That to see, in a supreme sense, is foresight, may be evident, for the intelligence, which is predicated of the Lord, is infinite intelligence, which is nothing else but foresight. That *seeing*, whence Reuben had his name, in the internal sense, signifies faith from the Lord, is manifest from numberless passages in the Word, of which we shall adduce the following, 'Jehovah said to Moses, Make thee a serpent, and set it on wood, and it shall come to pass that every one who hath been bitten, and *shall see it*, shall live. Moses made a serpent of brass, and set it upon wood, and it came to pass, if a serpent bit a man, and he *looked upon* the serpent of brass, he revived,' Numb. xxi. 8, 9. That the brazen serpent represented the Lord as to the external sensual or natural principle, may be seen, n. 197; that brass denotes the natural principle, n. 425, 1551. That faith in Him was represented by the revival of those who saw, or looked upon it, the Lord Himself teaches in John, 'As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, *that whosoever believeth on Him*, should not perish, but should have eternal life,' iii. 14, 15. And in Isaiah, "The Lord said, Go and say unto this people, hearing hear ye, but do not understand, but *seeing see ye*, and do not know, make fat the heart of this people, and make their ears heavy, and *besmear their eyes*, lest they should see with their eyes, and hear with their ears, and their heart should understand,' vi. 9, 10. That seeing and not knowing, signifies to understand what is true and still not to acknowledge it, is evident; and that besmearing the eyes, lest they should see with

their eyes, signifies to deprive them of the understanding of truth, and that seeing here signifies faith in the Lord, is plain from the Lord's words in Matthew, chap. xiii. 13, 14; and in John, chap. xii. 36, 37, 39, 40."—*A. C.* 3863.

"The divine Providence operates thus invisibly and incomprehensibly, to the intent that man from freedom may ascribe it either to Providence, or to chance; for if Providence acted visibly and comprehensibly, there would be danger lest man from what is visible and comprehensible should believe that it is of Providence, and afterwards should fall into a contrary belief; thus the true and the false would be conjoined in the interior man, and the true would be profaned, which brings with it eternal damnation; therefore such a man is kept rather in unbelief, than that he should be at one time in faith, and should recede thence. This is what is understood in Isaiah: 'Say unto this people, hearing hear ye, but do not understand, and seeing see ye, and do not know; make fat the heart of this people, and make their ears heavy, and close up their eyes, lest they should see with their eyes, and hear with their ears, and their heart should understand, and they should be converted and be healed,' vi. 9, 10; John xii. 40. Hence also it is, that at this day no miracles are wrought, for miracles, like all visible and comprehensible things, would compel man to believe, and the things which compel, take away freedom, when yet all the reformation of man and regeneration is effected in his freedom; what is not implanted in freedom, does not remain: it is implanted in freedom, when man is in the affection of good and of truth. The reason that so great miracles were wrought with the posterity of Jacob was, that they might be compelled to observe the statutes in their external form; for this was sufficient for those, who being only in the representatives of the church, were in externals separate from internals, wherefore as to the interiors they could not be reformed; for they altogether rejected interior things, whence neither could they profane truths, n. 3348, 3398, 3399, 3489, 4680; such persons could be compelled without danger of the profanation of what is holy."—*A. C.* 5508.

"The Word is said to be closed, when it is understood only as in the sense of the letter, and when all is assumed for doctrine which is contained in the letter. And it is still more closed, when those things are acknowledged as doctrinals, which favor the lusts of self-love and the love of the world, for these especially roll a great stone over the mouth of the well, that is, close up the Word, and in this case, as mankind do not know, so neither are they desirous to know, that any interior sense is contained in the Word, when nevertheless they may see this from several passages, where the sense of the letter is unfolded according to the interior sense. And also from the doctrinals received in the Church, to which by various explications they refer all the sense of the letter of the Word. What is meant by the Word being closed, is especially apparent from the Jews, who explain all and singular things therein according to the letter, and thence believe that they are the elect in preference to all nations on the face of the earth, and that the Messiah will come to introduce them into the land of Canaan, and exalt them above all nations and peoples of the

earth ; for they are immersed in terrestrial corporeal loves, which are of such a nature as altogether to close up the Word as to things interior. Therefore also they do not as yet know whether there be any heavenly kingdom, whether they shall live after death, what the internal man is, nor even that there is any such thing as a spiritual principle ; still less do they know that the Messiah came to save souls. That the Word is closed up in regard to them, is abundantly apparent also from this consideration, that although they live amongst Christians, still they do not at all receive their doctrinals ; according to what is written in Isaiah, ‘Say to this people,—hearing, hear ye, and do not understand ; and seeing, see ye, and not know. Make the heart of this people fat, and their ears heavy, and besmear their eyes. And I said, Lord, how long ? And He said, Until the cities are wasted, until there be no inhabitant, and the house until there be no man, and the ground be wasted to a desert,’ vi. 9, 10, 11 ; Matt. xiii. 14, 15 ; John xii. 40, 41. So far as man is immersed in self-love and the love of the world, and in the lusts thereof, so far the Word is closed up to him, for those loves have self for an end, which end kindles a natural lumen, but extinguishes heavenly light, so that men in such case see acutely the things which are of self and the world, and not at all the things which are of the Lord and His kingdom ; and when this is the case, they may indeed read the Word, but then it is with a view to gain honor and wealth, or for appearance sake, or from custom, and a habit of reading thence acquired, or from a principle of piety, and still not with a view to amend the life. To such persons the Word is closed in different manners ; to some so far that they have no desire at all to know anything but what their doctrinals dictate, of whatever kind they be. For example : should any one assert, that the power of opening and shutting heaven was not given to Peter, but that it was given to faith originating in love, which faith is signified by Peter’s keys, inasmuch as self-love and the love of the world oppose such an assertion, they in no wise acknowledge it to be true. And should any one assert, that saints ought not to be worshipped, but the Lord alone, neither do they receive this. Or should any one assert, that the bread and wine in the Holy Supper means the Lord’s love towards the universal human race, and the reciprocal love of man to the Lord, this they do not believe. Or further, should any one assert, that faith is of no avail, unless it be the good of faith, that is, charity ; this they explain inversely, and so in other cases. They who are such, cannot at all see, nor be willing to see the truth which is in the Word, but abide obstinately in their particular tenets ; and are not even willing to hear that there is an internal sense, wherein the sanctity and glory of the Word consist ; yea, when they are told that it is so, they nauseate the bare mention of it from the aversion they have to hear it. Thus the Word is closed up, when yet it is such in its own nature as to be open into heaven, and through heaven to the Lord, and is only closed up in respect to man, so far as he is immersed in evils of self-love and the love of the world as to the ends of this life, and in false principles thence derived.”—A. C. 3769.

V. 11. *Then said I, Lord, how long ? And he answered, Until the*

*cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate.*—“That by ‘the *city* of my God’ is signified the doctrine of divine faith appears, at first view, remote, because it seems difficult for the mind to think of doctrine when a city is mentioned, and to think of the church when the earth is mentioned; but nevertheless nothing else is understood by cities in the Word, in the spiritual sense; the reason is, because the idea of a city is merely natural, but the idea of doctrine in a city is spiritual. The angels, inasmuch as they are spiritual, can have no other idea of a *city* than as of the people therein as to their doctrine, as they have no other idea of the earth than of a nation as to the church, or as to what is religion there. The reason of this also is, because the societies into which the heavens are distinguished are, for the most part, as many cities or states, and they all differ one from another as to the reception of divine truth in good; hence also it is, that the angels think of the doctrine of truth when a *city* is mentioned. That by *cities* in the Word are signified doctrines, is evident from many passages, of which we shall only adduce the following, by way of confirmation. Thus, in Jeremiah: ‘Behold I have made thee this day a defenced *city* against the whole land,’ i. 18. These things are said to the prophet, because by a prophet in the Word is signified one who teaches truth, and in the abstract the doctrine of truth itself. Such being the signification of a prophet, it is therefore said unto him, ‘I have made thee a defenced city,’ by which is therefore signified the doctrine of truth defending against falsities; by a prophet in the Word is signified one who teaches truth, and in the abstract the doctrine of truth. Again, in Matthew: ‘Ye are the light of the world. A *city* that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel,’ v. 14, 15. These things were said to the disciples, by whom are signified all truths and goods in the aggregate: wherefore it is said, ye are the light of the world; for by light is signified divine truth and intelligence thence derived. From this signification of those words, it is therefore said, ‘A *city* that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel;’ for by a city set on a hill, is signified *truth* of doctrine derived from the good of love; and by a candle is signified, in general, truth from good, and thence intelligence. Again: ‘Every kingdom divided against itself is brought to desolation, and every *city* or house divided against itself shall not stand,’ xii. 25. By kingdom in the spiritual sense is signified the church; by city and house, the truth and good of its doctrine, which do not stand but fall, if they do not unanimously agree. Again: ‘In that day shall this song be sung in the land of Judah: We have a strong *city*; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in,’ xxvi. 1, 2. Here, by ‘a strong city,’ is signified the doctrine of genuine truth, which falsities cannot destroy; walls and bulwarks signify truths for defence; gates signify admission. The righteous nation keeping the truth, denotes those who are in good and thence in truth. Again in David: ‘They wandered in the wilderness in a solitary way; they found no *city* to dwell in. Hungry and thirs-

ty, their soul fainted in them. And he led them forth by a right way, that they might go to a *city* of habitation,' Psalm cvii. 4, 5, 7. To wander in a wilderness and in a solitary way, denotes that they were in want of the knowledges of truth and good. That they could not find a city of habitation, denotes that there was no doctrine of truth according to which they might live. By the hungry and thirsty are meant they who were in the desire of knowing good and truth. To lead them by a right way, that they might go to a city of habitation, signifies to lead them into genuine truth and into the doctrine of life. Again, in Isaiah : 'Then said I, Lord, how long? And he answered, Until the *cities* be wasted without inhabitant, and the houses without man, and the land be utterly desolate,' vi. 11. The total vastation of the church is here treated of: cities signify truths of doctrine; houses, the goods thereof; and the earth, the church."—*A. E.* 223.

"How the case is with the desolation of the natural, or with the privation of truth therein, has been told above; but whereas the subject is further treated of in what follows, it is to be told again. The man, who is born within the church, from earliest childhood learns from the Word, and from the doctrinals of the church, what the truth of faith is, and also what the good of charity; but when he becomes adult, he begins either to confirm in himself, or to deny in himself, the truths of faith which he had learned; for he then looks at them with his own proper sight, whereby he causes them either to be appropriated to himself, or to be rejected; for nothing can be appropriated to any one, which is not acknowledged from his own proper intuition, that is, which he does not know from himself, not from another, to be so. The truths therefore, which he had imbibed from childhood, could not enter further into his life than to the first entrance, from which they may be admitted more interiorly, or also be cast forth abroad. With those who are regenerated, that is, who the Lord foresees will suffer themselves to be regenerated, those truths are exceedingly multiplied, for they are in the affection of knowing truths; but when they accede nearer to the very act of regeneration, they are as it were deprived of those truths, for they are drawn inwards, and then the man appears in desolation; nevertheless those truths are successively remitted into the natural, and are there conjoined with good, during man's regeneration. But with those who are not regenerated, that is, who the Lord foresees will not suffer themselves to be regenerated, truths indeed are wont to be multiplied, inasmuch as they are in the affection of knowing such things for the sake of reputation, honor, and gain; but when they advance in age, and submit those truths to their own proper sight, then they either do not believe, or they deny, or turn them into falses; thus truths with such are not drawn inwards, but are cast forth abroad, yet still they remain in the memory, for the sake of ends in the world, without life; this state also is called in the world desolation or vastation, but it differs from the former in that the desolation of the former state is apparent, whereas the desolation of this state is absolute; for in the former state man is not deprived of truths, but in this state he is altogether deprived of them. The state of desolation and vastation, with those who are not regenerated, is also treated of in the Word

throughout; in this state are they who altogether deny truths, or turn them into falses: this is the state of the church towards the end, when there is no longer either faith or charity. Thus in Isaiah: ‘Say to this people, hearing hear ye, but do not understand, and seeing see ye, but do not know; make fat the heart of this people, make their ears heavy, and smear over their eyes, lest peradventure they see with their eyes, and hear with their ears, and their heart should understand, and they should be converted and be healed; then said I, Lord, how long? Who said, until the *cities shall be devastated*, that they may be without inhabitant, and the houses, that there be no one in them, and the earth be reduced to a desert, he will remove man; and the wilderness shall be multiplied in the midst of the land, in it shall be scarce any longer a tenth part, and yet it shall be to exterminate,’ vi. 9, to the end.”—A. C. 5376.

V. 12. *And the Lord have removed men far away, and there be a great forsaking in the midst of the land.*—“The reason why he is called *Adam* is because the Hebrew word *Adam* signifies a *man*; that he is, however, never properly denominated *Adam* by name, but *man*, is very evident both from this and former passages. The word *man* is applicable to both male and female, and therefore they are both together spoken of as *man*, for it is said, ‘He called their name *man* in the day that they were created;’ and also in the first chapter, ‘Let us make *man* into our image, and let *them* have dominion over the fish of the sea,’ &c., 27, 28. Hence, also, it may appear, that the Word here treats not of the creation of some one particular man, who was the first of his race, but of the Most Ancient Church. That *Man* is the Most Ancient Church has been often said and shown above; for in a supreme sense the Lord Himself alone is *Man*; hence the celestial church is called *Man*, as being a likeness, and hence too the spiritual church is so called as being an image: but in a general sense every one is called *man* who has human understanding; for *man* is *man* by virtue of understanding, and according thereto one person is more *man* than another, although the distinction of one *man* from another ought to be made according to faith as grounded in love to the Lord. That the Most Ancient Church, and every true church, and hence those who are of the church, or those who are principled in love and faith towards the Lord, are especially called *man*, is evident from the Word; as in Ezekiel: ‘I will cause *man* to multiply upon you, all the house of Israel, all of it; I will cause to multiply upon you *man* and beast, that they may be multiplied and bear fruit; and I will cause you to dwell according to your *ancient times*; and I will do better unto you than at your *beginnings*; and I will cause *man* to walk upon you my people Israel,’ xxxvi. 10, 11, 12; where by *ancient times* is signified the Most Ancient Church; by *beginnings* the ancient churches; by *the house of Israel* and *people Israel*, the primitive church, or church of the Gentiles; all which churches are called *man*. So in Moses: ‘Remember the *days of eternity*, consider the years of *generation* and *generation*: when the Most High divided to the nations an inheritance, when He separated the *sons of man*, He set the bounds of the people according to the number of the sons of Israel,’ Deut. xxxiii. 7, 8; where by *the*



*days of eternity* the Most Ancient Church is meant; by *generation and generation* the ancient churches; *the sons of man* are those who were principled in faith towards the Lord, which faith is the *number of the sons of Israel*. That a regenerate person is called *man*, appears from Jeremiah: 'I beheld the earth, and lo it was empty and void; and the heavens, and they had no light; I beheld, and lo, no *man*, and every bird of the heavens were fled,' iv. 23, 25; where *earth* signifies the external man, *heaven* the internal; *man* the love of goodness; *the bird of the heavens* the understanding of truth. Again: 'Behold the days come, saith Jehovah, that I will sow the house of Israel, and the house of Judah, with the seed of *man*, and with the seed of beast,' xxxi. 27; where *man* signifies the internal man, *beast* the external. So in Isaiah: 'Cease ye from man in whose nostrils is breath, for wherein is he to be accounted of,' ii. 22; where by *man* is signified a man of the church. Again: 'Jehovah shall remove *man* far away, and many things that were left in the midst of the land,' vi. 12; speaking of the vastation of man, in that there should no longer exist either goodness or truth."—A. C. 476, 477.

"The reason why man signifies the affection of truth and at the same time wisdom, is, because the affection of truth and wisdom act as one; for he who is in the spiritual affection of truth, that is, who is affected with truth, or who loves truth because it is truth, is conjoined to the Lord, inasmuch as the Lord is present in his own truths, and is his own truth with man; hence man has wisdom, and hence it is that he is man. Some suppose that man is man from his face and from his body, and that by these he is distinguished from the beasts, but they are in an error; man is man from wisdom, wherefore so far as any one is wise, so far is he a man. Hence also it is, that they who are wise, appear in heaven and in the light of heaven as men, in gracefulness and beauty according to their wisdom; whereas they who are not wise, and such are they who are in no spiritual affection, but merely in natural affection, in which man is when he does not love truth for its own sake, but for the sake of glory, honor, and gain, these, in the light of heaven, do not appear as men, but as monsters in various forms. That by *man* in the Word is signified the affection of truth, and thence wisdom, may appear from the following passages; as in Isaiah: 'Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without *man*, and the land be utterly desolate; and Jehovah have removed *men* far away, and there be a great forsaking in the midst of the land,' vi. 11, 12. These things are not spoken concerning the devastation of the earth, that there should be no more any cities or houses therein, and that these should be without inhabitant, and without man, but they are spoken concerning the devastation of good and truth in the church. By cities are there signified the truths of doctrine; by inhabitant is signified the good of doctrine; by the houses are signified the interior things of man which pertain to his mind; and by man the spiritual affection of truth and thence wisdom; this is signified by the houses being devastated and without a man in them; by the land which shall be utterly desolate, is signified the church, hence it is evident what is signified by remov-

ing men, and by there being a great forsaking in the midst of the land; a wilderness signifies where there is no good, because there is no truth."—*A. E.* 280.

V. 13. *But yet in it shall be a tenth, and it shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance thereof.*—“From what has been said and shown in the foregoing chapter it is evident, that by names are signified heresies and doctrines. Hence it may be seen, that by the names in this chapter are not meant persons but things, and in the present case doctrines, or churches, which were preserved notwithstanding the various changes they underwent, from the time of the Most Ancient Church even to that of Noah. Moreover, it is the lot of every church to decrease in the course of time, and at last to remain only with a few persons;—those few, with whom it remained at the deluge, were called Noah. That the true church decreases and remains with but few, is evident from the progress of other churches, which have thus decreased. Those who are left are in the Word called *remains*, and a *remnant*, and are said to be in the midst or middle of the land. Now as this is the case in a universal, so also it is in a particular sense, or as it is with the church, so it is with every individual man; for unless *remains* were preserved by the Lord in every one, he must needs perish eternally, since spiritual and celestial life are stored up in them. So also in a general or universal sense, unless there were always some with whom the true church, or true faith remained, the human race would perish: for, as is generally known, the city, nay, sometimes a whole kingdom, is saved because of a few. In this respect it is with the church as with the human frame: so long as the heart is sound, life is extended to the neighboring viscera, but when this becomes exhausted, the other parts of the body cease to be nourished, and the man dies. The *last remains* are those which are signified by Noah; for, as appears from verse 12 of the following chapter, as well as from other places, the whole earth had become corrupt. Of *remains*, as existing in the individual as well as in the church in general, much is said in the prophets;—as in Isaiah: ‘He that is *left* in Zion, and he that *remaineth* in Jerusalem, shall be called holy, even every one that is written to lives in Jerusalem; when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the bloods of Jerusalem from the midst thereof,’ iv. 3, 4. In which passage those who are left represent the remains of the church, and also of every member of the church, and hence they are said to be holy; for those who were left in Zion and Jerusalem could not be holy merely because they remained. Again: ‘It shall come to pass in that day, that the *remnant* of Israel, and such as are *escaped* of the house of Jacob, shall no more again stay upon him that smote them, but shall stay upon Jehovah the Holy One of Israel in truth. The *remnant* shall return, the *remnant* of Jacob, unto the mighty God,’ x. 20, 21. In Jeremiah: ‘In those days, and in that time, saith Jehovah, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found; for I will pardon them whom I *reserve*,

[make a remnant] l. 20. In Micah: 'The *remnant* of Jacob shall be in the midst of many people, as the dew from Jehovah, as the showers upon the grass,' v. 7. The remnant, or remains, of man or the church, were also represented by the tenths, which were holy; hence, also, the number ten being holy, is predicated of remains; as in Isaiah, where the remnant is called a 'seed of holiness:' 'The Lord shall remove man, and many things shall remain in *the midst* of the land; and yet in it shall be a *tenth*, and it shall return, and shall be to exterminate, as a teil-tree, and as an oak, when a stem is cast forth from them; *the seed of holiness is the stem thereof*,' vi. 12, 13. And in Amos: 'Thus saith the Lord Jehovah, The city that went out a thousand shall *leave a hundred*, and that which went forth a hundred shall *leave ten* to the house of Israel,' v. 3. In these and many other passages, in the internal sense, are signified the remains of which we have been speaking. That a city or state is preserved because of the remains of the church, is evident from what was said to Abraham concerning Sodom: 'Abraham said, Peradventure *ten* shall be found there: and he said, I will not destroy it for *ten's* sake,' Gen. xviii. 32."—A. C. 468.

"The number *ten*, and also *tenths*, signify *remains*, as is evident from the following passages of the Word: 'Many houses shall be a desolation, great and fair, without an inhabitant; for *ten* acres of vineyard shall yield one bath, and the seed of a homer shall yield an ephah,' Isaiah v. 9, 10; speaking of the vastation of things spiritual and celestial: *ten acres of vineyard making a bath*, signifies that the *remains* of things spiritual were so few; and *the seed of a homer yielding an ephah*, signifies that there were so few *remains* of things celestial. Again, in the same prophet: 'And many things shall be forsaken in the midst of the land, yet in it shall be a *tenth part*, and it shall return, and nevertheless it shall be to extirpate,' vi. 12, 13: *the midst of the land* signifies the internal man; a *tenth part* signifies the smallness of the *remains*.'"—A. C. 576; see also exposition of Ch. IV. 2, 3.

—*So the holy seed shall be the substance thereof.*—"By *seed*, in the literal sense, is understood posterity, but in the internal sense, faith; and since there is no faith unless there be charity, therefore charity itself is meant by *seed* in that sense. Wheresoever there is charity, there also, even with nations the most remote from the church, is *seed*, for heavenly *seed* is charity. No man can do any thing good of himself, but all good is from the Lord; the good which the Gentiles do, of whom, by the divine mercy of the Lord, more will be said in a future part of this work, being also from Him. That the *seed* of God is faith, was shown above, n. 255. by faith there and in other places being meant charity whence faith is derived, for there is no real faith which does not originate in charity. The same is signified in other parts of the Word where *seed* is mentioned, thus where the seed of Abraham, Isaac, or Jacob is spoken of, thereby is denoted love or charity; for Abraham represented celestial love and Isaac spiritual love, both belonging to the internal man, and Jacob the same loves in reference to the external man; and this, not only in the prophetic parts of the Word, but also in the historical, which latter are not perceived in heaven, but

only what is typified thereby. The Word was written not only for man, but also for angels; and whilst man reads the Holy Scriptures, collecting thence only the literal sense, the angels at the same time perceive not the literal but the internal sense. The material, worldly, and corporeal ideas, which man has whilst perusing the Word, become spiritual and celestial ideas with the angels; thus, when he reads about Abraham, Isaac, and Jacob, the angels do not think at all of those patriarchs, but of the things which they represent, and thus signify. In like manner, whilst perusing the accounts of Noah, Shem, Ham, and Japheth, the angels know nothing of these persons, and perceive nothing but the Ancient Church, and the interior angels not even this, but instead thereof the faith of that church, and the state of the things treated of in regular order. So also when mention is made of seed in the Word, as here, in stating that a covenant should be established with Noah and his sons, and with their seed after them, the angels do not recognize the posterity of Noah, there having been no such person as Noah, that being only the name of the Ancient Church, but by seed they understand charity, which was the essential of that church. Likewise, when in the historical narratives respecting Abraham, Isaac, and Jacob, their *seed* is spoken of, the angels never understand their particular posterity, but all throughout the universe, as well those within as those without the church, with whom there is heavenly seed, or charity; yea, the interior angels perceive thereby love itself abstractedly, which is heavenly seed. That by seed is signified love, and also every one who is principled in love, is demonstrable from the following passages: speaking of Abraham, 'Jehovah said, Unto thy *seed* will I give this land,' Gen. xii. 7: and again: 'All the land which thou seest, to thee will I give it, and to thy *seed* for ever; and I will make thy *seed* as the dust of the earth,' Gen. xiii. 15, 16. They who abide in the literal expression conceive no other idea than that by seed is here meant the posterity of Abraham, and by land the land of Canaan; and they are confirmed in this notion in consequence of that land being actually given to his posterity. They, however, who are in the internal sense, as all heaven is, understand by the seed of Abraham nothing else but love, and by the land of Canaan only the Lord's kingdom in heaven and on earth, and its being given to Abraham's posterity merely as a representative statement; concerning which, by the divine mercy of the Lord, more will be said elsewhere. So also in another place it is recorded of Abraham, 'And he [Jehovah] brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and He said unto him, So shall thy *seed* be,' Gen. xv. 5. Here likewise, as Abraham represented love, or saving faith, by his seed in the internal sense no other is meant than all throughout the universe who are principled in love. So in Isaiah: 'The *holy seed* shall be the substance thereof,' vi. 13; speaking of *remains*, which are holy as proceeding from the Lord."—A. C. 1025.

"Inasmuch as men have not known that there are similar appearances of earth in both worlds, the natural and the spiritual, therefore they have not perceived otherwise, when they have read the Word,

than that by the heaven and earth there mentioned are understood the heaven which is visible before our eyes and the earth which is inhabited by men; hence has arisen the opinion concerning the destruction of heaven and earth, and the creation of a new heaven and a new earth, at the day of the last judgment, when, notwithstanding, by the heaven and the earth are there understood the heaven and the earth where spirits and angels dwell, and, in the spiritual sense, the church with angels and with men, for the church is equally with angels as with men, as may be seen n. 221–227, in the work concerning *H. & H.* It is said in the spiritual sense, because an angel is not an angel, nor a man a man, from the human form common to both, but from heaven and the church pertaining to them; hence it is that by the heaven and by the earth, where angels and men dwell, is signified the church; by heaven the church internal, and also the church pertaining to angels, and by earth the church external, and also the church pertaining to men. . . . 'A great forsaking in the midst of the earth,' signifies, that there shall be nothing of good, because nothing of truth, the midst of the earth denoting where truth is in the greatest light; wherefore when the light is not there, darkness pervades the whole, thus there is no where any truth."—*A. E.* 304.

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### ARTICLE III.

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#### EXTRACTS

FROM SWEDENBORG'S SPIRITUAL DIARY.

(Continued from page 17.)

*What is meant by the Body's being purified.*

1956. There are some who hold that man rises after death, even as to his body, and that the body undergoes a purification, and respecting which I was to-day in conversation with certain spirits; and it was acknowledged that man knows no otherwise than that he enters into the other life clothed with a body; but [they remarked] that this corporeal principle thus remaining would die, and thus the natural things [pertaining to him] become wholly obsequious to the Lord, for which reason it is said that the body would be purified.—1748, May 13.

*Concerning the Speech of Spirits with Moses and the Prophets.*

1957. Conversing with spirits concerning the speech [held] with Moses, they assured me that it was merely a simple speech, and not an interior thought, for it was solely in externals, such as was enjoyed by others also in the Israelitish people, which is sufficiently evident from their writings, and other indications. Interior things were unknown to them, for not being in their memory as in a common vessel, they were not within; so that they had nothing but a mere external, and such accordingly was their speech, as also their vision, that is, purely imaginative, pertaining wholly to exteriors. It is permitted to no one to

penetrate the interiors, and thus by thoughts of the interiors to communicate with spirits and angels, unless in the case of those who have been previously instructed by the Lord, and are in faith towards Him.—1748, May 14.

1958. When a communication of interiors is also given, there is not only a speech of spirits, but a knowledge also of their thoughts and affections, and at the same time a knowledge of their quality, together with a certain thought still more interior and more universal. Thus the common [receptacles], called vessels, are filled, but variously, some more scantily and some more fully, according to the good pleasure of the Lord. The interiors are in like manner purified even to communication with the angels; in which, however, nothing is perceived distinctly, but only that a thing is so and so, and that a vast multitude of such and such things are comprised in it. Thus they contain indefinite things, as do also the common vessels, so to term them, for the comprehension of the more interior angels, etc. In this way, there is a transition made from the world of spirits into the angelic heaven, for spirits are unable to know what the angels think unless it be communicated to them according to the Lord's good pleasure.—1748, May 14.

*That the Opening of Heaven to any Spirit, and still more to Man, is full of Danger.*

1959. (((((((A certain not badly disposed but serious spirit spake with me, and I perceived that heaven was opened a very little into his interiors, so that he could look in and see what of good there was there. He then began to lament and to be tormented, praying that his suffering might cease, as he could not remain in such a state on account of the anguish he experienced. From this and from certain other experiences, it may appear how dangerous it is for heaven to be opened to man, for he is liable to be tormented with remorse of conscience even unto death.—1748, May 14.))))) ) ◎◎

1961. ◎◎ It is a wonderful fact, and one passing the comprehension of most persons, who regard it as a paradox, that when the heaven of the Lord looks directly upon evil, it produces this kind of torture; that is to say, when the Lord's special presence manifests itself, this kind of anguish and torment ensues, and as Moses says, Num. x. 35, then his "enemies are scattered," and "they that hate him flee before his face;" when yet that manifestation brings nothing of evil, but good only, being of the most abundant clemency. Hence it may appear that man or spirit himself is the cause of his own evil, torment, and death.—1748, May 15.

*What was denoted by the Fig-tree Leaf, with which Adam girded himself.*

1960.\* Conversing with spirits concerning the fig-tree leaf, with which Adam girt himself around, it was confirmed to me that it signified their natural thoughts, or rational, or intellectual faith, under

\* Dr. Tafel remarks that he has transposed Nos. 1960 and 1961, which he has indicated by the dotted circlets. This is evidently required by the connexion.

which were the nakednesses or filthy loves that were covered by such a fig leaf.—1748, May 14.

*Concerning a certain Spirit who desired to come into Heaven.*

1962. There was a certain spirit of this earth, who applied himself to my left side, and said that he earnestly desired to come into heaven ; and inquired how he should get there, to whom I replied first, [by asking him] ((((((whether he had spoken with good spirits, and was able, as a first step, to come into their society, as he could afterwards be admitted into heaven. To this he replied, that they would not admit him into their society. I then said that admission into heaven pertained to the Lord alone. Concerning that spirit I was informed by others, that he belonged to a class composed of those who, when they die, and come into the other life, desire nothing else than to come into heaven, however they may have lived, or whether they have had any faith or any knowledge of faith, thinking only that because they desired it they would be admitted, and considering that to be the essence of salvation. But all such are as it were infatuated, having nothing else in mind than heaven and heavenly joy.)))))) ((But they know nothing else, and in their life-time were inflamed with this desire, regardless whether they had faith or not, and even if they could have been admitted, besides being incapable of companionship with the celestials, they would have longed for nothing else than joy, and would never have been content, because they could not have been affected with true joy. Those of this character, therefore, suffer for a long time, till at length they forget this cupidity, and when they have forgotten it, then it is first insinuated to them what heaven is, to wit, that it embraces indefinite things in one complex, and then what heavenly joy is, to wit, that it is mutual love, whence flows the multitude of other joys.—1748, May 15.)))))

*Whence the Diversities of Pleasures.*

1963. In conversing with spirits on the origin and nature of the great diversity of pleasures, which are so various as to be almost indefinite, some even experiencing delights in things of a contrary nature, it was said that it originates in no other source than harmony, and the harmony results from the habitual course of life from which the delight is derived. A harmony contrary to true harmony is acquired by habit, for there are those who take pleasure in discords, as there are those who delight only in concords, as is evident from a multitude of proofs. Hence whatever results from acquired harmony is a pleasure, and soothes, and from the force of habit one loves to return into it.

1964. It was shown in various ways how spirits, from their life in the body, have acquired to themselves harmony from different sources, as from contradicting, from plotting against conjugal love, from attempting to destroy it, and especially from various abominable things in which they take such delight that they can conceive of nothing more exquisite. These delights of theirs were occasionally communicated, as I have elsewhere remarked, being made known at one time by means of



[opposite] tediums and unpleasantnesses, at another by the confessions of those who had been in them, thus evincing by lively experience in innumerable instances that their life is in acquired pleasures. Thus there are as many diversities of life as there are, and have been, and will be men and spirits, and if they were to be multiplied to eternity, still the diversities would be distinct; which was also confirmed by its being manifest from their faces and speech alone.—1748, May 16.

1965. As to what pertains to celestial joys and pleasures derived from genuine goods and truths, they flow from the Lord alone, as the only fountain, and unless the Good and True should proceed from this only fountain, *i. e.* the Lord, no goodness nor truth could be given, nor could any society exist, for the universal is that which rules all the singulars and conjoins them; from which as well as from many things besides it may appear that the Lord Alone is the Good and the True, which was spiritually confirmed in me by the angels, for they are held in that delight and that heavenly persuasion which was communicated with me, with a view to persuasion.—1748, May 16.

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C O R R E S P O N D E N C E .

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“SWEDENBORG AND THE MODERN MEDIUMS” AGAIN.

We very cheerfully give our correspondent “S. C.” the benefit of the explanations that follow. We had no design to deal unjustly or harshly with one whom we had every reason to respect as an honest and truth-loving brother. But we thought we perceived in him a strong disposition to reduce the spiritual insight of Swedenborg to a level with that of the so-called “Mediums” of the present day, whose utterances abound in falsities, and that for this end he had relied mainly on a statement of facts which other parties had shown to be unworthy of credit. Without any personal knowledge of the circumstances, we knew that Mr. Geo. Bradburn of Cleveland (where we erroneously supposed Mrs. Kerrison resided), had thoroughly investigated the case, and had shown conclusively that neither the family of Mr. Rantoul, nor the executors of the estate, had any knowledge of the papers in question, the discovery of which, it would seem, was to be a saving to the estate of about \$30,000. Under these circumstances it seemed strange to us that “S. C.” should persist in re-affirming the facts. From the ensuing letter it appears that the whole matter turns upon a question of veracity between a Mr. White of Quincy, Mass. and the circle of which Mrs. K. is, or was a member. This question we cannot assume to determine. We may say, however, that “S. C.” has forwarded to us a Cleveland paper containing abundant testimony, from high authority, of the reliability of the witnesses who testified as to the transactions in the circle. But we leave the whole matter to the judgment of our readers.

WICKLIFFE, OHIO, Dec. 20, 1855.

PROF. BUSH,

Dear Sir,—The Repository for this month contains an article which demands an immediate reply. Justice to myself prompts me to request of you to give publicity to the following statements. The article alluded to is “Swedenborg and the Modern Mediums:”—

1st. I did not say that Mrs. K. resided in Cleveland. I believe she resides in Quincy, Mass. My information was from the published debate between Messrs. Mahan and Tiffany. It seemed to me at the time, as a case parallel to the revelation of Swedenborg in the affair of the widow of the Count de Marteville and the

lost receipt; and if the statements be *true* relative to the Rantoul papers, I still affirm that to me, they appear to be perfectly parallel cases.

2d. You wish "to know upon what ground he had so confidently re-affirmed his statement;" you shall know. But previously to stating "the ground," let me ask you, would it not have been more in accordance with the charity inculcated in the New Church to have required of me those grounds by private correspondence before giving publicity to such sentiments as these? "Failing in this he is bound in all good conscience to admit he has been imposed upon." (A thing by no means impossible. I lay no claim to infallibility.) "He has no right as an honest man, to hold forth to the world his continued credence in a publicly detected fraud, imposture, or lie,—whichever it may more properly be termed." (And I would do no such thing for the world and all its honors.) "So long as he cannot deny the truth of such an exposure, and still professedly adheres to his original position, how far does he fall short of making himself a party to the imposition?" I did "deny the truth of an exposure." And it is painful in the extreme to see such insinuations coming from such a quarter. I supposed that Mr. Sterling had made good his testimony in the affair, and had pretty clearly proved the truthfulness of Mrs. K.'s statements.\* No other motive but a sincere desire to know the truth actuated me, and if I have erred it has been unintentionally: personally, I have no interest involved, know nothing of Spiritualism only what is to be learned from the public prints. But to the point in question, viz., to show upon what "ground the statement was re-affirmed." Mr. Bradburn, in an article published in the Cleveland Herald (probably in March last), gives the correspondence between himself and Robert Rantoul, the father of the deceased Rantoul, and George White, counsellor at law, at Boston, and also one of the committee for the settlement of the estate; touching the revelations said to have been made by the aforesaid Mrs. Kenison. R. Rantoul, Sen. knew nothing of the matter; had nothing to do with the settlement of the estate of his son, and consequently is no witness either pro or con. But White denies that he ever received any information by communication from the Spirit world whereby "documents or papers were discovered, by which the estate of R. Rantoul, Jr., was saved \$30,000, or any other sum," &c. Here is the positive denial of *one fact* and by *one witness*. Mind you, he does not deny but that he had received information from Mrs. K., about "documents and papers," &c. This letter of White's is dated Boston, March 7, '55; if Mr. B. has had any subsequent correspondence with the aforesaid Geo. White, it has not come to my knowledge.

So much for the testimony on the one side. Now let us see what Mr. Sterling has to say, who was the witness attempted to be impeached by Mr. B.

1st. We have the letter of Mrs. K., dated Quincy, March 29th, 1855, in which she re-affirms the statement made to Mr. S., and by him at the debate. Were it not that I am compelled to study brevity I would here give the whole letter of Mrs. K., that you might judge whether "palpable craziness" should be ascribed to her or not. Permit me, however, to subjoin one paragraph from the letter. She says—"This whole matter is one of no personal interest to myself. It came to me unsought and unexpected, and has caused me much trouble, expense, and suffering. I have only acted from a sense of imperative duty, under what I believe to be an impulse from the spirit of R. Rantoul, Jr., whose desire in pressing these matters appears to be that *justice* may be done his creditors and his family." Does the foregoing sentiment betoken "palpable craziness?" Perhaps your article may increase the "suffering" of (for anything you or I know to the contrary) an innocent person. The cry of insanity and imposture comes with an ill grace from a New Churchman.

Here then I have the testimony of one Spiritual Medium to set against one Lawyer, both of whom are entire strangers to me. So far, then, the account seems to be pretty nearly balanced, unless you will maintain that Lawyers have established a reputation for truth and veracity above other honest people who are not of the

\* This is my denial:—"The case of Mrs. K., we think, as yet stands as a perfect parallel to that of Swedenborg, and we presume Prof. Bush would not now call it a 'humbug,' seeing Mr. Sterling has so effectually exposed the exposure of Mr. Bradburn."—*Vide N. C. R.* page 468.

legal profession. In addition to this testimony of Mrs. K.'s, we have the testimony of six individuals, members of the circle at which "an intelligence claiming to be R. Rantoul, Jr., manifested himself through Mrs. K., and requested that Mr. Geo. White, Counsellor at law, residing at Quincy, but doing business in Boston, might be invited to meet with them on a specified evening," &c. That White did meet with them, "when in the course of a conversation which ensued with what purported to be the spirit of Mr. R., it was stated to him (W.), that certain papers might be found in a particular place, in a tin box, with a variety of other particulars," &c., "and that he (W.), subsequently stated in the presence of all of them, that he had acted on the information received, and very much to his surprise, had found the papers precisely as directed," &c., &c. Here then, is the testimony of six persons affirming that Mr. W. did acknowledge the finding of the papers according to directions from Mrs. K. Furthermore, the President of the Quincy Stone Bank, certifies that he is acquainted with all of the six individuals who signed the above statement, and that he knows them to be persons of unquestioned truthfulness and veracity. The Selectmen of the town of Quincy and also the Clerk of said town, join with the President of the Bank in saying that they have been long acquainted with one of the individuals above alluded to, and believe him to be a man of unimpeachable veracity, in whose statements the most implicit reliance may be placed, and especially from Prof. Bush.

Now to sum up as we go along: here are six witnesses who unqualifiedly testify, that White did, in the spring of 1854, acknowledge the finding of important papers according to revelations of Mrs. K., and five others who certify to the honesty and integrity of the witnesses. On the other side, Geo. White, in the spring of 1855, one year after, in a letter to Mr. B., denies the whole matter. How stands the question? You believe the one witness in preference to the six; I may as well say in preference to the eleven (perhaps you may know all the parties concerned). On the contrary I, who never saw any of the witnesses, prefer to believe the eleven. If in all this I have been imposed upon, and no such letters, certificates, and statements ever emanated from the town of Quincy, but were forgeries got up by the spiritualists of Cleveland to gain converts, I would gladly be set right on this point, and will do my utmost to expose such an imposture. Nothing would induce me to "make myself a party to imposition" of any kind, however your language, to my deep regret, seems to insinuate the contrary, and will no doubt be so understood by most of the readers of the Repository.

I ought before now to have stated that my information is derived from a correspondence, published in the "Spiritual Universe," issued May 5, 1855, and purports to be copied from the "Cleveland Daily Herald." It may all be a hoax, on the part of the conductors of the "Universe;" such correspondence may never have occupied the pages of the "Herald." I am not a subscriber to either of the papers, and cannot say whether any thing more relating to the subject was ever published. Permit me to say, however, that being in Cleveland a short time previous to sending the communication which you have so severely censured, I called on the editor of the "Universe" to learn whether Mr. B. had rejoined to Mr. Sterling's published correspondence; his reply was, that to his knowledge he had not. Here then you have "the grounds on which I so confidently re-affirmed the statement," and it was done in "all good conscience." Is it any thing strange that a man should deny what a year before he had acknowledged, especially if the acknowledgment was any thing to the credit of a *hated* and an unpopular doctrine, and the denial would increase the popularity of him who denies? Under the influence of overwhelming evidence, a person may admit and acknowledge a truth which he does not love, and consequently will strive to falsify. The operation of the mind in throwing off the evidence of a hated truth, is very admirably described in Noble's "Appeal," in the case of Wesley and the two letters from Swedenborg: which is no doubt familiar to every New Churchman, and I would that every sincere lover of *the truth* was familiar with Mr. Noble's very candid remarks upon the subject. Suppose that the widow of the Count de Marteville, one year after the acknowledgment of the finding the receipt in the very page of the book designated by Swedenborg, should have seen fit to deny the whole affair: nevertheless six persons of Stockholm, whose character for truthfulness was certified to by five functionaries of the government,

had testified that they were present when Swedenborg delivered the revelation purporting to come from her husband, and subsequently heard her say that she had acted upon the information received, and had found the receipt in the very place designated. Would any New Churchman suppose that the evidence of the truth of Swedenborg's revealments was much diminished by such denial, when so powerfully substantiated by such overwhelming evidence, especially if it was known that the denier was hostile to the doctrines of Swedenborg? And what would a New Churchman think of him who, in the face of such evidence should characterize the individual as knave or fool, who should confidently set forth Swedenborg's statements as evidence of his communications coming from the Spirit World? It is thus your correspondent B. would strive to exhibit me to the world, and you have lent the pages of the Repository to give publicity to the vile insinuations. Hear him; "Your correspondent, S. C., in persisting on such evidence, to place the communications of Mrs. K. in the same category with those of Swedenborg, furnishes superfluous proof of the fatuousness, or the knavery of some of our modern Spiritualists." Let us now sum up again and commit our cause to the jury, and wait their verdict. I believe the six honest witnesses have told the truth, and that the widow has either forgotten or wilfully falsified; *which*, I leave to the Searcher of hearts, and acting on such belief and with honest intentions, I have said what I have, and without the most distant thought of injuring the feelings of any one. If for this I must be written knave or fool, I must bear it. You and your correspondent B. on the contrary, see fit to believe the widow; and consequently must suppose that the six witnesses have wilfully perjured themselves, for *they* cannot plead forgetfulness; acting on this belief, you have characterized me as you have, with what intent the Lord knoweth. You have done me wrong, howbeit I do not say intentionally. The Lord judge between me and you.

In conclusion let me say, that what has been written above is predicated upon the supposition, that Mr. B. has never rejoined to Mr. Sterling; if he has, and has set aside the evidence of the six witnesses, it has never come to my knowledge: or if the correspondence of Mr. Sterling with the Quincy witnesses was got up merely for the eye of the readers of the "Universe," and was never published in the "Herald," it is unknown to me. I supposed it was truthful and acted accordingly. I shall shortly proceed to Cleveland, and shall examine the file of the Herald, and if I find that I have been imposed upon you shall know it. I have acted in the affair as a seeker of truth, and not as a *sectarian*.  
S. C.

(For the New Church Repository.)

#### CREATION.—MAN.—SPIRIT-VISION.

Creation is in the form of a man, as well as heaven, and all things in this natural world are alive. If we consider those parts of the material world which lie nearest to us, and which are therefore subject to our observation and inquiries, we are struck with the infinity of animals with which it is stocked. Every part of matter is peopled with some corresponding to some part of the human body. Every green leaf swarms with insect inhabitants. There is not a single humor in the body of a man or any other animal, in which our glasses do not discover myriads of living creatures. The surface of animals is also covered with other animals, which are in the same manner the bases of other animals that live upon them. I am informed that if we minutely examine the most solid bodies, such as marble, we shall find innumerable cells and cavities that are crowded with inhabitants imperceptible by the naked eye. On the other hand, if we look into the more bulky parts of nature, we see the seas, lakes, and rivers, teeming with numberless kinds of living creatures. Nor is the goodness of the Lord less seen in the multitude, than in the diversity of living creatures. Had he made only one species of animals, none of the rest would have enjoyed the happiness of existence. He has therefore *specified* in creation every degree of life, every capacity of being. The whole chasm of nature, from the small insect to man, is filled up with divers kinds of creatures, rising one above another by such a gentle and easy ascent, that the little transitions and deviations from one species to another are almost insensible. This intermediate space is so well husbanded and managed, that there is scarcely a degree of per-

ception which does not appear in some part of the world of life. Now, if the scale of being rises by such a regular progress so high as man, we may, by parity of reasoning, suppose that it still proceeds gradually through those beings who are of a superior nature to him, leaving still, however, an infinite gap or chasm between the highest created being and the Power which created him.

In this system of being, there is no creature so wonderful in its nature as Man, who fills up the middle space between the animal and intellectual nature,—the visible and invisible world—embracing them both—so that he who, in one respect, being associated with angels, may look upon a being of infinite perfection as his Father, and the highest order of spirits as his brethren, may, in another respect, say to corruption, “Thou art my mother.” Man is so created that the divine things of the Lord may descend through him into the ultimate things of nature, and from the ultimate things of nature, may ascend to Him. This is in order that man might be a medium of union between the Divine and the world of nature, and thus, by man, as an uniting medium, the very ultimate principle of nature might have life from the Divine; which would have been the case, if man had lived according to divine order. I ask if this is not our privilege, in these days, if we live according to divine order, inasmuch as every man is a world in miniature, and this world of man is subject to the laws of its own states? It seems to me that any one coming into this orderly state, provided the will principle has the predominance, comes into a celestial state, and that the very ultimate principles have life.

Man is so created, that, as to his body, he is a little world, all the arcana of nature being therein repositied; for, whatsoever of arcanum there is in the ether and its modifications, is repositied in the ears; and whatsoever invisible thing flows and acts in the air, is in the organ of smell, where it is perceived; and whatsoever invisible thing flows and acts in the water and other fluids, is in the organs of taste. Also, the very changes of state are in the sense of touch throughout. Besides, that things more hidden still would be perceived in his interior organs, provided his life were in accordance with divine order,—which it is, when he acknowledges the Lord as his last and first end, with faith of heart, *i. e.* with love. In this state were the most ancient people.

Man is born to the lowest or ultimate degree of the natural world. He is there elevated, by sciences, to the second degree; and as, by means of sciences, he perfects his understanding, he is elevated to the third degree, and then becomes rational. The three degrees of ascent in the spiritual world are in him above the three natural degrees, nor do they appear before he puts off his earthly body. When this latter occurs, the first spiritual degree is opened in him,—afterwards, the second, and, lastly, the third, each one's degree according to his state.

Man has two minds,—one exterior, and the other interior. The former is called natural, but the latter, spiritual. The natural mind is opened by the knowledges of worldly things; but the spiritual mind is opened by the knowledges of heavenly things. Inasmuch as there is a correspondence more especially of man with heaven, and, by heaven, with the Lord, it is from this ground that man appears in the other life, in the light of heaven, according to the quality in which he corresponds. Hence the angels appear in ineffable brightness. Man's affections and thoughts correspond with all things of the animal kingdom; his will and understanding with all things of the vegetable kingdom, and his ultimate life with all things of the mineral kingdom. The body and the sensual part of man is the extreme of life; natural desires and things of the memory are more interior; good affections and rational things are still more so; and the will of good and the understanding of truth are inmost. In order to man's being man, his will and understanding must act in unity. Man is not life itself, but only a recipient of life from God. From head to foot, or from the first principles in the head to the ultimates in the body, he is such as his love is. The memory is the natural man; the understanding is the rational, and the will is the celestial. So long as man remains in the first two degrees, his dominion or rule proceeds from the external man to the internal; but when he becomes celestial, and does good from love, then his dominion proceeds from his internal man to his external,—the order of the Lord's descent into nature, and thus of the celestial man who is his likeness. It is obvious, that every degree of ascent to the Lord, the Author of all life is more vivid, and every degree of descent is more inert, and that all these degrees of animal forms are alive from the highest to the lowest. Death, according to Swedenborg's philosophy, is only a continuation of life; so that the end of one species of animals, is only the beginning of another species. Such transitions take place by the exposure of animals to fire and frost, which is death to some and life to others. This seems to be the order of the continuation of creation.

**SPIRIT-VISION.**—I have often thought, if it pleased the Lord to remove the mist that lay between the natural and spiritual worlds, that I could see spiritual things; and, now, for more than a year, I have thought I could see objects when my eyes were closed. At first there would appear to me some small lights, like stars, out of a dark firmament, and expose clouds to my perceptive sight; and sometimes these stars or lights would make two or three turns over, and would take the form of an eye;—sometimes it would be a left eye, and sometimes a right eye, but only one at a time. There would various other forms appear, and keep passing my interiors, which became so luminous sometimes that I thought there was light or fire in the room;—then I would open my eyes, and find the room dark. I thought this was all fancy, but it has continued with me more than a twelvemonth and has become more plain. When I go to bed and shut my eyes, they seem to roll over in my head upwards. On the 8th December, 1855, I had been reading and went to bed, and my mind got into a state of meditation on the nature of the commerce between the soul and the body. My eyes turned over, and my mind was lighted up, and there was a waving as of clouds. There then appeared various scenery. By this time I began to think there was some reality in these matters. So, I desired the Lord to be pleased to show me my own proprium or selfhood. And there appeared to me the form of a head, void of flesh, of a dark color, and the ground was a dusky black.

I then desired to see the Lord, and my mind became light by the appearance of the Holy Book, and I understood that in this Book I could see the Lord, and I thought afterwards, if I had desired, I might have read out of it, as it was open and light as day, and there appeared to be reading in it.

I then desired to know the nature of influx: and there at once shot into my left brain, or the left side of my brain, three strokes of white light, like lightning, and, as soon as that had subsided, a stream of red flaming light shot into my right brain, or the right side of my brain, and it came with such force that it made me give a jump up. This was the first time my body was affected. I then saw a light like a star, and it made several waves, and then it appeared like an eye and passed away. I then saw *myself* as plain as ever I saw myself in a glass. The only difference, I remember, I seemed to be more fleshy.

On the morning of the first day of the new year, about one o'clock, I had been asleep and I woke up, and my eyes turned back and my mind was illuminated, and I saw a Book opened, and it appeared like a Man on both sides of it, and it was hinged at the feet, (or it appeared to have hinges at the feet) and there was an influx in at the hinges. A light shone through *the upper side*, which I understood to be the form of heaven, and opened the whole of the interiors and exposed them to my view, and I understood this to be *the form of heaven*. I saw the whole form distinctly, and understood the lower side to be *the earth*. A stream of light entered into the hinges, which I understood to be *the influx of life*; and it was represented to me by three or four pipes coming out of a rock, which drew water, and these fountains fell into crystal glasses, something like tumblers, but of a much finer quality. There appeared to fall into the water, something black, like black paint, and when the water fell into these tumblers, I could see it rise to the top of the water. I desired a cup of this water, clear as crystal (for that it really was), and as soon as I desired it clear, the fountain stopped, or one of them, and all the black passed off at the top of the glass, and I took it and was satisfied.

After this, there appeared a firmament,—then a bright light, and exposed some clouds to me. These clouds kept changing from larger ones to finer ones, and the edges were tinged all around with the colors of the rainbow, and a fine purple, and the clouds took a fine dappled hue, and this beautiful light purple filled up the light betwixt the clouds. This was the prettiest color I ever saw. There was then a gentle influx that told me to go and tell dear brother W. Several stars of light appeared, and made several waves and then took the form of an eye.

In communicating for publication in the Repository the foregoing, I am influenced by no desire, Rev. sir, to attract attention to myself. I have been, for many years, a receiver of the heavenly doctrines of the New Jerusalem, and believing that man has a spiritual organism and spiritual senses, that are capable of being opened even in this life, I am anxious, in common with some other receivers here, who have had similar experiences, to obtain from you some expression of an opinion, whether such occurrences *are in the true order of perception*. When I have seen these things, I am sure, as I can be of any

thing, that I was wide awake, and in a most pleasurable mental state. One of our friends here, who has occasionally been in similar illumination, has expressed an unwillingness to pass into such a state, but to me nothing is more agreeable and instructive.

J. W.

BERLIN, O. W., Jan. 12, 1856.

#### REMARKS.

We insert the above as the record of a somewhat curious experience, occurring to an apparently intelligent and candid mind, and not because we consider ourselves competent to pronounce an opinion upon it. It belongs to a class of phenomena, as to which we do not feel ourselves at all enlightened. Whether from a more intractable organization, or from defective spiritual states, such experiences have not fallen to our lot, and we therefore have no other clue to a solution of the problem involved than such as pertains to every reader and receiver of the illuminated writings of the Church. As a general principle, we do not favor the *cultivation* of abnormal states, which are prone, for the most part, to result in gross disorders, while at the same time we are not disposed to condemn or repudiate such special manifestations as may occur to one without his seeking them. The progress of true regeneration may, for aught we know, be marked by some psychological marvels of this kind, in the case of peculiar idiosyncrasies, but they are probably the exception rather than the rule, and as such rather to be treasured up in silence among the choice experiences of the inner man, than to be made of public notoriety. Yet even here we utter our judgment with great reserve. It is a point on which we are compelled to act the part of a "Know-Nothing."

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#### THE NON-VISIBILITY OF THE CHURCH.

We have never assumed to endorse the sentiments embodied in the article of our correspondent B. F. B. on the subject above-mentioned. We inserted it freely, because the theme appeared to us intrinsically important, and we are always ready to open our pages to the candid discussion of any topic of weighty bearing upon the interests of the Lord's Kingdom. But our readers will incur a sad mistake if they suppose that our own views accord with all that we publish. We should as readily insert an article on the opposite side of the question, and though we have as yet received no formal communication in review of B. F. B.'s positions, yet the letters of correspondents have occasionally contained allusions to his views, a recent specimen of which we insert below } though neither of them, we believe, was designed for publication. As to the general subject, we do not feel called upon to interpose an opinion at present.

DEAR SIR AND BROTHER :—The article of Mr. B. F. B., in the Nov. Repository, will perhaps be looked upon by some as the very repository of truth, with regard to the subject therein treated. But although the reasoning is exceedingly specious and plausible, and although the writings of the church would appear to favor the doctrine he sets forth, still "something whispers me, there is mischief concealed under it."

The doctrines taught by the apostles of the N. C., are throughout believed to be in harmony with the Word; being all drawn from it, and abundantly confirmed by it. Hence, it follows, that if the doctrine of B. F. B. should be found to be discordant with the Word, then will it be known that the supposed agreement between his and Swedenborg's doctrine on the same subject, is only apparent, and not real by any means.

But that the doctrine of B. F. B. is not in harmony with the Word, may appear from this, that it involves within it that the N. Jerusalem—the tabernacle of God with men—must be so banished from the sight of men as to be *invisible* to them;—and that thus it must be, and remain forever hidden in the caves and dark dens of the earth. It essentially teaches that the true church of God is not given to be as a *visible* city set on an



hill, so as to be *visible* to all ; but rather to be an *invisible* city, groaning under a mountain of lava, *invisible* to all succeeding generations. It teaches virtually that the N. O. will never "come up out of the wilderness, leaning upon her beloved,—terrible as an army with banners," for this would imply *visibility*;—that although her light is come, and the glory of the Lord is risen upon her, yet she must not "arise and shine," lest she become *visible* to nations and kings, when yet it is for the very purpose of becoming *visible*, that her Lord commands her to "arise and shine;" for, saith he, "my glory shall be seen upon thee, and the Gentiles shall come to thy light, and kings to the brightness of thy rising."

It will be granted to B. F. F., that those bodies or societies in the New as well as in the Old Church, which are founded and organized by world-begotten priests, in such manner that themselves shall be the heads thereof, can never justly claim to be other than world-begotten societies, apprehensible to the mental vision of the merely natural man, and thus quite *visible* to him. Nay, rather, how can such bodies or societies,—such churches or synagogues of men—whether individually or collectively, claim to be the church or temple of the living God, the ground and pillar of truth?—that church or body whose head is the Lord alone, from whose divine influx the members are fitly organized, joined, and compacted together,—conspiring to the increase of the whole body in love and faith, according to the effectual working of the measure received by each?—and especially seeing that this Church,—inasmuch as its head is the Lord alone—its organization the result of divine influx from him,—its disciplinary laws of faith and order—none other than the Divine truths of his word. Its priesthood after the order of Melchisedec, without natural progenitors or successors, must needs be a spiritual church, and therefore only to be spiritually discerned, wholly without the range of mental vision of the earthly sensual or natural man, to whom the things of the spirit are foolishness, but *visible* to the spiritual man to whom it is given to discern the things of the spirit, even the deep things of God.

I further agree with Mr. B. F. B., that the true church of God "*spread over all the earth*," has for ages and ages been snared in holes, in caves, and dens of the earth, and shut up in the midnight gloom of prison-houses, even in those Babel dens, or caves, or prisons, which Babylonian priests have dug out and fashioned, framed and built up, throughout the breadth of the land. As saith the prophet: "My people are snared in holes, and shut up in prison-houses; they are for a prey, and none saith, *Restore*." But granting that self-constituted and self-perpetuating Babylonian priests have "filled the face of the world with their cities," their doctrines of faith and order falsely claimed to be in harmony with the Word;—granting that they have marred the face of the earth with their dens, caves, and prison-houses,—their societies and associations blasphemously claimed to be the churches of God, and that thus they have rendered the "city of God"—the heavenly doctrine of the New Jerusalem, along with the New Jerusalem itself—the true church of God ten-fold more invisible than it otherwise would be; and in a word, granting that by such means they have for many ages, scattered the true Church abroad upon the face of the whole earth, and have thus prevented her destined organization, by which to become visible to every *eye*, still it will by no means be granted that the divine love and wisdom of the Lord, the head of the church, however they may flow into the members of his body, will never be of sufficient force to cause them to assume a distinct external organization, agreeable to the promptings of the one, or the dictates of the other. Nay rather, it is most surely believed, that with her Lord's second advent, her seven-fold light is come, and the full glory of the Lord is risen upon her; so that she may now, at last, come forth out of the prison-houses, the dens and caves of darkness and of doubt, of a world-begotten priesthood; and thence become organized externally agreeably to her seven-fold light and glory,—and so that she may now, at last, "arise and shine," so that the glory of the Lord may become visible in her organization, so that her light may become visible to the Gentiles and the kings of the earth. And it is believed with equal assurance on the other hand, that the New and true Church of the Lord, however organized externally, will, nevertheless, remain forever invisible to the merely natural man, enveloped in gross darkness with regard to all those spiritual things, upon which her distinguishing external organization is grounded. In conclusion, I would only add, that I see but very little difference between the views of Mr. B. F. B. on the subject in question, and those of Mr. James, which I thought were efficiently combatted in previous Nos. of the Repository.

I confess that the subject is somewhat new to me, and that I may not only have

taken an incorrect view of it myself, but also an incorrect view of what Mr. B. F. B. has set forth with regard to it. If I am in error, in either case, I wish to be corrected by any means available.

With much respect and love, I remain your brother.

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### THE REFORMATION.

Macaulay in his interesting article on Runke's History of the Popes, directs attention to the remarkable fact, that no Christian nation which did not adopt the principles of the Reformation before the end of the sixteenth century, has ever adopted them. Catholic communities, he says, have since that time become infidel and become Catholic again, but none have become Protestant.—*N. Y. Daily Tribune, Jan. 12, 1856.*

### REMARKS.

This extract is significant enough—especially as considered in a New Church light. Those masses of people who were prepared to relinquish the old dogmas—whose spiritual (or moral) states were not framed and fixed in them—received seasonably the dawning light of the new day. To the rest, that sun did not arise, they existed in a lower stratum of life—were not on the moral surface of the age. Since the Reformation, Catholicism, it would appear, has been but a mask to cover the features of actual Infidelity. A result, of such having been at bottom their previous state.

Upon similar grounds we may conclude that all new and distinctive moral movements, will discriminate men into classes according to their predominant actuating principles.

However our charitable desires may embrace all people of every degree, yet our practical knowledge must acquaint us with the fact that the moral aptitude settles the issue as respects the moral condition. Hence it becomes necessary in matters of church polity (or external order and uses), to be governed by the laws that regulate all other consociations of individuals in a common body for a common purpose.

That the definite elements of the past era known as that of the Reformation can enter into the new forms of the New Jerusalem dispensation, no sound thinker will imagine. Its adherents of the present day themselves, discard the idea as emphatically as do the papal communion the innovations of Protestantism. It only remains, therefore, for the receivers of the New Church faith to begin anew and by themselves, the work of instituting a living Ecclesiasticism, that shall be instrumental of developing to the world, the ultimate fruits of their consociated life and love.

D. W. C. W.

☞ We have, we confess, no distinct idea of the manner in which the New Church is to institute any "living Ecclesiasticism," other than that which exists of course in connexion with the several single societies that constitute the church. The *aggregate* of these societies forms the only visible ecclesiastical body which we are taught to recognize, either in the Word or in the writings. This *aggregate* has no need to be organized externally, as it is presumed to be organized internally and spiritually in the very nature of the case. Temporary combinations for specific uses may no doubt be entered into, but it ever has been and ever will be the bane of churches to endeavor to improve upon the divine order—to endeavor to eke out, by their own superlative wisdom, the imagined deficiencies of the Lord's scheme of constructing and governing the Church. Far be all such presumptuous supplements from the New Church.

## MISCELLANY.

(For the N. C. Repository )

## THE MOTION OF THE SOLAR SPOTS.

DEAR SIR,

Some people are very profound, but very obscure, whilst others are very simple, but very plain: amongst which latter class I have flattered myself that I might venture to take a stand. But recently I begin to fear that I have been too presumptuous. I had hoped that in the series of articles written by me, and published in the N. J. Messenger, I had made myself intelligible to the most unscientific mind, but I am afraid it is only self-delusion. In the November number of your Magazine, one of your correspondents (Mr. Beswick) seemed entirely to have misunderstood what I had said about the spots on the Sun, and the reason why they might be seen through the circumference of the Solar plane. I have endeavored to put this matter right, which I suppose is admitted, as it is not again referred to; but now a new difficulty arises (such a one as I should hardly have expected). in reference to what I have stated concerning accelerated and retarded motion. Mr. B. says, "*That the origin of motion in the centre of a revolving unsolid mass MUST be more active than every other portion of the mass,*"—but in "*a solid mass,*" "*its greatest motion of parts and centrifugal force, would be at its circumference.*" Then he assumes my argument to be that the Sun is "*an unsolid mass, and that the Solar matter has a spiral motion, the speed of which is accelerated*" towards its circumference. Thus conveying the idea that the "*Solar matter*" is also necessarily "*unsolid,*" and hence conflicting with well-known results.

Now one or other of two things is apparent here, either my position was very blunderingly put, or the above premises are unfairly drawn. I shall assume the former, and will endeavor to re-construct my argument, and then see if it falls within the pale of Mr. B.'s criticism.

I concede readily, that which I learned when a child, that all bodies put into motion when *impelled* from, or *originating* from, a centre, whether lineal or vortical, decrease (according to the squares of the distances) as they reach their circumference, or utmost limit (but these embryo earths are *not* impelled from the centre, but attracted, or drawn to the circumference). Nor am I aware that I have said anything conflicting therewith—the case of the Spots on the Sun certainly cannot, for these not only have a motion of their own, *independent of the motion of the Solar body*, but are *discretely* different in substance from it:—that they are more dense, solid, and opaque;—that they are conceived, generated, and born within the Sun:—that their rudimental germ is first formed in its inmost natal chamber, which slowly and almost imperceptibly increases in volume and in motion; but because its density does continually increase, so does its motion towards its point of attraction; thus from being an almost transparent ethereal substance, most like to the Sun itself, it gradually secretes from its body the material for its own formation, and eventually is conglobated into an embryotic earth. Now, if *solid* substances do increase in velocity as they approach the circumference of their vortex, why should not these incipient earths? And this is what I have said they do; and this is the law of all birth, the motion increases with its development, until its time for parturition has fully come, when its motion of exit from its uterine chamber is the most vehement of all! And this motion now given to the rudimental earth, from the Sun as its centre, impelling it outward into the spatial circumference, will decrease, until its power is spent, when it will return to its perihelion. Thus, during its *formative process* within the solar womb, whilst increasing in density, it increased in velocity, as it drew near its goal; but when driven *from* the Sun, as if unwillingly sent forth, it goes slower and slower, till permitted to return,—when again its speed is accelerated in hastening to its maternal bosom! All creation is a birth, and all the processes of creation answer to those of animal and human life, and all the theology and philosophy of the New Church teach me this; and if Swedenborg, before his illumination, entertained any different doctrine, it can have

no more weight or authority with me than the opinions of other men of equal learning; nor do I like the idea of being a "Swedenborgian," or of limiting, or confining my ideas by the standard of any man's self-taught wisdom. I respect, I admire, I almost reverence the depth and profundity of Swedenborg as a philosopher, but it is not here that I follow him implicitly, nor do I think Mr. Beswick will be very successful in *converting* me to any doctrine resting on no higher authority than this. I thank Mr. B. for his willingness to make the effort, but at the same time, a little less confidence, and not quite so much assumption, would not be lost upon me. If I have not been successful in establishing my point, and I can be shown wherein I am wrong, I will either acknowledge the error and all its consequences, or will again try to sustain the views already presented by

COSMOGENIA.

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(For the New Church Repository.)

### MISREPRESENTATION CORRECTED.

The Boston New Jerusalem Magazine for January, referring to my quotation from the Rev. Thomas Worcester's sermon on "binding and loosing," in my article on the "Visible Church," published in the Repository for November last, says: "B. F. B. should have been warned by the editorial remarks [in the Magazine for June, 1843,] not to repeat the same error." And the error, which I am thus indirectly charged with repeating, is stated by the Magazine in these words: "There is, however, at the present time, a special reason for reprinting this discourse, arising from the fact that its meaning has been greatly misunderstood and misrepresented, and even its language misquoted. It is also evident that a few brief extracts must be insufficient to present distinctly the doctrine of the discourse."

Now I have only to say of this charge of the Magazine, what the Rev. Henry Ward Beecher said of a paragraph in the New York Evangelist not long since, that it is not merely *aside* from the truth, but *full and square against* the truth. I have never misquoted nor misrepresented Mr. Worcester's sermon, nor treated it unfairly in any way. My sole object in quoting that sermon at all, was, simply to show that its author believed in the existence of the church of the New Jerusalem, as a distinct and visible body of people; and that he so believed and taught that the Lord had given to such visible church, the power of binding and loosing, or of retaining and remitting the sins of men. And if this be *not clearly and distinctly* taught in that sermon, then I have to confess myself exceedingly dull of apprehension. But I am quite willing to waive my own convictions in the case, and submit the decision of the question to any three disinterested men, having a tolerable understanding of the English language; and if they decide that I have misquoted or misrepresented that sermon, or treated it in a manner to justify the charge of the N. J. Magazine, I will agree very cheerfully to do whatever the Editors of that journal shall ask of me, to set the matter right. Are you willing, Messrs. Editors, to have the question thus submitted?

This is the third time that I have had occasion to complain of the misrepresentations of the Boston Magazine within the last eight months. And what greatly aggravates the wrong of the Magazine in all such cases, is the circumstance that it obstinately refuses to admit into its columns any corrections of its own misrepresentations—an injustice which a secular paper, of any tolerable standing or reputation, is rarely guilty of. Because I have been obliged to differ in opinion on some points from the Editors of the Magazine, is that any reason why I should be treated by them in the unjust and uncharitable manner that I have been? Cannot these brethren tolerate a difference of opinion, and learn still to feel kindly and act charitably towards the dissenter? It is earnestly to be hoped, that, for the honor of the cause which we all profess to have at heart, as well as for its own credit's sake, the Magazine will in future refrain from the repetition of a wrong, which I have had occasion to complain of thrice already within so short a period.

BROOKLYN, Jan. 11, 1856.

B. F. BARRETT.

## NOTICES OF BOOKS.

1.—THE POST-DILUVIAN HISTORY, *from the Flood to the Call of Abraham, as set forth in the early Portions of the Book of Genesis, critically examined and explained.* By the Rev. E. D. RENDELL. London: J. S. Hodson. 1855.

The letter both of ancient sacred and profane history, exhibits an entirely new purport when subjected to the canons of New Church interpretation. The revelation effected by Niehbur in the old ideas respecting the origin of Rome and the annals of its early periods, affords a faint image of the havoc made by the revelations of Swedenborg concerning the primitive ages of the world. The light thrown from this source by Mr. Rendell on the *Antediluvian* period in his former work has been widely and gratefully acknowledged by multitudes of admiring readers both in and out of the church, and we are happy to learn, as we have a few days since, from the publisher himself, that the continued demand for the work has obliged him recently to put a new edition to press. The supplementary volume on the *Post-diluvian* era, which has but lately been received among us, carries out with equal ability and interest the plan of its predecessor. It treats in the most simple and satisfactory manner of the various topics connected with Noah and his three sons, who are shown to have been not personal individuals bearing those names, but a people among whom were preserved the last remnants of the primeval church; of the deluge, the resting of the ark upon the mountains of Ararat, the sending forth of the raven and the dove, the departure from the ark, the altar and the offerings made thereupon, the prohibition respecting the shedding of man's blood, the covenant established with Noah, the rainbow, Noah's intoxication and the curse pronounced upon Canaan, Nimrod, the mighty hunter before the Lord, the building of Babel, the whole earth of one language and of one speech, the confusion of languages and the dispersion of the people, the call of Abram, his character, and the blessings promised him. Such is a rough outline of the contents of the volume, but it conveys no idea of the richness of the details under the several heads. We could easily fill page after page with a series of most interesting extracts, but as usual our limited space forbids, and we must content ourselves with referring the reader to the work itself, with the simple remark that all those who are engaged in biblical instruction, and would convey clear ideas of the historical events and personages of the periods embraced in Mr. Rendell's two works, will find them of invaluable service in this department. It is an honor to the literature of the New Church that it can point to two such volumes as those in question as peculiarly and pre-eminently *its own*.

2.—GLANCES AND GLIMPSES; or *Fifty Years' Social, including Twenty-five Years' Professional Life.* By HARRIOT K. HUNT, M. D. Boston: John P. Jewett. 1855.

That books are generally *fac similes* or *alter idems* of their authors is a remark abundantly verified by the volume before us. The "large roundabout common sense," the healthy tone of feeling, the kindly utilitarianism, the generous philanthropy, the genial humor, the air of easy self-possession without the offensiveness of self-complacency, the consciousness of a perfect mastery over all the phases of objection which may be urged against the positions that every one who knows her associates with the writer, shine conspicuous through the "Glances and Glimpses."

The narrative of her early years is pleasantly recited, and we are deeply impressed by the heroic will which bore her triumphantly through the difficulties she had to encounter in her way to the lofty and independent position she finally reached. The work cannot well be read without awakening the mind to the conviction of the unsoundness and the wrong of many of the prevalent notions respecting the true mission of woman, and in consideration of the valuable hints on this head we may excuse a *tendency*, to say the least, to an undue measure of descant on the various incidents of her life. Although theoretically a favorer of the doctrines of the New Church, yet her associations with its disciples seem not to have been very congenial, and for this reason the subject probably holds a less conspicuous place in her book than it does in her mind.

3.—THE BLACK RACE IN NORTH AMERICA. *Why was their Introduction Permitted.*

The initials "N. F. C." appended in pencil mark to the present pamphlet will readily disclose its authorship to our readers. Mr. Cabell comes to the problem before him with the advantages of an intimate acquaintance with the genius of the African race, a wide range of historical knowledge, a profound and protracted study of the question of Slavery in all its bearings, and a devout acknowledgment of the claims of Christianity to sit as umpire in the final adjudication. The consequence is, that he has produced the strongest argument we have met with in support of the "peculiar institution." And the strength of his plea consists in great measure in the concessions which he makes. He by no means contends for slavery as a *permanent institution*. "The more intelligent and moderate slave-holders," says he, "have never regarded the institution as permanent, but as a *provisional arrangement*; to continue so long as it was needed, to cease when a better substitute could be provided. They have never contemplated this as the fixed home of the negro. They have looked upon him as a *sojourner* in the land." At the same time he takes somewhat high ground for the system as a Providential expedient designed to afford an all-important, if not indispensable aid in enabling America, as a Protestant nation, to work out its august mission on earth. His main proposition he states thus: "We maintain that the slavery of the black race on this continent, is the price America has paid for her liberty, civil and religious, and humanly speaking, these blessings would have been unattainable without their aid." This is the thesis to the maintenance of which the bulk of the pamphlet is devoted. We are not convinced of the soundness of the reasoning, but the train of historical and moral remark which he brings to bear on the point, is full of interest and replete with the most valuable information. In the course of it he enters into an exposé of the peculiar character of Southern society as contradistinguished from that of the North, and though he does not very warmly affect the term "chivalry," so often applied to it, yet he admits that it partakes necessarily more or less of the "military," and proffers this as a key to the solution of the peculiarities of the social genius of the South, especially its hospitality, its spirit of hardy adventure, and its *gregarious* proclivities. One is struck throughout with the easy and fearless assurance with which the writer faces all the grand reproaches that Northern men are in the habit of loading the South, and finds for them an apology in the circumstances and allotted destiny of the slave States. Even the deterioration of soil and gradual wasting away of resources in the Old Dominion he accounts for, not on the

ground of the innate tendencies of Slavery, but of the idiosyncrasies of the land and the bad husbandry of its early occupants. On all these topics we have followed our brother with deep interest, and as much assent as we know how to render, and finally have brought up with him on the broad Savannahs of the Amazon, where his philanthropic eye contemplates the ulterior resting place of the sable sons of Africa, and the eventual *euthanasia* of their bondage after their future certain exodus from the cotton fields of the South. We regret that we can merely touch upon the outlines of the view so ably presented of this vexed question by one who prefers an indubitable claim to being a candid, conscientious, and highly intelligent advocate of Slavery, not as a blessing *per se*, but as an expediency in Providence under the circumstances in which the two races find themselves placed. The Providential aspects of the subject we of course concede, and in former essays have dwelt upon them emphatically. We have no hesitation in saying that were the emancipation of every slave in the Union to take place to-morrow, still the co-existence of the two diverse peoples in the same territory would inevitably offer a problem difficult of solution to the wisdom of true charity, and one which our Southern brethren are perhaps more apt to appreciate than the friends of freedom at the North. But we can all see that when a Providential *permission* falls in with some rampant cupidity of the natural man, the almost inevitable result is to clothe it to the interested party with the air of a *special provision* of the Divine Counsels, and thus to divest it of its features of repulsiveness and evil. It is impossible at this day that we should not judge slavery by its *political* fruits, and when tried by this standard, and its all-grasping, dictating, and dominating spirit is revealed, it cannot fail to array against it a tremendous force of the moral sentiment of the country, which not even the bland and Christian tone of Mr. Cabell's tractate can subdue, notwithstanding it is seen to be prompted by a *toto celo* different animus from that which is intent upon whelming the nation in civil war rather than yield an iota of its exacting demands upon its opponents.

4.—THE TASK, a Poem, by WILLIAM COWPER, Illustrated by BIRKET FOSTER. New York: Robt. Carter & Brothers. 1856.

If the intrinsic worth of any work can be considered a criterion of the cost that may properly be bestowed upon it in the way of illustration, then we should not hesitate to say that it would hardly be possible to be too lavish in the outlay upon Cowper. It would seem that this were the view of the publishers in getting up this magnificent edition of our favorite poet. The artist also would seem to have been imbued with the genius of Cowper, so singularly appropriate is the beautiful scenery depicted to the spirit of the "Task." We can scarcely conceive of an ideal on this head which is not abundantly satisfied by Mr. Foster's charming delineations.

5.—MIMIC LIFE; OR, BEFORE AND BEHIND THE CURTAIN. *A Series of Narratives*, by ANNA CORA RITCHIE (formerly Mrs. Mowatt). Boston: Ticknor & Fields. 1856.

To those acquainted with the gifted authoress of the present volume it is no matter of surprise that the intellectual vitality which distinguishes her, when withdrawn from the stage, should find scope in the pen. She is not of a temperament to be happy in quiescence, and what more natural than that that sphere of life to which she had so long given herself with so keen a *gusto*, should still encircle her with its richest mementos, and prompt to the reproduction of its scenes under the



costume of fiction. These well conceived and finely wrought stories, illustrative of the pains and pleasures of a histrionic career, form the contents of the present work, in one of which (*Stella*), if popular conjecture be correct, we are to recognize a new chapter in the "Autobiography" of the writer. On this head, as we do not feel assured, we will not speak; but we can freely say that whoever sat for the picture in this or in the other stories, the limning is from a master hand, and literature has gained in the author what the drama has lost.

6.—A NEW FLOWER FOR CHILDREN. *By* L. MARIA CHILD. *For children from eight to twelve years old.* New York: C. S. Francis. 1856.

This were more properly termed a bouquet than a single flower, for it is made up of a dozen most exquisite tales evincing a marvellous power in the writer of accommodating herself to the capacities of youth. We are the more struck with this as the volume follows so close upon the heels of her recent grave and learned work, "The Progress of Religious Ideas." To that work we were obliged to take some exceptions, but to the present none.

7.—THE HUNTER'S FEAST; *or, Conversations around the Camp-Fire.* *By* Capt. MAYNE REID. *With Original Designs by* Orr. New York: De Witt & Davenport. 1856.

A work of stirring adventure in the wilds of the far West, written with singularly graphic power. The author combines the taste of the naturalist with the penchant of the hunter, and his book accordingly offers a treat to the man of science as well as to the lover of the "romance of the forest."

8.—THE INDIAN FAIRY BOOK. *From the Original Legends.* *With Illustrations by* McLenan. New York: Mason Brothers. 1856.

We have here, as far as we are aware, the first attempt to embody in permanent form the floating legends of our Indian aborigines. The materials collected by H. R. Schoolcraft, Esq., the indefatigable pioneer in this kind of literature, have been placed at the disposal of the Editor, and he has turned them to good account in this elegant volume. Allowance must doubtless be made for embellishments requisite to set off the barbaric rudeness of the originals, but some play of fancy will be expected in setting forth the wild strains of the sons of the forest, and after all deductions on this head, enough of truth will remain to enable one to compare the mythical element of the Indians of the West with that of the Indians and other primitive nations of the East. They will be found in their natural characteristics and habits of life entirely different.

9.—THE KANZAS REGION, &c. *By* MAX GREENE. New York: Fowlers & Wells. 1856.

Forest, prairie, desert, mountain, vale, and river; scenery, climate, soil, wild productions, capabilities of culture, and commercial resources; incidents of travel, illustrative anecdotes of traders and red men, directions as to routes, outfit for pioneer, and sketches of desirable localities for present settlement—are the multifarious topics embraced in this truly utilitarian tract. What more can one desire in a book on the subject? Yet whoever "takes his life in his hand," and goes there to settle will doubtless find toil and trouble not set down in these pages, and that he has something more than savage beasts and savage Indians to fight with. Meantime, all those who may meditate migration will find an admirable *vade mecum* in Mr. Greene's valuable pamphlet, which we ought to have said is abundantly illustrated with maps.

10.—THE VOICE OF THE CHURCH, ON THE COMING AND KINGDOM OF THE REDEEMER ; or, a *History of the Doctrine of the Reign of Christ on the Earth.* By D. T. TAYLOR, revised and edited with Additions, by H. L. HASTINGS. Peace Dale, R. I. Published by H. L. Hastings. 1855. (New York: Fairchild.)

This is the first of our acquaintance with Mr. Taylor, but from his frequent quotations from certain critical and prophetic works of our own, written under the "dim religious light" of a former dispensation, it would appear that he is not quite so much of a stranger to us. We shall be shy of intruding ourselves upon his notice from our present theological and biblical stand-point, as we should be apt to be regarded as an exegetical renegade from our former positions, and thus lose caste in his estimation, without at the same time rendering him any essential service. But to the book: it is for its object well done. It comprises, in condensed form, indications of all the valuable literature on the theme of the Second Advent in its millenarian relations. His own opinions lean evidently in the direction of the speedy personal advent and reign of Christ on the earth, and it is idle to say that he has not succeeded in proving that the "voice of the church," as uttered for centuries through her most noted organs, has taught the pre-millenarian theory which he maintains, rather than its opposite as set forth by Whitby and the mass of commentators since his day. But alas! Cowper's line will occur: "each claiming truth, and truth disclaiming both."

11.—THE BRIDESMAID, COUNT STEPHEN, AND OTHER POEMS. By MARY C. HUME. London: John Chapman. Boston: Otis Clapp.

Daughter of the celebrated Hume of parliamentary memory, the author of this volume has been for many years known as an avowed receiver of the doctrines of the New Church. Her zeal in this cause has been witnessed by the able Biographical Memoir of the late Hon. Augustus Tulk, which proceeded from her pen. In the present volume she courts the muse of poesy, and not without success. A vein of refined, gentle, and womanly sentiment pervades her lines, and she "weaves the wizzard rhyme" with the tact of a practiced hand. Her "heaven of invention" is not a lofty one, nor does she reach the deepest fountain of emotion. But her verses, if not powerful, are pleasing, and they indicate perhaps more in the writer than they awaken in the reader. For the most part we recognize but little that sounds a *distinctly* New Church note, but the last piece, "The Journey of Life, or the Far Countrie," is a beautiful allegory, modelled throughout on the system of Correspondences, and showing a profound acquaintance with the writings which unfold it. On the whole, the collection leaves upon us a prevailingly pleasant impression, and we can safely commend the spirit that breathes through it to the sympathy of souls that have been led to the same fountain of light and love.

12.—SPEECHES OF GERRIT SMITH IN CONGRESS. New York: Mason Brothers. 1855.

The pulsations of the heart of a large and healthy manhood vibrate through every page of this volume. The speeches were for the most part reported, published, and doubtless widely read at the time of their delivery, but they are here embodied in a convenient and accessible form, and the collection graced with the noble features of the author. How few public men that have passed through a congressional career, even of much longer duration than Mr. Smith's, are able to point to such pure, honest, upright, and devoutly conscientious monuments of their forensic labors.

13.—HEIR OF REDCLIFFE, 2 vols.

14.—HEART'S EASE, 2 vols.

The above two novels, from the press of Appleton, and owing their *maternity* to a Miss Yonge of England, are spoken of by those who have read them as belonging to the higher order of fictions. As we get no time ourselves for this kind of reading, we can give no opinion of our own, but a friend who has read them informs us that the first especially is strongly pervaded by a New Church vein, so much so as almost to enforce the belief of the author's acquaintance with the writings of the church.

15.—BIBLE LIGHT FROM BIBLE LANDS. *By the Rev. JOSEPH ANDERSON, Helensburgh, Scotland.* New York: Robt. Carter & Brothers. 1856.

Under the three heads of "Predictions Verified," "Descriptions Illustrated," "Allusions Explained," Mr. Anderson has brought together from a variety of sources, but principally the reports of travellers, and the fruits of his own observations, a large mass of matter going to throw light upon the topography, manners, customs, traditions, arts, monuments, &c., mentioned in the Scriptures. Valuable works have often appeared constructed on a similar plan, but this has the merit of freshness and novelty. In casting our eye over the preface we were somewhat amused to meet with the following paragraph, the product of our own pen, written many years ago, and which, we presume, must have been often quoted to be referred to as the language of an "anonymous" writer. It occurs in the introduction to a volume published by us about twenty years ago, entitled "Scriptural Illustrations," the drift of which is identical with that of the present volume. "In order," says an anonymous, eloquent writer, in a work illustrative of the Bible, "to appreciate fully the truth of its descriptions, and the accuracy, force, and beauty of its various allusions, it is indispensable that the reader, as far as possible, separate himself from his ordinary associations, and place himself, by a kind of mental transmigration, in the various circumstances of the writers. He must sit down in the midst of Oriental scenery, gaze upon the sun, sky, mountains, and rivers of Asia, go forth with the nomadic tribes of the desert, follow their flocks, travel with their caravans, rest in their tents, lodge in their khans, load and unload their camels, drink at their wells, repose during the heat of noon under the shade of their palms, cultivate the fields with their own rude implements, gather in or glean after their harvests, beat out and winnow the grain in their open threshing floors, dress in their costume, note their forms of speech and listen to their songs. In a word, he must surround himself with, and transform himself into, all the forms, habits, and usages of Oriental life. In this way only can he catch the sources of their imagery, or enter into full communion with the genius of the writers."

16.—HOME COMFORTS; or, *Economy Illustrated, by Familiar Scenes of Every Day Life.* By LILLIE SAVERY. New York: Bunce & Co. 1856.

This work, dedicated "to every frugal housekeeper in America," falls more naturally within the sphere of woman's judgment, and we have accordingly submitted it to the inspection of one of that class of ladies to whom it is dedicated. Her report is most flattering. It has given her a host of new ideas in regard to economy, of which we are greatly in hopes ourselves to reap the advantage.

17.—STRAY LEAVES FROM THE BOOK OF NATURE. *By M. SCHELE DE VERE, of the University of Virginia.* New York: G. P. Putnam. 1855.

Of Professor De Vere we have formerly had occasion to speak in a notice of his

very able work on "Comparative Philology." He here appears in a new field; but to equal advantage. His "Stray Leaves" is a work replete with scientific information of a most important and interesting character, bearing upon the various departments of nature, but principally the geological, vegetable, and astronomical. One can but feel regret if prevented from sitting down and finishing the perusal at a single sitting.

18.—THE LETTERS OF MADAME DE SEVIGNE to her Daughter and Friends. Edited by Mrs. SARAH J. HALE. New York: Mason Brothers. 1856.

This is the first volume of a series to be entitled "The Library of Standard Letters, comprising selections from the correspondence of eminent men and women, with biographical sketches, notes, and an index," under the editorial management of Mrs. Hale. The letters comprised in this volume have attained a world-wide celebrity, and we have often wished to meet with them in an English dress. This has not been practicable previous to the issue of the present volume. It doubtless requires an intimate knowledge of cotemporaneous French history to enable us to enter into the full spirit of her correspondence, but even a casual perusal reveals that peculiar charm which the genius of a cultivated and amiable woman throws over her epistolary effusions, and which man strives in vain to equal or imitate.

19.—THE ESCAPED NUN.

20.—KATE WESTON.

21.—GEOFFREY MONCTON.

Published by De Witt & Davenport. The "Escaped Nun" is a narrative of a young lady, Miss Byerly, we think, who found that she had been rather precipitate in entering a nunnery, and finally effected her escape from its duress. The volume contains a good deal of other matter bearing upon these establishments, which will be read with interest. The book has been the subject of a judicial litigation, and a rival work, professing to be more authentic, has been issued by the Harpers.—"Kate Weston" is a temperance tale, exceedingly well managed, by a daughter of the Rev. Dr. Dowling of the Baptist Church, who has seen fit to denominate herself Jeanie De Witt.—"Geoffrey Moncton" is a novel by Mrs. Moodie, author of "Roughing it in the Bush," whose highly descriptive powers have been lauded in former notices in our pages.

#### EDITORIAL ITEMS.

An English friend and brother, in a letter recently received, surprises us by the use of the following language:—"I was sorry to observe that in your Repository for Dec., page 560, you endorse Mr. Cabell's silly quibble, that Swedenborg used *longissime* in the sense of *very far* and not *farthest*, in speaking of Saturn. You surely never can believe such nonsense. I heard, for the first time, of this defence of the passage a few weeks ago, and it only excited in me disgust, that any New Churchman should condescend to an argument only fit for a special pleader, and not for an honest advocate of the truth. No where in the whole of Swedenborg's writings do we find that he had the slightest idea that other planets rolled beyond Saturn, and in the other world he learned no facts in natural science, as we well know. What ground is there then for supposing that he used *longissime* in the sense of *very far*? It seems to me that we degrade ourselves in the use of such miserable and desperate defences. Sweden-

borg assuredly would not thank you for them, and the doctrines of the New Church certainly do not require them." If our correspondent is a Latinist, we are utterly at a loss to conceive how he could characterise this version as he does, and if not a master of the language, we submit that he is not authorised to speak in this confident tone. The original is, "Planeta Saturnus, quia *longissime* a sole distat," &c., which even a school-boy would know is most properly translated, "The planet Saturn, because *very far distant* from the Sun, has a luminous ring," &c. Nothing is more common in the classics than this usage of the superlative in an absolute instead of a comparative sense. Yet, we are ready to admit, at the same time, that the rendering as it stands in the common translation of the "Earths in the Universe," (n. 3,) is grammatically correct; nor do we concede to the objector that he is entitled to any advantage or triumph over Swedenborg on this score. He has not professed to come before the world with the annunciation of new facts in science, except so far as those facts connect themselves immediately with a spiritual origin. Thus he gives a new theory of creation, because it was his object to show how the natural world emanated from the supernatural. But whether the planets discovered in his day constituted the entire solar system, or which of them was the most remote from our globe or from the Sun, was a matter *without* the range of his mission, and therefore one for which he is not to be called to account at the bar of modern astronomy or any other science. Still we maintain that when it is charged upon Swedenborg, that he plainly contradicts a known and accredited fact in science, one that is demonstratively certain and true, we are at perfect liberty to challenge that construction of his language on which the charge is founded, provided we see valid grounds for doing so. In this case it is alleged that Swedenborg represents the planet Saturn as the outermost of the seven. We reply by demanding proof that he has said so. The term "*longissime*" is not sufficient to prove it, as every tyro knows that this word may just as properly be rendered "*very far distant*" as "*the farthest distant*." Let the writer, or a friend, turn to the word as its usage is illustrated in the Latin "Thesaurus" of Stephens, and he will see at once how ample is the authority for the rendering in question. These remarks we trust our correspondent will take in good part, though they tend, no doubt, to moderate somewhat the assured tone of his criticism. We trust too, that instead of taking our word for it, he will submit the passage to one or more competent scholars, who would regard it simply as a point of philology, independent of the source from which it comes, and if any one of these umpires shall pronounce our version the endorsement of a "silly quibble," or "nonsense," or a "miserable and desperate defence," we will publicly confess ourselves to be *longissime* distant from the truth, and with shame retract our error. But of our correspondent, on the other hand, we ask nothing but that he shall fully satisfy himself as to the question of classic usage.

By a letter just received from England, we learn that a very stirring pamphlet, entitled "An Earnest Address to the New Church in England and America," has lately been issued by the Rev. W. Mason, on the true nature of Our Lord's Resurrection Body. This theme the author regards as one of paramount importance, and claiming to be worthy of the profoundest examination and discussion at the anticipated Centenary Celebration in London, in 1857. The work can be obtained of N. C. booksellers generally.

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ORIGINAL PAPERS.

ARTICLE I.

BEAUTY.

BY JOHN CRANCH.

THE word Beautiful has a very extensive application. We often apply it to whatever gives us delight and satisfaction, whether through the senses of hearing and touch, or that of seeing. We apply it also to ideas, to thoughts, feelings, and affections. We speak of beautiful language, beautiful music, beautiful poetry, as well as of beautiful scenery, beautiful flowers, beautiful painting, and whatever else delights us through the eye. But Beauty, if we mistake not, has more strictly a more appropriate reference to the sense of seeing than of any other, and consequently stands related rather to the Intellectual than to the Will principle, or in other words comes more properly into the category of Truth than of Good. But a true conclusion on this head will be more apt to flow from the sequel of our remarks.

The universal Form or Manifestation of the Divine Love and Wisdom has been revealed to us in the writings of the New Church. This form is the Human, and the Human Form is the Form of Heaven, and the Form of Heaven derives itself from the Divine Form, in which the heavenly Man was originally created, for he is said to have been made "in the image of God." This is the true reason why the human form has always been, and always will be, recognized as the highest type of beauty. It is that form from which all other forms proceed. All things, therefore, proceeding from the Divine Love and Wisdom, whose manifestation is the Divine Humanity, and whose form is infinitely beautiful, must necessarily be forms of Beauty in infinite va-

rieties and degrees. Beauty, therefore, in the highest sense, may be said to be the manifested form of all that is Good and True. But we all know that there is an opposite state to whatever is good and true. To every variety and degree of the Good and True, there exist corresponding varieties of the evil and false. Accordingly, as it has been revealed to us that Heaven, which is a state of Order, is in the form of a Man, so Hell, which is a state of Disorder, is in the form of Man perverted—of a Man-monster. It is the internal that forms the external; wherefore in a state of true order, as in the heavens, every thing in its degree is a form of order—a form of use. Its external is such as to correspond exactly, in quality and degree of good and truth, to its internal. It follows that all things in the Heavens must be beautiful in infinite varieties and degrees, according to the varieties and degrees of their uses. There cannot exist, then, as in the material world, the opposite extremes of beauty and deformity, but all is beautiful, differing only in varieties and degrees. In the hells, beauty has only an apparent and illusive existence, which is a merciful provision of that Divine Love and Wisdom that evermore rules the Hells as well as the Heavens. In the Hells exist all the opposites to what is good and true in the Heavens, but in order that the internal quality of evil may appear, it must be seen by the light of truth, which is the light of heaven. In the present world, existing as we do in an intermediate state between the opposite influences of good and evil, we are surrounded by a variety of objects which appear to us more or less beautiful, according to the quality of our intellectual faculties, and also of our ruling affections. Many things appear, as they really are, more or less beautiful to all mankind, whatever may be the interior quality of their minds. The understanding of all men is generally conscious of the beautiful of the whole material universe. All persons having any degree of intelligence, must perceive the beauty of the sun, the moon, the stars; they must all be more or less conscious of the varied beauty of the natural world, and that too whatever may be the quality of their ruling affections. Our experience shows us that lively perceptions of the beautiful do not always belong to those who are most free from evil, and most in the love of good and truth. Yet as a general rule the most pure in heart and life—their perceptive and reasoning faculties being active—are ever the most susceptible to the impressions of beauty, and the least liable to err in the cultivation of their tastes and in their choice of beautiful objects.

We know, indeed, that men may be elevated, as to their understanding, into the light of Heaven, while at the same time, as regards their will, they are immersed in evil. To such men are manifested the external forms of good and truth, which delight their understanding, but this delight does not penetrate into and warm their affections. Those who are immersed in evil, while at the same time possessing much intelligence (which of course is self-derived) receive a peculiarly selfish pleasure from the perverted love of beauty. I have said the evil as well as the pure minded, if gifted with sufficient understanding, can enjoy and appreciate the beautiful, each according to his peculiar character. But there must necessarily be a very great differ-



ence, both in the manner and in the degree in which beauty is estimated, between those whose ruling affections are good, and those whose ruling affections are evil. The interior quality of the delight which each receives from the contemplation of beauty must be directly opposite, the one to the other ; for if the ruling affection be evil, there can be no genuine affection for truth ; and as beauty is the form of truth, there can be no true appreciation of what is spiritually beautiful. With the pure minded, on the other hand, the perceptions of the beautiful do not merely delight the eye and the understanding, but unite themselves to the love of heavenly order and use. In their inmost souls truth is united to good ; with the evil minded they are kept separate. The external forms of beauty minister a certain delight to the eye, but the dominant evil affection perverts all that is good to its opposite evil. Consequently he derives no good from the contemplation of the beautiful, but only evil. He cares not for the ends or uses of what he sees, unless it be to pervert them to the gratification of his selfish and worldly passions. In the recesses of his soul takes place the infernal marriage of the evil and the false.

It has often been said, that the love of the beautiful in nature and art elevates, refines, and purifies the mind. This is very true, when this love is not perverted by evil and false principles. The selfish Epicurean, who loves and lives to the gratification of his sensual nature, may have a strong love of the beautiful ; he may take great delight in natural scenery, gardens, palaces, pictures, statues, and other objects of taste ; but if it be only to please himself ; if he has no higher end than self-gratification, and no higher motive than self-love, it cannot be said that *his* love of the beautiful elevates, refines, and purifies his mind. On the contrary, just in the degree in which he is ruled by self-love, does his mind become debased, impure, and corrupt.

I have in a measure supposed that selfish minded persons may be equally susceptible to impressions of beauty with the pure minded ; and as far as regards their merely natural external qualities it may be so. But when the mind becomes elevated, purified, and spiritualized ; when we seek for truth not as a selfish intellectual pleasure, but as a means of making our lives purer and better ; then our perception of what is truly beautiful must be of a very different character from that of the evil minded. It is then that this elevating, purifying influence exerted by the beautiful is made to pass upon us. In other words, this effect is experienced when the inmost essence of that love is the love of use.

The love of beauty, though manifested in a variety of ways, according to the peculiar qualities of the various races of men, and their different degrees of civilization, is a principle common to all mankind. It is very singularly developed among some nations both civilized and savage ; but in such cases it is perverted, as in the stunted feet of the Chinese women, the shaved heads of the men, and other distinguishing customs. We all know how singularly the love of beauty is perverted among uncivilized nations, as in the painted faces of our aborigines, and the tattooed faces and forms of the South Sea islanders.

But while glancing at the peculiarities of other nations, let us not be blind to our own. They are numerous enough, enlightened as we are. It will be unnecessary to go into details, but we may hint at the subject of male costume. Among the females there is a great deal more of that taste and beauty which depends upon color and form; but as it respects the other sex, to say nothing of the unsymmetrical cut and trim of their apparel, it is notorious that the prevailing and favorite colors are *dark* and mostly *black* (which is no color at all). Look at a crowd composed entirely of men. What a mass of darkness! What a tame monotony! What a tedious sameness of sable! How does the eye yearn for a dash of the motley! All dressed alike, and all affecting the sombre! And then the significance of this prevailing darkness in the mass! What is that? Every Newchurchman who knows that *white* garments denote *truths*, is prepared to answer. But this answer we will not urge at present.

As what is beautiful seems to refer itself more immediately to the understanding, so we find that among the most intellectual nations of all times, the love of the beautiful has been eminently illustrated by their Arts, as Architecture, Sculpture, and Painting. We need only to glance at the remains of the ancient Assyrian, Egyptian, Persian, Greek, Etruscan, and Roman arts, and especially at those marvellous monuments of Italian genius, which gave so much glory to the middle ages, and which still continue to be the wonder of the world. Truly the Italians have been, and now notwithstanding their crippled political condition, still are a people of wonderful intellectual power.

It is a remarkable fact also that the great majority of artists in all ages have been men, and not women. I would say nothing derogatory to the gentler sex, who are themselves nature's chiefest embodiments of beauty in living forms, but we may enounce an unquestionable fact without the necessity of an apology. It is no disparagement to woman to say that in some respects she is not equal to man. Neither in some respects is he equal to her. Man, we know, represents the Intellectual, and woman the Affectional principle. When women become artists it is because they who do so possess a preponderating share of intellect, and in that respect approximate somewhat nearly to the masculine standard. But this *en passant*.

In this world good and evil, truth and falsehood, seem to be so inextricably entangled together; there is so much disorder, so much deception, so much hypocrisy, so much that seems good, but is exactly the reverse, that it is difficult to have any clear perceptions of what is truly and spiritually beautiful. Yet through the whole intricate mass of disorder we never entirely lose sight of the beautiful. It is found more or less manifested throughout all the kingdoms of nature. It is found among animals, plants and minerals that are noxious, and correspond to evil principles, as well as among those which are representative of good principles. Of this fact, numerous examples could be adduced did our limits permit. Man being an epitome, as it were, of the creation, containing in his complex and perfect organization all the principles of all things previously created, and being also, while in this world, even in his worst estate, never entirely destitute of good and truth, it follows that in all nature which is represented by him,

and which also represents him, nothing can exist that is entirely devoid of beauty. If this should be deemed a statement somewhat exaggerated—if it be said that there are some forms of life so peculiarly and universally disgusting and repulsive that they stand as exceptions to the general rule, and represent on earth the worst forms of infernal evil,—we suggest, by way of reply, that a keener perception might still discover what a duller sense overlooks. Of many persons the perceptive faculties are so feeble, or perhaps we may more properly say dormant, that they can scarcely be said to observe any thing in the external world. Many, too, of otherwise strong intellect belong to this class. They may be deep thinkers on abstract subjects, profound logicians or mathematicians; they may also be morally good, full of natural affection and benevolence, yet wanting strong perceptive faculties, their character lacks fulness, completeness, and symmetry, and consequently many of the less obvious forms of beauty escape their notice. Being one-sided men they are precluded access to innumerable perceptions and sources of enjoyment which are open to others.

In the course of a true education the whole man—all his faculties, mental and physical—should be properly cultivated; and no course of education is complete that neglects the cultivation of those refining arts which contribute so much to the sum of human happiness. Most persons, if blessed with a fair organization, are capable of deriving improvement and advantage from the cultivation of the fine arts. Not that all are expected to become artists, any more than all who acquaint themselves with the natural sciences are expected to become skilful Botanists, Geologists, Anatomists, or Chemists. But all these subjects are generally interesting to all well-organized minds, and all classes are more or less benefitted by them.

The fine arts are frequently contrasted with what are termed the useful arts, as if they were not also useful. So far as relates to our every day material wants, use in a high degree cannot perhaps be predicated of them, but viewed from a higher plane and in other relations, they may be pronounced eminently useful, for they go to aid that internal process of elevation and spiritualization which gradually transforms the whole man. Heaven, we learn, is replete with countless forms of artistic beauty, and these forms are the outbirths of the states of those who are the inhabitants of heaven. The more therefore these states are cultivated in the present world, the more adapted will these forms be to manifest them, and the more shall we be at home in the midst of them.

We have as yet said nothing of Music, that heavenly art, which appeals so irresistibly to our best affections, which soothes our griefs and sorrows, which exhilarates and strengthens us when worn and jaded by the cares of life, and which elevates us in our devotions: Who can estimate the value of Music? Who can limit its uses? Education, without some degree of musical cultivation, must signally fail to accomplish all that may justly be expected of it. To those who feel themselves drawn irresistibly by inclination and affection to the cultivation of any of the fine arts, it is needless to say, Cultivate that art. Such persons must become artists by a kind of necessity. Their organization, their intellectual and emotional proclivities are such, that

they cannot be any thing else. You may as well turn the earth from its course as to bend their minds permanently in any other direction. They will be artists sooner or later. Though their dawning aspirations may be thwarted or opposed in a thousand ways, yet history is ever recording how youthful genius, strong and buoyant, has, like a hardy plant, resisted the evening chills of poverty, and through all manner of adversities struggled from out the shades of obscurity into the brightness of the sun's light, and subsequently flourished in the splendor and eclat of eminence. We do not say to such, Cultivate a love of the beautiful, for the love of the beautiful is already their ruling love, and by that love the whole character is fashioned.

The love of beauty enters into the organization of all symmetrical and well balanced minds, in which the intellectual and moral, the pas-sional and physical elements are duly developed and combined in harmonious proportions. Such spirits are capable of every form of liberal culture, though they may not be called to the vocation of artists or philosophers. They are always alive to the beauties of nature and art, and to the power of music. Such need no exhortation, no incentive. But to those who are the minions of mundane interests—to those who are working by day and scheming by night to secure the means of physical welfare—who would be sure of heaven if they were as intent upon accumulating spiritual gold and silver (goodness and truth) as they are material—who plead that they have no time for higher contemplations, no time for looking abroad upon the beauty of the universe—to such we would say, Be not wholly indifferent to the scenes and objects that press upon your attention. Open, at times at least, your eyes and your understandings to the contemplation of the varied objects of nature which represent and correspond to all that is good and true, and while you are intellectually scanning these themes, let not your affections sleep. Let your will be united to your understanding, and then will your ears be open to the *music of the spheres*. We know not to whom of the old poets or sages to refer the allusion, but it is one of those finely expressed thoughts which come to us through the mists of antiquity from the primitive language of Correspondences, that language which is the voice of creation, or rather of creation's God, though long hidden from the world. In that divine language, the spheres of the universe, to wit, its suns and planets, signify knowledges of spiritual goods and truths. Music signifies the affection of spiritual truth. The music of the spheres, therefore, denotes the affections of the good and the true in one grand complex. The august choral harmony of the material universe represents the spiritual harmony and order of the heavens. Addison, though ignorant of the language of correspondences, was no doubt inwardly impressed with the truth contained in this ancient idea of the spheral harmony, as evinced in the beautiful hymn with which we are all familiar;—

“What though no real voice or sound  
Amid those radiant orbs be found,  
In reason's ear they all rejoice,  
And utter forth a glorious voice,  
Forever singing as they shine,  
The hand that made us is divine.”

## ARTICLE II.

## THE SUN.

WHEN I closed the January No. of the Repository, after reading Mr. Beswick's article upon the SUN, I was more happy than I can well express, and days and weeks have now passed, yet still the light of that great joy lingers with me. The scientific revelation of facts concerning the true nature of the Sun awakened in my mind the most beautiful perceptions of spiritual truth. "The universal gravitating fluid," or the "first finite" from which worlds are made, seemed to me the correspondence of that Divine Will, or substance of Love, from which our Lord forms human souls and holds them to Himself. The gravitating power is all in the Sun, and the earth receives it even as we receive love from the Lord, and then the magnetic photo-sphere, which is the visible form of the "first finite," is the wisdom of our Lord through which His love becomes apparent.

I can never look up to the Sun again without realizing all of these beautiful truths. I see it now more clearly than ever, as a ray of glory from the Divine form, and Plato's saying, that "Truth is the body of God, and light His shadow," comes to me now as a literal verity. For this ray proceeding from the infinite fountain of light became condensed into matter, and veiled its spiritual radiance in the gaseous material of the "first finite," and through its effluent sphere carries on an endless and boundless world-creation. The thought that thrills me with joy is, that the glory of God is thus made visible to our natural perceptions. I look up to the Sun, and say to myself, "He was in the world and the world was made by Him, and the world knew Him not." I cannot but wonder at my own blindness and ignorance that for so many years I have lived in the external visible presence of the LORD, and never once realised that I could look up and *see* the glory of God.

Now I rejoice as in the sensible presence of my Father's face, and I delight to realize that all light, even natural light, is from His Divine, radiant Person. The unity of creation, the oneness of heaven and earth, begins to dawn upon my perceptions, and I feel that I can never again be separated from God, for "He maketh His sun to rise upon the good and upon the evil;" and even when my soul is darkened, and the inner light is shut out by the cares and troubles of my outer life, I can always lift up my natural eyes and be warmed and comforted in the light of that beautiful presence. The outer world, seen in this light, becomes more sacred and wonderful to me, and I begin faintly to realize the blessedness of the golden age when the soul of man was cognizant of two worlds, and he saw the outer simply as the expression or form of the inner. How delightful must have been the wisdom of man in that state, in which he judged of outer things from the inner spirit-light! Being in full spiritual consciousness, he could use and appropriate the material things necessary for the body, from his spiritual perception of their fitness and adaptation

to the states of his spirit, hence there would result a perfect harmony of existence. The spirit would not be clogged and obstructed, in all its operations in the body, by matter which it could not assimilate and mould to its use; but in pliant and graceful forms, in full activity and freedom, they worked and rejoiced in the paradisiacal gardens of earth, in the companionship of angels, who breathed around them celestial auras and linked them in heavenly harmony with the Divine soul of creation. These pure children of the golden age realized the Divine presence both within and without them. They knew that "in Him they lived and moved and had their being;" and the blessedness of life consisted in this conscious presence of the Divine.

Even in our dark, low, and fallen estates, each one of us in our life's experience has realized the power of some finite presence, in which our whole being was subdued into a self-forgetfulness, lost in the blissful perception of one who realized our ideal of human perfection. What if it was but the dream of a moment. What if the light and power and beauty of our love was quenched in utter darkness, and our hearts lay quivering in anguish over a weary disappointment. Still the youthful experience revealed the capacity of our nature for love, and serves as a basis for our perception of what regenerated hearts may realize in the perception of the Divine character. The blissful emotions arising from the conscious presence of a Being infinite in perfection, who bows in holy sympathy to our frail natures, to our weakness and ignorance, and enlightens us with an elevating love, and adorns us with the radiance of His own wisdom, and who reveals to us each day of our life some new and Divine perfection of holiness, and some new beauty of character—such a presence constitutes heaven in the human soul. It is not the "*pleasures* of the right hand of God," but it is the "fountain of Life within Himself," that floods the soul with bliss. The bridal love in the heart of tender and happy woman is not excited by the surroundings and possessions of her bride-groom, but it is the consciousness of possession and union with a beautiful human soul, that constitutes the happiness of their lives. And thus it is with the angels; to them "God is heaven." It is the presence of the beloved and beautiful One—the perception of His desires and the conforming to them—which crowns their life with use and blessedness. Now if we who are yet in the body could only ultimate this state, then would heaven descend to earth, and the harmony and order of creation would be restored.

That science, then, which reveals the visible Divine presence, brings with it a blessedness and purification to the heart and life of man. Who can stand in the glorious sunshine, in the full faith that it is a ray from the person of our Divine Lord, and cherish, in its holy light an evil feeling or an unhappy emotion? Often when I am tried by the petty and weary cares of life, I go to the sunshine and kneel with folded hands and closed eyes, and think of the Lord; the brightness of the natural light helps me to see Him in His divine glory; His pure influence descends into my heart, and peace and gentleness and forgiveness fill my whole being. The perception of the Divine character grows upon us by often fixing our thoughts upon it. What a

blessing is it, then, to have the sun always before us to suggest the beauty of His holiness and the brightness of His wisdom. Let us lift up our hearts, then, in a perpetual remembrance, "for in His light we see light," and in His love we see love.

But I fancy that Mr. Beswick would be somewhat amused if he could know the humble uses which his profound investigations have served. I will copy for you an extract from an *unprinted* newspaper which circulates in a society of boys whose ages vary from twelve to eighteen. The extract comes under the head of "Editorial Remarks."

"At our last meeting, we had a discussion, as to whether the sun is a solid body or a globe of pure fire, and since then I have collected the opinions of some of the most distinguished men of science of the present day. The nature of the dark body seen in the surrounding sphere of light, is illustrated by Professor Faraday's exposition of the nature of the flame of a candle, with its dark gaseous centre, and surrounding circle of combustion. Sir John Herschel says that 'it cannot be necessarily solid, *because* it is dark.' Professor Olmstead, of Yale College, believes that it is 'an immense globe of fire,' and Professor Arago, of Paris, says that 'solar light does not emanate from a solid mass, or an incandescent liquid, but from gas in a state of incandescence;' and Mr. Beswick, of New York, satisfactorily argues that the dark appearance is the 'universal gravitating fluid,' and the photosphere encircling it is the magnetic fluid. Consequently the sun is *pure fire*: and no solid body could exist in such intense heat, as there must be, in that great fountain of light and heat, which supplies the whole planetary system. Gases that emanate pure from the sun become solids as they recede from that fiery vortex; and the sun must at one time have been surrounded with a crust of these condensed gases, which crust broke into the planetary system."

This article excited great discussion. The boys thought that the Bible said the world was created out of nothing, and some contended that the sun was created after the earth, but one rose up and said that he supposed the atmosphere of the earth at first was not pure enough to reflect the light of the sun, for all science proved that the earth was created after the sun, and depended upon it; and it was finally decided by these juvenile philosophers that the Bible did not say, in so many words, that the world was made out of nothing; and they agreed that the crust around the sun, of condensed gases, was a very probable theory. I was exceedingly interested in their arguments and ideas, and thought of the old days when Galileo's system was food for the thought only of the learned, but now it seems the natural inheritance of children. And so it will yet be with the sublime truths of Swedenborg's Principia, and the truths of the heavenly doctrines. They will descend into the minds of the young and become fixed facts in the universal knowledge of mankind. The human mind is now as the darkened earth was, when it revolved around the unseen sun; but already the Divine Word has been spoken, "Let there be light!" and soon the virgin beauty of a "new creation" will gladden the bright earth with paradisiacal scenes of intellectual beauty. The world of literature is already budding and blooming under the vernal sun of a new season of light and beauty and blessedness. .

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## ARTICLE III.

## THE THREE KINGDOMS OF NATURE; VIEWED AS TO THEIR ORIGIN, AND AS TO CONTINUOUS AND DISCRETE DEGREES.

THE division of natural objects into the Animal, Vegetable, and Mineral kingdoms, is well known. It is based upon the difference of the forms themselves, and upon the powers exhibited in the different forms. The purpose of my present effort, is to show as clearly as may be, the origin of these kingdoms, their characteristics, and relation; and to set forth, in connection therewith, the ideas of Continuous and Discrete degrees, according to our perception of them, as derived from Swedenborg's theological writings.

Our attention has been directed to the subject more particularly from an article in the last December number of the Intellectual Repository, on the "Chain of Being, in connection with the Laws of Discrete degrees and Continuous degrees." The remarks upon this part of the subject will be found at the close of our article.

In order to see clearly the origin of the three kingdoms, let us first examine their characteristic properties in the light which Swedenborg has afforded us. When treating on the correspondence between Heaven and all things on earth, he says:

"All things belonging to the earth are distinguished into three kinds, which are called kingdoms, viz., the Animal, the Vegetable, and the Mineral kingdoms; the things in the Animal world are correspondences in the first degree, as having life; those in the Vegetable kingdom correspond in the second degree, as having growth, but no sensitive life; and those in the Mineral kingdom correspond in the third degree, as having neither life nor growth."—*H. & H.* 104.

From the above extract, we may deduce the general features of each kingdom as they presented themselves to the mind of Swedenborg, and by which he characterizes them. Thus, the characteristic of the Animal is life; of the Vegetable, growth without sensitive life; and of the Mineral, the absence of life and growth.

It will be readily seen also, that he holds each kingdom separate, and as possessing different characteristic properties, and that he holds them all as correspondences in different degrees, according to those characteristics.

The causes of those characteristics are to be sought for in the inward recesses of each kingdom; and we find them unfolded in the treatise on Divine Love and Wisdom. In that work, it is shown that there are two suns and two worlds;—a natural and spiritual sun; and a natural and spiritual world; and that by the sun of the spiritual world all things were created from the Lord, but not by the sun of natural world, which is pure fire, from which all of life is abstracted; and which, therefore, in itself is dead, as well as the heat and light which proceed therefrom: "so too, the atmospheres, which are called ether and air, and receive in their bosom and transmit the heat and light of that sun, are dead. Since these are dead, all and each of the things of the globe which lie under them, and are called earths, are dead."—*Ib.* 158. This

is a plain revelation of the cause of the characteristic property of the mineral kingdom (in which he includes some bodies of the elemental and liquid character), for we see in it, independently of the action of the spiritual world, nothing but what is dead, passive, and inert.

Concerning the origin of the earths he says "that the substances and matters from which the earths are, are the ends and terminations of the atmospheres which proceed as uses from the spiritual sun;" "the heat of which atmospheres has terminated in cold, the light in darkness, and the activity in inertness."

In regard to the characteristic properties of growth and life, belonging, respectively, to the vegetable and animal kingdoms, he shows that there is a spiritual principle ever operative in and about the mineral kingdom, that this spiritual principle is alive from the sun of the spiritual world, and hence in its higher degree it produces forms of life, which are animals, and in its ultimate degree which is the natural, produces forms of uses, which are vegetables.

These two forms, are those into which the spiritual world operates by influx; thus it is evident that they are from a sphere above that of the mineral kingdom, which is subsidiary to them, and that they are to be regarded as the effects of living forces of the spiritual world. The vegetable, however, is subservient to the animal, and all, eventually, to man.

Having said thus much in reference to the characteristic properties of the animal, vegetable, and mineral kingdoms, and their origin, let us briefly revert to their relation. Each kingdom is a form of use, and in each there is an image of creation, and thus of man; for man is supported and represented by and in the things around him. Man, in one sense, is the macrocosm, combining in himself, all the spiritual forces of creation, and alive to all its natural forces. The earth supports the vegetable, the earth and vegetable support the animal, and all support and minister to man.

But let us enquire whether the relation between the kingdoms of nature, is that of end, cause and effect. To this we answer, no. The reason for this answer, is, that the end or design of the mineral kingdom, is not existent as a cause in the vegetable, nor this as an effect in the animal; since these kingdoms are of different natures, and characterized by different properties and powers. The mineral kingdom is dead, and serves merely as "the matrix from which the ends of creation are produced," and as the "basis and firmament into which all things terminate." It is not as an end, which produces the cause, and by the cause, the effect, consequently, the relation between the kingdoms must be other than that of end, cause and effect. What that relation is, is given in No. 65 of the *Divine Love and Wisdom*; in which it is shown that they stand in the relation of Ultimates, Mediates, and Primaries, thus in an ascending scale of uses from "Ultimates, which are of the mineral kingdom," through "Mediates, which are of the vegetable kingdom," to "Primaries, which are all and everything of the animal kingdom, the highest of which is man."

We have already, perhaps, thrown some light upon our subject in respect to discrete degrees in the preceding remarks on the relation of

the kingdoms of nature; but in order to obtain a clear view of the continuous and discrete degrees, which we are told exist in each kingdom, and in all and every of their parts, it may prove profitable to state briefly the principles which distinguished continuous from discrete degrees. In continuous degrees, which are as from light to shade, heat to cold, rare to dense, &c., we perceive a gradual increment of retarding substances; and a gradual decrement of intensity, or rarity in the subject itself. In discrete degrees, which are as end, cause and effect; or as what is prior, posterior, and postreme, we perceive a gradual progression or operation of the end or design, through and by means of the efficient cause, into the effect. This progression or operation is what is meant by influx, and is the cause of correspondence between the natural and spiritual worlds. Thus, the natural world, in the complex, as being the outbirth of the spiritual world, is a correspondent in ultimates of that world; and the kingdoms of nature are correspondents of the interior forces or spiritual causes, by virtue of which they become manifested in the outward world. The grand intent of the Lord, in the creation of the natural world, is the inmost cause and degree of that world and its kingdoms: and originates it and them in the spiritual world, or the world of causes; and at length brings them forth as fixed, and passive, or active, corresponding ultimate objects. In this history of end, cause, and effect, we behold the nature of the three discrete degrees, which reign throughout the universe.

The idea that discrete degrees are degrees of difference between subjects of a different nature, is erroneous; thus the difference between an animal and vegetable is not a discrete degree. The distinction here pointed out, is important; because if we lose sight of it, we lose sight of the grounds of correspondence; and would merge them into mere parallelisms or similarities. Thus we would be prone to say, under such an idea, that the seed of a plant was a correspondent of the egg of an animal; when, in fact, it is merely a similar or parallel form in each kingdom. We would ultimately confuse our knowledge of correspondences; which exist between things spiritual and things natural, and not between the similar objects in each separate kingdom. The writer referred to, in the first part of this article, appears to have fallen into this error. He places the three kingdoms of nature in discrete degrees, and compares these degrees to successive floors of a mansion; the highest degree being allotted to the animal kingdom. His criticisms on the errors of the development hypothesis are, however, well worthy of consideration, and he may, perhaps, be correct in saying that "the different parts of nature are connected with one another, not by transitions and links, but by specific laws of apposition and relation, for which there is no better or more expressive name than *degrees*." But when he proceeds to divide these degrees into continuous and discrete degrees, we hesitate in giving assent to the use of those terms to express the relations of the things in each kingdom as being those of continuous degrees, and the relations of the kingdoms themselves as being those of discrete degrees. We would much rather see the use of the word kingdoms maintained than that of degrees.

Swedenborg's idea of continuous degrees has been given above; his idea of discrete degrees (in the natural plane) is given in the following extract:—

“All things which exist in the world, of which a threefold dimension is predicated, or which we call compound, consist of degrees of altitude or discrete degrees. But let examples illustrate; it is known by ocular experience, that each muscle in the human body consists of the smallest fibres, and that these being disposed in fascicles, make up the larger fibres, which are called moving ones, which appear as filaments, and that from bundles of these exists the compound, which is called a muscle. It is similar with the nerves.” . . . Also “in the other compactions, confasciations and collections, of which the organs and viscera consist; for these are compositions from fibres and vessels variously formed from similar degrees. It is similar also in all and everything of the vegetable kingdom, and in all and every thing of the mineral kingdom; in woods there are compactions of filaments in a triple order; in metals and stones, there are conglorations of the parts also in a triple order. From these things it is manifest what discrete degrees are; viz., that one is from another, and by the other a third, which is called a compound; and that each degree is discrete from another.”—*D. L. & W.* 190.

He makes also this remark:—

“That these degrees are homogeneous, that is of the same character and nature, and that those things which are not of the same character and nature are heterogeneous, and do not agree with the homogeneous; thus they cannot form at the same time with them, discrete degrees; but only with their own, which are of the same character and nature with which they are homogeneous.”—*Ib.* 192.

This idea of discrete degrees, which is similar to that illustrated in his Philosophical Works, seems totally diverse from the notion of different kinds of forms constituting such degrees, and as not agreeing with the idea of the kingdoms of nature being in discrete degrees or separated by such degrees; for in such case they would be merely degrees of difference, and not degrees of creation, formation, and ultimation. The difference between these two ideas of discrete degrees is that Swedenborg's idea would lead us to look for discrete degrees (as well as continuous) *in* each kingdom, and in every part thereof; whereas, the other would lead us to look for discrete degrees as existing only *between* the kingdoms, and not at all as being in them, and in every least part of them;—the continuous degrees being *only* in each kingdom's divisions.

A further difference may be perceived in this: that considering a difference of nature as marking a discrete degree, we would be reduced to the necessity of marking *four* planes of being, viz., one for the minerals, one for the vegetables, one for the animals, and one for man. Of this the writer above referred to, although maintaining only three planes or platforms of being, seems to have had a perception, when he says, “Man is not, like lower natures, contained on a given platform, but a platform in himself, discretely separated from all below by his vertical attitude and consummate nervous system as a material organism; by his intellect and affections as a vessel of life. He is all that has gone before, and man besides.”

But this, evidently, would not comport with the nature and number of discrete degrees as set forth by Swedenborg; since he affirms that those degrees are in compounds formed of things homogeneous (or of the same nature), and of which a *threefold* dimension is predicated, comparable to end, cause and effect.

We are therefore constrained to say, that we cannot give full assent to the use of the word discrete degrees, to express the relation of the planes or platforms of being in the natural world to each other; for this would lead us to consider the lower kingdom as constituent of the higher; and thus to the conclusion which the writer in the *I. R.* wishes to avoid, viz., that of the development of the lower forms of nature, into the more noble ones, and, eventually, into man.

In considering the matter in this manner, we do not hesitate to affirm, that such an idea has been, of all, the very farthest from the mind of the writer; and it is only because Swedenborg has given such pointed meaning to, and illustrations of the meaning of discrete degrees, and at the same time, involving such a deep insight into the constitution and relation of the natural and spiritual worlds, that we have given attention to what seems to us to conflict somewhat with his teachings on the subject; and yet, appears to be incapable of giving any more interior insight into the natural kingdoms and their relation than that which has been above presented. We think also, that the words kingdoms, worlds, forms of uses, &c., which E. S. makes use of, are sufficiently indicative of the different external and internal natures of each kingdom and its subjects, without infringing on the use of the term discrete degrees; especially since he has so clearly pointed out the origins, characteristics, and relation of the kingdoms, and the relative uses which they perform to each other, that no one would be liable to entertain from him any such an idea of creation, as the unsatisfactory one of the "progressive development" hypothesis.

As to the difficulty of determining whether certain forms belong to the animal or vegetable kingdom, or to the vegetable or mineral kingdom, we presume it arises from the dense nature of the earths producing, in the offset, greater or less obstruction to the living and actuating forces of the spiritual world which constitute the interior discrete degrees of the animal and vegetable worlds, and thus admitting only of the production of the most imperfect forms of each kingdom. When these however, are produced they afford a substratum for the commencement of the more perfect; and thus, at length, of the most perfect forms of each kingdom.

J. W. L.

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EXTRACT.

"Every male among you shall be circumcised." That this signifies purity, appears from the representation and consequent signification of circumcising, in the internal sense. Circumcision, or the cutting off of the foreskin, signified nothing else but the removing and wiping away of those things which obstructed and defiled heavenly love, which are the evils originating in lusts, particularly in the lusts of self-love, and the falsities thence derived. The reason of this signification is, because the genitals of both sexes represent heavenly love. There are three kinds of love which constitute the celestial things of the Lord's kingdom, viz., conjugal love, love towards infants, and the love of society, or mutual love. Of all these, conjugal love is the principal; for it has for its end the greatest use, viz., the propagation of the human race, and thereby of the Lord's kingdom, of which the human race is a seminary. Love towards infants follows next in order of preference, being derived from conjugal love. Afterwards succeeds the love of society or mutual love. Whatsoever covers, obstructs, and defiles these loves, is signified by the foreskin; the cutting off of which, or circumcision, was therefore made representative. For in proportion as the evils originating in lusts, and the falsities thence derived, are removed, man is purified, and heavenly love is enabled to appear."—*A. C.* 2039.

## ARTICLE IV.

## EXTRACTS

FROM SWEDENBORG'S SPIRITUAL DIARY.

*(Continued from page 82.)**((( That evil Spirits cannot be with those who believe in the Lord.*

1966. It was previously shown that evil spirits are pained and tortured by the angels looking intently upon them. The case is very similar with the man who is in faith, or who is held in faith by the Lord; evil spirits cannot then approach; [if they attempt it] they begin to be tormented in like manner, and desire to fly away. I have several times heard them complaining and lamenting when in the presence of faith.—1748, May 16.)))))

*Natural Truths, or Truths drawn from corporeal, worldly, and natural Sources, are, [as it were, a kind of] earthen Vessels for the Reception of Spiritual Truths.*

1967. I conversed with spirits respecting natural truths, intimating that men at the present day have very little concern in regard to truths, but were intent solely upon experiments, from which, for many reasons, they were unable to elicit causes, and that the truths thence deducible were not acknowledged, inasmuch as they are hidden from those who are in the extremes of the corporeal and sensual, to whom hypotheses and falsities are more congenial.

1968. It was said moreover that natural truths are vessels in which spiritual truths may be contained, for unless the objects or instrumental causes are adapted, the spiritual causes cannot be applied to them, as appears from many considerations, especially those drawn from the containing vessels of the whole body, as for instance that unless the blood vessels with their membranes agree with the nature of the blood contained in them, they cannot hold the blood, much less can it act or be acted upon according to its nature and design. So likewise neither unless the blood-globules were such as they are, would the [animal] spirits and the life of the spirits be able to abide and live in them according to their nature and end; and thus also in all other things in the three-fold kingdom and in the world.—1748, May 16.

1969. In like manner, the heart is such a vessel of the blood and its operations, according to the whole nature and scope of its forces; and so also are all the viscera of the body, which are mere vessels formed entirely in coincidence with the nature of their operations and uses, and thus of their ends.—1748, May 16.

1970. That truths cannot be apprehended, but are rejected among idle conceits, is evinced by one example which, though a natural verity, would scarcely be believed, to wit, that the least degree of thought and affection produces an effect upon all the organic principles of the brain which are in front of the fibrils, namely, the cortical substances, and because it affects the principles, it affects also all things of the fibres

arising from them, which are myriads of myriads, and thus the whole body. Moreover, that of all those myriads, there is no portion of cortical substance, no fibre, no point of a fibre, that is altogether like another, but a continual variety reigns throughout, and thus the whole brain and the whole body with its innumerable varieties constitute one single and most subtle act of our thought, which we indeed suppose to be of infinite subtlety, but which nevertheless consists of countless varieties of persuasion and affection in each minutest point of thought. Yet who would believe these things, when notwithstanding it is simply the statement of a natural truth, which can be demonstrated, as well from known philosophy as from manifold experience.—1748, May 16.

1971. Hence it is evident how rude, obscure, and most general is every thing we think, and which we deem sublimely particular.

1972. Yea, if the matter be stretched still farther, inasmuch as the human body, and every part of the body corresponds to the spiritual world and to heaven, it may thence appear that there is an influx into the very least of thought. But I will not ascend to these incredible heights, because man is immersed in the depths of obscurity; but I have spoken on these points with spirits and angels, and they have confirmed them.—1748, May 16.

*What is meant by Evening and Morning, [and] Day. Gen. I.*

1973. I spake with spirits as to the import of day, and of morning and evening, Gen. i. That day signifies time in general may be most clearly shown from the usage of the scriptures, for that word signifies time.

1974. As to evening and morning, [it is to be known] that in all things pertaining to generation both in general and in particular the commencement is from the evening, and the progress onward to morning, as in general with those who are regenerated their evening is [a state of] misery, temptations, and despairs, from which, however, the coming forth is to the morning. The case is similar in particular instances, for in all things of regeneration the start is from evils which are turned into goods; and it is remarkable that evil spirits begin from their phantasies and cupidities to excite men, though these influences are in various modes turned into goods, as has been made known to me by a daily experience of three years continuance. This is evening and morning even in most singular things, whence not only is regeneration, but the perception of goodness.—1748, May 16.

*Concerning a most nefarious Fellowship.*

1976.\* Certain female spirits came to me, who were, I think, recently from the life of the body, for they were still ignorant that they were in the other life, but when the fact was shown them they could then look back and recollect. Their quality appeared at first to be good, for they assumed such an air, but when they had retired I learnt from others that they were abominable, and belonged to the class of those who hold the intercourse of men and women to be not only lawful, but even holy, saying that they were born in sins and could not

\* No. 1975 is wanting in the original.



refrain from this kind of indulgence, although to have such intercourse with any others than those who are wholly like-minded they regard as unclean. Yea, being unholy themselves, they went so far as to revile marriage, and to represent such connections as impure. It was said to me that there are such persons of either sex in human societies who hold to this kind of intercourse without an end of marriage, of conjugal love, or of offspring, but solely for the sake of lewdness, saying that they had thus lived a most delightful life from childhood.

1977. When I enquired as to the kind of punishment that awaited such, it was said that they were punished most severely, but the nature of the punishment they were unwilling to divulge, remarking only that it was excessively severe, being carried to a point at which they did not, as it were, live, that is, they were scarcely conscious of living, so completely had they forgotten the perpetration of such vile acts and abominations. For under the guise of sanctity they work confusion, and with the same pretence extinguish universal and principal ends, which are those of the procreation of the human race. From such confusion a grievous punishment cannot but result, and the extinction, as it were, of their spiritual life; indeed it was said to me that they were not far from being Sodomites, wherefore let those who are conscious to themselves of such a course of life beware, for they are not spared in the other life.—1748, May 16.

1978. What kind of punishment this confusion and commixtion of holy and profane ideas draws after it every one may divine, for conjunctions of ideas form the mind.—1748, May 16.

1979. One of these punishments was made manifest: it consisted in the burning of their lascivious members, as it were, in fire, and that with excruciating pain.

1980. The fact of this burning, as it were, with fire will be considered as a paradox because it is predicated of spirits, but as all a man's susceptibilities remain [in the other life], so also his sensations, as I have said and shown elsewhere. This holds even of the sensation of fire, which a certain spirit was at first unwilling to believe, but he learnt it to be so through a special experience.—1748, May 16.

*That the Way to the Interiors is immediately closed, as soon as any Thing comes forth from the Cupidity and the Memory by Means of one's own Effort.*

1981. It may be said, but can be understood only by a spiritual idea, of which I have been abundantly conscious, that that which proceeds from evil, and from the memory, in other words, that which is drawn by voluntary act from a man's cupidity and science, that this stops short forthwith and fails to reach the interiors. The case is the same with the sciences of the memory as with the cupidity of the body.

1982. By a spiritual idea it is perceived also how innumerable things are drawn from the memory and the genius of a man when still the man does not act by his own proper effort, and how fatuous and short-lived are the things which originate in a man's own endeavor.—1748, May 17.

## ARTICLE V.

## REV. THOMAS WORCESTER'S SERMON ON BINDING AND LOOSING.

THIS sermon has already received considerable attention from different quarters—far more than sermons generally receive. But we are not aware that any extended and careful analysis of its doctrine and teachings has ever been attempted. And yet there are several considerations, which seem not only to justify, but imperiously to demand a thorough review of it. First among these considerations, are the character and standing of its author. Mr. Worcester is one of the oldest and most highly esteemed, among the New Church ministers in the United States. For nearly twenty years in succession, he has been elected President of the General Convention, the largest organized body of the New Church, and one which claims to be considered the principal representative of this church, in America. There is probably no other man, whose opinion upon all doctrinal and ecclesiastical questions, so large a proportion of the New Church brethren in our country have been ready to accept without questioning, or so few been inclined to doubt, or even to examine critically. Such is the degree of confidence which many persons have in his judgment upon all matters pertaining to the church, that, it is said to be sufficient for them, in making up their minds on any subject, to know what is Mr. Worcester's opinion thereon. It is important, therefore, to the best interests and welfare of the church, that the views of one, who enjoys so generally the confidence and esteem of his brethren, and whose personal influence is so great, should be very critically scanned. For should he at any time put forth erroneous or mistaken views on any subject—and we know that even the wisest and best men are not infallible—those views would, in the end, work greater mischief to the church, than if put forth by some less influential person, because they would be more generally received and more confidently relied upon, and therefore would be found the more difficult to get rid of.

Another reason why this sermon should receive our particular attention, may be found in the fact that it has been printed now for *the fourth time* in our country, and *three times* in the same periodical (the Boston N. J. Magazine), evidently by permission and with the sanction of its author. Its latest appearance was in the Magazine for Feb. 1856; and the editors, when announcing it in their January issue, speak of it as “a very instructive discourse,” and one which they are desirous of giving their readers the opportunity “of perusing or re-perusing.” But even without any such explicit indorsement of the doctrine of this discourse by the editors of the Magazine, its repeated publication were sufficient to warrant the belief that they and its author regard it, not only as containing sound doctrine, but important practical instruction. And the fact of its emanating from one who has for so many years been the presiding officer of the General Convention, and of its being approved by, and thrice published in the

Convention's organ, would seem to make that body itself, in a measure at least, responsible for the doctrine here taught. Undoubtedly there are *individuals* belonging to that body, who would dissent very emphatically from the doctrine of this discourse; but, without a formal act of repudiation, the Convention, as the matter now stands, will be held as indorsing and approving it.

Now we have "perused" and "re-perused" this discourse with great care, and honestly believe that the doctrine which it labors to inculcate upon the subject of binding and loosing, or in respect to the power and authority of the church regarded *as a visible body of people*, is not only erroneous, but one, which, if generally received, cannot fail to work serious mischief to the church. It is one which we think has already wrought many mischiefs, and, unless rejected, is sure to work many more. But we do not ask any one to accept our opinion, and therefore we proceed to subject this sermon to a fair, but somewhat critical examination.

The text, taken from Matt. xviii. 18, is in these words, which were addressed to the disciples: "Verily I say unto you, Whatsoever ye shall bind on earth, shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven." Another passage of similar purport, which is also quoted in the discourse, occurs in the gospel of John, where we are told that Jesus "breathed on his disciples, and saith unto them, Receive ye the Holy Spirit. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained."

Now are these passages to be understood as teaching that the Lord intended to bestow upon *any number of persons* the power of opening and of shutting heaven to any *other* persons, or the power of binding others to their sins, or of loosing them from their sins? We admit that such is the *apparent* teaching of these texts, but is it their *real spiritual* import? Can it be said that this is what the Lord meant to teach, and actually does teach, according to the spirit and true intent of these passages? Admit that all those are disciples of the Lord, who are learners and followers of Him; and suppose we have a congregation or society of such persons, every one of whom is a true disciple. What then? Is such a congregation infallible? Can they see *the hearts* of other people, and know for a certainty what is their internal quality? Certainly not; since, as our illumined author assures us, the *interiors* of people are "known *only* to the Lord;" and "the quality of a man is determined *by his interiors alone*." If, then, a congregation even of good people—of the Lord's own disciples—could not discern the *interiors* of other people, and if the quality of men is determined by their "*interiors alone*," what presumption would it be in such congregation to undertake to pronounce upon the internal or spiritual state of any individual! And if they are not qualified to do this, then how can they retain or remit the sins of others? Or how can it be said that the act of such a congregation, when they unitedly declare some individual to have been guilty of sin, and not to have repented of it, is certainly approved in the courts above? How can it be maintained that whatsoever *these people* may

bind on earth shall be bound in heaven, and whatsoever they may loose on earth shall be loosed in heaven?

Here then, we think we discover the grand error of the sermon now under review. It is in taking the *apparent* truth in the letter of the text, for the *real* truth contained in the sense above that of the letter. *Apparently*, the Lord here confers upon his disciples the power of retaining and remitting the sins of whomsoever they will. Agreeably to the words, "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." But *in reality* He confers no such power upon men, whatever be their character or quality. He addressed Himself on this occasion to His chosen followers—the twelve disciples: and these represented all the essential spiritual principles constituent of the church in man—"all things of faith and charity." It is these principles alone which *bind* or *loose*, *i. e.* which retain or remit the sins of men. And as the same principles which constitute the church in man, constitute heaven in him also, and since evils cannot be removed from the interiors or heaven, unless they be first removed from the exteriors or earth of the mind, therefore the Lord says, "Whatsoever ye shall bind on earth shall be bound in heaven," &c.

But it is said that we misunderstand Mr. Worcester; that we are mistaken in supposing that he takes the apparent truth of this text for the real truth, or that he teaches in this discourse that the Lord has conferred upon any men the power of retaining and remitting the sins of other people. We should be glad to find that this were so. But let us carefully examine the sermon, and see what it really does teach; for we should be very sorry to impute to a brother any doctrine not held or taught by him.

The sermon commences with these words:

"The persons to whom these words were spoken, were the disciples; and by them was represented a true church; and the meaning consequently is, that whatsoever is bound by the church upon earth, is bound by the church in heaven."

Now it is plain from other parts of his sermon, that, when Mr. Worcester speaks of "the true church," which he here says the disciples represented, he means a *visible body of people*, capable of pronouncing an opinion—capable of acting upon a question concerning the guilt or innocence of an individual in any given case. For in the next paragraph he talks about the "claims to authority and power on the part of the church," and about the distinction "between the powers *conferred* and the powers *assumed*." Further on he says:

"The doctrines which the Lord revealed at the commencement of the Christian church have been corrupted, but still they are true. The order which he established has been perverted, but still it is true order. And the powers which he conferred upon that church have been abused, but still they are powers which are of God, and which a true church necessarily possesses—which it possesses, not only at its beginning, but as long as it continues to be a true church."

And in the next paragraph but one, Mr. W. gives us the following as his exposition of the meaning of the text:

"Now the church *binds upon earth*, or, in other words, *retains the sins of men*, when

it regards them as having been guilty and as continuing to be guilty of sins ; that is, as having committed sin, and not having repented of it and thus put it away, but as justifying themselves in it, and as retaining the same disposition that led them to commit it. And the church *looses upon earth*, or, in other words, *remits the sins of men*, when it regards them as not having been guilty, or, if guilty, as having repented and reformed, and therefore as not retaining and cherishing the sinful disposition, and thus as not continuing to be guilty. In regarding a person as continuing to be guilty, it regards him as bound to his sins, and as retaining them. And in regarding a person who has repented and reformed as not continuing to be guilty, it regards him as loosed from his sins and as not retaining them.

“ And whatsoever is thus bound upon earth, will be bound in heaven ; because those who are bound to their sins here, will in the same manner be bound to them there. They will have the same affections when they come into the spiritual world, that they have when they leave this world.”

We say nothing here of the apparent infallibility attributed to those *persons* who constitute the church—their ability to look into the hearts of men, and to determine who are in evil and who in good—who have heavenly and who infernal affections. But as if to remove from our minds every shadow of doubt as to whether the author would have us understand a society or *visible body of people*, when he speaks of the true church, he further says :

“ If they have resisted the efforts of *men* to loosen them from their sins, they will resist the efforts of angels also ; but if they have yielded to the efforts of men, there will be no obstacles to prevent them from living and associating with angels. . . .

“ To those who do not know what the church is, nor what heaven is, the law appears to be arbitrary and unjust. It appears to bestow an authority upon men which they are not qualified to exercise. It seems to make the eternal condition of some dependent upon the caprice, the partialities and antipathies of others. And the general cry is, who can forgive sins but God. But only in their professions of loyalty, they forget that if he alone can forgive sin, he alone can prescribe the mode in which he will do it, and that he has prescribed this mode. In their attempts to honor him, therefore, they really dishonor him by despising his ordinances.

“ But there are doubtless many who have honest fears upon this subject, or at least fears which are partly honest, and which have strong appearances of being well founded. For they know the character of men—their love of power and their disposition to abuse all the power they can obtain. These abuses, however, and these propensities to abuse, do not show that there is no church, that there can be no church, and that there ought to be none which has the powers that are here ascribed to it ; [to wit : the power of retaining and remitting the sins of men.]”

Now we observe, that, in the foregoing extracts, the author speaks of “ the efforts of *men*” to loosen certain ones from their sins, where he evidently means the same by “ men” as he does by the “ church,” which is of frequent occurrence in other parts of the sermon. He seems himself to entertain no doubt but that his readers will all understand him to mean by *the church* certain *persons* known and recognized as forming the true church. It is obvious that he expects and *means* to be so understood. He expects that the law, as he has expounded it, will appear to some “ to bestow an authority upon men which they are not qualified to exercise ;”—that it will “ seem to make the eternal condition of some dependent upon the caprice, the partialities and antipathies of others.” Nor does he attempt to show that this objection is without foundation, or that this class of persons misunderstand his exposition of the text. He does not deny that it confers this awfully dangerous power upon men, and one which we should say they are *not*

qualified to exercise. On the contrary, we understand him virtually to admit that these people have correctly apprehended his meaning, and that their objection is one which cannot easily be *argued* down—one to which he has nothing to oppose save a "Thus saith the Lord;" which, in this instance, happens to be only our brother's *opinion* as to what the Lord really does say. He appears to make no effort to convince, but only to silence the objectors; for he says, "they forget that if He [God] alone can forgive sin, He alone can prescribe the mode in which He will do it, and that He has prescribed this mode." Then he speaks of another class of objectors, "who have honest fears upon this subject." And why honest fears? Mr. Worcester himself answers: "For they know *the character of men* [showing that it is *of men* that he is speaking when he speaks of the church]—their love of power and their disposition to abuse all the power they can obtain." And then he adds—and the expression deserves particular notice—"These abuses, however, and these propensities to abuse, do not show that there is no church [remember that the author is here speaking not merely of *principles* but of *persons*]—which has the powers that are here ascribed to it." And we have seen what, according to Mr. Worcester's exposition of the text in Matthew, these powers are. They are the power to see and judge the internal quality, not of themselves merely but of others—the power to separate the tares from the wheat—the power to determine whether a man is innocent or guilty of sin in any given case—the power, in short, to bind or loose, to retain or remit the sins of men. For in one of the paragraphs here cited, the author says: "Now the church *binds upon earth*, or in other words, *retains the sins of men*, when it regards them as having been guilty, and as continuing to be guilty, of sins. And the church *looses upon earth*, or, in other words, *remits the sins of men*, when it regards them as not having been guilty, or, if guilty, as having repented and reformed." And these, Mr. W. maintains, are among the powers which have been by God "*conferred*" on men, powers "which a true church necessarily possesses—which it possesses not only *at its beginning*, but as long as it continues to be a church." Of course, then, they are powers which belong to the New Church at the present day; for this, which we presume Mr. W. considers a true church, may now be considered "at its beginning."

Now to make what we conceive would be a fair application of the doctrine as set forth in this sermon: Suppose Mr. Worcester's Society, or the Massachusetts Association, or the General Convention, should, in any given case, vote, or judge, or "regard" any one of its members "as having been guilty and as continuing to be guilty" of some sin; then it would do what is signified by *binding upon earth*, and that individual would be regarded in heaven just as these poor, frail, erring mortals in the flesh have regarded him. The sin they have *voted* him guilty of would be his, and be retained! Or, if it should vote, or judge, or "regard" any one "as not having been guilty, or, if guilty, as having repented and reformed," then it would do what is meant by *loosing upon earth*, and that individual would be regarded in heaven as *not* having committed the sin he was charged with. The sin which these brethren have *voted* him innocent of, would not be his, and so

would be remitted. This seems a perfectly fair application or illustration of the doctrine of this discourse; and yet it puzzles us not a little to understand how Mr. Worcester could teach, and persist in teaching, a doctrine which goes to encourage and uphold men in such terrible presumption.

But we are told that nothing is to be feared from the exercise by men of the powers referred to, when they act like a church, or according to the principles of a true church. For says the discourse, "A church is a church only when it acts upon the principles which the Lord has revealed to men:" that, otherwise the persons claiming to belong to it "do not compose a church; they do not act as a church; their acts have not the validity of church acts; and what they bind upon earth, is not therefore, bound in heaven."

To the casual reader, this may seem to extract all the error from that part of the discourse which we have been noticing, and render it quite innocuous. But let us look a little closer—view it with an eye somewhat adjusted to the *practical* operation of this qualifying paragraph, and we shall see whether it does or not.

*The people*, spoken of as the church, are *not* a church, it is said, unless they act according to the eternal principles of truth and justice—the principles of heaven and the church; they do not act as a church, and their acts, therefore, have not the validity of church acts. Very good; but what does this declaration amount to practically? *If* they act according to the eternal principles of good and truth—act according to "the principles which prevail in heaven and constitute heaven"—undoubtedly they would do no harm. But this is the great and all-important question. And who shall decide it? Shall *the people*, who claim to be the church, or a church, settle it for themselves? It is evident how they would decide it if left to them. Take Mr. Worcester's own society, for example. Would that society be likely to vote itself *not* a church?—to vote that it did *not* act according to the principles which prevail in heaven?—that its acts have *not* the validity of church acts?—and that what it binds on earth is *not*, therefore, bound in heaven? Or would the Massachusetts Association, or the General Convention, or any other ecclesiastical body on the face of the earth, be likely to decide against itself, and thus render nugatory its own acts? We should not expect this. And if the decision of this question cannot safely be left to the people claiming to be the church, much less can it with safety be left to *outsiders*. We think Mr. Worcester himself would hardly be willing to submit the question of the right of his society to be considered a true church, to persons not in connection with it—to Dr. Gannet's or Dr. Sharpe's society. Or shall it be left to the individuals themselves, who are immediately affected by the acts of the ecclesiastical body—to those whose sins are to be remitted or retained? This would be opening the door to, and even inviting, universal nullification. For if Mr. W.'s society, or the General Convention, should *vote* some one of its members guilty of sin, and as not having repented of it, and thus put it away, and it were competent for such individual to decide whether or not said society or Convention had acted according to the eternal principles of good and truth, we



think there cannot be much doubt as to which way he would decide the question. He would be pretty likely to think that the court which had convicted him, "did not act as a church," and that its act therefore "has not the validity of a church act."

If, then, there is no earthly tribunal competent to settle the question whether or not the body which claims to be a true church, be so in reality—whether it act according to those everlasting "principles which prevail in heaven," and if this question be one of the first importance in the case supposed, then what avails this qualifying paragraph in the sermon, considered in a practical point of view? Who would feel himself bound by the act of an ecclesiastical body, where there is no tribunal upon earth qualified to settle the all-important question whether that act be performed according to principles which prevail in heaven, and whether, therefore, it have the validity of a true church act?

But it matters not, some may say, how the individual himself may feel, or whether there be any tribunal competent to settle this question or not. *If* the ecclesiastical body, in any given case, does act in the manner, and according to the principles laid down in the discourse, then its acts are valid, and receive the approbation of the angels. What it binds on earth is then bound in heaven, whether the justice of the decision be seen and acknowledged by men on earth or not. Grant that it is so, and what then? Does the act of such ecclesiastical body alter any thing? Does it change the judgment or determination of heaven in relation to that individual? Does it, in any way whatever, affect his spiritual condition? Is he, by the vote or decree of this ecclesiastical body, placed in any different relation to the angels of heaven, from what he would have been if this body had never acted in his case at all? If not, then what becomes of all the vaunted authority and powers "*conferred*" upon the church regarded as a visible body, and so much talked of in this discourse—the power *to bind* and *to loose* according as the church "*regards*" the individual as guilty or innocent?—or, in the language of the sermon, "*the power on earth* to remit and to retain sins?"

We do not deny that there is some good instruction in the last half of this sermon; but the relation in which this stands to what we cannot but regard as the pernicious doctrine of the first half, is so intimate, that its character is very materially affected by the contact. A very indigestible, bitter, and even poisonous substance, may be *sugared over*, so that it may be rendered quite palatable; but is this a legitimate use of the saccharine material? or is the drug, which it is employed to wrap up and sweeten, any the less baleful because of this disguise? The Lord in his Word cautions us to beware of those that come to us in sheep's clothing, while inwardly they are ravening wolves. And may we not learn from this, that error of any kind is all the more dangerous and the more to be dreaded, when it comes to us under an amiable disguise, or with somewhat of the habiliments of heaven wrapped around it?

We have said that the grand mistake which we think Mr. Worcester has committed in this sermon, is, in taking the *apparent* truth of the text for the *real* truth. By way of rendering this statement the

more obvious to every one, we will cite the following, which shows that Mr. W. understands this text in the same manner that it was understood by the first Christian church in its earlier periods :

“ It may seem strange that a doctrine which is so plainly revealed, should ever be doubted by those who have any faith in the Sacred Scriptures; and it never was doubted until the first christian church was about coming to an end. It was not doubted until that church had begun to use it as a means of gaining dominion and wealth. Then while men were protesting against these abuses, they began to doubt and explain away the doctrine upon which they were professedly founded. And when that church finally came to an end, the power on earth to remit and to retain sins came to an end also. And when that came to an end, all knowledge of the practical meaning and use of the doctrine soon followed it as a shadow does its substance.”

Now the spiritual sense of the Word was not revealed to the first Christian church. They did not, and could not, therefore, understand this text in any other than its apparent sense. And the doctrine which that church understood to be here taught, is a doctrine derived from the apparent sense. Yet Mr. W. declares that the exposition which he himself gives of this text, is one which “ never was doubted until the first Christian church was about coming to an end;” showing conclusively that the doctrine which he is here setting forth, is the very doctrine which has generally been held and taught by the Roman Catholic church.

Now, with all due respect for the author of this sermon, but with more respect for the truth itself than for any mortal man, we affirm that the disciples, for whom the pronoun *ye* in the text stands, do not signify *persons* at all, however angelic may be their character. We deny that the Lord has ever “ conferred” upon any number of men, “ the powers” which this sermon declares He has conferred. And it is impossible for us to deny this more emphatically than it is denied in the Heavenly Doctrines. We will cite a few passages in confirmation of this, beginning with the one in which the Lord’s chosen servant has unfolded for us the spiritual and true meaning of the very words chosen for the text to the sermon we are reviewing. Swedenborg, aiming to show what consequences would follow, “ if the Word be taken merely according to the letter,” when the true doctrine of the church “ is the internal of the Word,” remarks as follows :

“ Let us take for an example the words of the Lord to Peter ; ‘ Thou art Peter, and upon this rock [petra] I will build my church, and the gates of hell shall not prevail against it : and I will give to thee the keys of the kingdom of the heavens, and whatsoever thou shalt bind in earth, shall be bound in the heavens ; and whatsoever thou shalt loose in earth, shall be loosed in the heavens,’ Matt. xvi. 18, 19 : in like manner to the disciples, ‘ Verily I say unto you, whatsoever ye shall bind on earth, shall be bound in heaven, and whatsoever ye shall loose on earth, shall be loosed in heaven,’ Matt. xviii. 18. They who are in the external sense of the Word separate from the internal, thus who are separated from the true doctrine of the church, persuade themselves that such power from the Lord was given to Peter, and also to the rest of the disciples of the Lord : hence that infernal heresy, that it is in human power to let into heaven and to shut out from heaven whomsoever it pleases ; when yet according to the true doctrine of the church, which also is the internal of the Word, the Lord alone has that power : wherefore they, who are in the external sense of the Word, and at the same time in the internal, conceive that the above things were said concerning faith and its truths which are from the Lord, and that faith from the Lord, thus the Lord Himself, has that power, and in no wise any man : that this is the case, may be manifest from the representation of Peter and of the twelve disciples.”—A. C. 9410.

And further on, in this same section, our illumined author says : " Every one who thinks from sound reason, may see and conceive, that man cannot loose one sin, inasmuch as sin is not loosed except by the formation of new life, that is by regeneration from the Lord."—*A. C.* 9410.

Then if we turn to Matthew xvi. 19, we shall find that the very same power, according to the apparent sense of the letter, is there conferred upon Peter, which, in chapter xviii., is promised to the twelve disciples. And in the elucidation of this text, our illumined teacher makes the following remarks, closing with the emphatic declaration, that the twelve apostles "*represented nothing else* but all the things appertaining to faith :

" Into what mistakes they fall, who abide in the literal sense of the Word alone, without searching out the internal sense from other passages where it is explained, may appear manifest from the number of heresies, which have sprung up in all ages of the church, and which are each of them confirmed by their respective favorers from the literal sense of the Word ; especially from that grand heresy, which the wild and infernal love of self and the world hath broached from the Lord's words to Peter, ' I say unto thee, that thou art Peter, and on this rock will I build My Church, and the gates of hell shall not prevail against it : and I will give unto thee the keys of the kingdom of the heavens, and whatsoever thou shalt bind on earth, shall be bound in the heavens, and whatsoever thou shalt loose on earth, shall be loosed in the heavens,' Matt. xvi. 15, 16, 17, 18, 19. They who strain the literal sense, suppose that these words were spoken of Peter, and that he had this great power given him ; when yet it was well known, that Peter was a very plain simple man, and that he in no case exercised such a power, and that to exercise it is contrary to what is Divine ; nevertheless, under the impulse of a wild and infernal love of self and of the world, in consequence whereof they would arrogate to themselves the highest power on earth, and in heaven, and make themselves gods, some explain this according to the letter, and are vehement in defence of such explanation ; when yet the internal sense of those words is, that essential FAITH in the Lord, which hath place with those only, who are principled in love to the Lord, and in charity toward their neighbor, hath that power ; and yet not even faith, but the LORD, from whom faith is derived ; by Rock is here meant that faith, as in other passages throughout the Word ; on That the Church is built, and against That the gates of hell do not prevail ; and to That faith belong the keys of the kingdom of the heavens ; That shutteth heaven, to prevent the entrance of evil and false principles, and That opens heaven for goodnesses and truths ; such is the internal sense of the above words : the twelve Apostles, like the twelve tribes of Israel, represented nothing else but all the things appertaining to such faith."—*A. C.* 2760.

Moreover, if we understand that by the disciples, in the passages referred to, were represented all good christians, or " a true church" as consisting of *persons*, then we ought to understand them as representing and signifying the same in those passages in which it is promised that they shall *judge* the twelve tribes of Israel. We have precisely the same authority for saying that the power of *judging* has been " conferred" upon the persons constituting the true church, as that the power of retaining and remitting sins has ; and we cannot see that one is a whit more unreasonable than the other. Yet we know it is repeatedly declared in the heavenly doctrines, that the *apparent* meaning of all such passages is not their *true* meaning ;—that no man nor angel is qualified to exercise such a power as *appears* to have been conferred upon the disciples. The following is the uniform teaching of our author upon this subject :

" It is written in the Word that four-and-twenty elders are to sit upon thrones and

judge nations and people; and that the Apostles in like manner are to sit upon thrones, and judge the twelve tribes of Israel; he who is not acquainted with the internal sense of the Word, will believe that so it will be; but how this is to be understood, may be manifest when it is known from the internal sense, what is signified by four-and-twenty elders, and what by the twelve apostles, also what by thrones, viz. all truths in their complex according to which judgment is effected. The like is here meant by judging the people as one of the tribes of Israel, not that they, or any elders of them, are to judge, but that the truths themselves, which are signified by them, consequently the Lord alone, for from Him all truth proceeds. Concerning the four-and-twenty elders, that they are to sit upon thrones and to judge, it is thus written in the Revelation, 'Around the throne were four-and-twenty thrones, and upon the thrones I saw four-and-twenty elders sitting, clothed in white raiment, who had on their heads golden crowns,' iv. 4.—Chap. xi. 16; and again, 'I saw thrones, and they did sit on them, and judgment was given to them,' Rev. xx. 4.—Concerning the twelve apostles it is thus written in Matthew, 'Jesus said, ye who have followed me in the regeneration, when the Son of Man shall sit upon the throne of his glory, ye shall also sit upon twelve thrones judging the twelve tribes of Israel,' xix. 28. And in Luke, 'I appoint unto you a kingdom, as my father hath appointed unto me, that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel,' xxii. 29, 30; that in these passages are not meant four-and-twenty elders, nor twelve apostles, but all truths and goods in general, may appear from this consideration, that no man, nor even any angel, can judge any one; for no one can know but the Lord alone what is the quality of the interiors, and what their quality will be, and this to eternity. That by the twelve apostles similar things are signified as by the twelve tribes, viz. all truths and goods in the complex, see n. 2129, 2553, 3488, 3858.—A. C. 6397. (See also A. R. 798, A. E. 431.)

The apparent truth, then, of the text to the sermon now under review, is *not* the real truth. The Lord has *not* really "conferred" upon any men, nor upon any body of men, such power as He *appears* to have conferred, any more than He has conferred upon men the power of judging, or of opening and shutting heaven to other men. Such power belongs to the Lord alone, or to the truths and goods which are from Him. These, because they are from Himself, are endued with a divine authority. The eternal truths of the Word have power to judge, to bind and to loose, to open and shut the gates of paradise. But on neither men nor angels has such power ever been "conferred."

We had purposed to remark upon the practical tendency of the doctrine of this discourse, and to point out some of the unhappy effects which it is calculated to produce, and which have already resulted from it. We had intended to show how legitimately and necessarily such a doctrine leads to the most extravagant assumptions of power and authority on the part of ecclesiastical bodies, and how much injury is often done to the states of individuals by the exercise of these assumed powers. But our review has already extended considerably beyond the limits we had originally marked out, and we therefore leave our readers to deduce the practical inferences, each one for himself. In exposing, as we have, what we cannot but regard as the erroneous and pernicious doctrine of this discourse, we are conscious only of having done our duty; "for," to cite the language of Swedenborg in one of his letters to Dr. Beyer, "*unless what is wrong is brought into a state of ventilation, and is thus rejected, what is right cannot be discerned and received.*"

BROOKLYN, Feb. 22, 1856.

B. F. B.

## ARTICLE VI.

## SOLUTION OF APPARENT CONTRADICTIONS.

PROF. BUSH,

DEAR SIR,—How do you reconcile the interpretation of the word “flesh,” *A. C.* 3813, (*Rev.* xix, 17, 18,) with the interpretation of the same word in *A. E.* 1244, where Swedenborg is explaining the same passage? They appear to be directly opposite to each other.

## REPLY.

To afford the reader the grounds of a correct judgment on this question, we give the two paragraphs in juxtaposition :

“I saw one angel standing in the sun, who cried with a great voice, saying to all the birds flying in the midst of heaven, Come and be ye gathered together to the supper of the great God, that ye may eat the *flesh of kings*, and the *flesh of captains over a thousand*, and the *flesh of the strong*, and the *flesh of horses* and of those that sit upon them, and the *flesh of all freemen* and servants, and of the small and great,’ *Apoc.* xix. 17, 18. That the flesh of kings, of captains over a thousand, of the strong, of horses and those that sit upon them, of freemen and servants, do not signify such things, may appear to every one ; consequently, that flesh signifies something else, which has heretofore been unknown. That it denotes evils which come from falses, and the evils from which falses come, both, from man’s will-proprium, is evident from each expression.”—*A. C.* 3813.

“That ye may eat the *flesh of kings*, and the *flesh of captains*, and the *flesh of the mighty*, and the *flesh of horses* and of them that sit on them, and the *flesh of all*, both free and bond, both small and great,’ signifies the appropriation of goods from the Lord by means of the truths of the Word and doctrine deduced therefrom, in every sense, degree and kind. The subject treated of above, n. 1243, was conjunction with the Lord by the Word ; the subject here treated of is the appropriation of goods from Him by the truths of the Word : by eating is signified appropriation ; by the flesh they were to eat, are signified the goods of the Word and thence of the church ; and by kings, captains, the mighty, horses, them that sit on them, free and bond, small and great, are signified truths in every sense, degree and kind ; by kings are signified those who are principled in the truths of the church derived from the Word, and, abstractedly, the truths of the church derived from the Word ; by captains [over a thousand] are signified those who are in knowledges of things good and true, and, abstractedly, those knowledges ; by the mighty are signified those who are in erudition from doctrine derived from the Word, and, abstractedly, erudition or learning derived from that source ; by horses is signified the understanding of the Word, and by those who sit on horses are signified those who are principled in wisdom in consequence of understanding the Word, and, abstractedly, wisdom derived thence ; by free and bond, are signified those who know from themselves and those who know from others ; by great and small, are signified those who are such in a greater and in a lesser degree : from these considerations it is evident, that by their eating the flesh of these, is signified the appropriation of goods from the Lord by the truths of the Word and doctrine deduced from it in every sense, degree, and kind.”—*A. E.* 1244.

We may properly give in the same connection the parallel passage from the prophet Ezekiel, with our author’s explanation :

“It is well to be noted, that no man has any spiritual good from the Lord, except by means of truths derived from the Word ; for the truths of the Word are in the light of heaven, and goods are in the heat of that light, for which reason, unless the understanding be in the light of heaven through the Word, the will cannot come into the heat of heaven ; love and charity can no otherwise be formed than

by truths derived from the Word, nor can man be reformed but by those truths: the church itself in man is formed by them, not however by those truths in the understanding only, but by a life conformable to them, for thus truths enter into the will and become goods; by this means the face of truth is changed into the face of good; for that which is of the will and so of the love, the same is called good, and all that is of the will or of the love, the same is also of the life of man. Hence it may be seen, that the appropriation of goods by means of truths in every sense, degree and kind, through the Word from the Lord, is here meant by eating the flesh of those who are mentioned. Who cannot see, that flesh is not here meant by flesh? Who can be so senseless as to think that the Lord calls and invites all to a great supper, to give them the flesh of kings, captains, mighty men, horses, them that sit thereon, free and bond, great and small, to eat? Who can help seeing that there is a spiritual sense in these words, and that without the help of that sense no one can know what they mean? Who can bear to deny that in its bosom the Word is spiritual, for would it not be more than material, if this passage were understood according to the literal sense, and not according to the spiritual sense? Similar to the above is this passage in Ezekiel: 'Thus saith the Lord Jehovih, Say unto the bird of every wing, and to every beast of the field, Assemble yourselves and come; gather yourselves from every side over My great sacrifice on the mountain of Israel that ye may eat flesh and drink blood; ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth; ye shall eat fat to satiety, and drink blood even to drunkenness, of My sacrifice which I sacrifice for ye; ye shall be satiated upon My table with horse, and with chariot, and with every man of war; so will I give My glory among the nations,' (xxxix. 17-21); by flesh here in like manner is signified the good of the church from the Lord through the Word, and by blood the truth of the church; who does not see that blood could not be given them to drink till they were drunken, or that they would be filled at the table of the Lord Jehovih, with horses, chariots, mighty men, and every man of war? Since then by flesh is signified the good of the church, and by blood the truth of the church, it is clear that by the flesh and blood of the Lord, in the holy supper, is signified divine good and divine truth from the Lord, the same as by bread and wine, on which see John vi. 51-58."—A. E. 1244.

That there is an apparent contrariety in the import of the term "flesh" in the above passages is beyond question; and the difficulty is enhanced by the fact that, it is one and the same passage of the Word to which our author assigns two distinct and conflicting senses. It is no unusual thing to find the same word used in directly opposite senses in *different connections*, but we should scarcely expect this would hold in respect to precisely the *same connection*, as in the present case. But we must not despair of a sound and satisfactory solution. In order to this, it is requisite to observe that an invitation is here given to "all the birds flying in the midst of heaven," to come together and feast upon the "flesh" of kings, captains, mighty men, horses, &c. A representative and spiritual sense is of course to be recognized in the case both of the birds summoned to the feast, and of the viands prepared. By the invitation given by the angel standing in the sun is denoted the Lord's calling, out of divine love and thence out of divine zeal, upon all those who are in the spiritual affection of truth, and think of heaven, to come and participate of the goods and truths of the New Church, and thus to be conjoined to the Lord. By flesh is denoted the goods of the Word and thence of the Church, and by eating is denoted the appropriation of goods from the Lord by the truths of the Word. Now inasmuch as birds signify those who are in false intellects as well as those who are in true, and as the summons is to *all* kinds of winged fowls, it is easily intelligible that the very same things

which would be good to those in one kind of state would be evil to another, so that the subjective shall govern the objective. Thus what to the Israelites was a pillar of fire was to the Egyptians a columnar cloud of darkness, which is thus expounded by our author :

“ In regard to this circumstance, that the pillar induced darkness on the Egyptians, and illuminated the sons of Israel, the case is this ; the presence of the Lord, which is here signified by the pillar, is celestial light itself, heaven having thence its light, which light is a thousand times brighter than the mid-day light of the world : but the same light becomes thick darkness with the evil, although they are in the very light, and it becomes the thicker darkness, in proportion as the false derived from evil is denser amongst them ; the reason is, because the Divine Truth proceeding from the Lord appears before the eyes of the angels as light ; but to those who are in falses derived from evil, it cannot appear as light, but as thick darkness, for the false is opposite to truth, and extinguishes truth ; hence it is that the pillar, which was the presence of the Lord, induced a cloud and darkness on the Egyptians, because by the Egyptians are signified those who are in falses derived from evil, and illuminated the night amongst the sons of Israel, because by the sons of Israel are signified those who are in truth derived from good ; that the Lord appears to every one according to his quality, see n. 1861, 6832.”—*A. C.* 8197.

In like manner we learn that according to these several states, some in the other life perceive the Lord as a sun, and some as a moon, yet we know all the time that the essential divine nature is unchanged. We recognize the same principle in the passage before us. On the establishment of the New Church all classes of men are invited to come to it, and, as their states may enable them, to partake of the feast of fat things it sets before them. But the diversity of spiritual states will work of course a corresponding difference in the result. “ What is one man’s meat is another’s poison,” says the old adage ; and so here. The unclean and rapacious birds—the spiritual harpies—that is, those who were in prevailing states of falsity would obviously appropriate the celestial goods of the church and convert them to evils by conjoining them to their falsities. As the eating of flesh goes to form flesh in the eater, so the spiritual flesh, or the essential good of the Church, would with the corrupt minded generate an evil proprium directly the opposite to that of the pure and the upright. To them the flesh, good in itself, would be transformed to evil, while to those who were in the contrary state and prompted by a genuine affection of truth, that which was good would remain good, and create in them a flesh ; that is, a proprium that is good. This we think a fair construction of the language, and if it be admitted to be sound the apparent contradiction vanishes away.

PROF. BUSH :

*Dear Sir,*—I am a novitiate reader of the writings of Swedenborg, and I have recently met with a passage which not only conflicts with the modern teachings of physiology, phrenology, and pathology, but with his own language in other portions of his works. The passage is in *A. C.* 644.

“ The human brain is divided into two parts, which are called hemispheres ; to its left hemisphere appertain the things of the understanding, to the right the things of the will.”

In the treatise on *Influx* No. 11, he says : “ That the seat of the understanding is in the cerebrum or fore part of the head, but that of the will is the cerebellum or the hinder part.” Can you reconcile these apparent contradictions.

Yours truly.



## REPLY.

Here again it is well to exhibit the precise form in which the paragraphs stand in the works referred to.

"By *mansions* are signified the two parts of man, which are of the will and understanding, as is evident from what was observed; that those two parts, will and understanding, are most distinct from each other, and that therefore, as observed, the human brain is divided into two parts, which are called hemispheres, to the left of which the things of the understanding appertain, and to the right the things of the will; this is the most general distinction. Moreover, both the will and the understanding are distinguished into innumerable parts; for the division of things intellectual, and of things which belong to the will in man, are so many, that their universal genera can never be expressed or enumerated, much less their species."—*A. C.* 644.

"I will here add an arcanum confirming these things from heaven. All the angels of heaven turn their forehead to the Lord as a sun, and all the angels of hell turn the back of the head to him, and the latter receive the influx into the affections of their will, which in themselves are concupiscences, and make the understanding favor them; but the former receive the influx into the affections of their understanding, and make the will favor them, whence these are in wisdom, but the others are in insanity; for the human understanding dwells in the cerebrum, which is under the forehead, and the will in the cerebellum, which is in the back of the head. Who does not know that a man who is insane from falses, favors the cupidities of his own evil, and confirms them by reasons from the understanding, and that a wise man sees from truths the quality of the cupidities of his own will, and restrains them? A wise man does this because he turns his face to God, that is, he believes in God, and not in himself, but an insane man does the other because he averts his face from God, that is, he believes in himself, and not in God."—*Inf.* XI.

The relation, as a general fact, of the right and left sides of the human body to the principles of Will and Understanding, or Goodness and Truth, is very frequently and explicitly affirmed in the writings of our author. This holds especially of the lobes of the brain. Thus:

"Such is the correspondence of the brain with the *Grand Man*, that they who are in the principles of good have reference to those things in the brain which are its principles, and which are called glands or cortical substances; whereas they who are in the principles of truth have reference to those things in the brain which proceed from those principles, and which are called fibres. There is, however, this distinction, that those who correspond to the right part of the brain, are in the will of good, and thence in the will of truth; whereas those who correspond to the left of the brain, are in the understanding, and thence in the affection, of good and truth. The reason of this is, that those who are in heaven at the Lord's right hand, are in good from the will, but those who are at the Lord's left hand, are in good from the understanding. The former are called celestial, but the latter spiritual."—*A. C.* 4052.

"The right part of the face with the right eye corresponds to the affection of good, but the left to the affection of truth."—*A. C.* 4326.

"Similar things are signified by these [curtains], as by those things which are of the left side and which are of the right side in man; those things which are of the right side in man, have reference to the good from which truth is derived, but those which are on the left side, have reference to the truth which is derived from good; and in the middle of them is communication of good with truth, and of truth with good, whence comes perpetual and constant conjunction. Such are the things which are signified by these words, 'Five curtains shall be joined together each to the other, and five curtains joined together each to the other.'"—*A. C.* 9604.

"By those things which are in the right side of the body are signified goods, and by those things which are in the left, the truths thence derived, as the right part and left of the face, the right and left eye, the right and left ear, the right and left foot; in like manner the rest of the things in the body."—*A. C.* 9736.

The point in question is thus far very obvious. The first passage asserting that to the right hemisphere of the brain appertain the things of the will, and to the left the things of the understanding, is clearly confirmed by the passages cited, and from this source, we are furnished with many beautiful interpretations of the Word; as, for instance, where the disciples were commanded to cast their net on the *right* side of the ship instead of the left, by which was represented that to act and teach from good rather than from truth, is the surest pledge of success. Now the question is, whether the other statement, assigning the understanding to the cerebrum and the will to the cerebellum, is irreconcilably at variance with this. For ourselves, we do not perceive that it is. The fact that the right and left hemispheres of the brain correspond respectively to good and truth, does not, in our judgment, militate with the equally true position, that the front brain, taken as a whole, is *more especially* the seat of the intellect, and the back brain of the affection. The assertion of the one fact does not necessarily involve the denial of the other. But let us have recourse to Swedenborg's own language on this head.

“The mode in which the angels see the Lord differs from that in which the Lord sees the angels. The angels see the Lord through their eyes; but the Lord views the angels in the forehead. The reason that he views them in the forehead is, because the forehead corresponds to love; and the Lord, by love, flows into their will, and causes Himself to be seen by their understanding; to which the eyes correspond.”—*H. H.* 145.

“The forehead denotes the good of love. This signification of the forehead is grounded in correspondance; for all things pertaining to man, whether internal or external, correspond to heaven, the universal heaven being, in the sight of the Lord, as one man, all things therein, even to the most minute particular, being so arranged as to correspond to whatever belongs to man. The whole face, where the sensories of the sight, the smell, the hearing, and the taste are situated, corresponds to the affections and thoughts thence derived in general; the eyes correspond to the understanding; the nostrils, to perception; the ears, to hearing, and obedience; and the taste, to the desire of knowing and becoming wise: but the forehead corresponds to the good of love, whence all the others are derived, for it constitutes the supreme part of the face, and immediately includes the front and primary part of the brain, whence are the intellectual things of man: hence it is that the Lord looks at the angels in the forehead, and the angels look at the Lord by or through the eyes, and this because the forehead corresponds to love, from which the Lord looks at them, and the eyes correspond to the understanding, from which they look at the Lord, for the Lord permits himself to be seen by the influx of love into their understanding. From these considerations it is evident what is signified by the servants of God being sealed in their foreheads, namely, that it is to be in the good of love to the Lord from the Lord, and thereby to be distinguished and separated from those who are not in that love; for the Lord looks at them in the forehead, and fills them with the good of love, from which they look at him by thought grounded in affection. No others can be looked at by the Lord in the forehead, because they avert themselves from him, and turn themselves to the opposite love, by which they are filled and attracted.”—*A. E.* 427.

“The reason why the face of Jehovah or the face of the Lord has this signification is, because by face in general are signified the interiors of man which are his affections and the thoughts thence derived, thus the things which are of his love and faith. The reason why those things are signified by faces is, because they shine forth from the face, as in their type, or in their effigy, wherefore also the face is called an effigy of the mind. Hence it is that by face, when relating to Jehovah, or the Lord, are signified those things which are of His Divine Love. The reason why by the forehead is specifically signified the Divine Love itself is, because the interiors have their allotted pro-

vinces in the face, the interiors which are of the love being in the province of the forehead, those which are of wisdom and intelligence in the province of the eyes, those which are of perception in the province of the nostrils, those which are of utterance in the province of the mouth; hence it is evident why by the forehead, when relating to the Lord, who is represented by Aaron, is signified the Divine Love. Inasmuch as the forehead of man corresponds to his love, therefore they who are in celestial love, that is, in love to the Lord from the Lord, are said to have a sign [or mark] in their foreheads, by which is signified that they are in the Lord's protection because in His love, as in Ezekiel, 'Jehovah said, pass through the midst of Jerusalem, and sign a sign upon the foreheads of the men that groan and sigh over all the abominations done in the midst thereof, and smite, let not your eye spare: but approach not against any man on whom is the sign,' ix. 4, 6. And in the Apocalypse, 'Behold a Lamb standing upon Mount Zion, and with Him an hundred forty and four thousand, having the name of His Father written on their foreheads,' xiv. 1. Again, 'They shall see the faces of God and of the Lamb, and His name shall be in their foreheads,' xxii. 4."—A. C. 9936.

From all this it does not appear that there is any necessary conflict between the two classes of statements, and as to either of them being at war with physiology, phrenology, or pathology, we will admit the fact of the contrariety, when it is shown that these sciences are any more true than Swedenborg's teachings, or that they are entitled to be made a criterion of them. But in truth they seem to us rather to agree with the positions of phrenology, as that places the intellectual faculties in the cerebrum, and the affections in the cerebellum. Swedenborg's first assertion is, that the two hemispheres of the brain follow the general law of correspondence, as it relates to the two sides of the human body with all its members and organs, of which every thing on the right denotes good, and every thing on the left truth. In the latter, he simply affirms that these departments of the brain, relatively to each other, are the seat, the one more especially of the intelligence, and the other of the will principle. Where is the conflict between them? We would refer the querist for farther information, to A. C. 4326.

## P O E T R Y .

### MEDIUMS.

"Let there be light," poetic chimes  
Have rung the changes on this word;  
Until the shattered domes of time,  
To choral echoes have been stirred.

Yet all unsung the mediums given,  
Through which the light flows down to earth;  
And like to aureate crowns of heaven,\*  
All hues of beauty have their birth.

If into solids were congealed,  
The liquids that our world surround;  
And all the pores of earth were sealed,  
Where would our beauteous forms be found?

\* "The spiritual angels, when presented to view in another life, have an appearance about the head like a rainbow."—Arcana 1042.

The morning flower, with lips of love ;  
 The diamond, with its dancing light ;  
 The blending tints that deck the grove :  
 The glorious coronal of night.

Without a medium, light would be,  
 An all-absorbing burning ray ;  
 Before which nature's hosts would flee :  
 And earth's strong pillars melt away.

Thus, with the mediums of grace,  
 The Word divine, the house of prayer ;  
 Shadow the glories of That face,  
 We cannot in its fulness bear.

Yet, while we read, angelic spheres  
 Conjoin us with the Sovereign good :  
 Eternal thought "as one" appears,  
 With the internal understood.

Thus may the light flow down to me,  
 Within His temple from His Word :  
 Until my eyes are ope'd, to see  
 The utmost mercy of the Lord.

BROOKLYN, Jan. 1856.

JACINTHA.

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## CORRESPONDENCE.

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### LETTER FROM A CLERICAL NOVITIATE.

PROF. BUSH :

DEAR SIR—I am a licensed minister of the Evangelical Lutheran Church, but have found it best in my theological studies, and in the composition of my sermons, to refuse, peremptorily, the confinement of all creeds, and strive for a free, spiritual perception of divine love and truth, through the Lord Jesus Christ himself, the *living symbol* of the mind of the Deity. The doctrine of the Trinity, according to the established dogma, always appeared to me to rest fully upon the support of Scripture, and being introduced into the study of metaphysics, and learning that the idea of God must originate by an intuitive subjective process, whereby the attributes of power, wisdom and goodness, perceived in nature, are instinctively combined into a personality in which there is unity, I was forced to the conclusion that a tri-personality in the Deity must be an absurdity, which the Scriptures do not teach—that instead of being an *articulus purus*, or a doctrine above the comprehension of the reason, it was no less than a superstitious dogma opposed to the unchangeable laws of the understanding, and corrupting the sincerity of my worship. My attention was accidentally directed to the writings of Swedenborg on that subject, teaching that the trinity of the Godhead is concentrated in the one personality of the Lord Jesus Christ. The argument was irresistible ; but seeing it essentially interwoven with the entire theological system of that professed Seer, I eagerly conceived the project of tracing out his whole intellectual history with reference to the ground of his professed mission in the religious development of the race. This was at the age of eighteen, or thereabouts. Just then the celebrated lecture of R. W. Emerson, on "Swedenborg the Mystic," fell into my hands. I had been an enthusiastic admirer of the genius of that great man ; and although disposed to exercise but little sympathy with the Pantheistic tendency of his philosophy, yet the power of his inimitable style, and the enchanting presence of a great spirit, dealing out the ridicule of prophecy with an air of such conscious su-

periority upon the style, history, and system of him who had recently become the companion of my most sacred hours, had well-nigh persuaded me that a vampire had actually found its way to the seat of the prophet, and that I had, from youthful sensitivity, been strangely enamored with the visionary ravings of a mountebank. This, together with other fortuitous circumstances, led me to relinquish a course of study which, I have reason to believe, would have furnished me at least with large and brilliant attainments in philosophy and theology. During two subsequent years, I had access to a very ample library of New Church literature, and could have enjoyed the society of men of proficiency in the New Church theology; but this time was spent at the Seminary making compends, hearing and preparing sapient discourses on the conflicting dogmas of the creeds, committing scholastic distinctions, and ransacking the symbolical books. But very recently I came in possession of your reply to R. W. E., which has at least dissipated the "ignis fatuus" bewilderment which he had so successfully imposed upon my mind.

I am unfortunately in a section of country where I find none of your class of people, and being necessitated to labor with small pecuniary compensation (have been in the ministry for six months), I possess very few facilities for prosecuting such a course of study as will satisfy my inclination, and justify me in passing an impartial judgment on the system. I have carefully read "Noble's Appeal," which you regard as an unanswerable defence, yet I will only be satisfied when I have caught up the entire system from the original Seer himself, and compared it, in each particular doctrine, with the existing Catholic and Protestant systems, carefully referring, in all cases, for divine illumination to the Lord himself, who in the beginning was with God and was God.

Feeling most grateful to you for your kind services, I subscribe myself,

Yours, &c.

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#### THE DISCRIMINATION OF INSPIRED WRITINGS.

PROF. BUSH:—DEAR SIR,

A question was raised a few months ago in the Repository why certain passages in Chronicles, corresponding with certain ones in Kings, are not the Word equally with the latter. Now I would not presume to be able to give an answer to so important a question, that will meet the case fully; especially since those who have been better qualified than myself to treat such questions, have expressed themselves unable to decide upon it. Yet I will venture to give an idea, which has occurred to my mind, as having a bearing upon the case, and which may, if pursued by abler hands, throw much light on the question of what constitutes the difference between those Books. Swedenborg states that the Word consists of a "connected system" of Truth expressed in the ultimate by correspondent natural language. Now the natural world is, according to the Doctrines, an ultimate expression of spiritual principles, and of the spiritual world as a whole. This being true, every natural object, form or expression, and of course all natural language, has a correspondential relation to something spiritual, which it represents. Must not every human composition, then, in a certain sense be correspondential? But something more than this is necessary to constitute the ultimate of the Word. It must be such a selection of correspondential language as expresses a perfect and "connected system" of Divine Truth. Nothing short of this can constitute the Word of God. There may be writings which approximate more or less toward this; they may embrace more or less extensive fractions, so to speak of the great system; they may be the effusion of minds highly illuminated by the truth; they may in fact be a sort of imperfect Revelation, and still not be entitled to the least claim of being the Word of God. Is not the book of Job an eminent example of this? It is composed almost entirely of those correspondences in which E. S. says the Ancient Church especially excelled, almost the purest extant, and yet he says it is not a part of the Word because it is disconnected and broken. Is not this the case with all those writings which resemble the Word in their construction, but which we are taught constitute no part of the Word? And is it not probable, that they will be found, all of them, to exhibit,

sooner or later, under the test of a faithful and intelligent application of the Science of Correspondences, breaks and imperfections, which will prove conclusively what E. S. has said of them, that they form no part of the Word? I have examined some of them, Chron. especially, with this idea in view, and I have fancied that I could discover traces of these marks. It may be all fancy, yet I submit the idea to those who have the knowledge and means to pursue this subject, if desirable, farther, while I shall hope to hear other suggestions, as the subject is one in which I have of late felt much interest.

G. N. S.

GRAND TRAVERSE, MICH. Jan., 1856.

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 MISCELLANY.
 

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## THE AMERICAN N. C. TRACT AND MISSIONARY SOCIETY.

If we have recently said but little of this Society, and its operations, we trust that our readers will not forget either its existence or its claims. It is still in being and in act, though in an humble way, on account of its limited resources. But regular meetings are held by the Board of Managers and appropriations constantly made in furtherance of the objects of the institution. Thousands of pages of Tracts and Books are being distributed from one quarterly meeting to another, and if even those who have formerly enrolled themselves as members of the Society and thereby pledged themselves to the payment of not less than *one dollar* per annum, were punctual to this engagement we should now have a handsome fund with which to operate. We are receiving numerous calls from various quarters for books and pamphlets, to which we are scarcely able to respond at all from our straitened means. We wish to obtain means also for the publication of various minor collateral works which would be of immense use if generally diffused. The "Explication of the Decalogue" accompanying the present No. is a fair specimen of what may be done in this sphere, were we but furnished with the requisite means. Of this very work, which we have ourselves undertaken as a purely private enterprise, we should be glad to circulate hundreds and thousands did our resources enable us to do so. Why should we not? Is there any thing better calculated to obviate the prejudices against the New Church than the wide dissemination of a tract unfolding the genuine purport of the Ten Commandments as the great law of life, and setting forth in the most luminous manner the pre-eminent spirituality and sanctity of the Divine Word?

Every one forwarding an annual contribution of *one dollar* can receive the amount in tracts at cost if he sees fit to be his own almoner, or if he makes the Society his agent, they will use their best discretion in compassing the objects of the donors.

But it is desirable to have our sphere of operation greatly enlarged. The Board of Managers whose names will be found on the circular sent out with this No. of the Repository, are willing to bestow their labors on the object, and we think every confidence may be reposed in their fidelity to the trust committed to them. We venture then to appeal to the friends of the cause for new benefactions. We invite them to enter with fresh zeal into the work of propagating the precious truths of heaven vouchsafed to the New Church as a talent to be occupied, and not as a monopoly to be hoarded up. The Swed. Pr. & Pub. Society is doing a great and good work in one department. Why may not the Tract and Missionary Society do one equally great and good in another department?—the one the society of the Text, the other of the Comment—the one dispensing the truth primitive, the other collateral.

We have proposed for some time past to bespeak the interest of our subscribers in this good work in the form of an extended and urgent appeal, but not having as yet found precisely the

desired opportunity, our purpose has slumbered. Recently, however, an able and stirring address, put forth by the English "Tract and Missionary Society," an institution kindred to our own, has come into our hands, and as being singularly appropriate to our scope we have concluded to transfer it entire to our pages. We trust it may be perused, and pondered, and acted upon, just as if it were an utterance original from the executive organs of the American Society :

ADDRESS TO THE MEMBERS OF THE NEW CHURCH.

Before mankind can receive the Doctrines of the New Church, they must know something of their nature; and they will be at no pains to acquire this knowledge for themselves, until we can, in some way or another, arouse their attention to our opinions, stimulate their curiosity, and so obtain for our Doctrines that investigation which a comprehension and consequent reception of them requires.

It was a perception of these truths, doubtless, which led to the formation of this Society, which may be regarded as the messenger sent forth by the New Church to the rest of the world to proclaim the great truths upon which she is founded.

Standing forth in this character, it might naturally have been expected, that upon the Missionary and Tract Society the eye of the whole Church would have been fixed with the most lively interest, watching its proceedings and how its great message was received.

We are sorry to say that very little of any such interest is at all apparent. We state only the melancholy truth in saying that, out of the whole number of the Members of the New Church, not one half subscribe a penny to the funds of this Society; in whatever way we may account for it, so stands the fact.

Happily there are a few in the Church, who take a different view of their duty to God and their neighbor, by whose contributions this Society has hitherto been able to continue its existence; and greatly is it to be desired that their laudable example should be more generally followed, and more especially when there is so much reason to believe this Society can render the most important services to mankind.

Until very lately the prejudice against our Doctrines was extreme. Swedenborg was every where set down as a mere madman: those who partook of his views were regarded as little better. It was with difficulty the New Church could gain a favorable or even a patient hearing for her opinions, religious or otherwise, and this from the supposed insinuity of the source from whence her Doctrines were imagined to proceed. Now at all events, much of this has changed: the high character, vast acquirements, and great intellect of Swedenborg, begin to be more fairly judged of. Recently a life of him was written of a highly laudatory character by a stranger to us as a body, Mr. Paxton Hood. Favorable notices now from time to time appear in periodicals read by large classes of the public; they appear to pass unchallenged as by general assent and acquiescence, and to betoken a state of mind greatly more favorable for the advancement of New Church truth and the labors of this Society.

But this is not all: observe the restless state of the religious world at the present day upon points of Doctrine. Why, those very Doctrines of Calvin and Luther, which are the main root of the prejudice against ourselves—the Doctrines of the Protestant reformation, so long considered in this country as the final settlement of the Christian faith—these Doctrines are now themselves beginning to be greatly unsettled. There is a large party now in the Church of England, which thinks that the Reformation itself needs reform, and consequently Orthodoxy has lost its prestige; for there are two kinds of it at the present day; there is Orthodoxy according to the Puseyites, and Orthodoxy according to the Evangelicals, and very different they are: while from these contrary opinions thundering from so many pulpits over the heads of the astonished Laity, great is the confusion of men's minds; of course the stronger minded are forced into independent thought. Ecclesiastical history is ransacked for attack and defence; and that most important fact, known only formerly to a few scholars, now begins to be more generally comprehended, namely, the vast difference between ancient and modern Christianity, as to points of faith.



Now, what might not this Society do for the cause of the New Church in this unsettled state of things had it but the funds to send its Missionaries and Lecturers throughout the land, could it but enable them in this loosened state of public prejudice to set forth the really solid, rational, and scriptural foundation upon which the New Church Doctrines are based ?

When we look around and see the Societies which exist, formed many of them for trivial objects of worldly pleasure or worldly gain ; when we see the life and zeal that animate them, the liberality with which they are supplied with funds, and then turn to this Society, contemplate its great object—no less than the announcement to mankind of the second advent of our Lord and Saviour Jesus Christ, in the spiritual sense of his holy word,—and then think of the pittance it receives from men who believe, or profess to believe, this great fact ; when we think of these things, feelings not complimentary to those members of the New Church who neglect this Society, will arise within us, upon which we forbear to expatiate.

Surely this Society must or ought to appear to the true member of the Lord's New Church one of the most important Societies in the world. For look at the world and its Christianity, and look at it in the light of those Doctrines, which we believe to have been sent into the world to afford us especial light upon this subject, and what do we behold ? not a Church that we believe has come to its end : we see only the remains and fragments of what was once the Christian Church—Doctrines severed from their true connection, scattered hither and thither among the sects, in exact fulfilment of our Lord's prophecy concerning his Church, where he tells us that "One stone shall not be left standing upon another that shall not be thrown down."

Blinding fables hang like black clouds between heaven and the Church ; there is no spiritual light ; men's views of the Divine Word have become merely sensual, carnal, and external ; they are the ideas of the natural man, who, as St. Paul assures us, "cannot receive or know the things of the Spirit of God, because they are spiritually discerned." We see what wild work the Evangelicals are making with the prophecies, solely from this cause ; but perhaps the saddest consequence is that it brings the Divine Word into collision with human science, and thus draws from that progress of knowledge, which, in a better state of the Church would be a blessing, unmitigated mischief, by making it appear to invalidate the authority of God's Holy Word. We are daily teaching in our schools (they are doing the same thing in all Protestant countries) truths of Science, Astronomy and Geology, undoubted truths, which make the Word of God appear full of mistakes, and which make it appear to have originated, not in Divine Wisdom, but in human ignorance ; and the consequence is scepticism, or a still wider spread of mere indifference. Religion becomes to many minds what Carlyle calls a "polite hearsay," which it is not fashionable to contradict in public, but which has no more real power or control over men's evil passions and motives than the clothes they put on to appear respectable in each other's eyes.

But thanks be to God, this is a condition of things which is not to endure always ; and how is it to be altered ? by the going forth (as we believe) of higher and more spiritual truths ; by the going forth of those very truths which this Society was instituted to diffuse and spread abroad ; by the rising of a higher Church, of which we have the exalted privilege of calling ourselves the first members. Are we its first members ? if we are, we must believe that the Lord has placed in our hands the great medicine for a sick world—the great and true remedy for all the spiritual diseases which now afflict the human mind.

It is a great trust ; shall we be unfaithful to it ? Shall we suffer apathy and indifference to prevent our imparting the inestimable blessing to our fellow creatures ? Consider, for an instant, the meaning of the words "a True Church !" This short address would swell to a volume were we to attempt even to indicate the vast sum and store of blessings for mankind which these words involve and signify. There is not a domain of thought or feeling, there is not a phase of human action or existence, which a "True Church" would not visit with humanizing and regenerating influences : but consider it in this way—We all know that we must soon leave this world to exist somewhere else for ever. The great question is, Where ? There are but two great receptacles for human beings when they have left the life of the body—heaven and hell ! To one or other of these all mankind are now steadily progressing.

What then is the priceless value of a True Church, which can make every man

the arbiter of his own fate ; which, by God's help, can enable every man to choose his eternal destination in the happier of these two everlasting abiding places ? Talk of charity to the neighbor,—What form of charity to your neighbor can be so important as that of placing his feet in the true path, which leads to everlasting happiness ? Let it not be said that one half of the members of a church based upon the principle of charity refuse to aid in such a work ; rather let us hope that reflections such as these will arise in the minds of those who have hitherto neglected this Society, that they may be led to reconsider their duty, and that its next anniversary may find it so reinstated in efficiency as to be able to renew, with increased vigor, its most important labors in the cause of the Lord's New Church.

Remittances to be made to LYMAN S. BURNHAM, Treasurer, 144 Atlantic St., Brooklyn, and all communications relative to the objects of the Society, as well as orders for publications, to be addressed to Geo. Bush, Corresponding Secretary, 204 Henry-st., or to Robt. L. Smith, President, 58 Baltic-st. Contributors can give their donations any specific direction they may see fit.

### PROF. PEIRCE ON SATURN'S RINGS.

By far the most important communication as yet presented to the Association, and I may say the most important contribution to astronomical science made since the discovery of the planet Neptune, was presented in the paper by Prof. Peirce of Harvard, "On the constitution of Saturn's rings." It is well known that various opinions have been entertained of late respecting the number of these annular structures surrounding this planet. The generally received idea embraced the existence of only two ; European astronomers have asserted the existence of six or seven ; and within the past year the complex nature of the inner ring has been noticed by the Messrs. Bond, of Cambridge. All astronomers have, however, agreed on this one point : that the rings were composed of solid matter, analogous to that composing the mass of the planet. The idea advanced by Prof. Peirce, and which he supported by arguments and calculations of great strength and ability, was that the rings are not solid but fluid, but of a substance which is either water, or something similar. And he further showed that the stability and the existence of the rings is in no wise dependent upon the planet itself, but are upheld and supported in their position, and at the same time maintaining an almost incredible velocity, by the influence of the numerous satellites which surround it. These satellites are arranged in a conformity to produce this effect. The various phases which the rings present are explained by the varying conditions to which they are subjected by a varying attraction of the satellites ; thus we have the rings sometimes appearing single, sometimes double, and sometimes divided into numerous divisions. Also, on this supposition, it appears that rings could not belong to a planet, unless it has the requisite number of accompanying satellites. It is possible, said Prof. Peirce, that the sun, with its planet satellites, may have once had a ring, in which case its position would fall in that place in which it could be best supported, and that would be in that space now occupied by the asteroids.

It will doubtless soon be published in full, and submitted to the criticisms of the scientific world. If it be true it will be difficult to show a more evident exhibition of design in any of the works of nature. At the conclusion of the paper, Prof. Henry and others, joined in expressing their great interest, and appreciation of the results set forth.—*Traveller.*

### NOTICES OF BOOKS.

1.—**FORTY MORAL LECTURES FOR THE YOUNG**, *explanatory of the Principles and Practice of the Moral Virtues and Duties, and exhibiting their Connection with Practical Religion. In two Parts, the first of which is adapted more especially, although not exclusively for the Youth of the Industrious Classes. By a Christian Minister.* London : James S. Hodson. 1856.

Prudential considerations have weighed with the author of these excellent Lectures, to withhold his name from the title-page, and to substitute for it simply, "by

a Christian Minister," but it will not militate with that policy for us to announce the work as from the able pen of Rev. Wm. Mason, England. This ought to insure it a wide reception in the bounds of the New Church, in whose interest it is really, though not avowedly, written. The ethical principles inculcated in the volume are those which the author has gathered after years of diligent study from the illumined writings of the Church, and these are set forth in a singularly vivid and impressive manner in the volume before us. All the more important themes involved in a true idea of moral culture are treated in a style which cannot but prove attractive to the minds of the young, from its simplicity and the plenty and pertinence of its illustrations, while at the same time the intelligence of more matured minds will be refreshed by the novel lights in which familiar topics are placed. Our only regret is that we are unhappily precluded by straitness of space from giving a fuller notice of what we deem a work of great value.

2.—EMBLEMS FROM EDEN. By JAMES HAMILTON, D.D., F.L.S. New York : Carter & Brothers. 1856.

"The Tree of Life," "The Vine," "The Cedar," "The Palm," "The Garden Enclosed," "Harvest Home," "The Amaranth : or, Immortality," are the themes which are treated in this little volume with all the fervid glow and gorgeousness of Dr. Hamilton's eloquent pen. We have before had occasion to speak of this distinguished divine who is master of a style scarcely to be paralleled for richness of diction and illustration. The present is a work characterised by the same traits. We read its pictured paragraphs in a maze of bewildered admiration, borne away, as it were, upon the torrent of glowing thoughts and burning words, and yet when we pause to analyze the precise nature of our emotions, we find it is simply the natural man that is the subject of the delight experienced, and that it falls little short of "the crackling of thorns under a pot." The sensuous imagination is put into a kind of ecstasy, while the spiritual man is left comparatively unmoved. The mind's eye is imperceptibly drawn away from the truth itself to the splendid costume in which it is arrayed, and its practical power is proportionably neutralized. Truth, like female loveliness, "needs not the foreign aid of ornament, but is when unadorned adorned the most." Yet how difficult is it to pronounce this judgment under the spell of such splendid rhetoric as the following, occurring in the discourse on the "Cedar."

"We might mention other properties of the cedar. Like the palm, it is evergreen. Though a native of the mountains and used to wintry weather, it never sheds its leaves. And these leaves, as well as its bark and wood, are aromatic. Even when the snow is loading its branches, the cedar is fragrant ; but it is in those blessed and vernal days when snows are melting, when the April sun is lavishing his light and heat to the balmy air, and the whole life of the mountain is gushing through the opening flowers and caroling birds and leaping lambs,—it is then that in the bursting of fresh foliage and in the flow of beaded gums, the cedar loads the air with incense, and flings afar 'the smell of Lebanon.' And so a gracious soul is ever fresh, ever vital, ever green. But there are times when the winter is past and the Sun of Righteousness shines,—the April season of the soul ; times when a whole tide of happy life flows into the dilating spirit, and the joy of Jesus circulates expansive and reviving through every opening faculty and enlarging grace. And it is then—then, when every twig of the cedar is tufted with new softness and beauty, and when the nestling birds are singing in the branches—it is then when the love of the Spirit circulates anew, and the soul exults in God its Saviour ; it is then that it is good to be near the happy and fresh-filled believer. In such society, and at such a season, the atmosphere is odor. The south wind wakes, and the spices flow. Heaven has opened, and the winter fled. God smiles, and the

soul expands. The Holy Spirit stirs within, and verdure mantles to the topmost bough. And in the wafted gladness and delicious air, every alert disciple feels 'It is good to be here.'"

We give an additional specimen from another work of the same author ("The Lamp and the Lantern"), the spirit of which may perhaps involve a plea in behalf of his own peculiar forte in aiming at the conscience through the medium of the taste. If there be weight in it we readily give him the benefit of it.

"God made the present earth as the Home of Man; but had he meant it as a mere lodging, a world less beautiful would have served the purpose. There was no need for the carpet of verdure or the ceiling of blue; no need for the mountains, and cataracts, and forests; no need for the rainbow, no need for the flowers. A big, round island, half of it arable, and half of it pasture, with a clump of trees in one corner, and a magazine of fuel in another, might have held and fed ten millions of people; and a hundred islands, all made on the same pattern, big and round, might have held and fed the population of the globe. But man is something more than the animal which wants lodging and food. He has a spiritual nature, full of keen perceptions and deep sympathies. He has an eye for the sublime and the beautiful, and his kind Creator has provided man's abode with affluent materials for these nobler tastes. He has built Mont Blanc, and molten the lake in which its image sleeps. He has intoned Niagara's thunder, and has breathed the zephyr which sweeps its spray. He has shagged the steep with its cedars, and besprent the meadow with its king-cups and daisies. He has made it a world of fragrance and music,—a world of brightness and symmetry,—a world where the grand and the graceful, the awful and the lovely, rejoice together. In fashioning the Home of Man, the Creator had an eye to something more than convenience, and built not a barrack, but a palace,—not a Union-workhouse, but an Alhambra; something which should not only be very comfortable, but very splendid and very fair; something which should inspire the soul of its inhabitant, and even draw forth the 'very good' of complacent Deity."

"God therefore made the Bible not only an instructive book, but an attractive one,—not only true, but enticing. He filled it with marvellous incident and engaging history; with sunny pictures from Old-World scenery, and affecting anecdotes from the patriarch times. He replenished it with stately argument and thrilling verse, and sprinkled it over with sententious wisdom and proverbial pungency. He made it a book of lofty thoughts and noble images,—a book of heavenly doctrine, but withal of earthly adaptation. In preparing a guide to immortality, Infinite Wisdom gave not a dictionary, nor a grammar, but a Bible—a book which, in trying to catch the heart of man, should captivate his taste; and which, in transforming his affections, should also expand his intellect. The pearl is of great price; but even the casket is of exquisite beauty. The sword is of ethereal temper, and nothing cuts so keen as its double edge; but there are jewels on the hilt, and exquisite inlaying on the scabbard. The shekels are of the purest ore; but even the script which contains them is of a texture more curious than that the artists of earth could fashion it. The apples are gold; but even the basket is silver."

We have only to say in conclusion that we shall have done great injustice to Dr. Hamilton, if the reader is led to infer that mere splendid writing—a profusion of "taffeta phrases and silken terms precise"—constitutes the staple of his pages. Very far from it. His mind is logical as well as rhetorical—his sword is sharp as well as shining—and if his arguments were divested of the gorgeous drapery in which they are clothed they would be found abounding in force and originality. They abound also in the savor and unction of a deeply devout spirit, which of itself will atone for a thousand faults.

3.—THE GOSPEL IN EZEKIEL: *illustrated in a Series of Discourses.* By the Rev. THOMAS GUTHRIE, D.D., *Edinburgh, Author of "Pleas for Ragged Schools," etc.* New York: Robert Carter & Brothers. 1856.

It is high praise of this series of discourses, that the editor of one of the religious papers of the day has said that he "read it with tears." It is indeed a stirring volume.

It is marked in many respects with the features which stand forth so prominent in the writings of his Presbyterian brother, Dr. Hamilton, mentioned above. In affluence of diction, in pictorial power, it would not be easy to assign the palm to either, but in the element of vigor we think the Edinburgh preacher excels his compeer. We have, of course, but little sympathy with the peculiar phase of theology that distinguishes both these gifted sons of Scotia, nor do we at all covet the qualities of style which make their sermons so remarkable, but we can easily imagine the rich treat enjoyed by those who, being themselves upon the same moral plane, are privileged to listen to the eloquent strains that pour forth every Sabbath from their pulpits. The effect is doubtless to produce a *persuasive faith* which may be good as far as it goes, but it halts vastly short of the point at which the man of the New Church is taught to aspire.

4.—THE GOOD TIME COMING. *By* T. S. ARTHUR. Philadelphia : J. W. Bradley. 1856.

We do not find a very positive character in Mr. Arthur's writings, except so far as moral tone and useful end are concerned. In these respects, no writer of the age goes before him. He is always intent upon the inculcation of some grand lesson of civic or domestic life, and in this he usually succeeds. His scenes are sometimes wrought up with considerable power, but his style is never piquant, nor his dialogue pithy. But as a pleasant, quiet, moral story-teller, he has few superiors. We have the impression that it would be a great advantage to Mr. Arthur if he were so situated in life, that he could let his pen rest for longer intervals, and could improve his leisure by a course of solid reading systematically pursued ; but we presume the fact to be, that he is incessantly pushed and goaded by the necessity of plying his pen ; and the wonder is that in such circumstances, he should be able to preserve the freshness and fertility of vein, that appears in his various thick-coming volumes. But he works from principle and to a good end, and the Truth which he fain would honor ministers constant supplies of strength in the midst of exhausting labors.

5.—PRINCIPAL POINTS OF DIFFERENCE *between the Old and New Christian Churches.* *By* Mrs. LOUISA W. TURNER. *Third Edition, revised and enlarged.* Boston : Tickner & Fields. 1856.

Very good service was performed by Mrs. Turner's little work, bearing this title, upon its first appearance several years since, in showing up, in a plain and simple but quite effective manner, the leading points of contrast between the old and new doctrines. An edition printed and favorably noticed in England attested the good opinion entertained of it there. In its present form the work comes before us elegantly printed and enlarged to about twice the original dimensions. It appears under the advantage of a maturer consideration of all the various topics treated, and calculated accordingly to accomplish a wider and more important use than was to be expected on its first issue. We wish it God speed.

6.—ELEMENTS OF PSYCHOLOGY ; *included in a critical Examination of Locke's Essay on the Human Understanding, and in additional Pieces.* *By* VICTOR COUSIN. *Translated from the French, with an Introduction and Notes by* CALEB S. HENRY, D.D. New York : Ivison & Phinney. 1856.

The announcement of a *fourth* revised edition on the title page of this work evinces the estimation in which it is held by the public. The name, moreover, of Prof. Henry would never be given to a treatise of common-place character on Psychology or any other subject. The getting up of the work by the publishers is also in beautiful style,

and with a view doubtless to its becoming a classic in our higher seminaries. Of this it is probably as deserving as any system of Psychology which is likely to obtain that distinction. Cousin is a writer of remarkable acumen and powers of analysis, and he has shown up with eminent ability the gross naturalism and materialism of Locke's philosophy, and so far has turned his face towards the spiritualism of the New Church. But he has no element in his nature in sympathy with its moral or dogmatic features, and therefore, while he frequently holds a promise to the ear he breaks it to the heart. We see him now on the avenue leading to truth, and flatter ourselves that he will surely reach the goal, but anon he flies off in a tangent, and is seen wandering and stumbling in the mazes of a vague transcendentalism. Yet Cousin constitutes an era in metaphysics, and the world in making its transition from the old to the new will willingly recognize the stake he has stuck in the earth as he passed along.

7.—HARPER'S & PUTNAM'S MAGAZINES FOR MARCH.—Whatever else may be said of these popular periodicals, it cannot be said that they are declining in interest or ability, but each successive No. seems to be in some respects an improvement upon its predecessor. An immense degree of industry is evident in both, but in the case of Harper it is astounding that an edition of more than a hundred thousand, illustrated with twenty or thirty plates, should be struck off in a month. Indeed we are assured by the publishers that it can only be done by printing thousands of pages every day of the month, in order to which it is necessary to have two sets of stereotype plates for each No. We are happy to learn also, from the same source, that from unmistakeable indications the public taste requires a larger amount of solid reading, and they have accordingly somewhat diminished the number of light and fictitious articles and given a larger admixture of scientific, literary, and itinerary matter. Putnam's has from the first dealt more freely in original and solid pieces, which has evinced a shrewd policy, on the part of its conductors, its success depending of course somewhat upon its occupying a different department of the general field. The two magazines are in their respective ways paragons of periodical literature.

8.—THE CRAYON.—This hebdomadal, devoted mainly to the interests of æsthetics and the liberal arts, has made its appearance since the commencement of the present year, in a new and improved dress, and betokening the infusion of new life. To those who are open to the attractions of art-culture it offers a weekly feast of fat things, and we have reason to know that its principal editor, without being an avowed New-churchman, is never backward to avow a profound respect for Swedenborg as a revealer of new views of the sources and grounds of beauty both in nature and in art. An elaborate and very able discussion of the general subject of the Nature and Use of Beauty, from the pen of the Editor, has occupied a portion of several late Nos. of the Crayon, which might be read to advantage in connection with the essay in the present No. of the Repository, which is also from the pen of an artist.

9.—THE HOME JOURNAL, edited by Morris & Willis, we ever hail as one of the most welcome of our weekly secular exchanges. The tact evinced in its making up is unparalleled, to say nothing of the ability of its contributions. Other journals, doubtless, lay out more talent upon editorials, but we know no other that serves up uniformly such a banquet of interesting and instructive selections. When we add to this the unexceptionable moral tone of the paper, we have said as much as we can well say without periling the lowly self-esteem appropriate to everything human.

10.—**THE SABBATH RECORDER.**—This is the title of a weekly organ of the Seventh-Day Baptists. Devoted mainly to the interests of that body, it is yet distinguished by a liberal and Christian tone, and during the past two or three years has been the vehicle of a series of able papers discussing the subject of Geology and the Mosaic record of the creation, comprising the views of opposite parties, and leaving the reader to judge for himself on which side the truth lies. Recently also we have noticed a number of articles on the Resurrection and some cognate subjects in which the sentiments advanced by the Rev. S. S. Griswold are charged with savoring very strongly of a Swedenborgian taint, and we are by no means sure that the charge is not true. We judge this from the difficulty his opponent has in dealing with them, without assuming ground which leaves him in a very exposed condition, argumentatively considered. It is a paper always read with interest.

#### EDITORIAL ITEMS.

The "Newchurchman," a monthly periodical edited by Mr. Wm. White, London, enters upon its second year with encouraging tokens of success. It has been, during the past year, the repository of many valuable essays and of much interesting intelligence. We shall be happy to receive subscriptions to it at 50 cts. per annum. The present is the right season to subscribe. Back Nos. furnished. The following items are gleaned from the February No. just received.

A new edition of "Noble's Appeal," and also of his "Plenary Inspiration," has just been published in London—both to be had of Otis Clapp, Boston.

The Rev. Mr. Bruce has just issued a reply to Mr. Mason's "Earnest Address to the Members of the New Church in Great Britain and America." Of this address, by the way, Mr. W. remarks that it is "well worthy of perusal, and is written with all its author's accustomed force and plainness of expression. But as we always think it fair that both sides should have a hearing, and as Mr. Noble's views on the matter are scattered through several years of the 'Intellectual Repository,' to which it is difficult to refer, the friends who favor his opinions should see to the publication of his papers under careful editorship, and thus provide means for a just debate. As it is, Mr. Mason has all his own way, and Mr. Noble has no adequate representation. This would be fully effected in the publication of the papers (on the Lord's Resurrection Body) which Mr. Noble contributed to the 'Intellectual Repository' in 1818 and 1834, 1835."

The 1st Part of the Rev. Mr. Goyder's "Autobiography of a Phrenologist" has recently made its appearance in England. No copy, we presume, has yet reached this country. "We have been amused," says the Editor of the Newchurchman, "with its queer stories and incidents. As to literary style, we think Mr. Goyder has exceeded himself in this composition. We may add that the type and the general getting up of the work are excellent."

The Swedenborg Society in London has had its catalogue of publications stitched up in the last No. of the "Edinburgh Review." By this means 8,500 are circulated and carried through the whole world.

The Rev. Mr. Barrett has recently resolved to satisfy himself, if possible, of the reality of what are termed the spiritual phenomena, and in so doing to put to the test the *psychological* or *biological* theory of the Rev. Mr. Hough of the N. C. Herald, who regards them all as the effect of phantasy, assuming at the outset that spirits have no power, apart from a bodily organization, to operate upon dead matter, although it must be admitted that, in this point of view, *all matter is dead*. Mr. B. accordingly visited some remarkable "mediums" in Buffalo, and published in the Herald an interesting account of the sitting, or of two or three sittings, in



one of which a stout glass phial was broken on the table while he held both the hands of each of the mediums in his, and no person else was in the room at the time. The fact was certainly extraordinary, however the effect was produced, and we can easily understand that he should have found it very difficult to realize, with the broken fragments in his pocket, that he had been "given over to a strong delusion to believe a lie." Mr. H., however, though evidently stumbled at the *striking* nature of the fact, was not to be shaken from his opinion, and while admitting that the vessel was broken seemed inclined to believe that Mr. B. himself was the "crasher," having fallen unconsciously under the influence of a biological spell which could easily have made him play unwittingly all sorts of pranks, while at the same time, as far as his consciousness reported he was rejoicing in the possession of a sound mind in a sound body. Mr. H.'s comments on Mr. B.'s communications were long and elaborate, containing a list of quotations from Swedenborg, of many of which we did not ourselves see the pertinency to the case in hand, and still less did they, or the reasonings built upon them, impress the mind of Mr. B. He accordingly addressed another communication to the Herald, calling in question the grounds of the editor's conclusions, and aiming to point out the inadequacy of the citations from Swedenborg to establish his theory. This communication Mr. H. saw fit to decline, in which we think he erred after all that he himself had penned and printed, and all that he had inserted from other sources. It had the air of withholding from his readers what he felt to be strongly against him, and this of course would weaken his cause instead of strengthening it, although we have too much interest in the precedents established on this head not to concede that there is often a point of discussion at which an editor is authorized to "shut down the gate," whether he or any one else is the party concerned. In the present case we think the exclusion of Mr. B.'s paper was ungracious and unwise, as not only had the editor nothing to fear if the truth was really on his side, but he might also safely be very confident that his friendly opponent would be quite certain to find or create another organ for giving utterance to his rejoinder. This accordingly was done, and the "Spiritual Telegraph" was chosen as the vehicle of giving his new argument to the public. It is too long for our pages, but we give the following paragraph which, as will be seen, bears hard not a little upon Mr. H.'s favorite idea of the biologizing influence of spirits. After citing various extracts both from the Scriptures and from Swedenborg confirmatory of the possibility of such action of spirits upon material objects on the natural plane, he adds :

"And not only does your explanation of the phenomena alleged find not a shadow of support from any of the passages you have adduced from E. S., but it stands, I think, in the plainest and most direct antagonism to the whole current of his teachings. For see what absurdities you ask your readers to accept, and to believe the great and ever-memorable Swedenborg the endorser of! You have admitted my truthfulness and sincerity, and the substantial correctness, therefore, of the main facts alleged; or that such *impressions* as I have recorded were actually made upon my senses. This being admitted, then, we are required to believe, according to your theory, that two little boys, and a certain room that they are in the habit of visiting, have become so infested or *possessed* by a certain class of Spirits, that any man, woman, or child, or any number of men, women, and children, the moment they enter said room, in company with said little boys, and the door is closed, and windows partially, are all at once *bewitched* or *biologized*. They all see the same sights, and all hear the same sounds, as truly as they would if they were all together in the same theatre or concert room; yet they are all deceived. The sights and sounds are all illusions. The Spirits by which the room or the boys are possessed, enter in a moment into the whole company, and render them victims to the strangest phantasies. Their senses, which, five minutes before, were worthy of entire confidence, begin now to play the strangest pranks ever conceived, and report nothing correctly. The whole company hear loud rappings upon the table, and the music of bell, guitar, and accordeon, under the table, but there are no such sounds in the natural sphere as they all hear. They see the table raised repeatedly from the floor while the hands of all the company are upon it—they see a trumpet, guitar and accordeon thrust out from under the table, and finally thrown upon it, but these things are mere illusions; their *sense* of seeing, which was excellent a moment before, is completely disordered now—the Spirits have bewitched their eyesight. They *feel* the table rise when they see it do so, they also *feel* the instruments that are thrown upon it, and these *feel* precisely as they *look*; but

their sense of touch also has been strangely wrought upon by the Spirits and reports as falsely now as that of sight and of hearing. The room is made still darker and straightway—as it were in the twinkling of an eye—the whole company fall more fully under the dominion of these fantastic Spirits, and the delusion is rendered still more complete. One of them, whom no mesmerizer in the flesh has ever yet been able to affect, grasps firmly the hands of the two little boys, and requests all the others to leave the room. They do so, and then he is lifted in his chair, and on the table; he hears the trumpet rattle upon the table, and when elevated apparently to the level of his ears, a voice speaking audibly through it; he feels it move slowly across his arm and up the back of his head, and feels his hat knocked off, and hears both trumpet and hat fall upon the floor; he hears loud blows upon the table, and at last hears the rattling of glass from a broken bottle which he had brought along with him for that express purpose. Yet this man's senses, which had never been known to deceive him before, are now under the complete control of the Spirits, and report nothing correctly—nothing but the *breaking of that bottle*; and this, singular enough—for it was a part of the same performance—the Spirits managed to make his senses report *correctly*, because they knew that the pieces were to be saved and carried home as a test! The bottle was *actually broken*, yet not in the manner that he supposed—it is not known exactly how; but being, both as to mind and body—soul and sense—completely under the control of the Spirits, he *might have been lifted* by them (ah! no: that won't do) might have jumped upon that table, and broken the bottle with the heel of his own boot, the Spirits making him believe all the while that he was sitting still in his chair holding fast the hands of those little boys!!! And not only did the senses of every body become totally deranged and unreliable as soon as they were cloeted with those boys, but they became *all right* again the instant they left that hall; and this, too, without the slightest consciousness on the part of any one, that he had been thrown into any unusual state, or wrought upon in any unusual way.

“Such are some of the things, Mr. Editor, which we are required to believe, according to your explanation of the phenomena in question. And now I ask if there is a single page in all of Swedenborg's writings to justify any such absurd conclusion? Is there *one solitary paragraph* in all his works to favor the idea, that one or two individuals may come into such a peculiar connection with Spirits, that every body else, the moment they are brought into the same room with such individuals, are bereft of their senses to all practical purposes, and made the victims of whatever phantasies the Spirits choose to induce? Show me a single passage, Mr. Editor, that even *looks* in such a direction, and I will acknowledge my obligations to you; for I confess that I know of *not one*. The whole current of our author's teachings seems to me utterly opposed to anything so absurd. You think the theory which maintains the objective reality of the phenomena alleged, unreasonable, and opposed to the teaching of the heavenly doctrines; but candor requires me to say, that I think your own theory *far more* unreasonable, and *more* opposed to the current teachings of E. S. But let your readers decide that point.”

This surely carries with it the weight of a strong, very strong, objection against the psychological theory, though there are still hard problems to solve on the supposition that all the phenomena are from a truly spiritual origin. But these problems we feel no special call to attempt to solve. Our position relative to the whole subject of Spiritualism, popularly so termed, is one of a very easy and passive character, and it is one which we think must be practically that of the mass of Newchurchmen. We admit the facts, as facts, though we assume no patronage of them, and feel little interest in them. So far as we can judge, no theory of merely *natural* causation is adequate to account for them; yet it is possible that eventually some explanation may be given which shall preclude the necessity of the purely spiritual origination which is now generally assigned to the phenomena. Meanwhile, to say nothing of the generally unreliable character of the communications professing to come from the spirits, the man of the New Church does not need them. He has a higher oracle to which to resort to obtain all the information which will be truly of use to him regarding the other life. From this oracle he obtains a *rational* and not a *sensual* light, and with this he is satisfied. He entertains no prejudice which would induce him to speak lightly or contemptuously of the asserted marvels. They are not marvellous to him, for he is in the full admission of a constant agency from the spiritual world, which takes off the edge of all wonder on the score of the strangeness of phenomena so much out of the common course of things. But he shrinks from committing the New Church in any manner or degree to these dubious abnormalisms, and leaves it to those who choose to take the subject under their special patronage.

He has no disposition to deny that occasional instances may occur in which these developments may be of use to individuals in directing attention to the writings of the New Church, but for the most part his hopes from this source are very slender, as the alleged teachings of the spirits are generally adverse to that system of doctrine which he knows to be true; and he usually finds that wherever the N. C. system is cordially embraced by those who have entered through the gate of spiritualism, it is very certain to be followed by a great decline of interest in the themes of their previous investigations. The occurrence of the phenomena at this day of the world is doubtless providential, and will be ordered to wise ends, but what these ends are he is not competent to decide, and therefore leaves the whole subject tranquilly in the only hands that are adequate to manage it.

In a letter received a few weeks since, an esteemed brother in the West, thus addresses us:—"I am much pleased with many of the sentiments you have presented in the last No. of the *Repository*, in regard to the estrangement of N. C. men from each other, on account of their different views on the subject of Church order. But are you not convinced that there is an organic mental conformation, constituting, as it were, a peculiar genius in one class of minds, as distinct from that of another, which *requires* certain corresponding external forms against which no combat will avail, or even argument convince? As well might the color of the eyes be attempted to be changed. Certain forms, modes, and rules, are with some men a sort of necessity of their nature, whilst with others, they are denounced as pernicious, and destructive to the welfare of the Church! Is it possible, for instance, that you could ever think like Mr. W., or Mr. W. like you, in matters of Church order? No—unless your whole mental organization were changed, or re-formed. Why then try to effect things so impossible? Is it not more reasonable, more Christian-like, to bear with what seems to us the failings of others; and think, perhaps, after all it is something in my own peculiar mental formation that makes me think of them as I do? And then could you not say for yourself and others—"We have battled against *them*;—we have railed against *them*;—we have severely censured *them*;—but have they ever attacked *us*, or interfered with *us*? Have they not been willing that we should do all the good we could in our own way, since we could not unite with them? But have we acted in the same manner towards them? Would not this strike a vein of thought that might be useful, and lead to a ground of common union?" We fully appreciate the friendly spirit in which all this is said, and can see a certain plausible air diffused over it, which at the same time comes entirely short of producing the least conceivable change in our conviction on the subject. Our friend would have us believe that certain views of church order are with some men a kind of necessity of their nature—that they are to be resolved into idiosyncrasies—and therefore they must not be assailed but borne with, inasmuch as the prompting to oppose them is also an idiosyncrasy which has to be tolerated in the same spirit of charitable forbearance. To this we have only to say, that the evils which we deplore in the church *are* evils, and not mere infirmities. What we complain of are unwarrantable impositions on the part of those who insist upon the establishment of a particular form of church order for which they cannot or do not point us to a "thus saith the Lord," or show that the intrinsic principles of divine order, by their legitimate operation, and without any express declaration of the Lord on the subject, necessarily ultimate themselves in such a peculiar polity as is insisted upon. This polity, we contend, they have no right to adopt, even voluntarily, because it cannot be shown to flow by inevitable result from the Lord's goodness and truth, and because from being thus neither of express institution or spontaneous sequence, it will be certain to encounter a diversity of opinion which is by all means to be avoided among brethren bound together by so many and so tender ties as those which unite the men of the New Church. There will always be enough of this diversity founded solely upon truths of a divine origin. It is wrong to augment it by occasions springing from a merely human source. The spirit of charity will be sure to suffer, since on scheme of man's device for securing a mere perfect order in the church can exist without

carrying with it a latent disaffection and intolerance towards those who are compelled conscientiously to dissent from it. The case is aggravated by the obstinate refusal of its advocates to declare the grounds of their action or to pay the least attention to the remonstrances of their dissenting brethren. Where the whole tone of their proceedings is one of lofty and lordly indifference to all interrogation—of a conscious infallibility of judgment, it cannot but be exceedingly offensive to those who would fain be united in brotherly bonds with all sincere receivers of the truth, provided they can do so without having an uncommanded yoke laid upon them. As to deep-seated, constitutional, and almost organical differences between men in relation to these matters, we are free to admit it, and that a change of sentiment would be in some cases little short of a change of nature. But even this does not offer an adequate excuse in the premises. The order insisted upon we hold to be of mere human origin, and consequently wrongfully urged when not unanimously concurred in. What right has a man to plead constitutional tendencies or strong acquired preferences for such a system of ecclesiastical polity as cannot justify itself from the Word or the writings of the church? If it be said that it can, then we say let it be done. Let a door of utterance be opened in the way of free discussion. The truth will not fail to come out victor in the end. But what shall we say to the following Christian admonition: "Could you not say for yourself and others, we have battled against *them*;—we have railed against *them*;—we have severely censured *them*;—but have they attacked *us*, or interfered with *us*? Have they not been willing that we should do all the good we could in our own way, since we would not unite with them?" This is indeed putting some very pious confessions and lamentations in our lips, but we do not accept them. They do not come home to us. Our position is that of remonstrants against the mingling of human devices with divine institutions. We protest against the setting up of man's post by the Lord's post, and man's pillar by the Lord's pillar. Our controversy therefore is not a *personal* one; it is a controversy of *principles*. Our "battling" and "railing," as it is very uncourteously and very unjustly termed, is not against *persons*, but *things*. It is not a warfare prompted or kept up by the provocation of "attack" or "interference" towards us. What we feel called to repel is "attack" upon the true spirit—the inner life and soul—of the church, in other words, its life of charity. So the friends of human freedom in warring against slavery do not wait to be attacked or interfered with before hurling, like the old Romans, the signal spear towards the enemy's country. They deem the institution an evil *per se*, and their practice can be consistent with their theory only by waging an argumentative war against it. How strange to their ears would sound the intimation that inasmuch as the abettors of slavery had never "attacked" or "interfered" with them, they were evidently the aggressors and must bear the guilt of it. "Certainly," they would say, "we are the aggressors and intend to be, as we would prove loyal to the principles we have professed, for so the Lord wills; but we are the aggressors towards those whom we conceive to have been first *transgressors* against the law of heavenly love, and you must convince us that our principles are wrong before you can condemn the course of action which they legitimately dictate."

This is substantially our reply to the well-meant monitions of our brother. His keen discernment will show him at a glance what our position is. With a tenacity which nothing but the most luminous demonstration of error can shake we hold that a fixed and permanent organization of single societies into a larger aggregated and conventional form, and constituting by virtue of that association the Lord's visible church on earth, is contrary to true divine order, and will never fail to entail a train of disasters upon that church. Such an order never has failed to work incalculable injury to the best interests of the church, and we are satisfied that it never will. This conviction we have uttered and shall utter, whether heeded or not by those for whom our words are mainly intended. Their policy may continue to be as it has hitherto been, that of a dignified silence, but this shall not seal our lips when we see the best welfare of the New Jerusalem put in jeopardy.

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ORIGINAL PAPERS.

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ARTICLE I.

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THE NEW JERUSALEM MAGAZINE ON THE "VISIBLE CHURCH."

No man ought to allow himself to pronounce an opinion upon any subject, until he has taken some pains to investigate that subject. And if he presumes to do so, and, through ignorance, pronounces an erroneous opinion, and one which a slight examination might have shown him to be erroneous, his offence, in a moral point of view, must be regarded as but little less than a deliberate perversion of the truth. A man has no right, morally speaking, to set himself up as a teacher, and express himself confidently, upon a subject which he has not deigned to examine. Nor has any one a moral right to pass judgment upon a book—telling his readers (if he be the editor of a public journal) what it teaches, or what it does not teach, unless he has *read* the book with some degree of attention. Great injustice may be done to an author in this way; and still greater injustice may be done to the public, who, relying upon the honesty of the reviewer, and *presuming* that he has read the book he undertakes to review, adopt, and perhaps forever after retain, a false view of a work, which otherwise they might have perused with profit. Every student of Swedenborg sees and feels the great injustice of this, when, as often happens, some clerical ignoramus, who has never, perhaps, read consecutively ten pages of this author's writings, undertakes, through the pulpit or the press, to tell people all about *Swedenborgianism*, and thereupon gives a most grotesque caricature of the Heavenly Doctrines. It is in just this way that the many false views in regard to Swedenborg and his teachings have gained currency. These men will say, when their er-

rors and misrepresentations are exposed, that such is *their opinion* of the teachings of Swedenborg. But the real truth about the matter is, that they never read his writings enough to enable them to form an opinion that is worth anything; and what they have read, they have read as the infidel reads the Bible, with no desire to see whether its claims be well-founded, but with an intense anxiety to prove it all a fabrication. They *assume* in the outset that Swedenborg was deluded, and that his teachings are false; and they set at work preaching or writing about his revelations with a *strong desire* to exhibit the new theology in the most offensive light possible; and so, by arraying a violent prejudice against it, prevent its spread among the people. In this state of mind, how could they be expected to see the truth of what little they may read. Their eyes are necessarily blinded by the uncharitable state of their hearts. To them the sun and the air are darkened by the smoke of the abyss. They are in a *prejudiced* state of mind, which is always a state of uncharitableness. Their mistakes, and misrepresentations of Swedenborg, therefore, are to be regarded as the falses of evil.

From the brief notice of my little treatise on the Visible-Church Question in the March number of the Boston N. J. Magazine, and from the grave mistakes therein, I am obliged to believe, either that the gentlemanly editors of that journal have written their review without first reading my work, or that they have read it in a state of mind very similar to that of a man who reads a little of Swedenborg, but under the influence of a strong prejudice against him and his writings. I cannot otherwise conceive how those editors could have committed the mistakes they have; for I am unwilling to believe that they deliberately intended to misrepresent the treatise referred to, or that they are themselves even now aware of having done so. And yet they have done it, in a manner scarcely less palpable or unjust, than was the manner in which they treated another work of mine a few months ago—"The Golden Reed."

It was not to be expected that those who are strongly wedded to hierarchy, or who are particularly solicitous to see all the receivers of the heavenly doctrines in our country united in one great ecclesiastical organization, like what the General Convention seems aiming at, should have received with favor the treatise on the Visible Church. It was natural to expect that this work would arouse opposition in some quarters; for there is no need of disguising the fact, that it deals a blow at the foundation of Babylon—lays the axe at the root of a tree which has already flourished long, and brought forth bitter fruit in great abundance. But this was no reason why I should have occasion to complain of injustice at the hands of any reviewer, as I think I have.

For example: "The great fallacy," says the Boston Magazine, "of Mr. Barrett's work [on the Visible Church] appears to consist in his not recognizing the distinction made by Swedenborg between the church universal and the specific church." Now it is difficult to conceive how the reviewer could have committed such a blunder as he has in this instance, without supposing that he had either failed to read

the work whereof he speaks so confidently, or had read it under the blinding influence of a settled prejudice. For it were not possible to have guarded that little work against the liability of any such misapprehension, more effectually than it is guarded, nor to have stated more distinctly than I have, of *what* church I am speaking throughout the pamphlet. I took particular pains to state this in the early part of the work, and in the following explicit language :

"When we speak of the Church of the New Jerusalem, we mean not an *imaginary*, but a *true* church. We mean precisely that church—and no other—which is foretold and described in the twenty-first chapter of the Apocalypse, and into which it is declared 'there shall not enter any thing that defileth, and that worketh abomination, or maketh a lie;' which words, as explained by the Lord's illumined servant, 'signify, that no one will be received into the Lord's New Church, who adulterates the goods and falsifies the truths of the Word, and who does evils from confirmation, and thus also falses.' 'No others will be received into the New Church, which is the New Jerusalem, but they who believe in the Lord, and live according to his commandments in the Word.'—*A. R.* 924, 925. Now the obvious inference from this is, that all those who do 'believe in the Lord, and live according to his commandments in the Word,' *will* be received into the New Jerusalem. In other words, that the Church of the New Jerusalem is actually composed of such and of none others, because it is a true church."—*P.* 12.

How is it possible for an honest mind to misapprehend the meaning of this? I do not suppose that even the editors of the Magazine will deny that it is "the *specific* church" of which Swedenborg is speaking in *A. R.* 924, 925, and not "the church universal." For he says, "that the church of the Lord is every where in the universal globe, although it is *specifically* where the Lord is acknowledged and where the Word is."—*A. C.* 10,765. "That the church exists *specifically* where the Word is, and where the Lord is thereby known, and thus where divine truths are revealed."—*N. J. D.* 246. "The church *specifically* is where the Word is and where the Lord is known by the Word."—*A. E.* 252. It is the *Christian* church, or the various Protestant denominations in Christendom, therefore—those who read the Word and worship the Lord as therein revealed, that our author always refers to when he speaks of "the church specifically." It is the Protestant Christian church in contradistinction to the Mahometan and Pagan churches. This is plain from his Introduction to the New Jerusalem and its Heavenly Doctrine, where he says: "When I use the phrase, 'the churches in the CHRISTIAN WORLD,' I mean Protestant churches, and not the Popish or Roman Catholic church, since that is *not* a Christian church; for wherever the church [specifically] exists, the Lord is worshipped and the Word is read."—*N. J. D.* 8.

If, then, as I presume no one will question, it is "the *specific* church," and not "the church universal" to which our author refers in *A. R.* 925, and if it is "precisely that church, and *no other*," that the pamphlet on the "Visible Church" treats of, then the criticism which declares the "great fallacy" of the work "to consist in its not recognizing the distinction made by Swedenborg between the church universal and the specific church," is manifestly unjust, and without the slightest foundation. Besides—as making the injustice of this criticism still more apparent—the pamphlet says in another place

that the church of the New Jerusalem in its universal sense, "comprehends *all* 'who are in love to the Lord, and in charity towards the neighbor,' or 'the communion of saints spread over all the world;' and *specifically*, all among Christians 'who are written in the Lamb's book of life;' that is, all 'who believe in the Lord, and live according to his commandments in the Word.'"—P. 102. And in several other places in the pamphlet, I speak of "the New Church *specifically*," or of "the *specific* New Church," showing that it is of this, and not of the universal church that I am speaking. Does this look as if I had failed, as charged by the Magazine, to "recognize the distinction made by Swedenborg between the church universal and the specific church?" I do not know how I could have recognized the distinction more clearly. I have not, it is true, recognized the distinction, which our Boston brethren insist upon, between good Swedenborgians and other good Christians, "who believe in the Lord, and live according to his commandments in the Word." Neither does Swedenborg recognize any such distinction, nor justify the belief that any such is recognized by the Lord or the angels of heaven. On the contrary, he declares that "doctrinals do *not* serve to distinguish churches before the Lord; and that men may be externally or doctrinally separated, who are internally—in the sight of the Lord—united, and members of the same church; that some may be in the external acknowledgment of doctrinals that are false while at the same time they are "in the truth as to life," and *vice versa*; and "when life conjoins, doctrine does not separate."—A. C. 1799, 3451, 4468. Unless the editors of the Magazine are prepared to maintain that those in Christian lands "who are written in the Lamb's book of life," comprising, according to Swedenborg, all "who believe in the Lord, and live according to his commandments in the Word," are confined *exclusively* to Swedenborgians, then they must admit that some others besides Swedenborgians belong to the Lord's true church, or church of the New Jerusalem.

But says the Magazine, "the acknowledgment of the Lord in his Divine Humanity is taught by Swedenborg to be the essential distinctive characteristic of the New Jerusalem Church." And the connection in which this statement occurs, and the purpose for which it was obviously introduced, would lead the reader to suppose that something quite to the contrary of this was taught in the treatise on the Visible Church,—than which, nothing could be more unjust or farther from the truth. On page 102, it says:

"But one of the *essentials* of the New Church is, 'an acknowledgment of the Lord that He is the God of heaven and earth, and that his Human is Divine.' Can any one be in the New Jerusalem, it is asked, who is not in its *essentials*, or who has not the essentials of this church in him? Certainly not." And on the next page, after two or three quotations from Swedenborg, going to show that the acknowledgment of the Lord in his Divine Humanity is one of the essentials of the New Church, it is added: "Now it is asked—Can any one be a member of the *specific* New Church, who is not in the reception and acknowledgment of this fundamental doctrine of the New Jerusalem? We answer: No—certainly not." And then



some four or five pages are occupied in showing that something other than a mere lip-confession and acknowledgment is here meant; that "it is *with the heart* that the Divine Humanity is truly acknowledged and worshipped;" that some "may be in the *real heart* acknowledgment and worship of the Divine Humanity, who, outwardly and with the lips, may not be in such acknowledgment and worship;" while others may acknowledge the Divine Human with the lips, but not with the heart. And these positions were fortified by quotations from Swedenborg, in one of which, our author, speaking of persons who are externally or *doctrinally* in great falses, but who nevertheless *live the life of faith*, says: "with *these* the Lord's Divine Human is in *their hearts*" (A. C. 4724), although outwardly the doctrine is not known or professed by them. Now a candid reviewer, and one who wished to do an author full justice, certainly would not have presented me before his readers, by implication even, as denying this fundamental doctrine of the New Jerusalem, or as holding that one might be of the New Church who did *not* acknowledge it. On the contrary, if he disagreed with me, he would have felt himself called upon to grapple manfully with my argument, and to show that it is impossible for any one to be in the true *heart* acknowledgment of the Divine Humanity, who does not at the same time acknowledge that Humanity *doctrinally*, or with his lips. It is a pity that the course pursued by the reviewer in the Magazine should have been the farthest possible from this, and such as does me and his readers great injustice.

The Magazine maintains, contrary to the view advocated in the treatise on the "Visible Church," that "the specific church is visible to men," meaning by the *specific* church, the church of the New Jerusalem, or true church of the Lord; at the same time it admits that the universal church "is *not* visible to men." In other words, men can distinguish the good from the evil—the wheat from the tares—the children of the kingdom from the children of the wicked one, in Christian lands, but among Mahometans and Pagans this is impossible! Among Christians, the *internals* of men are so completely laid open here on earth, that it is easy to say who are and who are not in conjunction with the Lord, while with the men of other religions the case is quite otherwise! In *Christian* countries, all who are internally good, or "who are written in the Lamb's book of life" (for these alone are of the specific New Church) can be singled out and counted—can be seen and known of all men as the Lord's own children—but in no other countries can saints and sinners be at all times so certainly distinguished! Was there ever a more preposterous sentiment seriously put forth in the columns of a religious journal! The *universal* church, or they who are internally conjoined to the Lord in all lands, *invisible* to men! but the *specific* church, or they among Christians who are in the heavenly marriage, *visible*, that is, seen and known of men as the Lord's own children! And not only does the Magazine hold to the *possibility* of separating all the sheep from the goats in Christian countries, but maintains that this is actually done, so that all who belong to the true church of the Lord stand forth in a single body, with its outlines clearly defined,—a body known and designated

by a particular name, and visible as a city set upon a hill. For I have been sufficiently explicit in defining the meaning of the term *visible* as applied to the church in the treatise in question. After occupying a page or two in explaining the sense in which the word is used, I add:

"After these remarks, we trust no one will misunderstand what we mean by the visible church, and presume there will be no difference of opinion on this point. We mean a body of people known and designated by some particular name—a body visible to the eyes of men, whose members may be all seen and counted, as may the members of the various Christian sects—Methodists, Presbyterians, Episcopalians, or Roman Catholics. Is the New Church, signified by the New Jerusalem in the Apocalypse, a visible body, in this popular sense of visibility?"

To this question, and in opposition to the ground maintained in the pamphlet, the Magazine answers, Yes. Of course, then, it is bound to say, that those who acknowledge the doctrines of the New Church, and are commonly known as Swedenborgians, constitute the true church to the exclusion of all others, so far, at least, as christendom is concerned. None others in christendom save Swedenborgians are in conjunction with the Lord! None others are to be regarded as the children of our Father in the heavens! None others have their names written in the Lamb's book of life! None others acknowledge the Lord, or live according to his commandments in the Word! For if there were any such, then there would be a portion, at least, of the true church not included in this visible body—a portion of it *not* visible—a conclusion directly at war with the visible-church notion. And not only so, but we are also to conclude that *all* Swedenborgians are the children of God—that they all are internally conjoined to Him, having their names written in the Lamb's book of life. Otherwise they, as a *body*, could not be regarded as a true church; for Swedenborg, speaking of a religious body or congregation of people, which "is *commonly called* a church," declares expressly, that, "to constitute it a church [i. e. a *true* church, such as I am speaking of], it is necessary that *every individual in the congregation* be a church."—*A. C.* 4292.

Now all this I regard as utterly opposed to the teaching and spirit of the heavenly doctrines. It is contrary to the teaching of that numerous class of passages in Swedenborg, which declare that a man is not necessarily *in* the true church or in conjunction with the Lord, for being in the understanding and external acknowledgement of true doctrine; nor necessarily *out of* the true church, for being in the external reception and acknowledgment of false doctrine; since "doctrines do not serve to distinguish churches before the Lord."

But further, says our reviewer, "the Lord teaches us that 'a city that is set on a hill, cannot be hid;' we should infer from the teachings of Mr. Barrett that it cannot be seen." Truly an error once confirmed does not readily loosen its grasp. It seems to be "*glued* to the brain." And not only so, but there is in it, a constant disposition, of which the confirmer himself is quite unconscious, to shape other truths into conformity with it, and so to falsify the Word and the divinely authorized exposition thereof. The Magazine would have its readers believe that

"city," in the text cited, denotes a *body of people*, and at the present time, *Swedenborgians*, and none others! Now, I do not know of a *single instance* in which our illumined author has given such an interpretation to *city* as our reviewer has here given. If any one knows of a passage wherein it is taught that *city* signifies a *body of people* good or bad, I should be glad if he would refer me to it. Our author says, "that by a city is signified truth of doctrine"—"that the Holy City signifies the doctrine of divine truth"—"that the streets and lanes of a city signify truths of doctrine"—"that a city signifies doctrine, with all things appertaining thereto"—"that cities signify doctrinals of truth—and in an opposite sense doctrinals of the false;" and referring to this very text cited by our reviewer, he says: "That by a city set on a mountain is signified truth of doctrine derived from the good of love."—*See Index to Ap. Ex.* Now whose exposition of the Word shall we adopt, Swedenborg's or the editor's, of the Boston Magazine? Others can do as they please; for myself I prefer that of the former. And before my Boston brethren again represent me to their readers as teaching something contrary to the Sacred Scripture, it might perhaps be well for them to see how their own interpretation accords with the divinely authorized exposition of Scripture which the Lord has given us.

Besides, see to what conclusions we are inevitably led by this Boston exposition of the text. We are obliged to believe, not only that Swedenborgians are the only people in christendom whose names are written in the Lamb's book of life, but that they are spiritually so far exalted above all others as to challenge the admiration of the world. They are so conspicuous on account of heavenly graces, that all men see and acknowledge them alone to be the Lord's true church. They are the city set upon a hill, which *cannot be hid*. Moreover all the *light* there is in the world, radiates from this same body of people; for the first part of the verse cited, reads, "Ye are the light of the world." Is it true, then, I wonder, that all the light in the world emanates from, or comes through, that small body of people known as Swedenborgians? Or if these people were to be all suddenly removed from the earth, would the race be plunged into utter darkness? If the true church is a visible body, and they alone are that church, and if our reviewer's interpretation of the text in Matthew be correct, this ought to follow. Again in the verse immediately preceding, it is said, "Ye are the salt of the earth." Are we to understand this as said of a particular body of people? Are Swedenborgians alone to be regarded as the salt of the earth? This is the inevitable conclusion, according to our Boston expositor. But Swedenborg says: "By the salt of the earth is meant the truth of the church, which desires good."—*A. C.* 9207. And "these words (*ye are the light of the world, &c.*) were spoken to the disciples, by whom are signified all truths and goods in the complex."—*A. E.* 223.

The Lord further says in this same chapter, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Now, if the apparent meaning of this text is to be taken for its real meaning, and if the manifestation of light

through the performance of *good works* visible to the eyes of men, is to be admitted as evidence that this or that *particular body of people* are the Lord's true church, is it quite certain that the vote of all christendom would sustain the opinion of our Boston reviewer? Are the good works of Swedenborgians—works that men can *see*—so abounding, and so superior in their goodness to the works of all other Christians, as to leave no room for doubt that they alone are the true church—the light of the world—the beautiful city set upon a hill? Some would think this rather doubtful. And if there are any who think there is no doubt about it, can they be perfectly sure that these *outwardly* good works are so *inwardly*?—that the works which appear to men as good, do really appear so to the angels, or to Him who "looketh on the heart?" Swedenborg says, "that such as are, in quality, the will and thought which produce the deed or work, such, also, is the deed or work itself; and that if the thought and will are good, the deeds or works are good; and if the thought and will are evil, the deeds and works are evil, notwithstanding, *in their external form* they may appear like the former. A thousand men may act in a similar manner, or perform similar deeds—so similar, in fact, that, as to their external form it shall scarcely be possible to distinguish one from the other—and yet, viewed in themselves, every one of them is dissimilar, because proceeding from a dissimilar will." And then he gives an example of a good deed (*outwardly* viewed) performed by seven individuals, but by each from a different and bad motive. And then adds: "Now the deeds of all these, though *good in appearance*, since it is good to act sincerely and justly with our neighbor, are nevertheless evil."—*H. H.* 472. Agreeably to this, our author, speaking of a spiritual and a natural affection of use, which is what determines whether a man be spiritual or natural—a child of the kingdom, or a child of the wicked one—says: "They *are not distinguished by men in the world*, but accurately by angels in heaven; for they are directly opposite to each other, inasmuch as the spiritual affection of use gives heaven to man, but the natural affection of use, without the spiritual, gives hell."—*D. L.* xvii. Even if it were true, then, that the good works of Swedenborgians were so numerous and so pre-eminent as to distinguish them in a peculiar manner—as to place them, before the eyes of men, high above Christians of every other name, like a city set on a hill that *cannot* be hid, still it would be necessary to know the *internal* quality of their works, or the *motives* from which they are performed, before we could decide with certainty whether they are the true church—the Lord's own people—or not. But this we cannot know, since, as our author repeatedly assures us, the *internals* of men "are known only to the Lord;" and "*the church is in the internal of man.*"

Again, says our Boston reviewer, "Swedenborg teaches that, when a person 'disturbs the peace of the church, he must be separated; for this also is agreeable to the order for the sake of which the priesthood, or ministry, is established.' But how is an undefined invisible church to separate a member who makes disturbance, or even to become conscious that any disturbance exists?"

There is no doubt but Swedenborg sometimes uses the word *church*

to denote any religious body or congregation organized professedly for church purposes, just as he sometimes speaks of "the Roman Catholic church," and "the church with the Papists," though he declares elsewhere that "it is not called the Roman Catholic *Church*, but the Roman Catholic *religion*," because, among other reasons assigned, "they do not read the *Word*."—*A. R.* 718. Thus he uses it as Christians are generally in the habit of using it; for he says: "A congregation in general is what is commonly *called* a church."—*A. C.* 4292. But does he admit that any congregation on earth is *truly* a church, or a church in the true sense of the word, and in that sense in which he generally employs it? So far from it, he declares in substance that *it is not*; for in this very article, and immediately after the words just cited, he adds: "but to constitute it a church [i. e. a church in the proper sense of the word] it is necessary that *every individual in the congregation* be a church;" which is the same as if he had said,—But such congregation or visible body of people, which is commonly *called* a church, is *not really* so; for the simple reason, that you can find no such body on earth, wherein are no goats—every individual of whom is himself a church in the smallest form. A man may be a member of such body, popularly called a church, just as he may be a member of any other organization, without having any thing of the true church in himself, in which case it could not be truly said that he is a member of the true church, or makes any part of it. This is clearly taught by our author, where he says, "They who know truths, which are called articles of belief, and do not live in charity, or in good, although they are in the church [popularly so called] as being born there, still *they are not of* the church [understood in its true sense], inasmuch as they have nothing of the church in them."—*A. C.* 3267.

Now it is clearly in this popular or Old Church sense, and not in its genuine New Church sense, that Swedenborg employs the word *church* in the passage in *N. J. D.* cited by our Boston reviewer. It is precisely as if he had said, "when a person disturbs the peace of a *religious society* or *congregation*, he must be separated," &c. And if our Boston brother had *read* the treatise on "the Visible Church," before undertaking to review it, as I certainly think he ought to have done, he would have found that it recognizes this popular sense of the word *church*, while it carefully distinguishes it from the true sense. Thus, on page 26, I have shown some anxiety to guard against a misapprehension of my meaning, when I say:

"We are fully aware of the liability of being misunderstood in what we are here saying: and wish, therefore, as far as possible, to guard against this. Some, perhaps, may understand us as being opposed to, and as actually arguing against, any kind of ecclesiastical organization whatever. But this is not our meaning. We have not a word to say here against any kind of organization which religious congregations may choose to adopt. We are not opposed to the organizations of religious societies for worship, and for instruction in spiritual things: by no means. We look upon this as desirable and necessary. And there would be no objection to calling these societies *churches*, provided we understood by it no more than this, that they are organized for *church purposes*—i. e., for promoting the interests and growth of the church. Understanding these religious societies to be churches in this sense *only*, and not in the genuine sense, there would be no great harm in *calling* them churches."

So our Boston reviewer cites, as against the doctrine of my pamphlet, the bare letter of Matthew xviii. 17 : " And if he shall neglect to hear them, tell it unto the *church* : but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." And then comments thus : " But we are taught in Mr. Barrett's work that there is no church to which it can be told ; for surely it cannot be told to an invisible church, nor can such a church hear or be *heard*, any more than it can be seen by any erring brother." This admits of no doubt that our brother would have us understand this text in Matthew in its merely literal sense ; nor does he intimate that it is ever to be understood in any other sense. And if this is to be understood literally, then why not so understand the other passages in the same chapter ? Why not insist on the cutting off a hand, or the plucking out of an eye *literally*, when such member offends ? Why not argue that, if two good Swedenborgians (they being of the *specific* church) should agree, according to the natural sense of the expression, in asking that all falsehood and evil might be removed from the minds of men, and the blessed kingdom of peace and love be every where established in twenty-four hours, it would undoubtedly be done, agreeably to the *letter* of the promise in verse 19 ? Why not maintain that a society of Swedenborgians have power on earth to bind and loose, or to retain and remit the sins of men, agreeably to the *apparent* sense of verse 18, immediately following the passage cited by our reviewer ? Indeed this latter question need not be asked ; for, strange as it may seem, this very thing has been maintained in a sermon by the President of the General Convention, lately published with approbation, and *for the third time*, in the columns of the Boston Magazine. Surely there will be no end to the errors into which we shall plunge, nor to the mischiefs which will result therefrom, if we permit ourselves to put such interpretations as *we* choose upon portions of the Word, or attempt, in any case, to be " wise above what is written."

Now I am not aware that Swedenborg has any where taught us that the verses in Matthew, cited by our reviewer, are to be understood and obeyed in the sense of the letter. But he *has* taught us that other passages, standing in the closest possible relation to this, are *not* to be understood literally. He even declares it to be an " infernal heresy," to believe, according to the apparent sense of verse 18, " that it is in human power to let into heaven, and to exclude from heaven, whomsoever it pleases."—*A. C.* 9410. The legitimate inference from all of which is, that the verses quoted in the Magazine, and which immediately precede verse 18, are not to be understood in *their* literal sense. And this, I may add, has been the opinion of some of the most intelligent receivers of the Heavenly Doctrines. The venerable Clowes, who doubtless comprehended as thoroughly as any other man the genius of the New Dispensation, and entered as deeply, if not deeper than any other, into the spirit of the Divine Word, gives us the following as *his* exposition of verses 15, 16, 17, quoted in the Magazine :

" Man, therefore, ought to imitate this mercy, by exerting every possible method to reclaim what is perverse either in himself or others,

and for this purpose, by endeavoring to bring the guilt to view that the offending party may see and acknowledge it. (Verse 15.) And if the representation arising from one truth is not sufficient for the purpose, then he should apply a variety of truths to make the guilt more manifest. (Verse 16.) And if this also prove ineffectual, then he should exert the influence arising from the combination of all goods and truths, in order to produce conviction; and if this prove insufficient, then the perversion is to be rejected as altogether irreclaimable. (Verse 17.)"

By the aid of this exposition, it is easy to see the connection between these verses and the spiritual sense of the one immediately following as given by Swedenborg. Whereas the Boston exposition of this text, or the sense in which our reviewer evidently means to have it understood, does by no means cohere with the true sense of verse 18, as expounded by our illumined scribe. But even if it were otherwise, and there were ever so good reasons (as there are not) for believing that these verses are to be understood and observed in their literal sense, it might still be urged that *the church* here must be taken in the sense in which it was commonly understood in the days of the apostles, as denoting merely a *religious assembly*, or a *congregation of professed Christians*, and not in that higher sense used by Swedenborg in which none are comprehended but those "who are written in the Lamb's book of life."

In conclusion—It is wrong, clearly wrong, for a man to pronounce a confident opinion upon a subject that he has not examined. It is wrong for an editor to set about criticising a book which he has not read; and if he does so, and in consequence thereof presents the author as teaching what he has not taught, or as failing to teach what he actually has taught, the least that is demanded of such editor by the laws of charity, is, that he hasten to correct his mistakes and to set such author in the true light before his readers, with an ample apology to him and them. Thus much, I conceive, the laws of charity in this instance require of our Boston critic. To act against the truth, or contrary to the laws of charity, is always bad; but to persist in such wrong action, either by preserving silence or seeking to justify and uphold the wrong, is far worse. Repeated acts of injustice, if unredressed, can hardly fail in the end to create alienation and engender strife. But a full and frank confession of wrongs, cannot fail to bring healing to the souls both of the injurer and the injured.

B. F. BARRETT.

## ARTICLE II.

## PHILOSOPHY OF THE FALL OF MAN.

As this subject involves the physiology of man, both of his natural, and, as it were, of his spiritual economy, the following suggestions, bearing upon its physiological aspects, are offered.

It is acknowledged that man, as a whole, consists of two general systems of organs, viz., his involuntary and voluntary systems. By the former he exists involuntarily as to himself from the Divine; and by the other, while thus existing, he acts as of himself. The former, or involuntary system, consists of the cerebellum, which is its brain, or seat of sense, and of the heart, lungs, stomach, bowels, liver, spleen, kidneys, &c., and not being under the control of his own will it is termed his involuntary system of organs, and is the organism of his involuntary life, which is the finite form of the Divine life with him. His voluntary system consists of the cerebrum, which is its brain or seat of sense, and of the organs of the five senses, and of the organs of voluntary motion, and being the organism of his own will and therefore under the control of his own will, it is termed his voluntary system.

It is from fibres or nerves proceeding from these two brains, the cerebellum and cerebrum, that all the organs of both systems are created—created by a reciprocal union of these fibres. In the involuntary system of organs, nerves of involuntary sense from the cerebellum predominate; while nerves of voluntary sense, from the cerebrum predominate in the voluntary organs.

The lungs are the organism of both voluntary and involuntary thought, and hence of voluntary and involuntary respiration. It seems in place here to state that the arcanum mentioned by Swedenborg of the respiration of the Most Ancient Church, being internal and not external, is that it was involuntary; but of this, more as we proceed.

These two general systems of natural organs, are but the natural means or instruments by which the corresponding general systems of spiritual organs operate all that is done by them. It is therefore to our spiritual economy that we are to look for the philosophy of the Fall. And in looking there, it is seen, that our spiritual natural degree consists of the spiritual organs of the senses of the things of time and space, and of the spiritual organs of voluntary motion, which have reference to space. And our organs of voluntary sense and of voluntary motion constitute our voluntary organism. Hence, our spiritual natural degree is our spiritual voluntary organism. And our two internal spiritual degrees, being the spiritual organism by whose functions we exist involuntarily from the Divine, they constitute our general spiritual involuntary organs and are man's "general involuntary sense," by which he perceives involuntarily from the Divine, the quality of the impressions made on his voluntary organism, by things of time and space. Man's voluntary organism is termed his "general voluntary sense," as it is a general including as many particular senses, as there are particular things in time and space to impress man.



But the relations of man's involuntary and voluntary systems to each other, are further understood by seeing what the uncreated forms of them are in the Lord, of which they are the created forms, or of what they are images. And it is seen that *existing*, and *doing or creating*, with the Lord are the two uncreated forms of life, with which they are one by correspondence.

And God in existing by virtue of His being the affection or love of use, is producing from Himself a proceeding of what He consists of, by which he operates all things. And man, in finitely existing, by virtue of his being an image of that affection or love of use, is finitely producing from his involuntary organism, a sphere or proceeding of the affection of doing use from himself; and this sphere, guided by the wisdom of that affection, flows into the creation of a system of organs by which he can do or act as of himself or voluntarily. This system of organs thus created is his will or love of doing in form, and constitutes his voluntary system of organs. By this it is seen that the proprium, of which man's voluntary is an organism, is the affection of doing from himself. And that it is derived into him as an organism, by way of the proprium of his involuntary organism.

Now these two general systems of man, viz., his involuntary and voluntary, being *discrete* as to each other, his voluntary is receptive of influx immediately into its proprium, i. e., without passing through the medium of his involuntary. This is illustrated by what is known to take place with the will and the understanding, they being discrete organisms, that of the understanding, though it be the will in form, i. e., created by the sphere of the will or love of use, and by which the will propagates forms of thought and action, by which uses are performed, can be receptive of influx immediately into its selfhood, and not mediately by the affections of the will. By this economy man can become insubordinate in his understanding to the affections of his will. And it seems that it was by his becoming *thus* insubordinate in his understanding that *Cain* (faith separate) was born; and the understanding becoming the plane of influx as to life, instead of the affections of the will, as formerly, the latter, the will, became closed and inoperative, which constitutes the *death of Abel*, as a universal principle. On the same principle, the voluntary became insubordinate to the selfhood of the involuntary, but of this more by and by. It may perhaps be said not improperly that our involuntary and voluntary systems are our physiological Adam and Eve.

Now as to the quality of these two general forms of man's life, this is to be remarked;—the Lord the Creator being love to others, or to what is created from Him, man who was created by a proceeding of that Divine Love, must have been involuntary while in the order of his creation, before the fall, a finite form of the life of that love to others, which with men among themselves, or to each other, is mutual love, and is the finite of the Divine of mutual love.

Such it seems must have been the order of life with man before his fall. Hence the recreation or regeneration of men of that age, was into organic forms of a life of natural love; of which organic forms, therefore, the spiritual organism or body of the Most Ancient Church

with man consisted, in whose selfhood the Lord was involuntarily acknowledged, for man in that age, was involuntarily religious, i. e., he acknowledged the Lord involuntarily because he existed involuntarily from the Lord. Influx into the organism of his involuntary from the Divine of mutual love, necessarily moved him into the form of life which he involuntarily imaged in existing, viz., a life of mutual love. For during his involuntary service, or worship of the Lord, the organism of his voluntary economy was moved in life by influx through the proprium of his involuntary, that is, it was subordinate to that proprium or selfhood. In all this time, the selfhood of his voluntary economy remained in a state of potency. So that it *was only an appearance* that he was in voluntary worship of the Lord, that is, he was not in the life of mutual love from the selfhood of his voluntary. Thus it is concluded that the Most Ancient Church was an involuntary church, while in the *appearance* of being a voluntary church.

The man of that church being in involuntary thought as to life in the world, he must have been in corresponding involuntary respiration, which is the cause of that church having been in internal respiration, as is taught by Swedenborg; and it became external as his thought became external, and went into the life of the proprium of his voluntary economy.

Now the spiritual natural degree being the organic plane of man's spiritual voluntary life; and being the simultaneous of all the prior spiritual, man is in that degree the image of God, i. e., he is a finite God. By the term finite is meant that which exists or lives by the reception of life from God. Such being the organic economy of that degree; and its proprium being as above shown, viz., the affection of doing from itself, influx from God into it must have made man feel as if he lived, knew and acted as self-existing, thus making him image God in doing from himself as a God, which was legitimately inspiring him in the selfhood of his spiritual natural, i. e., in his voluntary economy, with a denial of any other God than he (man) himself. And God being the only God, influx of that attribute into man's finite Godship could only have confirmed him in that denial. In other words, influx from God immediately into the selfhood of his voluntary moved him to image God, in doing from himself, in the non-acknowledgment and denial of God; while influx from God, the Lord, into his involuntary economy, in which he was an image or finite form of the Divine of mutual love, moved him to image God in the life of that love. That is, again, the selfhood of man's voluntary was during the age of the Most Ancient Church in a state of potency; and that it was the orderly development of the selfhood into an actual state, by influx of the Divine, that made him, in the selfhood of his voluntary, insubordinate to the selfhood of his involuntary or Divine Order, which insubordination was necessary or wise, in order that he might be brought to acknowledge the Lord in his own, i. e., in the selfhood of his voluntary. For to serve or worship the Lord in his voluntary was necessary for him to go into the life of it.

But as the organism of his voluntary economy, which is his spiritual natural degree, consists, as already said, of the spiritual senses of the

things of time and space, and of the spiritual organs of voluntary motion, which have reference to space; and being thus the spiritual organism of time and space, man could not be made to acknowledge God the Lord, in the self-hood of that degree or of his voluntary, *only* by time and space or sensible evidence as to Him; that is, no rational acknowledgment of the Lord could be inscribed upon it, which was not derived from evidence of the senses. The mind or self-hood of the spiritual sensual plane must first see, hear, feel, &c., before it could rationally conclude or acknowledge. Hence the wisdom or necessity of the miracles of God, which are recorded in the Word, and of His incarnation, in order that He could be seen, heard, and felt. For as already said, it was only by such sensible or time and space evidence that man could acquire such a rational as to Him, as to be able to acknowledge Him in rational freedom, and be conjoined to Him in the mind of his spiritual natural degree, or in his voluntary economy.

Now, from the foregoing it appears that man legitimately, or by influx, in an orderly manner, from the Divine into the orderly economy of his finite Godship, ceased or fell away from his involuntary worship of the Lord, and went into a life of his own, i. e., of his voluntary, of being or doing as of himself in the denial of any other God than himself, which was making regard for himself the starting point or basis or esse of all thought and action with him. This regard was or became affection or love for himself or self-love. And all affection or love being creative in its economy, for affection is affection to do use, and as use is done only by the creation of forms of use or things by which use can be performed, affection is affection to create, i. e., all affection being creative, man in or by loving himself, created in himself a form or organism of self-love which in being created became an over garment of his interior organism of mutual love, i. e., the organism of his life of self-love became the burial dress of the organism or body of the Most Ancient Church. We may express this otherwise by saying that man in becoming a form of self-love, became the finite creator of a new order of life, viz., the order of self-love, which is the opposite of mutual love, and therefore antagonistic to all things of Divine order with him. This order of self-love was and is substantially evil, evil, because it substituted mutual hatred for mutual love; and for the peace and plenty of mutual love it gave strife and want, and for the government of mutual love it substituted a government of one over many, and made man himself an object of religious worship. Such being the legitimate results of self-love, self-love is very evil in itself, the esse or infinite of all falsity. And the cause of self-love was the consequence, as is said above, of man's becoming legitimately insubordinate in his voluntary economy to the self-hood of his involuntary economy in Divine order.

And man in becoming thus insubordinate in the self-hood of his voluntary economy, made the organism of his voluntary the plane of influx as to his life in the world, instead of his internal spiritual degrees, i. e. his spiritual involuntary organism, which was the organic basis of the Most Ancient Church, which being no longer the plane of influx as to his life in the world, became closed or inactive, and as al-

ready said, buried under the organism of his life of self-love. That is, the body or organism of the Most Ancient Church did not become extinct, perverted nor dissipated in man, by his fall, but only closed up or inactive, and buried under garments woven of the forms of the evils of his life of self-love.

The organic remains of that Church having been created by influx from the Divine, they have subsisted thence, and must still subsist thence. For being spiritual they consist of forms of immortal life and constitute man's antediluvian plane of remains.

Z. H. H.

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### ARTICLE III.

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#### EXTRACTS

FROM SWEDENBORG'S SPIRITUAL DIARY.

(Continued from p. 117.)

#### *Concerning Memory.*

1983. I have learned from experience that there is an interior memory from which is excited the memory of material and corporeal ideas, and that such a memory remains also with spirits, from which, at the good pleasure of the Lord, those things that have been stored up in the memory of sensual ideas are excited. That there is such a memory, and that it is more perfect than the memory of the body; is a fact which has been forced upon me by many proofs; yea, even that that which man supposes forgotten is still lodged in that memory, though buried up in sensuels. The same thing may be inferred from dreams and other indications. But beside this memory, there is a memory still more interior, namely, of spiritual ideas, by the aid of which thought and speech may be carried on, and this it is by which that [first] interior memory is excited. By means of that spiritual memory spirits possess a great advantage over men, so that they can think much more subtly and distinctly; thus their faculties are vastly augmented in comparison with what they were in the life of the body. This was confirmed by an abundant experience, concerning which elsewhere.—1748, May 17.

1984. And because a spirit can speak in, or in connection with, a man, and does not know other than that he is the man himself, he cannot possibly know otherwise than that he has the memory of sensual things which he had in the life of the body. On this head I have several times conversed with spirits, and because they knew not otherwise, they insisted that it was so; of which see elsewhere.—1748, May 17.

*That the Place or Situation where Spirits are seen is apparent only.*

1985. (((((I have observed that spirits according to their genius and

disposition, and also according to their state of mind (*animi*) or mind (*mentis*) obtain a situation relative to the human body, as for instance at the right, at the left, on the sides, above, below, afar off, near by, all which are mere appearances, as has been often shown me, and likewise to-day, while speaking with spirits on that subject; [for I noticed] that while I turned myself to the same side relatively they appeared present, and so everywhere, when yet they were [in fact] only in one place ;))))) (((it was said also that myriads could appear in the same place, when yet there was not a single one of them there. It was moreover observed, that those who were at a considerable distance from me, either below or above, sometimes seemed to themselves to be in a moment in the nearest proximity to me, at which they greatly wondered; as also that those who were below seemed suddenly above, and so on,—1748, May 17.

1986. It was observed that neither spirit nor angel was in the least degree, or for a moment of time, out of the place which was allotted him by his genius, quality, and state, which allotment was so accurate that there was no error in the minutest point, which is an arcanum of the Lord.—1748, May 17.

*Concerning those at this Day who are, as it were, [a Remnant] of the Ancient Church.*

1987. There are still some who retain and preserve much of the Ancient Church and who are especially distinguished by that feature of it by which they perceive whether anything is good. For this reason they are also rejected of others, who suppose that they are to be classed with enthusiasts, when yet this was a peculiarity of the Ancient Church that they had a perception of what was good, and thus of what they should do, acknowledging the operation of spirits, but recognizing in themselves that only of the Lord's spirit, and rejecting others. These persons, however, are mostly of an inferior condition, not easily admitting learned men among them, wherefore they think in simplicity, and give but a limited range to their thoughts. These are happy in the other life, and they were seen by me in front, towards the higher part of the forehead, at some distance; and they could perceive more fully and profoundly what was thought than other spirits, so that I could not converse with them in a like manner [as with others,] but only by means of a greater fulness of thought, which the others said they did not understand; indicating that they are not far from heaven.

1987½. How it was with them in the life of the body was shown me, as usual, by their utterance of the Lord's Prayer, in which their understanding of it was communicated to me; this was so simple as hardly to extend beyond the sense of the letter, but yet such as not to be closed as with others, but still soft, easily opened, and thus intelligible to the angels, as if each idea, though sensual as to the words, could serve for a vessel.—1748, May 18.

1988. I conversed with them concerning perception, [from which it appeared] that to those who are in true faith it is such that they not only acknowledge that they neither do nor can think of themselves, nor are disposed to, consequently neither to act [from themselves], for

action follows entirely the will, but also they perceive that each single thing is from the Lord, for they are continually held in that thought, wherefore according to the Lord's good pleasure, they perceive what is in any thought, whence it is, from what spirits, of what quality they are when it is suggested, what are their cogitations, what they speak or think with each other, what are their affections with their varieties, what the influxes of the angels, besides innumerable other things; for they are altogether like spirits in the other life, which the spirits often confessed concerning me, not knowing that I was in the body.—1748, May 18.

*That external Senses disappear in the Heavens.*

1989. It was represented by a spiritual idea that external senses perish in order [or one after the other] as they penetrate interiors, or, which is the same, as they ascend towards superiors, insomuch that if a style is filled with mere poetical names as Parnassus, its fountain, Pegasus, and the like, those who employ those terms in writing know that they signify things pertaining to scientifics, which sense when it passes away, then comes the sense of the letter, which sense also perishes, and is succeeded by a higher, and when this disappears then comes one still more interior, and so on. Such is the penetration and ascension of senses while they penetrate or ascend towards interiors, until at length nothing remains but the pure, true, and good in the inmost heaven, originating from the Lord, Who is the Essence of all things.—1748, May 18.

*Concerning the State of certain Souls after Death.*

1990. (((((((The greater part of mankind, and indeed nearly all, are ignorant of what constitutes the happiness of the blessed after death, because they have no perception on the subject. Within their ignorance lies entirely concealed the nature of interior and inmost blessedness and felicity, so that it is only from corporeal delights and joys, from sensual and worldly things, that they have any perception. Hence they regard the things of which they are ignorant as of no account, when yet corporeal and worldly joys are worthless, foul, putrescent, and the like.))))))

1991. Just to mention the simplest forms of the blessedness of certain souls, I may remark that some who in their innocence and simplicity have delighted in pleasant gardens, groves, and the like, where there was nothing lascivious to occupy their minds, those in the other life seem to themselves to walk in similar pleasant scenes, and to enjoy exquisite delight in connection with numerous associates. From these things a conclusion may be drawn as to others, but this is the first degree of the delight of the blessed, which contains within itself innumerable interior delights.—1748, May 18. Other enjoyments succeed afterwards, thus in order and through degrees.

*How Good is turned into Evil by Spirits.*

1992. Some turn good into evil from deceit, some from some other prompting, so that there is a variety of causes; but I may here just

allude to one method by which good is turned into evil among spirits who are scarcely aware of the fact; that is the case of those who have become weary of their wives and thence have taken, as it were, a disgust even towards conjugal love, as when something of a delightful or pleasant nature which is of conjugal love comes to them, and of which they weary, then immediately that pleasing and delightful thing is turned with them unconsciously into what is tedious and nauseating, thus into the contrary, concerning which I conversed with spirits. The case is the same in regard to other pleasures and delights.—1748, May 18.

1993. Wherefore there are three general causes, so far as I have yet learned, by which good is turned into evil, to wit, from deceit, from art, and from a nature contracted, as has been made known to me from experience.

1994. The case is the same in regard to the false and the true, namely that the true is turned into the false, which takes place either from deceit, although they know the truth; or from art, in that a peculiar delight is taken in being able to pervert, which is accounted a sign of ingenuity; or from nature, inasmuch as in the life of the body they were persuaded concerning falsity, and had acquired a faith of the false, as the Gentiles, who are much more easily saved than those who act from deceit and art.

*How the Angels are affected by those Things that are evil and base.*

1995. By experience it was given me to know and to perceive how the angels have a sensation of those things in man which are vile, and consequently evil; for when I read respecting the scortation of the people with Baal-peor, Num. xxv., an angelic perception was given which was communicated to me, and which was such that I perceived nothing foul or filthy, but only somewhat mild, which cannot be described. Compared with earthly things it resembled those that are sharply angular and thus pungent, when their sharp angles and points are rubbed off.—1748, May 19.

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#### ARTICLE IV.

THE THREE DEGREES OF THE NATURAL PRINCIPLE.—ALLEGED ERROR CORRECTED.

PROF. BUSH,

DEAR SIR:—In some articles in the Repository of July, October, and November, 1854, I have undertaken to show that the hells are all *natural*, in accordance with the statement of Swedenborg that “all evils and falses, both hereditary and acquired reside in the *natural mind*.”—*D. L. W.* 270. And hence that the three hells so much spoken of are only *three degrees of the natural*, and not, as is some-

times supposed, one hell in full and equal correspondence with the natural heaven, and one in full and equal correspondence with the spiritual heaven, and one in full and equal correspondence with the celestial heaven. The reason why there can be no hell so deep as the *spiritual* or *celestial* heaven is high, is because the spiritual and celestial degrees of those who come into hell *have never been opened in the world*, consequently they can never be opened after death. It is so with those who come into heaven, of course it must be so with those who come into hell. That is, all after death come into those degrees, whether of heaven or hell, which have been opened in the world. And they cannot go beyond this. See *D. P.* 334.

All the hells, then, are natural. And yet it is true, as Swedenborg says—"that the hells, *in all and every thing*, are opposite to the heavens; also that the lowest hell is opposite to the highest heaven, the middle hell to the middle heaven, and the highest hell to the ultimate heaven. It is the same with the *natural mind*, which is in the *form* of hell."—*D. L. W.* 275. But because the hells in all and every thing are opposite to the three heavens, it does not follow that there is any hell in full and equal correspondence with the *spiritual* heaven, much less with the *celestial* heaven. The hells may be in full correspondence and opposition to the heavens, *so far as they go*, but they do not go any further than the natural. And as the natural principle *itself* is divided into three degrees, this makes, when perverted, the three hells; the lowest of which is opposed to the celestial heaven, the middle to the spiritual heaven, and the highest to the natural heaven. But still they are only fully and *equally* opposed to the *three natural* heavens. Understand me, each of the three natural hells is wholly opposed, of course, in *character*, to the celestial, spiritual, and natural heavens; but they are only fully and *equally* opposed to the three *natural* heavens. The reason is, as before said, because the hells themselves are all and entirely natural.

But you make a bold issue with me at this point. You say;—

"The writer contends, that the natural principle is divided into three degrees, on the ground of which there are three *natural heavens*, and three *natural hells*, and that all the opposite correspondence asserted by Swedenborg holds solely between these two classes of heavens and hells. [Not *all* the opposite correspondence, but so much of it as is full and *equal*.] Now we shall hope to lay our correspondent under some obligation, by informing him that he has completely mistaken the drift of Swedenborg's teachings on this head, and there is no such thing hinted at throughout his writings, as *three degrees of the natural heavens*, nor the least authority for saying that the *natural mind*, as contradistinguished from the true spiritual and celestial, has *in itself* three degrees, as our correspondent so confidently asserts. Swedenborg affirms, it is true, 'that the natural mind descends by three degrees, and also ascends by three degrees,' but these are no other than the three grand degrees of natural, spiritual, and celestial, and all that he means is, that the *natural man*, consisting of these three degrees, may descend by virtue of evils and falses to hell in all his entirety, carrying, so to speak, the natural, spiritual, and celestial elements of his nature with him; and so also may ascend in the same manner. The idea of a threefold degree in the natural principle by itself, on which is to be founded a corresponding threefold division of the natural heavens, is nothing short of a complete misapprehension of the whole scope of what Swedenborg says on the subject. Let our friend read over the whole of what is said in the 'Divine Love and Wisdom,' 222-227, and he will not find the least intimation of any such distinction.



So clear are we on this head, that we do not hesitate to withdraw our purpose of finality announced above, and offer the fullest range in our pages for adducing evidence in support of his construction of Swedenborg's language. As, however, the whole argument, as maintained by the writer, is built solely and exclusively upon this assumption, which we pronounce to be baseless, it seems but reasonable to demand, that if he finds himself mistaken he should say so."—*Repos. Nov. 1854.*

The above is very confident language, and it ought perhaps to have been answered long ere this. But it is never too late to correct an error. We have always felt that we were indeed "laid under some obligation," but have never till now found time and inclination to attend to it. We have recently heard, however, that the articles attracted attention at the time they were published, and that Prof. Bush did not seem to be warranted for his confident position. And now, my dear sir, however regretful it may be to differ from so learned and able an advocate, I am compelled, in this instance, to say that I have *not* so "completely mistaken the drift of Swedenborg's teachings on this head." Please cast your eye over the following :

"There are three heavens, a supreme which is called celestial, a middle which is called spiritual, and an ultimate or last which is celestial and spiritual natural. But besides these distinctions of the heavens, there is also a further distinction, there being some who receive light, that is, intelligence, from the Lord as a sun, and some who receive light and intelligence from the Lord as a moon. \* \* \* They who are in the heavens under the Lord as a moon, are all natural and sensual, and have nothing in common with those who are in the heavens under the Lord as a sun. \* \* \* To which it may be added, that those heavens which are under the Lord as a moon, are also THREE, *superior, middle, and inferior*, or what is the same, *interior, middle, and exterior*, but still all in these heavens are *natural*: the reason why they are interior, middle, and exterior, is, *because the natural [principle] is distinguished into three degrees in like manner as the spiritual.*"—*A. E. 708.*

There! How does all this appear in contrast with your assertion—"there is no such thing hinted at throughout Swedenborg's writings, as three degrees of the natural heavens, nor the least authority for saying that the *natural mind*, as contradistinguished from the two spiritual and celestial, has *in itself* three degrees."

But mistakes will happen with the best of men. And all I can now say is, to quote your own language—"It seems but reasonable to demand, that if he finds himself mistaken, he should say so!"

Besides, as to the natural mind itself not being divided into three degrees, as you say it is not, Swedenborg says explicitly that it is. "The *three degrees* of the *natural* mind, which is a form and image of hell, are opposite to the *three degrees* of the *spiritual* mind, which is a form and image of heaven."—*D. L. W. 275.* How can this be unless the spiritual mind and natural mind are *both* divided into three degrees? There is indeed a celestial mind which is *closed up*, and a spiritual mind which is closed up, which the natural carries with it to hell, but these do not make an *active, real* hell there, because those two minds with the wicked have never been opened and never can be. So that it appears plainly enough, that all that Swedenborg means, all that he *can* mean, when he says that "the hells in all and every thing are opposite to the heavens; the lowest hell opposite to the highest heaven, the middle hell to the middle heaven, and the

highest hell to the ultimate heaven," is that the three degrees of the *natural* are thus opposed; *equally* to the three natural heavens, and *wholly* to *all*. This is the more evident as the passage goes on to say—"It is the same with the *natural mind*."

Yours for the Truth,

W. M. FERNALD.

#### REMARKS.

We have in the above a very emphatic appeal made to our candor to utter the penitential *peccavi*, or at least *erravi*, on the principle, doubtless, that "open confession does good to the soul." We shall respond to the appeal so far as we feel that truth demands, but we have a good deal more to say for ourselves than our friend probably anticipates, and he may find, ere we have done with the subject, that somewhat of a *palinode* may be due from him also. If we have erred in *words*, he, we conceive, has erred in *principles*, and charity will smile upon the effort to set each other right in the premises.

Our friend appears still wedded to the conceit that inasmuch as all evil is seated in man's *natural* principle, therefore no other than a *natural* hell awaits the wicked in the other life, and from this he draws the inference, that there can be no hell so deep as the corresponding heaven is high. In fact, he would have it that there *are* no true corresponding opposites in this case, because the spiritual and celestial degrees, which are the basis of the spiritual and celestial heavens, are not opened at all in those who finally fall into the ranks of the infernals. How then can any form or degree of a *natural* hell be fully equal and correspondent to a spiritual or celestial heaven? This question we have already debated at length in preceding Nos. of the Repository, and we have shown at least, if we mistake not, that in point of fact there are hells directly and diametrically opposite to *all* the heavens, and though our author does not say, in so many words, that the degrees of correspondences are reciprocally equal, yet the inference is undoubtedly fair that such is the case. "The hells, in all and every thing, are opposite to the heavens; the lowest hell is opposite to the highest heaven, the middle hell to the middle heaven, and the highest hell to the ultimate heaven."—*D. L. W.* 275. "All the societies of heaven are distinctly arranged according to the varieties of good, and their genera and species; and all the societies of hell, according to the varieties of evil, and their genera and species; and that under every society of heaven there is a society of hell corresponding to it in the way of opposition, from which opposite correspondence results an equilibrium between them; on which account it is perpetually provided by the Lord that the infernal society, situated beneath a heavenly society, should not become the stronger."—*H. & H.* 594. It would seem from this that the demands of equilibrium require that equal opposition between the heavens and hells which Mr. Fernald is inclined to deny. Again, we are assured (*D. L. W.* 276) that "the natural mind, which is a hell, is in *complete* opposition to the spiritual mind, which is a heaven." So also (*id.* 273) after describing the anti-spiritual hell, or that of satans, and the anti-celestial, or that of devils, he adds, "The diabolical hell corresponds in opposition to the celestial kingdom, and the satanic hell corresponds in opposition to the spiritual kingdom." If then this opposition is not full and equal, when the nature of equilibrium requires that it should be, some adequate reason must be assigned for the disparity. The presumption is certainly strong in favor of an exact balance between the two. But such a reason our friend thinks he finds in the fact that the hells are all confined to the *natural* degree, and they are confined to that degree because the spiritual and the celestial degrees are never opened in the subjects of hell. All the admission that he makes on this score is that "the hells may be in full correspondence and opposition to the heavens *so far as they go*, but they do not *go* any

farther than the natural." Such is the assertion. Will it stand the test of a rigid examination. Let us see. We have no interest but truth.

It is evident from the whole drift of our friend's article that his idea of the natural principle consisting of three distinct degrees lies at the foundation of his theory. In this we shall hope to be able to evince that he is partly right and partly wrong—that while there is a sense in which the natural principle is threefold, or divided into three degrees, it is not the sense which his position requires—and that while our own rather strongly worded assertion is apparently contravened by the letter of the paragraph adduced, yet the substantial verity agrees with it. A preliminary point of importance is to learn precisely what Swedenborg teaches respecting the natural principle in our economy as contradistinguished from the spiritual and the celestial.

"The extremes of the natural man are what are called things sensual, for the natural man is interior, middle, and exterior; the interior communicates with the spiritual man by means of the rational principle, but the exterior communicates with the world by the bodily senses, and the middle conjoins both."—*A. E.* 410.

"It is to be observed, that the natural principle of man is threefold, rational, natural, and sensual; the rational is the supreme therein, the sensual is the lowest, and the natural is mediate; the genuine rational exists by virtue of influx from the spiritual world, the sensual exists by virtue of influx from the natural world, and the mediate natural is either rational or sensual. That that principle is threefold, may appear from the case of men, who, whilst they are in the world, are either rational or sensual, or intermediate: what their quality herein is, is more especially observable from their perception of civil, moral, and spiritual laws; they who think, judge, and conclude well from reason, are rational, and these think in a manner elevated above material things; but they who are sensual think from material things, and in them, and what they speak from thought, is only from the memory; and whereas these two degrees are given, there is also an intermediate degree, which is called natural. Their quality may also be known from the understanding of the Word: they who are rational take up the literal sense thereof doctrinally, whereas the sensual abide in the letter only, and do not draw from it any conclusions of a more interior nature. The same are also known in the spiritual world, inasmuch as there are given so many degrees to natural men in the ultimate heaven: the ultimate there are the sensual, and the supreme there are the rational."—*A. E.* 1147.

"The church terminates in the natural man, viz. in its rational and scientific principles, for the rational principle is in the interior natural man, for it is the understanding thereof."—*A. E.* 654.

The rational is here made a constituent part of the natural, although elsewhere a more marked distinction is represented as holding between them. See *A. C.* 3020, 3498. The relation of the two will be found unfolded in *A. C.* 4618, 4667. All that we aim at at present is to designate the degrees or compartments of the natural.

"There are three things in general in man, namely, the corporeal, the natural, and the rational. The corporeal principle is the outmost, the natural is the middle, the rational is the interior. So far as one prevails with man above the other, so far is he said to be either corporeal, or natural, or rational. These three parts of man wonderfully communicate, namely, the corporeal with the natural, and the natural with the rational. When man is first born, he is merely corporeal, but there is a faculty in him rendering him capable of being perfected. Afterwards he becomes natural, at length rational; and hence it may appear that there is a communication of one principle with the other. The corporeal communicates with the natural by the things of sense, and this distinctly by those things which pertain to the understanding, and which pertain to the will, for each is to be perfected in man, that he may be made and be a man. The sensual of the sight and hearing especially are what perfect his intellectual faculty, the three remaining sensuels have especial respect to the will. The corporeal principle of man, by means of those sensuels, communicates with his natural principle, which is the middle part, as was said; for those things which enter by the sensuels, repose themselves in the natural principle as in a sort of receptacle; this receptacle is the memory. The delight, pleasure, and cupidity therein pertain to the will, and are called natural goods, whereas the scientifics therein pertain to the understanding, and are called natural truths. The natural principle of man, by these things which are now spoken of, communicates with his rational principle, which is the interior part, as was said."—*A. C.* 4038.

"The natural principle has also its external and internal. The external of the natural principle is derived from the sensual of the body, and from those things which flow in immediately from the world through the sensuels; by these man has communication with worldly and corporeal things; they who are only in this natural principle, are called sensual men, for they scarcely go further with their thought. But the internal of the natural principle is constituted of those things which are hence analytically and analogically concluded, but still it derives and deduces its constituent properties from the things of sense. Thus the natural principle communicates with worldly and corporeal things by means of sensual things, and with the rational principle by means of analogical and analytical things, thus with those things which are of the spiritual world. Such is the natural principle; there is also an intermediate principle, which communicates with each, viz., with the external and with the internal, thus by the external with the things in the natural world, and by the internal with those in the spiritual world; this latter natural principle is what Jacob specifically represents, and the internal natural is what Israel specifically represents."—*A. C.* 4570.

"It may be expedient first to explain what is meant by the ultimate sensual principle of man. It is not the sensual principle of sight, hearing, smell, taste, and touch, which is here meant, for these things are proper to the body, but it is the ultimate or lowest principle of thought and affection, which is first opened with infants, and which is of such a nature, that they do not think any thing else, nor are affected with any other objects, than what make one with the senses above mentioned; for infants learn to think by means of the senses, and to be affected with objects according to the things which have pleased the senses; wherefore the first internal principle, which is opened in them, is the sensual, which is called the ultimate sensual principle of man, and also corporeal sensual: but afterwards, as the infant advances in age, and becomes a boy, the sensual principle is opened more interiorly, from which he thinks naturally, and is also affected naturally: at length, when he becomes a youth and young man, his sensual principle is opened still more interiorly, from which he thinks rationally, and if he is in the good of charity and faith, spiritually, and also is affected rationally and spiritually: this thought and affection is what is called the rational and spiritual man, whereas the former is called the natural man, and the first, the sensual man. With every man, the interiors which are of his thought and affection, are opened successively, and this by continual influx out of heaven from the Lord: by this influx is first formed the sensual principle proximately adhering to the body, whence man becomes sensual: afterwards the natural whence he becomes natural; and after this the rational and therewith the spiritual, whence he becomes a rational and a spiritual man."—*A. E.* 548.

We have in the above extracts a very ample exhibition of the natural principle and of its threefold division, upon which alone is founded Mr. F.'s claim for three distinct degrees in that principle. We do not regard them as three discrete degrees. They are rather degrees of latitude than of altitude, and consequently the merely natural principle cannot stand in corresponding opposition to the spiritual and celestial degrees, any more than the feet of the infernal grand man can be in opposition to the body and head of the grand man of heaven.

On turning to the "Divine Love and Wisdom," we find a more philosophical view of the subject, but not at all discrepant in its general features. Three degrees are indeed predicated of the natural mind, as a form or image of hell, but it is expressly said that "degrees of altitude are here understood." (*D. L. W.* 274.) What these are is more strictly defined n. 286, 287: "Be it known that in every man from his birth are three degrees of altitude, or discrete degrees, one above or within another; and that each degree of altitude, or discrete degree, has also degrees of latitude, or continuous degrees, according to which it increases by continuity. . . . These three degrees of altitude are named natural, spiritual, and celestial." "These degrees may be successively opened, and since they are successively opened according to a man's life, it follows that the two superior degrees may be not opened and that man then continues in the natural or ultimate degree," n. 248. This degree, we are informed, considered in itself is continuous, and that "its enlightenment does not ascend by discrete degrees, but increases by a continuous degree," n. 256. But when it is subsequently said, n. 274, that "the natural mind descends by three degrees," as these degrees are expressly affirmed to be degrees of altitude, and not of latitude, and as they are declared to be each opposite to a corresponding degree of the spiritual mind, which is a form and image of heaven, we must conclude that the natural mind is here the same as the natural man, in whom

all the three degrees potentially exist. This is confirmed by an authority from which we shall neither of us dissent. "It is the same thing whether we use the expression *mind* or *man*; or whether we say the spiritual and natural *mind*, or the spiritual and natural *man*," *A. E.* 406; see also 401. When the natural mind, therefore, descends by three degrees to hell, it is but another form of saying that the natural or unregenerate man descends in all the plenitude of his being, or carries all his degrees with him, thus setting each distinct degree in opposition to the corresponding heavenly degree. "Hence it may be seen that the natural mind, when it looks downward, and circumscribes towards hell, also consists of three degrees, each opposite to a degree of the mind which is heaven," n. 275. The conclusion from all this is, that the three degrees here predicated of the natural man, are by no means identical with the threefold distinction above set forth under the title of sensual, natural and rational, which are all the degrees we find any where attributed to the lowest element in our constitution as distinguished from the two higher.

But now comes the contrary assertion of our correspondent. "Because the hells in all and every thing are opposite to the three heavens, it does not follow that there is any hell in full and equal correspondence with the *spiritual* heaven, much less with the *celestial* heaven. The hells may be in full correspondence and opposition to the heavens *so far as they go*, but they do not *go* any further than the natural. And as the natural principle *itself* is divided into three degrees, this makes, when perverted, the three hells; the lowest of which is opposed to the celestial heaven, the middle to the spiritual heaven, and the highest to the natural heaven." A very great mistake. Let our friend glance again over the extracts we have brought together respecting the natural principle, and he will perceive that the lowest degree or department of the natural is the *sensual*, and this surely is not the normal opposite of the *celestial*. Does the mere low, degraded, stupid sensualist, immersed in corporeal lusts, and little better than a brute beast, stand in such diametrical antithesis to the celestial man as the cultivated, keen, calculating, daring contemner of Divine things, the worshiper of an intelligent selfhood as the Supreme Deity, and the despotic overrider of all other men's proprium, which he would impiously subject to his own? And so of the rest. It is all equally at variance with the truth. The opposites to the spiritual and the celestial are to be found indeed in the *natural man* considered in his totality, but not in the *natural principle*, as the lowest province of the natural man.

On this head the following paragraph has a pertinence which will be seen at once. Speaking of the tenants of the hells:—

"The worst of all are those, who have been possessed by the evils originating in self-love, and who have, at the same time, in their interior selves, acted from deceit: for deceit enters more deeply than any other evil into the thoughts and intentions, and infects them with poison, by which it destroys all man's spiritual life. Most of these dwell in the hells at the back, and are called genii: their delight is to make themselves invisible, and to flit about others like phantoms, covertly infusing evils into them, which they scatter about as vipers do their poison. These undergo direful torments beyond others. But those who were not deceitful, and not so eaten up by malignant cunning, and yet were possessed by the evils originating in self-love, also dwell in the hells at the back, but not in such deep ones. Those, on the other hand, who have been possessed by the evils originating in the love of the world, are in the hells in the front, and are called spirits. The evils by which these are constituted, are not of such a kind,—that is, they are not such evils of hatred and revenge,—as form the character of those who are possessed by the evils originating in the love of self, in consequence of which they do not possess such profound wickedness and cunning; on which account, also, their hells are more mild."—*H. H.* 578.

The milder hells then are those which are opposed, not to the celestial, but to the natural heavens, and the lowest form of the natural hells stands in correspondent opposition to the lowest form of the natural heavens, just the reverse of Mr. F.'s position.

But he says, moreover; "The reason why there can be no hell so deep as the *spiritual* and

celestial heaven is high, is, because the spiritual and celestial degrees of those who come into hell have never been opened in the world." In the strictness of the letter this is true, and yet in the verity of the sense it is not true. Swedenborg speaks of an "opening downwards" which is the virtual opposite to an "opening upwards." We give his own language :

"The natural mind, by virtue of its two faculties, called rationality and liberty, is in such a state, that it can ascend by three degrees and descend by three degrees ; it ascends by virtue of goods and truths, and it descends by virtue of evils and falses : when it ascends, the inferior degrees that tend towards hell, are closed, and when it descends, the superior degrees, that tend to heaven, are closed ; the reason is, because they are in reaction. These three superior and inferior degrees are not open, nor are they shut in a man, immediately on his birth ; for he is then in ignorance of good and truth, and of evil and false ; but as he adopts those principles, so the degrees are opened and shut, either on the one part or the other. When they are opened towards hell, then the supreme or inmost place is occupied by the ruling love, which is of the will, the second or intermediate place is occupied by the thought of the false, which is of the understanding from that love, and the lowest place is occupied by conclusions of the love by the thought, or of the will by the understanding."—*D. L. W.* 274.

So in like manner ;

"The natural mind, with all things appertaining to it, turns in spiral circuvolutions from right to left, but the spiritual mind from left to right : thus these minds turn contrariwise to each other ; a sign that evil resides in the natural mind, and that from itself it acts against the spiritual mind : and the circumgyration from right to left, turns downwards, consequently towards hell, but the circumgyration from left to right, tends upwards, consequently towards heaven. That this is the case was made evident to me from the fact, that an evil spirit cannot circumgyrate his body from left to right, but from right to left ; whereas a good spirit feels it difficult to circumgyrate his body from right to left, but easy from left to right : the circumgyration follows the flux of the interiors belonging to the mind."—*D. L. W.* 271.

This is equivalent to an inverted opening of the two superior degrees. These two degrees may be said to exist in the natural in simultaneous order, and according to the impulse given they may be said to be opened upwards or downwards. Suppose we have a scaman's telescope of three joints or tubes, standing perpendicular upon a table. Before being drawn out they are there in simultaneous order ; when drawn out they are in successive order. Let the two higher tubes represent the spiritual and the celestial degrees, and let the drawing them out represent the opening of these degrees in the human mind. While the telescope stands on the top or upper side of the table the extraction of the tubes would represent the *upward* opening of the degrees ; but let the telescope be placed against the under side of the table, and the drawing out of the tubes would represent the *downward* opening of the same degrees. Still we must bear in mind that what we have here termed the downward opening of the two superior degrees is in fact but the development of the two infernal loves which stand in opposition to the spiritual and celestial degrees of the mind.

"That there are three heavens, and these distinct according to three degrees of altitude, and that there are three hells, and these also distinct according to three degrees of altitude or profundity ; and that the hells, in all and every thing, are opposite to the heavens ; also that the lowest hell is opposite to the highest heaven, the middle hell to the middle heaven, and the highest hell to the ultimate heaven. It is the same with the natural mind, which is in the form of hell ; for spiritual forms are like themselves in the greatest and least things. *The heavens and hells are thus in opposition, because their loves are in such opposition.* Love to the Lord, and consequent neighborly love, constitute the inmost degree in the heavens, but the love of self and the love of the world constitute the inmost degree in the hells ; wisdom and intelligence grounded in their loves, constitute the middle degree in the heavens, but folly and insanity, which appear as wisdom and intelligence, grounded in their loves, constitute the middle degree in the hells."—*D. L. W.* 275.

If it be possible to make this idea still more lucid, the following passage would seem to do it.

"How the goods and truths of heaven are turned into evils and falses in the hells, consequently into opposites, may be seen from the following experience. I heard that a certain

divine truth from heaven descended by influx into hell, and I was told, that in the way, as it descended, it was turned by degrees into the false, and so, in the lowest hell, into what was altogether opposite; whence it was evident, that *the hells are in graduated opposition to the heavens*, as to goods and truths, and that goods and truths become evils and falses by influx into forms turned contrariwise. . . . These experiences show that the three degrees of the natural mind, which in its form and image is a hell, are opposite to the three degrees of the spiritual mind, which in its form and image is a heaven."—*D. L. W.* 275.

It is clear then that the unregenerate natural mind [i. e. man] stands distinctly opposed, in its three degrees, to the spiritual mind, and from the doctrine of equilibrium we infer that the opposition is *full and equal*—that the hells are as deep as the heavens are high. If they are not, some other reason must be assigned for the fact, than that which Mr. F. has drawn from his peculiar theory of the natural principle and its functions in the economy of our being. He is very confident on this score, but this will have no more than its due weight when the grounds of it have once been thoroughly investigated. "Understand me; each of three natural hells is wholly opposed of course in *character* to the celestial, spiritual, and natural heavens; but they are only fully and *equally* opposed to the three *natural* heavens. The reason is, as before said, because the hells themselves are all entirely natural." The hells are undoubtedly all *natural* in their intrinsic genius, but we have adduced abundant proof that they are not all of the *natural degrees* technically so termed, of the human mind.

The truth is, that the natural is an ultimate in which heaven terminates, as well as hell. It is therefore just as proper to say that the three heavens are confined to the natural degree as that the three hells are. "The celestial, the spiritual and the natural, proceed from the Lord in successive order; and in the last they are in simultaneous order."—*T. C. R.* 214. The divine life flows down through the celestial and the spiritual to the natural, and according to the state of the recipient subject, an infernal or a heavenly love is developed. In the former case the strength of the pre-existing evil love resists and perverts the influx, so that a distinct anti-spiritual or anti-celestial animus is brought forth and formed in the natural, as a poisonous plant is reared in a slimy and pestilential marsh. So on the other hand when the influent life from heaven meets a congenial and adequate receptacle, the two higher degrees are formed in the natural, although this natural is itself transformed in the regenerating process, so as to correspond with the higher principles acting upon it. Let us hear our high authority on this head.

"With those who are in evils and falses, the rational principle is closed, so that no communication with heaven is open through it, except only as it were through chinks, that there may be a faculty of thinking, reasoning, and speaking. This is the reason why the natural principle must be prepared for reception, to the intent that it may be conjoined with the rational, which preparation is effected by regeneration from the Lord; and when it is conjoined, the rational principle lives in the natural, for it sees its objects in the natural, as was said, just as the sight of the eye in the objects of the world. The rational principle indeed has a life in itself distinct from the life of the natural principle; but still the rational principle is in the natural, as a man in his house, or the soul in its body. The case is so with the heavens likewise; the inmost or third heaven lives indeed distinct from the heavens beneath it, but still unless there was reception in the second or middle heaven, the wisdom would be dissipated there; in like manner unless there was a reception of the light and intelligence of this latter heaven in the ultimate or first heaven, and of this heaven finally in the natural principle of man, the intelligence of those heavens would also be dissipated, unless it was provided of the Lord that there should be reception elsewhere. The heavens, therefore, are so formed by the Lord, that one may serve another for reception; and at length that man, as to his natural and sensual principle, may serve for ultimate reception, for there the Divine principle is in the ultimate of order, and passes in the world: therefore if the ultimate accord or correspond with prior things, the prior things are together in the ultimate, for the ultimates are receptacles of things prior to them, and successive things are together in them."—*A. C.* 4618.

We trust that our friend will be able to see from this that his main position is entirely erroneous, and that any apparently literal lapse of our own in regard to the three degrees of

the natural gives no advantage to him, inasmuch as the threefold division which we denied is not the one which he affirmed. What we intended to say, though our language was rather too broad and sweeping, was, that there was nothing in the writings of Swedenborg to warrant the idea of such a discrete triplicity of the natural principle as his theory supposed—nothing that would allow the arraying of the lowest degree of the natural against the celestial heaven, the middle against the spiritual heaven, and the highest against the natural heaven. This we affirmed before, and we affirm it still. That we did not absolutely ignore the existence of the three continuous degrees of the natural, is evident from the fact that we speak expressly of “the *external* of the natural principle as contradistinguished from the *internal*” (Repos. for Nov. 1854, p. 515). Still we have no hesitation to concede that the language employed is unguardedly strong, especially when we say that there is “no such thing hinted at throughout Swedenborg’s writings, as three degrees of the natural heavens, nor the least authority for saying that the natural mind, as contradistinguished from the spiritual and celestial, has in itself three degrees.” Let this statement stand corrected by what we have now said. But the concession will cost more to our correspondent than to ourselves. Underneath our verbal error there is a radical truth, while a radical falsity lies as the basis of Mr. F.’s whole theory. “The hells may be in full correspondence and opposition to the heavens *so far as they go*, but they do not *go* any further than the natural.” What follows from this but the most monstrous distortion in our ideas of the antithetic relation between the Grand Man of heaven and the Grand Monster of hell. The natural hells correspond to the legs and feet of the Grand Man, and as there are no other hells than the natural, there is of course nothing to correspond to the head and body of the Man of heaven. The monster of hell therefore is a monster indeed, consisting only of gigantic legs and feet!

Again he says, “As to the natural mind itself not being divided into three degrees, as you say it is not, Swedenborg says explicitly that it is;—‘The *three degrees* of the *natural* mind, which is a form and image of hell, are opposite to the *three degrees* of the *spiritual* mind, which is a form and image of heaven.’ How can this be, unless the spiritual and natural mind are *both* divided into three degrees?” (*D. L. W.* 275). The tripartite division here mentioned does indeed exist, but it helps not at all our friend’s position. He has only to revert his eye to what we have previously shown in these remarks to see, that these three degrees are predicated of the *natural man*, in his totality as consisting of the three grand discrete degrees in simultaneous order. That these degrees are such is evident from Swedenborg’s own words, in the same section;—“Degrees of altitude are here understood.” They are the degrees by which the natural mind, i. e., the natural man, ascends or descends, and what is implied in this has already been sufficiently explained.

The reader is now prepared to judge how much weight is to be given to the extract cited (*A. E.* 708) with so much confidence by Mr. F., as wholly subversive of our position in the former essays. It has only to be somewhat closely scanned to be seen to be entirely in accordance with the drift of our preceding comments. In the heavens which are under the Lord as a moon are those who are in the feet of the Grand Man, from their being obscurely in the faith of charity, and these are thence termed *natural*. They are those “with whom the intellectual and rational principle was not interiorly opened, but only the natural, and who thence from the memory thought concerning things to be believed, and to think of such things from the memory is to think only of such things as they have heard from masters or preachers, which they say and also believe to be truths, although they might be false, for they do not see them from any further ground: these also, *if they were in the faith of charity during their abode in the world, are in the heavens under the Lord as a moon.* . . . To which it may be added, that those heavens which are under the Lord as a moon, are also three, superior, middle, and inferior, or what is the same, interior, middle, and exterior, but still all in these heavens are natural: the reason why they are interior, middle, and exterior, is because



the natural [principle] is distinguished into three degrees in like manner as the spiritual; the exterior natural communicates with the world, the interior with heaven, and the middle conjoins; but still they who are in the heavens under the Lord as a moon, cannot enter into the heavens which are under the Lord as a sun, because their interior sight or understanding is formed to receive the lunar light there, and not to receive the solar light: they are comparatively not unlike those birds who see in the night and not in the day time, wherefore when they come into the solar light which they enjoy who are under the Lord as a sun, their sight is darkened. But they who are in those heavens, are such as were in charity according to their religious principle, or according to their faith; whereas they who were merely natural, and not in a faith grounded in charity, are in the hells under those heavens."—*A. E.* 708.

Here it is indeed asserted that the natural principle is distinguished into three degrees, but it is evident from the context that these are merely the three *continuous* degrees which we have already indicated as constituting the natural. "The *exterior natural* (i. e., the sensual) communicates with the world, the *interior* (i. e., the rational) with heaven, and the middle (i. e., the natural specifically) conjoins." The extract makes nothing, therefore, for our opponent, for these are not the degrees for which he is contending, as neither of them is correspondingly opposed to the spiritual and celestial, which he distinctly affirms of *his* natural degrees.

Still there is somewhat apparently incongruous in the idea of predominantly *natural* men being found in heaven, and this suggests the propriety of a little farther examination of this point.

It is evident from the extract given above that the persons spoken of are in a measure of true faith and of true charity, but the light of their faith, we are informed, "is not genuine light, but a reflected light, which can receive fables, if good only appear in them, equally as truths." Such being the character of their faith, the affection from which their faith derives its life is thus characterized:—

"Their affection of knowing truth and doing good, is, like themselves, natural, deriving its quality more or less from the glory of erudition, and from fame, which has respect to honors and gain as rewards, herein differing from the spiritual affection of knowing truth and doing good which has place with those who are in heaven under the Lord as a sun, for with these, this affection is separated from natural affection, so that the latter is under the feet."—*A. E.* 708.

Parallel intimations respecting this class of characters occur elsewhere, and doubtless apply, in a peculiar manner, to those of the Gentiles who are saved. Thus it is said of the Mahometans that "they also have their heaven, because all in the universe, who acknowledge a God, and from a religious principle shun evils as sins against him, are saved."—*C. L.* 343. Our author moreover informs us that "there are sensual men who are not evil, inasmuch as their interiors are not so much closed."—*A. C.* 6311. *A. E.* 714. We infer that this class of spirits are among those who are first allotted to the lower earth and thence ascend to the ultimate heaven. This we think is countenanced by the following passages.

"Men, who have been in false principles, after death are kept for some time in the lower earth, until fables are removed from them, and as it were cast aside." . . . "The lower earth is proximately beneath the feet, and the region round about, to a small distance; in that earth are several after death before they are elevated to heaven."—*A. C.* 4728.

"They in the Grand Man, who correspond to the feet, the soles of the feet, and the heels, are such as are natural: wherefore by feet in the Word are signified natural things; by the soles of the feet, inferior natural things; and by the heels, the lowest natural things. For in the Grand Man celestial things constitute the head, spiritual things the body, and natural things the feet: they also follow in this order: celestial things likewise, which are the supreme, terminate in spiritual things, which are the middle, and spiritual things in natural, which are the last."—*A. C.* 4928.

“On one occasion, when being encompassed with an angelic column I was let down into the places of lower things, it was given me to perceive sensibly that they who were in the earth of lower things, corresponded to the feet, and to the soles of the feet; those places also are beneath the feet and the soles of the feet. I likewise discoursed with the spirits there; they are such as have been in natural delight, and not in spiritual.

“In those places also are they who have ascribed all things to nature, and but little to the Divine. I discoursed there with them, and when the discourse was concerning the Divine Providence, they attributed all things to nature; nevertheless when they who have led a good moral life, have been detained there for some time, they successively put off those principles, and put on the principles of truth.”—*A. C.* 4940, 4941.

“They who come from the Christian world, and have led a moral life, and had somewhat of charity towards the neighbor, but have had little concern about spiritual things, are for the most part sent into the places beneath the feet and the soles of the feet, where they are kept until they put off the natural things in which they have been principled, and are tinctured with spiritual and celestial things as far as they are able; when this is effected, they are elevated thence to heavenly societies; I have seen them at times emerging, and was witness to their joy at coming into heavenly light.”—*A. C.* 4944.

“The reason why they are meant who were taken up by the Lord out of the lower earth into heaven, and who in the interim had been concealed there, that they might not be seduced by the dragon and his beasts, is, because this is said of the souls which had been smitten with the axe, and of the dead, afterwards mentioned, not that they were dead to themselves, but to others. The place where they were concealed is called the lower earth, which is next above hell, under the world of spirits, and there, by means of communication with heaven and conjunction with the Lord, they are in safety; there are many places of this kind, and there they live cheerfully with one another, and worship the Lord, nor do they know anything of hell; those who are there, after the last judgment are at times taken up by the Lord into heaven: it has frequently been given to see them taken up and consociated with angels in heaven; this is what is meant in the Word where it is said, that the graves were opened, and they that were dead rose again.”—*A. E.* 1256.

We may perhaps, from this source, derive the solution of a statement somewhat paradoxical as viewed in the letter. Swedenborg informs us (*A. C.* 9726) that “the sensual principle is the ultimate of the life of man, but that this is altogether destroyed with man, by reason that it is proximately extant to the world, and on that account is the last which is regenerated, and scarcely any one at this day can be regenerated even to that principle. On this account, man is elevated from it towards interior things by the Lord, that he may comprehend the truths which are of faith and the goods which are of love.” How this elevation is effected is unfolded in a subsequent number:

“By the external sensual principle, is not meant the sensual principle of the body itself, as its sight, hearing, taste, smell, touch, but what is proximately derived from those senses; for he is called a sensual man, who thinks and desires according to those senses of the body and the appetites, and reflects no further. He who reflects further, and explores what the sensual principle desires, and what he himself thinks from the sensual principle, he is said to be elevated above the sensual principle, or to be withdrawn from it, and to think interiorly; this is the case with those at this day, who are in the good of charity and of faith. When this is the case the sensual principle is at rest, and is deprived of its active life, which it has from the world and its objects.”—*A. C.* 9730.

Here it will be observed that the characters alluded to are those “who are in the good of charity and of faith.” The fact of their elevation and withdrawal from the sensual principle brings them into the good of charity, prior to which they are in the simple good of faith: and this identifies them with those who are represented by the outer court of the tabernacle.

“There are three heavens, the inmost, the middle, and the ultimate; the inmost was represented by the inmost of the habitation where was the ark of the testimony; the middle by the habitation out of the veil; the ultimate by the court. This heaven is called the court, because in it are they who are in the good of faith, and not yet in the good of charity towards the neighbor; they who are in the good of charity are in the middle heaven. They who are in the ultimate heaven, which is called the court, are called angelic spirits; they who are in the middle heaven, are called spiritual angels; but they who are in the inmost heaven, cele-

tal angels. The good itself of faith, which is the good of the ultimate heaven, is also a court, for by it man is introduced into the good of charity towards the neighbor, which is the good of the middle heaven. It is to be noted, that the good appertaining to man makes his heaven, and that his heaven is such as his good is. There are three goods which follow in order, the good of faith, the good of charity towards the neighbor, and the good of love to the Lord. The good of faith makes the ultimate or first heaven, as was said above; the good of charity towards the neighbor makes the middle or second heaven; and the good of love to the Lord makes the inmost or third heaven. . . . The external of each heaven is what is called the ultimate or first heaven, and was represented by the court; hence it is that the court was two-fold about the temple, the exterior and interior; the exterior court denoted those who are in the external of the spiritual kingdom, and the interior court denoted those who are in the externals of the celestial kingdom. Hence it is evident that in the ultimate heaven which was represented by the outer court of the temple, is the good of faith, which makes it; and in the ultimate heaven, which was represented by the inner court, is the good of mutual love."—*A. C.* 9741.

From the above citations we are furnished with a clue to the solution of the problem which regards the salvation of men who are still called natural, and may even be in the sensual degree of the natural. It is clear that there are those who come into this category, but it is equally clear that the aspirations of that soul must be very low and ignoble that could be content with the attainment of such a heaven, when he is called to achieve a mastery over the natural so decided and thorough that he shall find "an *abundant* entrance ministered unto him" into the higher joys of his Lord.

But we have far transcended the limits of the discussion we had proposed to ourselves in the outset. We intended, indeed, to make thorough work with the strictures of our correspondent, which we trust we have done, but we had not conceived that the accomplishment of our object would have led us over so wide a field. But our travel (*travail*) will not have been in vain provided we have succeeded in imparting to our readers a somewhat clearer view than they have hitherto possessed on the points in dispute, and shown to our friendly critic that although we concede a somewhat unguarded mode of expression in a former article, yet he can properly say of any advantage that may seem to redound to him on this score, with the general of the olden time, "Many such victories as this would ruin us." It is the absolute Truth itself, however, and not any dialectics of our own that wins the day.

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#### ARTICLE V.

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#### THE N. J. MESSENGER AND THE N. C. MINISTRY.

THE organ of the convention has at length broken silence on the subject of the fundamental principles involved in the existence of that body. In three successive articles it discusses the general theme of N. C. organization, with more especial reference to the two topics above mentioned. The whole drift of the articles is to combat the views advocated in our pages, and by our own pen; but the writer is extremely careful not to compromise the dignity of his majestic columns by the least personal allusion. A heretic so grievous as ourselves is to be studiously ignored. This, however, is a matter of little consequence. We are glad to have provoked, in any way, an exposition which we had almost despaired of ever eliciting from so "close" a corporation; and if we are not of consequence enough to be named in

the same paper with the venerable synod, which has deigned for once to open its lips in arguing the grounds of its own existence, we will endeavor to take it with all the philosophy we can command.

As might be anticipated, the famous chapter on "Ecclesiastical and Civil Government," constitutes the key-stone of the arch on which the entire fabric of the argument rests. This was natural, inasmuch as it is upon this chapter that the New Church priesthood and polity have been mainly founded. Taking that chapter as the programme, they have arranged the ministry, and organized the Convention, which they dignify with the title of a "national body," according to the model therein furnished them. In doing this, they say they "have endeavored to form the order of the church on the principles taught in the writings, and in the best light they could derive from the truth." And they add: "In this, we may say, it is granted they have succeeded; if not in all the particulars, yet in a general way." They have "succeeded," undoubtedly, in establishing an order which they honestly regard as the true divine order, and so has the Roman Catholic Church; but the *success* is of a very dubious character, provided their order be *not* the order of heaven.

"For those who make the strongest objections to an ordained, distinct ministry, and to the present organization, virtually admit that both are in accordance with the principles clearly expressed in the chapter referred to." This, so far as we are concerned, is neither virtually nor formally admitted, but is explicitly denied. We deny that upon a fair and liberal construction that chapter was designed as the platform for a specific ecclesiastical polity, to be adopted and acted upon by the New Church. For this we have given our reasons, the sufficiency or insufficiency of which claims a far more ample consideration at the hands of our critic than it finds. The substance of his remarks, however, we will give:

"But the plea sought to be set up in opposition is, that *that chapter is not intended as a platform for the polity of the New Church, but is merely an incidental reference to existing bodies of the Old Church.* This opinion has been repeated, amplified, and perhaps we ought to say, argued, though we confess, the whole argument appears to us, now on a reperusal of it, more like simple reaffirmations of opinion in different forms of language. But how can we allow such expressions of belief, urged from a peculiar point of view, to weigh against the formal declaration of Swedenborg to the contrary, made in the most clear and distinct manner, in a previous part of the same work? His statement is, that the whole work is intended to apply to the New Church. By what rule, then, can we except this particular chapter? Swedenborg makes no such exception; and when the reader passes to it, he finds nowhere the slightest hint given of a change of application; or that a sudden transition is then made from 'Doctrine for the New Church' to incidental observations on the existing or past order of the old."

Nobody doubts that the work entitled "The Heavenly Doctrines," was expressly intended for the New Church, as the author affirms, and the chapter in question among the rest. But the point in debate is, *how* the chapter on Government applies to the New Church? Is it intended to lay down a platform of civil and ecclesiastical order, which shall be rigidly adhered to in fixing the external economy of the church? This we deny; and although the *prima facie* presump-

tion would probably be in favor of this theory, yet we have ventured to assign the following reasons why we discard that view and adopt another. Let the reader judge of their soundness.

"We have not, in this connection, adverted to the argument founded upon the chapter entitled "Ecclesiastical and Civil Government," in the "Heavenly Doctrines," although well aware that that chapter is regarded perhaps by the mass of New Churchmen as a divinely appointed platform for the government, sacred and secular, of the New Jerusalem. We have waived a reference to this portion of Swedenborg's writings, because we do not regard it in the light in which it is viewed by the advocates of the priesthood as a separate caste. They look upon it as laying down a distinct programme for the ecclesiastical polity of the New Church, just as they regard all the other chapters of the work as a divine code of doctrine and an authoritative rule of life to the members of the Church. This they infer from certain passages in which the author says, "This doctrine is from heaven, inasmuch as it is from the spiritual sense of the Word, and the spiritual sense of the Word is the same with the doctrine which is in heaven." Again, "I proceed to the doctrine itself which is for the New Church, and which is called Heavenly Doctrine, because it was revealed to me out of heaven; for to deliver this doctrine is the design of this work." That this work is, in its general scope, designed as an exponent of the peculiar doctrines of the New Church, we, of course, cannot doubt and still belong to that church; but that this particular chapter is specifically intended as a *directory* to the New Church in the matter of its civil or ecclesiastical government we are by no means prepared to admit, and that for the following reasons:—

1. It is to our mind disproved by what our illumined author himself says in regard to the general character of the work:—"As to what concerns the following doctrine, this also is from heaven, *inasmuch as it is from the spiritual sense of the Word*, and the spiritual sense of the Word is the same with that which is in heaven." How is this chapter related to the spiritual sense of the Word? To all the other chapters of the work are appended copious extracts from the Arcana confirming and illustrating its various positions, but to this closing chapter there is not a single reference annexed. Moreover, the main subject matter of the chapter is Kings and Priests, of which the internal sense is Truth and Good. Why are not the latter the subject treated of, if the doctrine involved is the doctrine of the spiritual sense? How can the New Church, if it be a truly spiritual church, founded upon the spiritual sense of the Word, know any other than a spiritual priesthood and a spiritual kingship?

2. The opening sentence of the chapter strikes us as disclosing its genuine drift:—"There are two classes of affairs *amongst men* which ought to be conducted according to the laws of order." There is no specific mention made of the New Church, but the affairs spoken of are *affairs amongst men* widely and generally taken, implying, if we mistake not, that the author here passes from the consideration of the church to the wider field of the world at large.

3. The state of things described as making governors necessary is one entirely different from what we are taught to regard as predicable of the New Jerusalem. "It is impossible that order can be maintained in the world without governors, whose duty should be vigilantly to observe the proceedings of those who act according to order, and of those who act contrary to order, that they may reward the former, and punish the latter. Unless this were done the human race would inevitably perish. The desire of ruling others, and of possessing their property, being hereditary in every individual, and being the source whence all enmity, envying, hatred, revenge, deceit, cruelty, and numerous other evils proceed; unless men, in the exercise of their prevailing inclinations, were, on the one hand, restrained by the fear of the laws, and the dread of punishment involving the loss of honor, of property, and of life, as a necessary consequence of a course of evil; and, on the other hand, encouraged by the hope of honor and of gain, as the reward of well doing, there would speedily be an end of the human race." Now, we would ask, if any candid and intelligent man, with Swedenborg's explication of the last two chapters of the Apocalypæ in his hand, can possibly suppose this description to be applicable to

the New Jerusalem. The New Jerusalem is a new church, in closest conjunction with heaven, and the men of that church are heavenly men, who are governed by other motives than the fear of the laws, and the dread of punishment." Let the closing chapters of Isaiah be consulted, in which it is said of the New Jerusalem, that "henceforth there shall no more come into thee the uncircumcised and the unclean;" "thy people shall be all righteous;" and the declaration of John in the Apocalypse, that "there shall not enter into the city anything that defileth, neither whatsoever worketh abomination, or maketh a lie," and then let any one pronounce whether such necessities for restraining laws and rulers can exist in that celestial economy.

4. The duty prescribed for priests is so worded in this chapter as unequivocally to imply that "divided" or denominational churches are contemplated by the language, which is wholly at variance with the idea of the *unitary* character of the church of New Jerusalem. "With respect to priests, their duty is to teach men the way to heaven, and likewise to lead them therein. They are to teach them according to the doctrine of their church (*sua ecclesiæ*), which is derived from the Word of God; and to lead them to live according to that doctrine." We have here given the reading according to the original. The reader who consults almost any edition extant, will find the rendering to be "the church," instead of "their church," but the error is palpable, though we are willing, in the lack of any knowledge to the contrary, to believe that it has crept into the translations without any express design of falsification. But it will be seen to change entirely the whole scope of the paragraph. What is the fair interpretation? Does it not imply that the priests or ministers of the several churches in Christendom, as, for instance, the Lutheran, the Calvinistic, the Episcopal, the Presbyterian, the Baptist, the Methodist, &c., are to teach according to the tenets which these bodies respectively hold as being, in their view, derived from the Word of God?

To this latter reason the Messenger replies as follows:

"It is said in the chapter that it is the duty of priests 'to teach men the way to heaven, and likewise to lead them therein. They are to teach them according to the doctrine of their church, which is derived from the Word of God; and lead them to live according to that doctrine.' (*H. D.* 315.) As the word *their* is here used with reference to the church to which the priests spoken of belong, it has been alleged that the priests of the various Christian denominations outside of the New Church are meant; 'such as the Lutheran, Reformed, Anglican, &c.;' and that they 'are to inculcate the doctrines of their respective creeds,' &c., 'and to which,' we are told, 'they are faithfully to adhere in imparting instruction.'

"Now let the reader carefully note the import of the above extract from the Heavenly Doctrine (or look at it as it stands in its original connection on our last page), and then think of the construction which is thus attempted to be put upon it. We are not anxious to persuade him over to our view; let him form his own opinion. If we are to suppose Swedenborg to be speaking here of priests in the *New Church*, and defining *their* duties, then we can understand him when he says that they are to teach men the way to heaven according to the doctrine of their church, when he says that that doctrine is derived from the Word of God, and when he adds that they are to lead men to live according to that doctrine. If *New Church* priests and *New Church Doctrine* are here meant, then the teaching seems plain to us; it is precisely what we should expect him to utter.

"But if, on the other hand, we are to look upon this language as referring to priests in various bodies of the Old Church, we confess to be at a great loss to understand it. For ourselves, we cannot conceive of *Emanuel Swedenborg* as speaking after this manner concerning a body of churches and priests who are teaching and confirming such doctrines as Predestination, Tripersonality, Justification by Faith alone, Vicarious Atonement, &c., &c. It would seem to our minds to stultify and contradict every thing else he has written on similar subjects. Is it probable, from the known character of his works, that he would anywhere speak so as to imply that those were the doctrines of the Word of God, or proceed to lay it down as a duty, or as a principle of good order, for men to teach such doctrine, or to lead others to live according to it?"

The first reply here given to our position is, that the phrase "*their church*," evidently refers to the New Church, and to no other. This of course is not a matter of demonstration, but of private opinion. It is to be decided only by a balance of probabilities. The evidence in favor of a particular construction is to be drawn from the scope of the context, and from parallel usage if such is to be found. We have given below two decisive examples of this usage confirming our view. As to the general scope, it will be observed, that not only does our author take broad ground in the outset, and announce that he is about to treat of "two classes of affairs *amongst men* (not of the N. C. specifically), which ought to be conducted according to the laws of order," but immediately after, in speaking of the governors, he says, that "they are necessary for the preservation of order *in the various societies of mankind*." Has this the air of a restricted application to the New Church? But why should not the duties of priests be co-extensive with those of civil governors? In fact, the term "governors" is applied to the heads of both departments, secular and sacred, and there is nothing absolutely to forbid the embracing of religious societies, or distinct or "divided" churches in the "various societies of mankind." But however this may be, we see not why the various religious bodies existing in the world, in the form of churches, are not as worthy of being provided for in the general laws of providential order in the world, as political societies; and as a *variety* of such societies is supposed under the rule of civil governors, why not a similar *variety* be contemplated under the auspices of ecclesiastical governors or priests? In this case, how natural the language employed: "The duty of priests is to teach men the way to heaven, and likewise to lead them therein. They are to teach according to the doctrine of *their church*, which is derived from the Word of God." It would not be easy, we think, to define in what the scope of this chapter differs from the general law of charity laid down in Swedenborg's tract on "Charity," wherein he evidently has no special allusion to the order of things obtaining in the New Church, but aims to unfold the laws and operations of that divine principle as it bears upon the promotion of the "common good" in any community which exists from the goods of use performed by individuals in their various relations and functions. "Ministries, functions, offices, and various employments are the goods which individuals perform, and from which the community exists. By ministries, are meant priestly offices and the duties annexed to them; by functions, various offices of a civil nature." He then goes on to specify the duties of charity in a priest, in a magistrate, in inferior magistrates, in judges, in military commanders and soldiers, in mechanics, in tradesmen, etc.; in all which we read no specific reference, but see simply the operation of certain great laws of charity in whatever spheres of life men may find themselves called to act. So in the case before us. The general duty of priests, in whatever church their lot, ecclesiastically, may be cast, is to recognize the obligation to teach and lead men in the way to heaven, according to the doctrine of their respective churches, which they regard as drawn from the Word of God.

But to this is urged the apparently formidable objection, that we make Swedenborg to countenance the teaching of the grossest falsities, which we know to be embodied in the creeds of the various churches of Christendom. This objection is urged, as usual, without any regard to the reply we had already by anticipation offered, and which we here repeat.

“Is it said that this is virtually authorizing men to teach falsity instead of truth, and exhorting them to lead in a way which conducts to hell? We ask in reply whether it be not a law of conscience, or in other words, a matter of Christian honesty and integrity, for every so-called priest to be faithful to his convictions, and to teach what he and the church to which he belongs sincerely believe to be the doctrines of truth derived from the Word? Is it not distinctly a principle of the New Church that every man is bound to be faithful to the light he has, though that light may not be the light of genuine truth? And is it wrong to define the duties of men as related to their present states, though those states should be very defective in many respects? If so, what shall be said of Swedenborg’s Scortatory doctrine, in which he undeniably adapts his suggestions to the states of the natural man who is not yet prepared to act from higher promptings? The phraseology ‘their church,’ is not uncommon in our author’s writings, and we may safely appeal to general usage as a key to his meaning in the passage before us. Thus, ‘those who are of the external church, are clearly in its externals, but obscurely in its internals, whereas those who are of the internal church are clearly in internals, and obscurely in externals; but those who are in externals, and not at the same time in internals, are not of the church; all those are in both who are in the good of life, according to the doctrines of their church (*ecclesia sua*;) but those are in externals without internals, who are in worship, and not at the same time in the good of life according to the doctrines of the church.’—A. C. 8762. “Those who are in the affection of truth from evil, that is, who desire to know truth merely for the sake of honor, gain, reputation, and the like, do not see truths, but only such things as confirm the doctrines of their church (*ecclesia sua*,) whether they be true or false.”—A. C. 8780.

We leave then the proper construction of Swedenborg’s language in this particular to the judgment of the reader, as also our general summing up of the scope of this portion of the “Heavenly Doctrines.”

“What, then, is the genuine character and scope of the famous chapter on Ecclesiastical and Civil Government in the Heavenly Doctrines? We answer, that, as we understand it, it is not to lay down an authoritative draught or model of government, civil or sacred, in the New Church, but simply to show the New Churchman in what light he is to view the existing politics of church and state in the world. Such a man is to view everything from his own peculiar stand-point. It is a part of the grand economy of the Divine Providence to maintain order in the world, as far as is consistent with human freedom, and to this end he overrules the different existing institutions of church and state, while at the same time there may be elements involved in each which a truly divine system of order would effectually repudiate. Such a system is doubtless that of the New Jerusalem; but this is a system of slow development, and, in the mean time, while it is gradually maturing to its acmé, it is proper and salutary to the best interests of humanity that no violence should be done to men’s convictions in regard to those things which they have been taught to consider sacred; and it is accordingly the object of our author in this chapter to unfold the principles by which men ought to be governed in upholding religion and civil government in the world, which are the grand pillars whereon the welfare of society rests. The chapter under consideration is, if we mistake not, a kind of general *conspectus* afforded to the man of the New Church of this department of the Divine Providence. He is taught how to regard the whole complicated structure, and is shown by what means, or by the exercise of what principles, the benign results of these institutions are secured. If this be done preceptively, and the several duties of the spiritual and civil functionaries are clearly defined, it does not affect the general object of the enunciation, which, we repeat, is not in our estimation to lay down a platform of polity for the New Church, but to give a New Church view of politics already existing and long established in the world.”



Here again we encounter the Conventional logic of our critic, to whom we give the fullest hearing :

“ But passing now from this point, let us admit, for the moment, that the chapter does not specifically relate to the New Church body, as containing a platform of its ministry and ecclesiastical order ; what aspect does the matter then wear ? It certainly contains a statement of sound general principles. It distinctly affirms that these two classes of affairs—ecclesiastical and civil—‘ ought to be conducted according to the laws of order.’ And it goes on to develop concisely the principles of those laws, and define the general outlines of that order. It is even conceded, by those who stand at the farthest point of protest against the system of the Convention, that it contains ‘ a declaration of the great principles of order by which the Divine Providence governs the affairs of the world ;’—‘ a comprehensive statement of the economy by which the Divine Wisdom has ever hitherto kept the world in order, and still continues to do so.’ It is, in fact, a statement of what good order is, viewed in the light of heavenly truth.

“ On what rule, then, are we to exempt New Church men and New Church societies from the operation of those general principles or laws ? With what propriety can their application be restricted to bodies of the Old Church ? When men come together on the basis of the New Doctrines, they have as great need as others that their ecclesiastical affairs should be ordered and conducted according to those laws by which the Divine Wisdom keeps the world in order. Swedenborg does not there teach those principles as though they were transitory and fleeting, but as though they were permanent and abiding ; not as if good only for the past and for men of a former dispensation, but as good in themselves, as forms and instrumentalities for the preservation of order. He gives us no intimation that they are principles of doubtful good (or of positive evil, as now taught), which the man of the New Church is to strive to put off and outgrow, but lays them down with strong emphasis, as right, proper, and even ‘ necessary for the preservation of order.’ ”

We extend our hand at once to help our halting brother over the style of this objection. He is at a loss to understand “ on what rule we are to exempt New Church men and New Church societies from the operation of those general principles or laws,” since they are admitted to be sound and wholesome. Our answer is, that the New Church, being a divine dispensation, comes into a *higher order* than any proceeding. It is not that it is exempt from sound principles of order, but the order pertaining to it is of the same degree with the Church itself. Old things have passed away, and *all things* have become new. There is a new life, a new influx, a new internal bestowed upon the New Church, and consequently a new external. A distinct priestly class or caste gives way to a spiritual priesthood pertaining to all those who are in the good of love, and illustration being freely accorded to all who are in the love of truth for the truth’s sake, and with a view to ends of life, the mutual impartation of truth becomes an office of charity which has no eye to recompense. A change in the priesthood of this nature draws after it a change in everything else. The whole system of fixed, organized conventions and conferences, as invested with any kind of control over the body of the members, whether voluntary or involuntary, is swept away. “ When men come together on the basis of the New Doctrines, they have as great need,” &c. But here is the fallacy ; the men of the Church do *not* come together in the sense of external confederation, unless under the influence of false persuasions, as they are already conjoined by the uniting force of love and of harmonious spheres, which operate inde-

pendently of local assemblage. They may of course combine for purposes of specific use, but not for government or superintendence, not for creating ministers or establishing uniformity of sentiment or action. Beyond the organization of single societies, neither the Word nor the writings make any provision for any order but that which is spiritual and self-arranging. "Assembling together denotes to be arranged, for in the spiritual sense, to be assembled has no other meaning, inasmuch as truths and goods cannot be assembled unless they are also arranged. This is an effect of the universal principle which proceeds from the Lord, for it contains with itself all singles even to the most single; these together constitute the universal principle which reduces into order all things in the heavens; when the universal principle produces this effect, it appears as if goods and truths arrange themselves, and flow spontaneously into order."—*A. C.* 6338. The merging of the idea of the priesthood as a separate class in the church in the virtual priesthood of all the members, but more especially of those who are especially in good, is in our view essential to the true development of the New Jerusalem from the heterogeneous elements in which it has been immersed. The propagation of the Church is not to be effected by the salaried efforts of ministers, missionaries or colporteurs, but by the powerful life-sphere of the individual members, who have hitherto in compliance with the usages of the vastated Church bought off their obligations on this score by the amount contributed to the support of a pastor.

These then are the grounds on which we except the New Church from the practical application of the chapter on "Ecclesiastical and Civil Government." It merely instructs the man of the New Church in the laws of the Lord's permissive, Providence and in the economy of the principles which hold in these two grand departments of human action. But it is no more a doctrine for the New Church to act upon than is the doctrine of the resurrection of the body a doctrine for the enlightened man of that Church. In the darkness of a former dispensation, we are informed, it was of the Divine Providence that the belief of such a resurrection should obtain, as otherwise there would have been danger that all belief whatever in a future life would have perished. But who does not see that this is not the doctrine *provided* for the Lord's New Church? So the ecclesiastical order detailed in this chapter is a mere permissive system, adapted indeed to the prevailing states of men in obscurer eras, but falling short of the demands of a dispensation in which the principles of the spiritual and not of the natural man are destined to prevail.

Another phase of the argument comes before us in the following paragraph.

"And the doctrine here given is in the strictest harmony with what he has elsewhere taught; for he nowhere intimates that an approach to the heavenly order will tend to subvert such arrangements, or do away with the distinctions among rulers, or obliterate the priesthood or ministry as a distinct class of functionaries. Take for instance the following passage (*H. & H.*, 226); 'All preachers [in the heavens] are constituted by the Lord, and thence are in the gift of preaching; it is not lawful for any except them to teach in the temples.' Does not this look as though, in the heavenly societies, there existed a distinct class of functionaries, ordained and set apart for the office of the minis-

try? What could be the meaning of such a prohibition if it were not so? If it were orderly for any layman who had the capacity, or felt himself moved to exercise such functions, certainly there would be no such rule as the above in operation there."

As the course taken in the discussion by the Messenger is for the most part simply to re-affirm the old arguments without taking any notice of our replies to them, than which nothing is more unfair, it only remains for us to re-state the reasons which we assign for dissenting from the construction put upon Swedenborg's words by our opponents. The true spirit of controversy, which is not adverse to the spirit of charity, would require that these reasons should be pronounced upon as adequate or inadequate to sustain our positions.

"The fact that the priesthood exists in heaven, and that the worship there is conducted very much as on earth (*H. & H.* 215) is deemed by many as absolutely conclusive in favor of the popular view and the existing order of things. We have, of course, the most unbounded respect for the utterances and informations flowing from the enlightened herald of the New Church, and have only to be assured that in matters pertaining to the church his genuine and true-meant teachings go counter to our views to renounce them forthwith. But on this head we lack conviction. We are not by any means clear that the *apparent* measures the *real* contrariety existing between his statements and ours. Certain it is, that the *preaching* and the *priestly* function are not identified in heaven. 'All the preachers are from the Lord's spiritual kingdom, and none from the celestial kingdom.' 'All preachers are constituted by the Lord, and thence in the gift of preaching; it is not lawful for any except them to teach in the temples. They are called *preachers* but not *priests*; the reason that they are not called priests is, because the priesthood of heaven is the celestial kingdom.'—*H. & H.* 225, 226. The priesthood, therefore, pertains to all who are in the good of love, which is the main character of the angels of the celestial kingdom. But these are not preachers. The preachers are from the spiritual kingdom, and they are 'constituted' by the Lord, *i. e.* as we understand it, they are the subjects of a special influx endowing them, *for the occasion*, with requisite qualifications, on the score of thought and affection, for the discharge of the function. It does not appear that the Lord 'constitutes' them into a distinct order sustaining a fixed and permanent office. We infer rather that a strong divine afflatus comes upon certain spirits when convened for worship, under the influence of which they are enabled to speak to edification to the assembled groups, while on the ensuing Sabbath it may be that some other one or more may be moved to the exercise of similar gifts."

It seems, moreover, to be forgotten by the advocates of the Conventional order in the Church, that there is a large array of passages in the writings of Swedenborg, in which he most expressly declares not only the right, but the duty, of those who are in possession of the truth to teach it as a form of spiritual charity. These persons are unequivocally represented by prophets and apostles, as well as by the feeders of the hungry and the clothers of the naked. See "N. C. Miscellanies," p. 24-34. Yet this entire class of passages is as completely ignored as if it did not exist. These remarks apply with usual emphasis to the paragraph that follows.

"Again, in this connection, let us read the following :

"The church is more a neighbor than a man's country, for he who provides for the church provides for the souls and eternal life of the men who are the country: and the church is provided for when man is led to good; and he who does this from charity, loves his neighbor, for he wishes and wills heaven and happiness of life to eternity to be the portion of another. *Good may be insinuated into another by every one in the country, but not truth, except by those who are teaching ministers; if others insinuate truth, it gives birth to heresies, and the church is disturbed and rent asunder.* Every one should first acquire truth to

himself from the doctrine of the church, and afterwards from the Word of the Lord, and this truth must be the object of his faith."—*A. C.* 6822.

"Here, it seems to us, a distinct class of ministerial functionaries is unequivocally pointed out as a necessary feature of the Church; and what functions laymen *may* and what they *may* not with propriety exercise, in the dissemination of the church life, is very clearly stated. It is, indeed, quite different, nay, even opposite language to that which we now hear used in the New Church on the same subject, and which is urged as though it were infallibly correct."

As our critic doubtless deemed it beneath him to notice our interpretation of this passage, we shall presume to give ourselves the license to reproduce it in this connection.

"On this passage it may be remarked, that its genuine scope can only be determined by viewing it in its relations to the context. It occurs in a series of articles appended to several chapters of the expositions of Exodus, in which the author is treating at considerable length of the doctrine of Charity. In his definitions of neighbor he informs us that the term is not to be restricted to a single individual but has an ascending purport, implying successively an individual, a society, a man's country, the church, the Lord's kingdom, and the Lord Himself. On each of these heads he expatiates somewhat fully, showing the laws of charity in reference to each, and the grounds upon which they rest. The passage in question occurs in what is said of the church as a neighbor, but in the use of the term 'country,' we recognize an allusion to what had been just before affirmed respecting the neighbor viewed in that capacity. Otherwise we see not clearly how to account for the peculiar phraseology employed: 'Good may be insinuated into another by every one in the country.' 'By every one in the church' would seem to have been the more natural expression, provided the sense commonly ascribed to the language be the true one. But taken in its relations, the idea we receive from it is, that while every citizen of a country is a *minister* or *servant* to the community in which he dwells, and bound to promote its interests, secular or sacred, yet all are not equally qualified for every department of service. In whatever concerns the inculcation of good, no restriction is enjoined. Every one, without exception, is at full liberty to do all in his power towards insinuating this divine principle into the minds of his fellow-men. But in regard to truth, or that system of religious doctrines which is usually understood by the term, the case is otherwise; there, while there is a general duty of imparting religious truth in an informal way, and according to the measure of attainment, yet it is more expedient and more orderly that this function should be systematically discharged by those who are *ministri*, i. e. *ministers* or *servants* of a higher degree, to wit, *ministri docentes* or *teaching ministers*—a class of men not necessarily constituted into a distinct order, but men possessed of certain qualifications, enabling them to perform this use to better advantage than others, because from their longer acquaintance with the doctrines, from their deeper study of them, and from their conjoining with their doctrines an exemplary life, their instructions would naturally have more weight. The distinction to which we allude is, perhaps, recognized in the following passage: 'By the Lord's disciples are meant those who are instructed by the Lord in the goods and truths of doctrine; but by apostles they who, after they are instructed, teach them.' *A. R.* 79. We shall soon proceed to show that this is the true representative function of apostles, and also of prophets. With those persons in a community who were less conversant with the truth in its various bearings, there would be more liability to crude conceptions and enunciations, by which heresies might be engendered, and 'confusion and evil work' ensue. Let, then, the formal teaching of truth devolve more especially upon those whom the Lord, by a longer training in his school, has qualified to take the lead in the instruction of their fellow-men, and who have thus been empowered to act as *ministri docentes* to their fellow-christians. The ability with which they are gifted to perform the office, and the recognition of this ability on the part of their brethren, is what constitutes the essence of the appointment. These 'teaching ministers,' i. e., servants, having been peculiarly taught of God, are thereby qualified to teach their novitiate brethren, and these latter are inhibited from exercising the function simply from their present inability to do it with advantage to the cause. The words, however, do not imply so much an imperative veto as a deher-

tation appealing to the modesty and good sense of the neophytes of the church not to 'meddle with things too high for them.' As they advance in spiritual knowledge and experience, they will grow in the teaching capacity, and thus be enabled in due time to take the place of their elders. Accordingly, it is said in the extract under consideration, 'Every one ought first to acquire truth to himself from the doctrine of the church, and afterwards from the Word of the Lord, and this truth must be the object of his faith.' That is, he is first to acquire truth before he undertakes to teach—before he can justly lay claim to the character of a 'teaching minister'—for all such are to officiate on the ground of their superior aptitude for discharging the duty, and not by virtue of any instituting or inaugurating rite."

We regret to be under the necessity of thus reiterating the *ipsissima verba* of our own essays on the subjects in debate, but we see no alternative, as the policy of the other side is to rely solely upon the naked citation of sentences and paragraphs which we have elaborately considered, and for our construction of which we have offered reasons not unworthy of notice by a candid opponent. But we suspend the review of the Messenger's articles for the present, designing to resume it in our next.

G. B.

(To be continued.)

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 CORRESPONDENCE.
 

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## THE PLANET SATURN AND SWEDENBORG.

PROF. BUSH:

DEAR SIR,—In characterising the defence set up by Mr. Cabell of Swedenborg's testimony in relation to the planet Saturn, as a "silly quibble," as "nonsense," and a "miserable and desperate defence," I did so *in full view of all the grammatical reasons urged for the translation of longissime by very far instead of furthest.* You will thus see that I have nothing to retract, and am in no intention of moderating the assured tone of my criticism. The question does not present itself to me as a grammatical one. That seems to me a very narrow and contemptible way of looking at it, and such as I believe very few, whose opinions are worth having, will be prepared to take.

The real question is, "Did Swedenborg know of the existence of other planets beyond Saturn?" I say confidently, No. In all his writings, philosophical and theological, there is not the shadow of a proof that he ever even dreamed that other worlds rolled beyond Saturn. In his treatise on the Earths in the Universe, he goes over the names, and describes the inhabitants of every planet known in his time without exception. If he knew of the existence of Uranus and Neptune, and the asteroids, why did he not even hint at their existence? What conclusion can any man of common sense come to, but that Swedenborg knew nothing of Neptune and Uranus, and whether he said so or not, he believed that Saturn was the furthest planet from the Sun. Bring any jury of plain, sound-headed men together, and I undertake to say, that with the evidence before them, they could not do anything else but come to this decision.

Now, some people have come forward and said, "Well, here is proof positive that Swedenborg was an impostor! He tells us all about the inhabitants of the earths, Jupiter and Mars, but of the far simpler fact of the existence of Uranus and Neptune he was ignorant. Nay, more—he says Saturn is the furthest planet from the Sun. Plainly we have the fellow here! Where we can check him, he lies! We have no reason to suppose he has more regard for the truth in matters where it is impossible for us to bring him to book before facts known to us all."

Now, Sir, to this you reply: "When it is charged upon Swedenborg, that he

plainly contradicts a known and accredited fact in science, one that is demonstrably certain and true, we are at perfect liberty to challenge that construction of his language on which the charge is founded, provided we see valid grounds for doing so." To this I demur. It may be that *longissime* was used by Swedenborg in the sense of *very far* instead of *furthest*, but you have no right to turn this interpretation of the word into a proof that Swedenborg did not *think* that Saturn was the furthest planet from the Sun, seeing that there are no valid grounds whatever for arriving at such a conclusion, but many reasons for the reverse. He would be a very foolish opponent who would allow his charge of ignorance against Swedenborg to be set aside by such a reply, and he would be quite justified in pronouncing it a "silly quibble," and a "miserable and desperate defence." Leaving out the disputed sentence altogether from the treatise on the Earths in the Universe, the accusation brought against Swedenborg would still remain good, if no answer better than this could be brought forward to explain his ignorance.

Remember, please, that we are not in a criminal court, and the reasoning which lawyers account justifiable, is such as Christian men cannot employ. We do not reason for victory, or desire any advantage over those who oppose us. Our simple end is to set forth the truth, and this done we may well be careless about all else. It is said that Swedenborg represents the planet Saturn as the outermost of the seven. You say, "We reply by demanding proof that he has said so." Now this entrenchment of yourself behind a wall of words, I do not think admits of moral justification. Swedenborg did not, perhaps, *say* that Saturn was the outermost of seven, but there is every evidence to conclude that he *thought* so. I do not think you can deny this. Why, then, fence and jump about, and try and give your neighbor trouble to do what is of no use, and endeavor to make him prove what you are both of one mind about? I think such legerdemain Newchurchmen should keep clear of. We can, if any can, afford to be generous, and above all tricks of logical fence and defence.

The true reply to the objection you give. I will only quote it: "Swedenborg has not professed to come before the world with the annunciation of new facts in science, except so far as those facts connect themselves immediately with a spiritual origin. Whether the planets discovered in his day constituted the entire solar system, or which of them was the most remote from our globe or from the sun, was a matter *without* the range of his mission, and therefore one for which he is not to be called to account at the bar of modern astronomy or any other science." When to this is added the reasons why natural facts cannot be learned in the spiritual sphere, the reply to the objection is complete. Here I would conclude, trusting your readers will clearly see my reasons for holding what I must call a grammatical "quibble," in hearty contempt.

#### REMARKS.

We readily give insertion to the above, although we are unable to perceive that our friend has at all bettered his position by what he has said. The whole matter lies within the compass of a nutshell. The writer charged us with having endorsed a "silly quibble," "nonsense," etc., in holding with Mr. Cabell that Swedenborg used the word *longissime* in the sense of *very far*, and not *farthest*, in speaking of Saturn. He objected to this rendering because it seemed like an evasion designed to hide Swedenborg's ignorance of any other planets beyond the orbit of Saturn. To this we replied, as we reply still, that nothing can be fairly inferred as to his knowledge on this head, as he makes no affirmation one way or the other. We have no concern with what he knew or what he thought in the recesses of his own mind. The question is, what has he *said*? He has said simply that the planet Saturn is *very far* (*longissime*) from our earth, which of course he had ample grounds for saying. If the objector, in the spirit of cavil, charges that Swedenborg uses a term which implies that he was ignorant of the fact of other and remoter planets belonging to our system, we reply by denying point blank the interpretation put upon the term, and fortify ourselves by a direct appeal to well known classic usage. At the same time we do not maintain that he *was* cognizant of the fact of the existence of those still remoter planetary bodies revolving in space. He may or may not have been. It is a point which we are not called upon to settle. We leave

it where Swedenborg himself has left it. He that affirms our author's ignorance on this head is required to prove it from some other source than his use of the term in question. If he claims to do this, we will listen to him with all due respect, but we have no time or words to throw away upon gratuitous assertions. This is the substance of our former remarks, and the above rejoinder contains, in our view, nothing to weaken their force. As to the issue, whether Swedenborg *knew* that there were other planets beyond Saturn, we leave the warfare to be carried on by those who assume to know what he has nowhere declared.

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### MR. WORCESTER'S SERMON ON BINDING AND LOOSING.

PROF. BUSH,

DEAR SIR:—In the February number of your Repository, under the head of "Misrepresentation Corrected," Rev. B. F. Barrett says:

"The Boston New Jerusalem Magazine for January, referring to my quotation from the Rev. Thomas Worcester's Sermon on 'Binding and Loosing,' in my article on the Visible church, published in the Repository for November last, says: 'B. F. B. should have been warned by the editorial remarks (in the Magazine for June, 1843) not to repeat the same error.' And the error, which I am directly charged with repeating, is stated by the Magazine in these words: 'There is, however, at the present time, a special reason for reprinting this discourse, arising from the fact that its meaning has been greatly misunderstood and misrepresented, and even its language misquoted. It is also evident that a few brief extracts must be insufficient to present distinctly the doctrine of the discourse.' Now I have only to say of this charge of the Magazine, what the Rev. Henry Ward Beecher said of a paragraph in the New York Evangelist not long since, that it is not merely *aside* from the truth, but full and *square against* the truth. I have never misquoted nor misrepresented Mr. Worcester's Sermon, nor treated it unfairly in any way."

• Under these circumstances, it would seem to be an act of justice to your readers and to ourselves that they should be informed of the facts precisely as they exist, that they may form their own judgment in regard to them; and for this purpose we have copied *all* the article of which Mr. Barrett complains. It was short, and as follows:

"REV. T. WORCESTER'S SERMON ON BINDING AND LOOSING.—A writer on the subject, 'Is the Church of the New Jerusalem a Visible Body?' over the signature, 'B. F. B.,' after quoting four short sentences, and parts of three others, interspersed with remarks of his own, from a Sermon, by Rev. Thomas Worcester from Matt. xviii. 18, thus concludes the paragraph:

"How different from all this is the explication of the same text given by the Lord's chosen servant! 'They,' says Swedenborg, 'who are separated from the true doctrine of the church, persuade themselves that such power was given by the Lord to Peter, and also to the rest of the disciples: hence that *infernal heresy*, that it is in human power to let into heaven, and to exclude from heaven, whomsoever it pleases; when yet, *according to the true doctrine* of the church, which is also the internal of the Word, *that power belongs to the Lord alone*. Every one who thinks from sound reason may see and conceive that *man cannot loose one sin*, (then how can a number of men do it?) inasmuch as sin is not loosed, except by the formation of a new life; that is, by regeneration from the Lord.'"—A. C. 9410.

"The intelligent Newchurchman need only read the whole sermon to see that its teachings are in perfect accordance with the above extract from Swedenborg, and with the doctrines of the New Church throughout; and to give our readers the opportunity of judging for themselves, and of perusing or re-perusing a very instructive discourse, we propose to insert it in our next number. The sermon has already been twice printed in the Magazine, the last time in June, 1843, with the following remarks by the late editor. We regret that a similar occasion should occur for printing it again; and the more so, as 'B. F. B.' quotes from the reprint, and should have been warned by the editorial remarks not to repeat the same error. Those remarks are as follows:

"The following Sermon was printed in the Magazine of March, 1838, soon after it was



written and preached. Of course it will be new to a portion only of our readers; but we trust that it will prove acceptable to all. There is, however, at the present time, a special reason for reprinting this discourse, arising from the fact that its meaning has been greatly misunderstood and misrepresented, and even its language misquoted. It is also evident that a few brief extracts must be insufficient to present distinctly the doctrine of the discourse; which, however, will be found to be very clearly and forcibly stated when the whole is taken together, and to be in entire agreement with the teachings of Swedenborg and the light of the New Jerusalem.'"

In accordance with our promise, the Sermon to which objection was made, was again published in the February number of the Magazine, 1856, thus giving to our readers the opportunity of judging for themselves whether it had been misrepresented or not. If, therefore, we have been guilty of the gross and palpable falsehood of which we are accused, it will be seen that we have voluntarily put into the hands of all of our readers the means of convicting us of this fault. If we have misrepresented Mr. Barrett, which we by no means admit, the means of correcting the misrepresentation have gone wherever the misrepresentation itself has gone. We are now willing, as we then were, to leave the decision of the question to all intelligent Newchurchmen, who will read the Sermon with care and in a candid spirit. We believe that they will agree with us in our statement—that "if the Sermon is read entire, it will be found that, far from containing the objectionable doctrines erroneously attributed to it, its whole teachings are the very opposite."

But Mr. Barrett regards himself as also indirectly charged with misquoting the Sermon. This indirect charge is qualified by the statement, at the commencement of our article, that the quotations from which he drew his charges consisted of "four short sentences, and parts of three others, interspersed with remarks of his own." But we did not state what, however, is the fact, that the parts of sentences, as quoted, appear as complete, terminated with periods; whereas in the original Sermon there are simply commas in two of them, and a semicolon in the other; thus not only not allowing the author to complete the expression of his ideas and in his own way, but virtually saying he had done so, when he had not. Neither did we say that the extract quoted from Swedenborg, which appears in the Repository as consecutive, consists of parts of *A. C.*, No. 9410, with the omission of an intermediate portion, which seems quite important to a full and correct understanding of the doctrine of the church on the subject. After the words, "belongs to the Lord alone," there should be a colon instead of a period—and Swedenborg proceeds:—

"Wherefore they, who are in the external sense of the Word, and at the same time in the internal (by whom he means those who are in the true doctrine of the church), conceive that the above things were said concerning faith and its truths which are from the Lord, thus the Lord Himself has this power, and in no wise any man;" &c.

The words italicised in the extract from Swedenborg do not so appear in the original, but are so printed by Mr. Barrett, as would seem, for the purpose of showing the enormity of Mr. Worcester's heresy.

Mr. Barrett seems to think it a slight matter to accuse Mr. Worcester of teaching doctrines similar to those taught by the Romish Church, as to the enormity of which there can be no difference of opinion among intelligent Newchurchmen. But when he is told that such was by no means the intention, and that this will plainly appear if the whole Sermon is read in connection, and the brief extracts are understood as subsequently explained in the Sermon itself, and the Sermon is again printed to allow the public to read and judge for themselves; instead of rejoicing to learn that he had misunderstood his "Brother," he still seems disposed to attempt to fix and fasten the heresy upon him. This appears like an effort to "bind," and not to "loose."

He appears to regard it as of small moment for him to represent Mr. Worcester as teaching a doctrine, which is among those that have brought the first Christian church to its consummation, but when he is told that he teaches no such thing, and the means of deciding the matter are put within the reach of the New Church public, the offence against himself seems aggravated and grievous.



The other charges of misrepresentation, preferred against us by Mr. Barrett, appear to us, if possible, more surprising than this. But we do not think it profitable to pursue the subject farther.

Boston, March 18, 1856.

EDS. N. J. M.

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### THE BODIES OF ANGELS.

REV. PROF. BUSH,

DEAR SIR :—Your receipt, together with the tract entitled "Of the Light in which Angels Live," came duly to hand. Accept my thanks for the latter. With your prefatory remarks I was much pleased, especially in regard to what you stated in relation to the theory of the instantaneous investment of angels with material bodies, whereby they become visible to the natural eyes of men; denying this, and taking the rational ground that, whenever this did occur, their visibility was owing to the opening of the spiritual eyes of those to whom they appear. This position, which you hardly unqualifiedly assume, seems from the tenor of your remarks, however, to be the result of deduction from the general principles laid down in the writings of Swedenborg rather than from his own express statements. Thus leaving room for grounds of a difference of opinion. Wherefore I have thought it might not be amiss to call your attention to the following citation from Swedenborg's writings, namely: "For it is generally believed in the Christian world, that when angels appeared unto men, they assumed human bodies; but it was not so; for the eyes of the spirit of man were opened, and so their appearance was thus rendered visible. It was after this manner that the angel appeared unto Abraham and to others. So horses of fire and chariots of fire appeared to surround Elijah." "That the Lord so appeared to his disciples after his resurrection, is well known." Thus it is as to the *modus operandi* of the visibility of angels.

I will adduce something from the same authority bearing upon the other point touched on by you, which is in regard to the miraculous investment by Divine power of a spirit with a material body, as to which, although deemed contrary to order, yet you do not "absolutely deny" the possibility of such a procedure.

"The Divine Humanity of the Lord from eternity, together with the operations of the Divine Love of the Father, may be considered as a series of progressive developments, from first principles unto their ultimate effects, until the Lord became incarnate, which could no otherwise have been perfected except by a birth from a virgin." If Divine order could not be departed from in this case, why suppose it could be in the other case? Again, "Those who do not know that the Divine omnipotence proceeds and operates according to order, may hatch out of their fancy many things opposite and contradictory to sound reason, as why God did not assume the Human immediately without such a progression."

The foregoing citations have an important bearing upon the incidents related in the gospels in connexion with the subject of the Lord's post-resurrection appearance and condition, and also upon the subject of the Lord's Glorification.

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### NOTICES OF BOOKS.

1.—SWEDENBORG: *his Life and Writings*. By WILLIAM WHITE. Reprinted from the "*Phonetic Journal*" for 1854-55. London: Wm. White. Boston: Otis Clapp. New York: Wm. McGeorge, Bible House.

The New Church has not hitherto been lacking in able and interesting memoirs of its great human oracle. Fourteen different Lives of Swedenborg have just now occurred to us, and yet so multifarious are the aspects in which that wonderful life is constantly presenting itself to the world, and so growingly strong is the pressure of

interest connected with the revelations of which he was the chosen medium, that a memoir which would seem ample to satisfy the demand this year is found inadequate for the next. The present little volume, by Mr. White, is the latest product of this pressure. We have already spoken of it as having originally appeared anonymously in Mr. Pitman's "Journal," where it was shrouded in a phonetic mantle, which is doffed in the volume before us. A renewed examination has given us a still higher opinion of its merits. It strikes us as very admirably adapted to the end designed—a faithful picture of the man and a luminous view of his works. In both these respects we think Mr. White has been eminently successful. By a judicious arrangement, under a variety of heads, forming about thirty distinct chapters, not only the leading events of Swedenborg's life are presented, but also a clear and satisfactory analysis of his works both scientific, philosophical and religious. Every point is exhibited with a peculiar freshness and vivacity of style and manner, and the relation of the thick-coming events of the present time to the new order of things inaugurated under the dispensation announced by Swedenborg, very shrewdly apprehended and presented. Published in convenient form and at reasonable price (37½ cts.), we know of nothing better calculated to serve as a biographical manual for those who would become acquainted with the external and internal history of the most wonderful of men.

2.—*THE MORMONS AT HOME ; with some Incidents of Travel from Missouri to California, 1852-3. In a series of Letters. By MRS. B. G. FERRIS (Wife of the late U. S. Secretary for Utah). New York: Dix & Edwards. 1856.*

"Utah and the Mormons" by Mr. Ferris, we noticed favorably at the time of its appearance, and now we have before us the interesting supplement of Mrs. F., who would of course have a field of observation more especially her own. The two works together afford a very complete view or tableau of Mormon life. We were struck with the fresh and genial tone and fascinating style of these letters as they appeared in the successive Nos. of Putnam's Magazine of last year, without dreaming that they were from a New Church pen. It gives us pleasure to find that we have among us those of the softer sex who are so abundantly competent as Mrs. F., to contribute to the stores of our popular literature, which we trust she will yet further enrich by her graceful pen. One who succeeds so well in her first effort can not well fail of success in anything else she may undertake. "The Mormons at Home," will be read with unflagging interest to the end, and the first half of the volume will be found to possess a new charm if read with the aid of the pictorial sketches contained in the work of her husband.

3.—*THE CONFLICT OF AGES ENDED ; a Succedaneum to Beecher's "Conflict of Ages," in which the Great Question of the Moral Relation of God and Man is treated upon new and Catholic Principles. By HENRY WELLER. Laporte, Ind.: J. S. Weller & Brothers. 1856.*

The readers of the "Crisis" for 1854-5 will recollect the able series of articles, under the above title, which attracted considerable attention at the time, and which are well worthy of embodiment in a permanent volume. It is not a work easily capable of a formal review, being somewhat fragmentary, though still consecutive, but it will be found rich and teeming with profound suggestions, notwithstanding the occasional occurrence of sentiments that we do not feel wholly prepared to en-

dorse, not because we see them to be unsound, but because the state of our perception is such that we cannot see them to be sound. But these portions compared with the staple excellence of the work are too trifling to be mentioned. It is to be had of Wm. McGeorge, Bible House, New York, and of E. Mendenhall, Cincinnati. Price \$1.

4.—MEMOIR OF THE REVEREND SYDNEY SMITH. *By his Daughter, Lady Holland, with a selection from his Letters, edited by Mrs. Austin. In two Volumes.* New York: Harper & Brothers. 1856.

The fact of Sydney Smith's being the acknowledged projector of the Edinburgh Review, and one of its most distinguished and powerful contributors could not fail to give a special *a priori* interest to this biography, even if it were far less teeming with the interior attractions of wit and genius than it is. The highest charm of memoir-writing beguiles perusal from page to page, and the book is closed with the strong conviction that a long interval will elapse ere its fellow for interest will turn up.

5.—SELECTIONS from the Works of the late SYLVESTER GENIN, *Esq., in Poetry, Prose, and Historical Design.* New York: Maigne & Hall (Fowler & Wells). 1855.

An humble tribute by an affectionate father to the memory of a son cut down in the early dawn of intellectual promise. Without any special indications of extraordinary genius, young Genin early gave evidence of a somewhat remarkable talent in the direction of Art, both in the departments of Painting and Poetry, and the present volume is mostly made up of specimens of his ability with the pencil and the pen. The work is interesting from the exhibition it affords of what may be accomplished by a self-tutored mind under many disadvantages in life when the ardor of literary enthusiasm glows intensely in the bosom. The style of the painting, judging from the engravings, belongs to no accredited school, but discovers still the symptoms of rude original strength of conception, which under more favorable culture might have achieved distinction. The essays and poems are of a respectable type, and the spirit of an exemplary, amiable, and very worthy young man of considerable promise breathes through them.

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#### EDITORIAL ITEMS.

"Essays on the Spirit of the Inductive Philosophy; the Unity of Worlds and the Philosophy of Creation," is the title of a work recently published from the pen of the Rev. Baden Powell, one of the master minds of the present age. We have not seen the volume, but from the copious extracts given in Mr. Lord's "Theological and Literary Journal" for April, we perceive that the tenor of his views is such as cannot fail to afford a deep interest to the man of the New Church, although the learned divine, from the loftiness of his professional chair in the University of Oxford, would no doubt look down with a skeptical if not a scornful eye upon the claims of Swedenborg to have anticipated his sublimest inductions. And yet we recognize so much of a noble liberality in the spirit of his remarks, that we cannot well conceive of any thing narrow or bigotted in its actings. Thus, for instance, he openly admits the impossibility of reconciling the modern geological theory, which he fully endorses,

with the history of the creation as contained in the literal narrative of Genesis. "Even at the present day, there are not wanting occasional attempts to keep up the hopeless chimera of erecting theories of geology on the Mosaic narrative." "All inquirers possessing at once a sound knowledge of geology, and capable of perceiving the undeniable sense of a plain circumstantial narrative, now acknowledge that the whole tenor of geology is in entire contradiction to the cosmogony delivered from Sinai; a construction which no philological refinements can remove or diminish; a case which no detailed interpretation can meet." "In the minds of all competently informed persons at the present day, after a long struggle for existence, the literal belief in the Judaical cosmogony, it may now be said, has died a natural death." He unequivocally rejects the doctrine of a creation out of nothing. "The word which in Genesis and elsewhere is rendered 'create,' has been pronounced by eminent Hebrew scholars by no means to bear the sense abovementioned (creation out of nothing), being only a stronger or more intensitive form of expression of the idea of *forming* or *fashioning*." In another passage he intimates not only that man has existed on the earth for a far longer period than is generally supposed, but that in the earlier stages of his being he was in some way the subject of a remarkable elevation. Indeed it would seem that he regards man's creation as described in Genesis as nothing more than the process by which he was raised into the image of God. "The only real distinction in the history of creation which marks a supposed 'human epoch,' is not the first introduction of the animal man, in however high a state of organization, *but the endowment of that animal with the gift of a moral and spiritual nature.*" These items are interesting as a sign of the times. They indicate clearly the approximation of science to the stand-point of the New Church, and show that a spirit is at work which must eventually bring all enlightened minds to that theory of Revelation which shall recognize the construction now put upon it by the disciples of Swedenborg. What is more encouraging as a token in this direction than the following additional sentence from Dr. Powell? "But if, after all, in any instance, the letter of the [scripture] narrative or form of expression may be found *irreconcilably at variance with physical truth*, we may allow the alternative of understanding them *in a figurative or practical sense.*"

ORDINATION.—Mr. Samuel Beswick, who has been preaching during the last twelve months for the New Church Society in New York, having been unanimously elected its pastor, was ordained a Minister of the New Church, with authority to perform all the acts and duties properly belonging to the priestly office, on the afternoon of last Sabbath, at the place of worship of the Society, on Eleventh street. Rev. B. F. Barrett officiated, by request of the Society, and performed the ceremony in a most solemn and impressive manner.

A letter written from New York, and published in Mr. Hough's "New Church Herald," goes somewhat more fully into the particulars of the occasion. "The Ordination of Mr. Beswick took place on Sunday last, in the presence of 400 persons, the officiating minister being the Rev. B. F. Barrett. Professor Bush was present but not assisting. The Ordination covered the whole form of the priestly office, including that of the Ordination of others, in other words, it included the highest degree of ordaining ministration, recognized by Convention, so that Mr. B. is an ordaining minister. After the ceremonies Mr. B. performed the rite of Baptism on a lady, a member of the Society, so that the Ordination was not an empty ceremony, but the practical duties began with it. The whole passed off pleasantly, and the day constituted a new and pleasant era in the history of the Society. The members felt that a stronger bond of union had now cemented them together, than could well be expressed."

A New Church Catechism for children, arranged under the heads of, The Lord, the Word and Life, has been recently prepared, under the auspices of the General Convention, by Mr. Benjamin Worcester, and published by Otis Clapp, price 12½ cents.

THE  
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ORIGINAL PAPERS.

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ARTICLE I.

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THE BLESSED DEAD.

A FUNERAL DISCOURSE ;

*Delivered in the New Jerusalem Church, Berlin, C. W., April 1, 1856, on the occasion of the death of the late Emanuel C. G. Enslin, Esq.* BY REV. D. K. WHITAKER.

“And I heard a voice from heaven, saying unto me, Write, Blessed are the dead who die in the Lord from henceforth : yea, saith the Spirit, that they may rest from their labors ; and their works to follow them.”—Rev. xiv. 15.

ALL physical—all moral evil, sickness, trial, suffering, sorrow, disappointment—the death of the body—the death of the soul, which are usually regarded as the appointments of Providence, result from the pride, the arrogance, the presumption of man. The desire to be as God, knowing good and evil, the primal sin, has stamped its indelible features on the history of humanity from the time when this sin was first committed, through all generations and ages, down to the present hour. It enters, as a cardinal feature, into the history of all governments, all religions and all creeds. The desire to monopolize the best things—the assumption of divine power as a right inherent in humanity,—what has it been but treason to the King of kings,—what but a bold and unblushing tyranny exercised over the human race. It is the selfishness of man, disowning the authority of his Maker, that has taken from the earth its charm and glory—the selfishness of man contending with that of his brother man, the fierce and unceasing struggle for wealth, for popular applause, for high places in the church and in the state, that have filled it with strife, covered it with blood, and

converted it into another pandemonium. Moral evil—that first born offspring of the great Enemy of man, whose inheritance is hell and all its horrors—what is it but the lust of power—the lust of rule? We say it was the sin of Lucifer, a fallen angel, a son of the morning. Let us not lay this flattering unction to our souls. It is your sin, it is mine, it is the sin of every man who is born into the world without exception. The original sin—the desire to be as God, or to worship a God of our own creation, of our own fancy, is the great vice of the present age, as it has been the great sin of all past ages. It is committed every day—this horrible mischief. Every pulsation of the human heart beats responsive to its impulse. The uppermost seat at the feast—there must be a battle for it—and well there might be, if the viands were not of the Devil's choosing—if it were a real banquet of faith and charity. Revelation has denounced the evil, but has not eradicated it. Self hood—there, Goliath-like it stands, as in days of yore, ready to do battle with the armies of the living God. It is the crooked serpent, with forked tongue, that tempts and then bites the tempted, diffusing its subtle poison through the whole frame till it penetrates to the very seat of life. Self hood, it is Satan himself in the garb of humanity, calling upon the Lord of all to fall down and worship him, and promising, for the homage, a kingdom and earthly glory. It is not a vice essential to humanity, for there was a humanity once that was an image of God, aye and likeness of him. It is humanity prostitute to lust—humanity degraded by a low, paltry, impracticable ambition. It is the image defaced, the likeness lost. Civilization, progress, even liberty, of which we often speak in a tone of gratulation, has not restored the features. The rich, the powerful, still trample on the poor and feeble, bearing them to the earth and keeping them there, and the poor and feeble, shedding tears, or exasperated to madness, would, if they were able—which they are not—tear the rich and powerful from their thrones and occupy their seats. Rule—power—the dominion of the society, of the church, of the nation, and if possible, of the world, it is the universal passion.

There is nothing of inherent antagonistic force sufficient to eradicate from the heart, the lungs, the brains of humanity, this ruinous insensate passion, born of hell and fostered by all its influences, save religion—a re-establishment of the harmonious relations that connect man with his Maker—an atonement or reconciliation of the sinner to that Saviour who is full of mercy—a re-tying of the severed bonds that unite the Fountain with the streams that issue from it. The life pervaded by a "leprous distilment," that hurries its victim down to the gates of perdition, must be met by a counteracting life—the life of faith and love,—a life that redeems a man from his worst enemies, his own selfish propensities, set on fire by the missionaries of hell. Something must be done for man. He is in a deplorable condition. Can anything be done for him? Is there any hope, any good expectation to be encouraged in behalf of one who has pursued so suicidal a course? Yes, there is always hope for man. Man may, in any stage of his degeneracy, be he blind or deaf, or halt or maimed, or possessed of devils—or be he suffering, at one and the same time, under the

destructive pressure of all existing evils, be redeemed, regenerated, saved—be re-constructed from the head to the heel—from part to part, and a new and immortal life be infused into his veins from the Source of life, expelling the old and corrupt life, and raising him from the lowest state of debasement—the most ignoble slavery, to the highest state of dignity and the most exalted freedom. Coming in the fulness of all spiritual blessings which the gospel imparts, and sustained by the authority of the Lord of lords, I announce to him and to all this great fact. Is it not worthy of the most mature consideration of every fallen son of Adam? Yes, he may be saved—saved by following the Lord in the regeneration—for the Lord assumed just the kind of humanity that he has—a corrupt, broken down humanity, bruised, lacerated and stricken with mortal agony; and he healed every evil that spread its mortal poison through its frame, and bound in chains every infernal spirit that spread the lures of his temptations before it, and in his own person restored the defaced image and the lost likeness, and what he did for the humanity that he assumed, he is now and always ready to do for every individual humanity. Yes, he desires to upraise from the dust this crushed, miserable, fallen humanity. Ah! hear his heavenly voice, for it is an utterance intended for all mankind in all ages. “The hour is coming, and now is, when those that are in their graves shall hear the voice of the son of God, and they that hear, shall live.” Hear it, O man, from amidst the tombs. It is the voice of the Son of God,—of Him, the great author of life,—of Him, the Redeemer of life from a moral death,—of Him, the Re-creator of a spiritual and celestial life, in the bosom of humanity,—hear it and live!

I. “Blessed are the dead who die in the Lord.”

By death, here, is not meant natural death,—the death of the body—the separation of the soul from its earthy tenement. The words are true in the natural sense—the sense in which they are generally understood; but by dying here, in a spiritual sense, is meant the death of man’s proprium—the death of that selfhood of which we have been speaking—of that humanity of which we are so foolishly proud, and which we would impiously elevate so high even to the assumption—if it were possible, of the attributes of the Creator himself; when this life of selfhood is extinguished, lost sight of, and merged in the Lord’s life, then man is said to die in the Lord, to be sensible of his own nothingness, any further than that he is a receptacle of the Lord’s life, of his love, and an organ of its communication to others. Blessed, thrice blessed are they who thus die in the Lord, whose life which is a shadow, a hand’s breadth, a noxious exhalation—a blighting frost nipping the flowers of Eden, thus vanishes in darkness. Then, for the first time, streams down upon the long afflicted, anxious, struggling spirit the rays of heaven’s own blessed light, and it inhales the life-giving, joy-imparting atmosphere of heaven’s love. Blessed, thrice blessed are they who die to self, to sin, to sorrow and to degradation, that they may live unto the Lord—they in whom man dies and is crucified with all his evil lusts, that the Lord may live in man, may be raised up within in him, not in weakness but in strength, and may ascend up with in him to the heaven of heaven. O, what a blessed death, resurrec-

tion and ascension for the souls of men, when all that is infirm and miserable dies out within them, and when, smiling at the earthly terrors that surround the charnel house, they rise on the wings of faith and love, far above the concave canopy into the heaven of angels—into the presence chamber of the great Eternal. It is a privilege, a blessed privilege to have lived, if one may so die, so rise and so ascend! It is a privilege, man, that belongs to thee. The Lord, in his great mercy, has imparted it to thee. Seize upon it and improve it, ere the silver cord be loosed, or the golden bowl broken, or the wheel broken at the cistern; when man goes to his long home and the mourners go about the streets;—when the dust returns to the dust as it was and the spirit returns into God who gave it.

II. "Blessed are the dead who die in the Lord; yea, saith the Spirit that they may rest from their labors." Life is full of labor, so full of it, that it may be said, without exaggeration, to be the great paramount law of life—a kind of necessity resting on our race. "In the sweat of thy brow shalt thou eat bread until thou return unto the ground," has been regarded by many as a curse pronounced by the Creator against our race, but the Lord never curses—he only blesses. The wretchedness which men bring upon themselves by their own misconduct, seems to be a visitation of the Almighty, because, by the exertion of his sovereign power, he does not prevent it, but this he cannot do consistently with man's liberty, who necessarily eats the fruit of his own doings, which are not the Lord's doings, however they may seem to man to be so—a seeming which is contradicted by his own consciousness. But labor is not a curse in any sense, unless it be excessive labor, and excess of all kinds is wrong, and by the inevitable law of cause and effect, brings its own punishment with it. Healthful labor, activity of mind and body, directed into the channel of uses, is a rich blessing, it is God's Providence with man, the source of all earthly and all heavenly glory. Viewed in an earthly sense, the world is sustained by labor in all the multiplied departments of life and business. Without it, the wheels of the social fabric would cease their operation, and the arts and industrial avocations by which men live and nations prosper, would languish and die. The industrious man, who is, at the same time, virtuous, is the only happy, the only respectable man. The drones, the hangers-on of society, who only eat and drink and sleep—who live only to consume the fruits of the labor of others, are an incubus upon the body politic, and seem to be out of their place in this working day world, except perchance as an example to deter others from the like inactivity.

But labor is not only the law of earthly but the law of divine life. "My Father," says our Lord, "worketh hitherto and I work." Yes, divine Love, the Father, divine Wisdom, the Son, are always working, working with all the powers at the command of omnipotence—working not blindly, but systematically, according to the laws of eternal order, and working with man, against the enemies of man for his benefit, redemption, liberty and salvation. Unless the Lord works for and with man constantly, man is lost forever—and this operation and co-operation have only one end in view, viz: that man, not for



the Lord's sake, but for his own sake, may himself die in the Lord, so that the Lord, in consequence of his so dying may impart to him his own life—the life of love and wisdom—the life of heaven.

The labors from which those who die in the Lord rest, are not the labors of the body, toilsome and wearisome as they often are, but they are mental, spiritual labors, through which man passes in the course of his regeneration (for such is the condition in which men are born into the world since the fall of the human race from a celestial state that, in order to regain that state, they have to be re-born—to be re-created); and these are not peaceful labors, but they are the labors of the warrior, contending, not with earthly, but spiritual antagonists, and these antagonists are not individuals, but nations—they are the Amorites, the Perizzites, the Canaanites, the Hittites, the Girgashites, the Hivites and the Jebusites of the spiritual world, conquered and fallen in ancient times, but always in each man's individual history, rising again to be conquered and overthrown—they are the foe of man's own household—his selfish passions and propensities, his carnal proclivities—his evil thoughts and affections, struggling with him for an offensive development in outer life, constituting a whole world of enemies in his own breast—to say nothing of the quickening influences of the infernal world. These are man's enemies, which, if he is regenerated, he declares an eternal war against; while his friends are the good thoughts and good affections which he continually in the endeavor to impart to him, and which are successful to achieve the victory, if he looks to the Lord, and depends alone for aid, and does not depend on any supposed powers which he possesses in and of himself. These spiritual combats of man against the enemies of his salvation, are described by the six days or states of creation set forth in the first chapter of Genesis; by the forty years' warfare against the nations above enumerated of the children of Israel in the wilderness, and by the forty days and forty nights of the temptations of the Lord himself—the great representative of humanity—in the wilderness, as well as in various other parts of the Word. The order of life having been inverted by the fall of man—that great and lamentable event in his history—the work of regeneration commences in the lowest or external plane of life, and progresses upwards by successive degrees, until, from the natural, he, by the Lord's mercy, becomes spiritual. It is the antagonism that exists between man's life and the Lord's life in marriage, which renders this ascent at every step painful and difficult, a perpetual collision between opposite principles; and this pain and weariness, resulting from these fearful and protracted combats, cease only when man surrenders himself up wholly to the Lord's guidance, and no longer sets up his own will against the Lord's will. It is then, and not till then, that the selfhood of man, which he has so long indulged at the expense of his proper allegiance to his heavenly Sovereign, is utterly extinguished, and man, dying in the Lord, is at length released from the combats which have so long embittered his tranquillity, and enjoys a state of heavenly peace. This heavenly peace is a celestial state—such as is enjoyed

by regenerated men on earth and by angels of the three heavens, resulting from the celestial union of the love and wisdom of the Lord in the will and understanding—a union that is eternal and indissoluble.

Innocence is the good of heaven emanating from the Lord's love, which is manifested in an infinite variety of ways, and every good has its peculiar delight, and the delight of each and every good is heavenly peace, sometimes called the *peace of God*, and which is so exquisite as a sensation that it is said to surpass all human understanding. To be known it must be experienced. It may be partially conceived by calling to mind the sensations we experience when, by the divine aid, we have, after repeated trials and temptations, succeeded in subduing some evil affection or propensity that draws us downward to the earth, or rooting out some hurtful error that beclouds our understandings. It is that divine inflowing of the Lord into the life organs of man and angel, which imparts a living consciousness of delight to every good communicated—the delight of heavenly love. From this peace of God, the inhabitants of heaven derive an ever-varying, ever-increasing joy, and all the joy they are capable of experiencing in any and every state of their heavenly progress. It is for this reason, that the Lord is called the Prince of Peace, and that he is said to give peace not as the world giveth.

By heavenly rest or peace, is not to be understood a state of inactivity, but a perfect exemption from all causes of discord, such as arise from the conflicts of truth with error, of good with evil, of the flesh with the spirit, of the spirit with the flesh, and, instead thereof, the activity of delight flowing from the love of good and the exercise of it. The harmony or peace of heaven, is like the harmony with which the heavenly bodies pursue their eternal courses through the regions of infinite space without jarring or discord, and where the most powerful forces of the universe are in active operation in the midst of the most profound tranquillity. Heavenly peace is heavenly activity exerted according to the laws of order; the delight of good resulting from the unbroken melody and universal unanimity that pervade the angelic spheres. With the quickening of the senses, and the expansion of the moral and intellectual powers, that may be expected to result from the separation of the soul and body, and the introduction of the former into a higher state of being, we may also reasonably conclude, and are instructed to believe, that the sphere of action will be greatly enlarged, and the motives to action multiplied, and that occasional relaxations from the stringent demands of duty may not be incompatible in heaven with the performance of duty in the highest degree, any more than it is on earth; and that the faculties, properly exerted in the labors of charity and justice, will be attended with an exquisite delight there as well as here.

III. "And their works do follow them."

The works of men accompany them into another life. They may vanish from the external memory of the dying man, but he has an internal as well as an external memory, and the works which he has done in the natural world, in the life time of the body, are recorded in indelible characters upon his internal memory; and this internal

memory constitutes his book of life, which is opened after death, when he enters the world of spirits, and he is judged according to the things written in that book, where will be found ineffaceable traces of all that he has thought, and said, and done, from the time that he became a moral agent till his dying hour. This internal memory is sometimes called *a sea*, because it is the great reservoir into which all the particulars of man's life are gathered, and so arranged as to be distinctly seen by the man himself, and by the judicial angels, from a single point of view. The appeal is made to a man's own consciousness, in respect to whose utterances there can be no mistake. It is thus the truth that judges a man at the last day, who can by no means question the impartiality of the sentence rendered, since he is at once the subject of the judgment and the juror who renders the verdict. It is thus that the works of men follow them into the eternal world, and are inseparable from the history of their past lives, which are unfolded to them afresh, and their true character revealed to them in every particular. To many, this must be a fearful revelation—to none can the judgment which truth pronounces upon their earthly career, when it is ended, be a matter of indifference. We find the history of a judgment executed, recorded in the 25th chapter of Matthew, which informs us, that while the evil seek to justify their course in life, the good disclaim all merit for anything they have done, and it is these and these alone, we are told, who enter into the joy of their Lord.

Few are altogether prepared to enter heaven when they leave this natural world, because they have still some remains of this natural humanity clinging to them. There are few in whom the great work of regeneration is entirely completed in this life—few in whom good is united to truth, and truth to good in an eternal fellowship—few in whom faith, at all times, has become sight, and in whom love, at all times, has been the life of faith—few whose days of heavenly light have not been clouded by the shadows cast on them by the earth and earthly things—few in whom the desire to appropriate to themselves the goods and truths of heaven has died out entirely within them, and the acknowledgment of the love, the wisdom, and the power of the Lord has been a perpetual acknowledgment, unmarred, at times, by the assumptions of self-love—of self-love, whose pulsations are more or less felt up to the time when the angel of death proclaims that time shall be no longer, and when the state of being in the Lord, like the branch united to its parent living vine, or the state of being out of the Lord, like the branch that is cut off and withered, determines the everlasting condition of the soul now standing on the verge of eternity.

But the all-embracing mercy of the Lord, which has surrounded us all our lives, with unnumbered blessings, attends us into the future world, and if the life love that has actuated us here be a heavenly love, and from some ignorances or remains of infirmity clinging to us, we are not, when we leave this natural world, fully prepared to enter heaven, the Lord has, in that intermediate state, called the world of spirits, into which all men, the good and the bad alike, meet together when they leave the life of the body, provided the means whereby

such as require it may be instructed in all necessary things relating to the heavenly life, and prepared to enter upon the enjoyments and occupations of the upper world. But none are permitted to enter that blissful region, whose atmosphere is pure love, in whom the love of the Lord and the love of the neighbor were not, during the life time of the body, the ruling and paramount love of life; and none can enter that bright abode in which truth is heaven's own light, who are not in the acknowledgment of the Lord as their only true and proper Sovereign. These are they who, dying in the Lord, rest from their labors, enjoying a peace which the world can neither give nor take away.

Such, in all human probability, is the happy destination of the excellent individual whose funeral obsequies, with intermingled tears of grief and joy, we have this day met to perform; of grief, that we have lost from our midst so invaluable a friend, so bright an example; of joy, that after the labors, the trials, the sufferings, the combats incident to his spiritual career are over, he has at length reached his eternal home in the heavens.

When, a few weeks since, at the beginning of the painful illness which removed him from his sphere of usefulness among us, I ventured to suggest to our departed friend, that it might be proper, with his consent, to make, for the benefit of the society and church, some record of the particulars of his eventful life; he, with the unselfishness so characteristic of him, turned his head aside, saying that he had no ambition for any kind of notoriety. I have, therefore, been unable to collect any materials other than such as are known to you all in respect of his early history.

EMANUEL CHRISTIAN GOTTLIEB ENSLIN was born in Wirtemberg, Germany, on the 14th February, 1800; left his home 14th April, 1800, (?) and arrived at Baltimore, in the United States, on the 14th July of the same year. In 1834, he came to Canada, where he has since resided.

For nearly a quarter of a century, he has been an active member of this community, to whose progress and advancement he has contributed as much as any other individual. His memory is identified with the early history of Berlin, and, in this connection, is associated with all that is agreeable and honorable. He was active in the measures that were taken, in the midst of much opposition from a rival community, in having it erected into a county town, of which the stately and elegant temple of Justice that crowns its summit, near to his own newly completed residence, was one of the first fruits. He took a deep interest, in common with other public spirited citizens, in the erection of the noble grammar school edifice in another of the precincts, that has now nearly reached its completion, and which from the object, and style of the building, would be an ornament and an honor to any city. I am not aware what participation, if any, he may have taken in the numerous railways which will, ere long, render this place a prosperous market and a leading thoroughfare; but, as he was active in all good enterprises, promotive of the public welfare, I presume he had at least some hand in them.

In 1836, he became co-editor of the "Canada Museum," established in 1835, by W. H. Peterson, Esq., continuing his connection with it as joint partner and editor, for two years. The establishment having been purchased of W. H. Peterson, Esq., by the late Henry Eby, in 1840, and its name changed to that of the "German Canadian" (which it still bears), Mr. Enslin became its editor, and continued to conduct it successfully for the space of nine years. While in his hands, it was regarded as one of the best German newspapers ever published in the Province.

He wrote with facility, and, without being studious of elegance, his published lucubrations were uniformly characterized by sound sense and an enlarged patriotism,—full of valuable suggestions and of useful information, gathered, with much diligence, from the different departments of agriculture, commerce, manufactures, and the mechanic arts. He was not ambitious—if ambitious at all—of a showy reputation, but rather of solid excellence. He did not wish to excite admiration; he sought to be useful to mankind, and he pursued this object with an undeviating aim. He was, for a long time, an indefatigable and public spirited magistrate and notarial officer, performing a world of magisterial and clerkly business faithfully, and almost without fee or reward—certainly without an adequate remuneration for the ceaseless fidelity, with which, by night and by day, he prosecuted these and other labors, wearing out his constitution and his life, and prematurely dying in the public service. With him, the love of duty, resulting from the love of mankind, was the paramount passion of his life—I say passion, because he entered on all his labors with a kind of enthusiasm—never, however, in his earnestness, surpassing the limits of a sound discretion. He was a man of most liberal feelings and enlightened judgment.

Long will the German citizens of this county—the richer, and especially the poorer, and those in moderate circumstances, feel and deeply lament the loss, which, in a natural point of view, they have experienced by the removal of this good man to the spiritual world. He was their friend, their adviser, their patron, the pacificator of their petty differences. He was not the man to increase the acerbities of life by encouraging controversies, but his delight was to pour oil on the troubled waters of strife—to end—to crush a contention before it was meddled with. But not only have our German fellow citizens lost a father and a friend, who sympathized with them, and who spoke their language, but persons of every descent and tongue among us will and must drop tears of mortal anguish over the grave of one so justly respected for his active usefulness, so universally beloved for his disinterested goodness. He was a person to attract friendship, not to repel acquaintance. He was not full of words, but there was a fullness of charity in his words that rendered them like "apples of gold in pictures of silver." He always said enough; spoke to the point, and left upon the mind of the hearer an impression of his friendliness and his practical wisdom.

He had nothing of the pride and arrogance that often belong to station, and which is sure to awaken dissatisfaction and even hatred,

without ensuring respect; but he acquired the esteem of all classes, the high and the low, by an affability that was as truly christian as it was gentlemanly. He did not speak the English language with the greatest fluency, but it was easy, even for a stranger like myself, to gather the general drift of what he said, and there was a good sense that pervaded his discourse, a golden ore of thought, joined to an affectionate style of address, that quite atoned for any defect in this particular. Before leaving the United States, I received a letter from an intelligent correspondent at Philadelphia, who knew him, and who wrote, "It is worth a journey to Canada to see and converse with Christian Enslin." I found him quite an unostentatious gentleman, greatly humble, but greatly good, full of hospitality, gentleness, and all endearing and admirable qualities of mind and heart, and I feel a pleasure tinged with gratitude, which I scarcely know how to express, in bearing my individual testimony to merits of which I have, since then, felt the full force.

For some time past, Mr. Enslin has filled, to the entire satisfaction of the public, the honorable, responsible, and moderately profitable office of County Treasurer, and also that of the Clerk of the Surrogate Court of the County of Waterloo. The income, arising from his newspaper, almanac, book-store, bindery, and the various offices that he filled, though it did not carry him forward rapidly to the accumulation of a fortune, yet, judiciously employed and husbanded, made him a man of substance—a thriving, though not an opulent, man, holding a certain fixed position in the community. Had he been affluent, he would have been liberal as a prince. As it was, he always had his hand upon his purse, not closed, but open; and in disbursing its contents, he had more regard to the needs of others than to his own interests. One would suppose that acquiring property as he did, by slow degrees, and, so to speak, piecemeal, he would have held it with a tenacious grasp; but there was a genial element in his blood that would have vent, and the current of his life ran in the channel of humanity and brotherhood. Without dreaming of rewards, the money he spent in charities was a loan made the Lord, and was returned with interest. Prosperity, to a certain extent, crowned his career, and, had he been more saving and less generous, it is by no means certain that he would have left his family in better circumstances, but the exact reverse might have occurred. He furnished an example of a philanthropy quite rare in these days of calculating utilitarianism, viz., that of loving others better than himself. It is a celestial trait and worthy of a monument—if it were only to remind the world of what a God-inspired man is capable. Let the widow and the orphan child bear in mind that "it is the bountiful hand that maketh rich," and be grateful to God for such a husband and such a father, whose wealth perhaps would have been greater, had his means of bestowing bounty been more extended.

The interest which Mr. Enslin took in the formation of this Society, of which he was one of the original, and always one of the most efficient members, and in the erection of this modest and unostentatious church edifice, is well known to you all. It is, I learn, about fourteen

years ago, that meeting with some of the works of Emanuel Swedenborg in the German language, which he had been long seeking, and which he read with avidity, he became enamored of the heavenly doctrines of the New Jerusalem. Is it too much to say that the late Christian Enslin was the model of a true Newchurchman—whose religion without the complicity of a creed, consists in love to the Lord and charity to the neighbor? Was not this his whole faith and his whole practice, and is not this faith clear enough, and this practice good enough, if not for others, at least for all Newchurchmen, who, whether deceived or not, do yet most firmly believe that there is an internal sense of the Word, and that this internal sense has, by the divine mercy of the Lord, and for the benefit of all mankind, been revealed in the writings of Swedenborg? An acknowledgment of the Divinity of the Lord, and a life according to the commandments, constituted the whole creed of our departed brother. He believed that no religion was of any value that was not sternly practical, and that had not an element of love in it to vitalize it and render it genial. How holily and wisely he acted under the influence of such a religion, God knows, and I believe that none of those who knew him best, will be disposed to underrate the real excellence of the principles which, in a moral sense, governed him, which entered deeply into his whole life, shedding around it a pure and beautiful halo, and rendering it a blessing to himself and to others.

He was active in the dissemination of New Church views, particularly among his German fellow-citizens, and among all others, as he had opportunity, and was the means, under divine Providence, whereby several, I know not how many, were induced to read the writings of the New Church and subsequently to adopt its doctrines and enrol themselves among its members. His were not the efforts of a zealot, but of a man deeply imbued with a love of the truth, with a clear understanding of it, and desirous that others, and as many others as possible, should derive from its reception the benefits that he had done, and of which his whole career was a luminous and beautiful illustration. Yet, he was never loud-tongued, but modest and unobtrusive in their advocacy, leaving it to the uncontrolled and unbiassed judgment of others to decide upon their merits. He preferred his own principles; he was attached to them; he maintained them; but his charity was large enough to embrace the good of all denominations and all creeds.

By this town and county, of which he was a useful and influential citizen—by this Church and Society in particular, of which he was at once a pillar and an ornament, the retiring virtues of the late Christian Enslin—not the less felt and the less appreciated because “he did good by stealth and blushed to find it fame,”—will long be held in affectionate and respectful remembrance.

One of the most characteristic and beautiful traits in the late Mr. Enslin, was the confiding trust he, at all times, exercised in Providence. “Trust in the Lord, and do good, and thou shalt be fed,” was his life-motto. This course he recommended to others, particularly to his friends, among whom (it is with a feeling of pride I say it) I had an opportunity, though at a late hour, to enrol myself; and such, my

hearers, was the advice he gave to me when I first came among you, not as a master, but as a brother, in tones of gentleness that fell upon my heart "like dew upon the mown grass and showers that water the plain." Had he not, at all times, himself placed his trust in the Lord, his recommendation to others to do so, would have been less heeded; but he was not the man to say one thing, and do another. He was as sincere and truthful as he was trustful.

"He has gone, and we are going all  
Like leaves we wither and like leaves we fall."

It is four weeks ago last Sabbath, that the monitor, "Be thou ready!" came to him with his emphatic prophecy and warning. His sickness, resulting from a complication of subtle complaints, brought on not by high living (for he was a man of the strictest temperance), but by the wearing and ceaseless discharge of public and private duties, was a fierce struggle, attended with more or less pain, between life and death for the mastery. In the earlier period of it, sitting with two other friends near to his bed, he said, speaking to me and to them, in a tone of calmness, and in anticipation of his approaching dissolution, "I could have wished to have lived through another season. I have not done enough—not done enough for the Church. I am pained by the reflection that I have not discharged my duty to it." He then glanced at the earlier history of the Church, speaking in respectful terms of my predecessor, the late Mr. Harbin, bringing the sketch down to the time of my coming among you, and then uttering terms personal to myself peculiarly grateful—considering the source from which they emanated—to my feelings. He had recently cherished the design, he said, with the assistance that might now be rendered, of publishing in this Province a New Church newspaper in the German and the English language. He evinced in this conversation an ardent desire to promote the religious welfare and spiritual enlightenment of all his countrymen, and especially of his German fellow-citizens. His heart beat responsive to every thought that reminded him of his fatherland, and of those who came from it; to every project that could, in any manner, in his judgment, be promotive of the highest interests of the latter. His was the many-sided German mind, which from every point reflected a certain lustre shed upon it from a better world, while the heart within his frame clung to his own country first, and to the whole world afterwards. The disease, which terminated his earthly career, was, first, in its mortal symptoms, apparent in his feet, the part nearest the earth, as if with a design to cut off effectually his connection with the external world, in which he had walked reverently and humbly. I was informed by his attending physician, that it would work its way gradually up to the head, the seat of the will and the understanding, before it touched the heart; and such was its insidious journey and termination. It seemed to respect the heart, giving an opportunity for the outgushing of its sweet affections to the very last.

At one time, he rallied, and hopes were entertained of his recovery,



but Death was upon him and would not relax his grasp. At length, the powers of nature being quite exhausted, and the assiduity of his family and friends availing him nothing, on the first hour of the last Sabbath morn, the combat ceased; he was released from his sufferings, and, on the wings of celestial love, ascended to his eternal home, of which, in the course of his sickness, he had (he said) a vision, and in respect to which he exclaimed, "O, how beautiful!"

We may suppose the celestial angels, who attend the couch of the dying, to have summoned him to his beautiful home in language like the following of Montgomery :

"Spirit, leave thy house of clay ;  
Lingering dust resign thy breath ;  
Spirit, cast thy chains away ;  
Dust, be thou dissolved in death !"

Thus, thy Guardian Angel spoke,  
As he watched thy dying bed ;  
As the bonds of life he broke,  
And the ransomed captive fled.

"Prisoner, long detained below ;  
Prisoner, now with freedom blest ;  
Welcome from a world of woe,  
Welcome to a land of rest."

Thus thy Guardian Angel sang,  
As he bore thy soul on high ;  
While with Hallelujahs rang  
All the regions of the sky.

Ye, that mourn a Father's loss,  
Ye, that weep a Friend no more,  
Call to mind the Christian cross,  
Which your Friend, your Father bore.

Saw ye not the wheels of fire,  
And the steeds that cleft the wind ?  
Saw ye not his soul aspire,  
When his mantle dropp'd behind ?

Ye, who caught it as it fell,  
Bind that mantle round your breast ;  
So in you his meekness dwell ;  
So on you his spirit rest !

Yet, rejoicing in his lot,  
Still shall Memory love to weep,  
O'er the venerable spot  
Where his dear cold relics sleep.

## ARTICLE II.

## THE N. J. MESSENGER AND THE N. C. MINISTRY.

*(Continued from page 189.)*

As the policy of our critic seems to be to aggregate all the leading passages of the writings that bear upon the subject of the ministry, utterly ignoring all manner of replies that may have been made to them, he could not of course be expected to omit one of so much apparent pertinence to his point as the following from the "*Coronis*:"

"It is a well-known truth, that, in order to give perfection to any thing, there must be a TRINE in just order, one under another, and that there must be communication between the members of the Trine, and that such a Trine constitutes one thing; not unlike a pillar, over which is the capital, under this the shaft, and under this again the pedestal. Such a Trine is man: his supreme part is the head, his middle part the body, and his lowest part the feet and soles of the feet. Every kingdom in this respect is like a man; in it there must be a king as the head, also magistrates and officers as the body, and yeomanry with servants as the feet and soles of the feet; in like manner in the church, there must be a mitred prelate, parish priests, and curates under them."  
—*Cor.*

In adducing the above extract the writer says, "We have no desire to give any more dogmatic weight to such passages than they shall be clearly seen to be entitled to by their own inherent force, interpreted in all the light which their various surroundings and the general doctrine of the Church are capable of reflecting upon them." In a moderated tone the writer seems here to disclaim all undue stretching the import of the language of the *Coronis*, and to be willing that it should be left to make its impression by "its own inherent force," yet it is evident he has no idea of its being rightly interpreted except by the light which "the general doctrines of the Church," *as he understands them*, "are capable of reflecting upon it." Viewed from this ground we presume the "dogmatic weight" which he attaches to the paragraph is by no means small, of which we shall be the more assured when we call to mind the vast importance which has been given to this passage in the discussions formerly held respecting it. (See *N. J. Mag.* for May, 1842.) With us, however, it weighs but lightly in this connection. We look at the context and its "inherent force" as an argument in favor of a N. C. priesthood dwindles down to insignificance.

In the section immediately preceding (*Cor.* 16), our author is describing the perfect arrangement that now obtains in the heavens and the hells, each of which is disposed in trinal order, consisting of a highest, middle, and lowest. "Into the supreme heaven are elevated those who are in love to the Lord, and in wisdom thence derived; into the middle, those who are in spiritual love towards the neighbor, and in intelligence thence derived; into the lowest those, who are in spiritual-natural love towards the neighbor, or charity and thence in faith as to truths concerning God, and in a life according to the precepts of the Decalogue. These three heavens constitute three expanses, one

above another, and communicate with each other by divine influx from the Lord out of the sun of the spiritual world. At a depth below those heavens there are also three expanses, into which the hells are distinguished, and which in like manner communicate with each other by influx through the heavens from the Lord." This, however, is in fact but the announcement of a general law. The trinal is the normal order throughout both the physical and the moral world. It holds of man in his peculiar structure, of a political, and also of an ecclesiastical body. "Every kingdom in this respect is like a man; in it there must be a king as the head, also magistrates and officers as the body, and yeomanry with servants as the feet and soles of the feet: in like manner in the church, there must be a mitred prelate, parish priests, and curates under them. (*Primus infulatus, Antistites parochi, et Flamines sub illis.*") Kingdoms and hierarchies are noted as coming especially within the scope of the grand principle. The three heavens are externally represented by the economy of states and churches, in which a supreme head, a subordinate body, and obedient members constitute the distinguishing features. But the very language employed is sufficient to show that nothing was farther from the writer's thoughts than to imply that he was laying down an external order for the New Church. The terms are hardly ecclesiastical, and are just as apropos to the hierarchy of Rome heathen as of Rome christian or catholic, and as applicable to the Jewish sacerdotalism as to either. We have no doubt that it was for this very purpose that Swedenborg selected them. They are well adapted to express the trinal gradation which obtains, under one form or other, in all the various systems of priestly polity that have flourished in the world. But what has the New Church to do with mitred prelates, parochial priests, and obsequious curates under them? Where else do we learn that the vessel of the New Jerusalem is to be manned with such functionaries as these? Surely the Church may say of them, "Jesus I know, and Paul I know, but who are ye?"

But it may be asked if the law of the Trine finds an exception in the order of the New Church? To this we answer, by no means. The Church cannot exist without the presence and operation of the celestial, spiritual and spiritual-natural principles; but they will not assume a representative phasis. She will have no mitred prelates, priests, or curates in ultimates, but she will have the *substantial realities* which they shadow forth, and this is all that she needs. These ecclesiastical dignities in the Old Church, whether Papal or Protestant, represent a substance which exists only in the New Church, to which pertains no other than a spiritual priesthood and a spiritual kingship, both which are to be recognized in the collective laity of the Church, being functions put forth by those who are severally in the good of love, or the truth of faith, or the service of obedience. To our apprehension the idlest of all attempts is to build a trinal external order in the Church upon the gradation indicated by these terms drawn from the ritual of a heathen hierarchy.

But if this be in fact the genuine order which the New Church is to adopt, why is it so tardy and remiss in doing it? Why has the

Convention within a few years abated instead of acuminated the sharpness of its threefold distinction in the degrees of the ministry? Why have they made so light of the Rev. Mr. Hayward's elaborate pleadings on this subject? Is it not clear according to our English reading that the order is enforced by an emphatic "must"? This is a question that we must propound to our neighbors; but it has no relation to us. With us the force of the imperative is altogether lost. As the original Latin is *erit, will be*, we recognize in the language simply the intimation, that under the divine providential control the *fact* will generally prove to be what it is here declared to be, and that nothing more than a *permission* can be inferred as to any external order of the kind. We have observed elsewhere in the writings a similar phraseology when a *permissive* instead of a *provisive* providence is spoken of.

But we have dwelt sufficiently long upon this stronghold of the hierarchical argument in the *Coronis*. Like every other refuge to which the theory betakes itself, it fails in the hour of need. It has no special reference to the New Church, and least of all as a platform of external polity. We have now to consider another view of the subject.

"It is said that 'If a priesthood is a necessary appendage to the New Church, it is incredible that it should not have been explicitly stated in the *True Christian Religion*, or in some other parts of the writings.' Now, it is the opinion of a great majority of the students of the writings, that the author has been sufficiently explicit on that subject to satisfy the demands of any ordinary mind. He saw it everywhere existing around him. And he spoke uniformly in favor of some similar order, never against it. And in view of this fact, *we* say, that if this order, and a ministry of several grades, and a church organization in which might be maintained a just 'order' and 'subordination' among ministers of an 'inferior' and 'superior' grade, had been that pernicious evil and deadly thing it is now held to be in some quarters, it is incredible, and more than incredible, that he should never have said anything about it; never pointed out the evil, nor warned the man of the New Church against it, in any single one of those passages in which he had occasion to speak of it, and which not only offered the finest and most appropriate opportunities for introducing remarks of that nature, but absolutely demanded them, if such things had been true. The omission itself seems unaccountable; but the supposition of the wrongfulness of the institution becomes more unaccountable still when we reflect that in those passages, on the contrary, he uniformly recognizes its propriety, always referring to it so favorably, and never speaking of it in the language of opposition or disparagement. He even, in several instances, uses the word '*must*' as expressive of the needfulness of its existence."

It is never easy dealing in argument with vague generalities, where express specifications are required. Our objection is, that Swedenborg, in the *True Christian Religion*, where we had reason to expect it, if any where, has laid down no definite external form which the New Church is to assume, and has made no special provision for a priesthood other than a spiritual one. This, we say, is not easily accounted for on the theory that such an institution was designed for the Church in after ages, as the priesthood is generally held to be. If an external organization be intrinsically of such vast moment, why are we not furnished with a model in regard to which there should be no dispute? Why should the men of the Church, who would fain comply with their Lord's will in this matter, be left to gather that will from brief hints and incidental allusions, about which there will inevitably

be a great diversity of opinion, instead of being referred to a platform that could not possibly be misunderstood? This is a fair and reasonable interrogatory; and what is the response? "It is the opinion of a great majority of the students of the writings, that the author has been sufficiently explicit on that subject to satisfy the demands of any ordinary mind." But of what value is an *opinion* on this head apart from the *reasons* that sustain it? What we desire to know is, whether the advocates of hierarchy and conventions have any other reasons on which they rely than the very passages which have been already cited, and upon which we have offered our own variant construction. If they have such reasons, pray let them be forthcoming. If not, why go over again the *opus operatum* of former reasonings, and leave us nothing to do but to re-deny what is simply re-affirmed?

"He saw it every where existing around him, and he spoke uniformly in favor of some similar order, never against it." So far as ecclesiastical councils represent the true nature and scope of conventional bodies, which are held to be the true creators of the ministry, we read a very different sense in his language from that of "favor" (see *T. C. R.* 94, 136, 172-6, 177, 338, 489, 634; *A. R.* 776, 914). How can this numerous array of paragraphs be scanned without a sensation of wonder that our opponent should still maintain, in regard to the existing order of things adopted in the New Church, that Swedenborg has "never said every thing about it; never pointed out the evil, nor warned the man of the New Church against it, in any single one of those passages on which he had occasion to speak of it?" It is true his denunciation is of councils, but a convention is a council, having for its object the orderly organization and government of the Church under the special auspices of its divine head. These bodies our author unequivocally condemns as perverters of the truths and goods of the Church, and "as is the mother, so is the daughter."

That he saw an instituted priesthood "existing every where around him," is undoubtedly true, and that he often referred to it as such is also true, but that he recognized the external polity of the prior consummated church as that which was to obtain in the New Church, is a position from which we wish to record our most emphatic dissent. Swedenborg has to do with a spiritual church when treating of the church of the New Jerusalem. Its genius, its precepts, its life, its priesthood, and, in a sense, its ordinances, are all spiritual; that is, they are all charged with a spiritual element, a spiritual significance, peculiar to the dispensation of the New Jerusalem. Not that it is on this account invisible, for it still exists on the natural plane, but it has passed from the region of representatives to that of realities, and for that reason knows nothing of those grosser forms and organizations which pertain to a church mainly in externals. If then it be asked why he did not expressly lift up a warning voice against the evils of ecclesiasticism, why he did not rebuke in advance the spirit of hierarchy, and exhort his disciples to be forever on their guard against the dangers from this source that have desolated other churches, our reply is, that the whole tenor of his teachings is one perpetual admo-

dition on this score; that by incessantly inculcating the principle of *individual* liberty and *individual* responsibility, he has effectually guarded against the inroads of usurpation on the part of classes and castes, and thus precluded the necessity of any more definite dissuasives. The entire drift of his teachings presents the New Church in the most marked opposition to the Old, and he seems to take it for granted that the enlightened discernment of receivers will intuitively recognize the contrast and not think of perpetuating an order so foreign to the genius of the new economy—an order at once effete and obsolete. His silence, therefore, on the subject of an external priesthood and organization is to us eloquently significant. We see an abundant reason for his waving all allusion to church politics as matters of positive institution, while at the same time he was no more called to denounce them than was the Lord himself prompted to a specific abrogation of the Jewish ritual, which he came expressly to abolish by fulfilling, and which would thus expire by its own virtual limitation. “Behold, I make all things new,” was warrant enough for his silence on this head.

And what is the reply which the Convention now makes through its organ to all this? The following paragraph will answer the question, but whether it meets the argument is not so clear.

“The ‘grand objection,’ it is said, to the whole scheme of order instituted by the Convention, is, ‘that there is *no authority for it,*’ and that it is in violation of some of the fundamental principles of the New Church. On the other hand, it appears to most readers, as a general form, to be highly in accordance with the clearest principles recorded in the Writings, and to manifest a general conformity to their entire spirit and scope. And as to the call for sufficient ‘authority’ in the matter, it seems to us to come, in this instance, from altogether the wrong side of the house. Here is an organization and institution of the Church, united together on the most liberal system of rules it is possible to have and keep together at all, carrying out, to the best of their convictions, some of the most general principles of church order, in a mode which has been recognized as right and proper among Christians everywhere; which is not only endorsed and sanctioned in the writings of the New Church, but in many places recommended (if not absolutely prescribed),—nowhere inhibited by the remotest allusion,—and they are called upon by a few dissenting individuals to disband, for the want of a proper warrant for their existence! Before any body of the church dissolves itself at such a summons, and leaves off doing those uses of a general nature which belong to it, its members should, indeed, ask for the ‘authority’ upon which the call is made, and wait for its fullest exhibition to their rational perceptions. The practice of instituting an ordained ministry is universal in Christendom, accepted alike in Old Church and New; sanctioned alike by the writings of Old Church and New; it is the party now in *de facto* and legal possession, and if a writ of ejectment is to be served upon it, it is at least proper, before obeying the mandate, to inquire into the authority of the court issuing the process, and the validity of its jurisdiction.

“We do not mean by this, that because a practice or an institution has long existed, it must therefore be continued. Far from it. But we do mean that when an institution appearing to be good, has come down to us with so much sanction and so many approvals, it is not in order to call upon it to produce now its credentials for its existence, but that is the duty of those who call for its abolition to produce *their* authority for the call, with good and sufficient reasons why it should be done away.”

The want of express “authority” and the fact of its involving an alleged “violation of some of the fundamental principles of the New

Church" do indeed constitute a great objection to the scheme of order devised by the Convention, and one that we hold to be entirely unanswerable provided it be well founded. And is it not so? Have we not adduced reasons sufficient to show it to be so? And what avails it to respond to our reasoning by simply saying "*it appears* to most readers, as a general form to be highly in accordance with the clearest principles recorded in the Writings, and to manifest a general conformity to their entire spirit and scope." We would fain know specifically *why* it so appears. To us it does not appear so, but entirely the reverse, and we must of course abide by our own construction. This construction, we admit, *may* be erroneous, and it *may* be correct. But whether correct or not, as long as we sincerely hold it, and give in the clearest and fullest manner our reasons for so doing, we need no other "authority" for calling in question the existing organization of the church. Even the weakest of the Lord's people may possibly see in the state of the Church what escapes the eyes of far abler members. "Plead with your mother, plead," says the Lord by the prophet Hosea, on which words a good old Puritan commentator (Jer. Burroughs) has some remarks that are well worthy the consideration of New Church readers. "Here is an exhortation to the private members of the church, to all, one or other, to plead even with the church of which they are members. . . . God gives liberty to some private members of churches, yea, it is their duty in some cases to plead with the whole church. God's ways and his cause are so equal (equitable), that private Christians, though they are very weak, yet they may be able to plead with a church. It is true, a poor, weak, private Christian has a great disadvantage when he is to deal with a whole church, where there are many godly and learned. But sometimes particular members of a church have no other way to free themselves from the guilt of the sins of the church, but by pleading with them. Yea, and sometimes God hath blessed the pleading of some few, and weak ones too, with a multitude. . . . Cœcolampadius saith, Christ would be contemned and dishonored if we would not hear, were it but a child speaking with his Spirit, though all the world should be against it. But it may be said, Will not this argue self-conceit? What! for one man, a private man, to plead with so many, with a church? It is a sign that such an one is very opinionated, that should think that what he apprehends is sufficient to stand against the apprehension of so many learned and godly men as are, in the church. How can this be freed from arrogance and proud conceitedness? I answer, not so; it may be conscience, and not self-conceit, for the rule of conscience is not the abilities, nor the holiness, nor the multitude of others, but it is that light that God lets in to convince according to the Word. Nay, further, I suppose this pleading for God may proceed from much self-denial, and the not pleading may proceed from vile, sinful respect. . . . But you will say, How can it be imagined that one man should see more than many, more than others equally able? To that I answer, In a community where there are many, though they should be godly, yet many of them may have their spirits biassed with prejudice and self-ends, and so not come to

see the truth, though they are more able. Men must not think that God always dispenses the knowledge of his truth according to natural abilities. . . . If multitudes had been an argument against the truth, then in the primitive times, when the Christian religion began, certainly very few would have followed Jesus Christ. Yea, and there is not more disadvantage and disproportion between one or two private members of a church, and the whole church, than there was at that time between the whole church and the world."

Sentiments like these, having a divine injunction as their basis, we regard as an all-sufficient warrant for the apparent presumption of arraigning the existing order of the New Church at the bar of Scripture and its illuminated expounder. The fact of long standing, of general consent, of virtual prescription, weighs not at all by the side of our most assured conviction that the system rests upon no other basis than that of an imagined expediency, which is, at the same time, we fully believe, diametrically opposite to the true principles on which the New Church was intended, by its Divine Founder, to stand. Holding this conviction in all sincerity, as the result of our honest inquiries, what do we do? Disclaiming the least particle of "authority," except what pertains to the Truth itself, and wholly unconscious of any arrogant assumption, we simply call upon the Convention to show to the church at large valid grounds for its institution, or to resign its existence in its present form. We charge upon it that it not only contravenes the true order of heaven, but that in its practical operation it embosoms and embodies evils of the gravest moment bearing upon the spiritual interests of the members. We distinctly maintain that the theory of *any permanent external organization* whatever is at variance with the true nature and genius of the New Church, inasmuch as from the necessity of the case, it possesses a spiritual organization, which is all that it requires. Now if this position be denied, its unsoundness can doubtless be shown by the exhibition of the counter authorities from the Word and the Writings. The demand for this exhibition cannot fairly be staved off by replying, as does the Messenger, that "here is an organization and institution of the Church, united together on the most liberal system of rules it is possible to have and keep together at all, carrying out to the best of their convictions, some of the most general principles of church order in a mode which has been recognized as right and proper among Christians every where; which is not only endorsed and sanctioned in the writings of the New Church, but in many places recommended (if not absolutely prescribed),—nowhere inhibited by the remotest allusion." Surely the writer must presume largely upon the acquiescence of his readers to suppose that these statements will carry weight with them apart from the sustaining proofs. We affirm on the contrary that no such organizations existed in the Ancient Church, to the state of which the New Jerusalem church is destined to remount as a stage in its advance to a celestial phasis,—a point which it can never reach without throwing off all such accretions as have grown upon it in consequence of its conforming to the corruptions of the consummated Christianity of the past. We affirm too that it is upon



no sufficient warrant that our opponent claims the endorsement and sanction in the New Church writings of the Conventional system ; that it is recommended, if not prescribed in them, and no where inhibited even by the remotest allusion. To all this we have already replied, and it is superfluous to reiterate our arguments. On all the points we call for proof. We offer our objections to the established polity—we give our reasons for dissenting from the interpretation put upon the passages urged in its support—and we demand that these *reasons* shall be pronounced upon, instead of citing over and over again the few and dubious paragraphs upon which the system is built.

This demand has not been complied with except in the most stinted manner, and that as though there were no possibility of more than one view of the matter. What if the noble band of Reformers had yielded to the same plea of usage, prescription, and the mischief of innovation? Where would have been the religious liberty of the world at this moment? Did Luther and his compeers admit for a moment that long established ideas and usages were not to be subjected to a new interrogation? And why shall we admit it in the New Church? That church is not the property of the Convention. The Convention has no more interest in the best well-being of the Church than hundreds of other sincere receivers of her doctrines. The spiritual life of the Church is dear to multitudes beyond the pale of the Convention—multitudes who would rejoice to come into closer contact and harmony with its members, but who cannot do it so long as agreement is exacted with an ecclesiastical polity which they most conscientiously and devoutly believe unwarranted, unsound, and detrimental to the true welfare of the Church. We most respectfully solicit a candid consideration of our objections, with special reference to the question whether there is any possible remedy for the evils complained of other than the complete removal of the grand stumbling-block out of the way. For ourselves we have endeavored, in a dispassionate manner, to weigh the subject on all sides, and to discover if there were any other method by which spiritual harmony could be restored to the Church. Our researches have been unavailing. We see no door of escape from the evils which press upon the New Church but abandoning that organization which has been the exciting occasion of them all. And this measure we urge, not on the ground of *abuse*, as though the evils in question had arisen incidentally from the perverted operation of a system that was intrinsically good. Every thing is liable to abuse, but in regard to *all* permanent organizations of an ecclesiastical kind, we believe them to be intrinsically evil because disorderly. The mischiefs that have hitherto marked them we believe to be absolutely inseparable from them in any sphere short of heaven itself. Our poor fallen nature is so ingrainedly corrupt and vicious that it cannot bear institutions which foster its native selfish propensities. A Convention will of course vote itself the church in a larger form. It will then conceive itself invested with the function of creating a ministry for the accomplishment of its main uses. A ministry will resolve itself into a priesthood, a priesthood will appropriate to itself the office of teaching, and the final issue will inevitably be that the

so-called laity, the great body of the church, will consider themselves as virtually absolved from all pressing responsibility as to the spread of the doctrines or the propagation of the spiritual life of the Church. A paid stipendiary takes the work off their hands. They sink down into mere passive Sabbath recipients of what is doled out to them from the sacred desk, with which they come at length to be entirely satisfied. Whatever else is true and orderly, this state of things we are sure is not. Any form of church polity which makes the things of eternal life more the concern of one class of men than of another must unquestionably be wrong, for it is intuitively obvious that the soul of one man is as precious as that of another. The true idea of a Christian society is that of one in which the members are all on a par, have a common interest in every thing pertaining to it, and adopt the plan of mutual instruction. Such was the ancient model. "The doctrine of charity was the doctrine which prevailed in the ancient churches, and that doctrine conjoined all churches, and thus of several made one church; for they acknowledged as men of the church all those who lived in the good of charity, and they called them brethren, howsoever they might differ as to truths, which at this day are called the truths of faith. *In these truths one instructed another, which instruction was reckoned amongst their works of charity*; neither were they indignant if one did not accede to the opinion of another, knowing that every one receives truth in the degree that he is principled in good."—*A. C.* 6628.

But our assertion of the inevitable evils of the present system is met by the plea that the past is not to be the standard of the future.

"Here, we think, comes into view the real fallacy which underlies the whole position. Such things *'must necessarily be attended with such results*;'—*'love of power will inevitably countervail and extinguish the love of use*;'—*'the besetting sin of the clergy in all ages of the past has been pre-eminently 'the love of ruling from the love of self.'* And because it has been so in the past, it is to continue to be so in the future. Because the selfish love of dominion has destroyed some portions of the Old Church, it *must necessarily* destroy all parts of the New, where a distinct order of ministry is set up. Men are to be no more regenerated in the future than in the past—under the later dispensation than under the former—in the New Church than in the Old. Human society is never to be renovated internally; the New Jerusalem is not to descend as an interior life; heavenly love guided by heavenly doctrine is never to install itself as the ruling principle of human minds; but the selfish love of rule and the lust of dominion are to constitute the great staples of the church life forever. This is the inference. But what are we taught in the Writings? The New Jerusalem is an internal church. Its peculiar function is to renew the interiors; to make over the desires and affections of the will; to lead and to show men how to do from good loves what they and others have before been doing from evil loves; to perform all uses from the Lord instead of performing them from self. And in proportion as this is effected the church really descends in its fullness. This is the central work to be done under the New Dispensation—the reason why it is here."

He then proceeds to give an extract on the duty of priests from the closing chapter of the "Heavenly Doctrines," upon which he remarks as follows:

"Here, we do not learn that because some old hierarchies of the past have been corrupted by the love or lust of dominion, therefore the 'priesthood or ministry' is to be broken down and given up. Not at all: it is agreeable to order that it should

be established. But the priests are to perform their functions from better motives and a more heavenly affection. If they have a propensity to assume and exercise authority, then this is the propensity which will have to be resisted. If 'the love of rule from the love of self' has ever been their besetting sin, then this is precisely the sin that they are now to begin to get rid of, with the light of the heavenly doctrines to help them. They are not to claim power to themselves; neither over the souls of men, nor over heaven, as being able to open or shut it to any one; nor to claim honor to themselves; nor to use compulsion with any one in regard to matters of faith. In short, they are to be 'good shepherds' and not 'bad shepherds;' doing everything in the fear of the Lord, and not from the love of power, or gain, or reputation, or self, or the world. Thus we see that the principles laid down in the above extract do not strike at the 'priesthood or ministry' as an institution of the church, but at the *evils* which defile the priesthood and pervert its uses. Those are what need to be removed, but not the thing itself destroyed. Such we believe to be the uniform teaching of Swedenborg."

It would be to us surprising if the plausible vein of reasoning here apparent did not captivate many minds and bind them to the altar-horns of the writer's conclusion. But as for ourselves, it finds us and leaves us totally unmoved from the mooring of our convictions. We have no question that the church as a whole will advance to higher and higher states of regeneration, and will be in a constant process of purifying herself more and more from the "sins that do most easily beset her," but that she will ever reach a point in this world where the same causes will entirely cease to produce the same effects, we have not the slightest conception. The love of rule is indigenious to the evil of the human heart. The only way to avoid it is to *cut off the occasions* of its exercise. It is not to be trusted when these occasions exist.

But as we have already remarked, the love of despotic rule is not the only evil to be deprecated in connection with the workings of a conventional organization. The ignoring the true principles of spiritual order, as those principles stand before our mind, strikes us as something equally to be deplored. Why should the Church be so intent upon improving upon the divine constitution? If the Lord has seen fit to make no provision for a permanent ecclesiastical polity, why should we assume the prerogative of doing so? Does he need our folly to eke out his wisdom? In a former essay on this subject we have stated our conclusions with the utmost explicitness, especially in the following paragraph:

"If we have any correct view of the teachings of our great expounder on this subject, it is that the Church is not only one from the necessities of its nature, but that in being one it is adequately organized, and being organized it is of course in order; consequently that the whole theory of a general visible order of the New Church is a mere delusive phantasy, which ought at once to be put away. On this head the testimonials may be multiplied from Swedenborg's writings *ad libitum*, and it will be seen that they are such as cannot be winked out of sight. They must be distinctly met and explained away before the first stone can properly be laid in the conventional structure."

"An ample array of passages from Swedenborg may be adduced, all going to show, that just so far as the constituents of the church prevail in the church, just so far it is in order, i. e., organized, and consequently that no other system of external order is necessary, and if not necessary, then the attempt to superinduce it upon the church, by our own supplementary wisdom, is at once a reflection upon the Divine wisdom, and a bold invasion of the Divine prerogative."

"But may not we be conscientiously convinced that several single societies of the New Church may associate together for worthy purposes, and thus form a larger man without trenching at all upon fundamental principles? To this we reply, that conscience duly enlightened can never demand any system of external order, any visible organization of the church as a whole, because in the nature of the case it is organized already. But, a properly conditioned conscience may be well employed in protesting against the establishment of unauthorized polities."

"From the nature of the principles which reign among them (i. e., single societies) they are ever in sympathy, in fellowship, in co-operation. Space does not separate them, and therefore stated local assemblages, compacted into Conventions, generating infinite rules of order, are wholly superfluous. The members of the church are sufficiently united by being engaged in the appropriate uses of their own place. The extension of sphere, the constant outgoing of brotherly love, secures to them all the advantages of local rendezvous and re-union. We are certainly warranted to regard the societies in heaven as the model to which the societies on earth are to be conformed, and the fuller the conformity the more perfect the state of the church on earth. Now for myself I have searched in vain for evidence that the heavenly societies are united by any other bonds—that they are formed into any other organization—than what consists in the harmony of a common love and faith, and one which is perpetually subsisting. Their union, therefore, is purely spiritual, and anything like a higher union formed by delegation or representation from single societies, and prompting to local assemblage is wholly unknown among them. Community of affection, end, aim, and use stands instead of every other species of union. By the laws of spiritual being it is impossible that those who are thus united should be truly separated from each other. What can be more explicit on this head than the following testimony from the *Spiritual Diary*?

"I was instructed that the angels are not, as would appear, consociated in their places, but that vast multitudes of them are engaged in particular functions and uses, and that wherever they are they yet appear thus consociated. So long as they are in uses, they are likewise in society.

"Wherever they may be when thus employed it is all the same; yet when their powers are determined to co-operation with their fellows, no such idea is to be formed as that of societies acting locally together, and thence governing inferior spirits and men; but wherever they are, while they are in uses they are (virtually) in societies, although they can, as to uses, even then be associated with still other societies."—*S. D.* 4061, 4062.

"What can be more obvious than the general law here developed? How slight the degree of spiritual discernment required to perceive that no such organized association as that involved in the present General Convention is 'according to the pattern shown in the mount?' If societies see fit, for purposes of social converse, united worship, co-operative use, or mutual improvement, to congregate together from time to time, whether in larger or smaller bodies, I know nothing that forbids it. But let such meetings die as soon as dissolved. Give them no permanency, no fixedness; adopt no constitution, and no rules of order; have no officers standing over from one meeting to another, for all these are germs of Babylon—the eggs of the cockatrice—to which place should not be given for an instant, as they will be sure to 'increase to more ungodliness.' Suppose for a moment that a number of the particles of the human body, thinking themselves not quite closely enough united where they are, should be prompted to mount on the blood-currents in the veins, and congregate together in the head, or some other region of the body, and there hold a solemn conclave in which it should be declared expedient for the welfare of the body that they should form a fixed organization, over and above that of the general physical economy, which it was too plain was not competent to produce all the good results of which such a structure was capable. This would be, in my view, incongruous as it is, altogether parallel to the proceedings of the members of the New Church in organizing a General Convention to supply the defects of the divinely constituted order impressed by the Lord upon His own spiritual body."—*N. C. Rep. for Oct., 1852.*

Such then are our views of the grand theme. Upon no subject comprised within the compass of the New Church system are we more assured than in regard to the non-authority for and the inexpediency

of a permanent conventional organization of the New Church. As we are satisfied no adequate warrant for any such institution can be adduced from the Word or the Writings, so the attempt to establish it can never fail to entail discord and division upon the Lord's household. Those who ought to be bound together in the closest bonds of brotherhood will be spiritually driven asunder by the spirit of coercive unity on the one hand, and of sturdy resistance to it on the other. No matter what may be said of the spirit of tolerance on the part of the builders up of such a polity, still we affirm the thing to be a moral impossibility in the present world. A cruel outrage will inevitably be done to the genius of love and concord which ought to reign among the subjects of the Lord's kingdom, by making a portion of them feel that they are virtually outlawed by their alleged obstinacy from the pale of a fraternal fellowship, and the grievance will be the more severe from the fact that the party thus excluded is unconscious of any moral or doctrinal obliquity, which should justly make it obnoxious to an ecclesiastical ostracism. What *right* then—we again demand with emphasis—what *right* has a portion of the church to persist in maintaining a so-called order which continually proves a stone of stumbling and a rock of offence to many upright souls, who are sighing for the peace of Jerusalem? Do its abettors urge the plea of conscience, and affirm that they are as conscientiously in favor of such an order as others are conscientiously opposed to it? Then, we reply, we have the monstrous anomaly of two conflicting consciences, both genuine, in the Lord's Church—an utter and eternal impossibility in the nature of things. As well might there be two antagonistic spheres in heaven. One must be false, and it will be certain to be that one which exacts of the other what the Lord has not required or authorized.

But we beg our readers not to impute to us the weakness of supposing for an instant that our remonstrances will be heeded, or be regarded otherwise than as the mere vapory illusions of a diseased imagination. An ecclesiastical body can never see the fallacy of the principles on which it is founded, and therefore we never hope to produce the least impression upon such a body viewed *as* a body, though individual members may here and there be led to see the subject in a new light, and as a consequence, to detach themselves from the connection. But our duty of protestation is not annulled even by the certainty that it will be unavailing. We are, therefore, bound to lift up our testimony, to "plead with our mother," to point out evils and obliquities whether she will hear or forbear. In either case, we have cleared our skirts of the wrong alleged, and upon that we are seriously intent.

Should the "Messenger" condescend to honor us with any further notice, we trust it will at least make the attempt to bestow some consideration upon the *reasons* which we proffer for our interpretation of Swedenborg in a sense so different from that which is usually put upon him. It advances discussion not at all simply to reiterate common places. We have aimed to deal in the utmost fairness with the arguments of our opponents; we solicit a similar entertainment of our own.

G. B.

## ARTICLE III.

## EXTRACTS

FROM SWEDENBORG'S SPIRITUAL DIARY.

*(Continued from p. 167.)**(Concerning Music—what kind of Effect it produces upon Spirits.*

1996. It has twice happened that I have heard in the streets music from stringed instruments (*viol och hakbräde*, i. e., *violin and harp*), which so soothed the spirits that they scarcely knew but that they were in heaven, for they were exhilarated to such a degree, as to be, as it were, transported out of themselves. I perceived their delight, which was abundant; and even now, while I write, that music of strings and pulsatile chords is continued. The spirits are so changed by it, that they seem scarcely the same.

1997. Wherefore, speaking jocularly with them, I said it was no wonder that the evil spirit that infested Saul was so changed when he heard David playing upon the harp, seeing how much they were changed [from a similar cause]. They replied that they were in such a state that they could now neither think nor do any thing whatever of evil, because the delight they experienced penetrated their interiors.—1748, May 19.

1998. And it is remarkable that the angels were affected with pleasure from the same cause; but only when I paid less attention to it, so that I did not mix with it the delights of the spirits communicated to me, but when I, as it were, heard nothing. So also in other things, [I noticed that] the angels paid greater attention in proportion as I paid less.—1748, May 19. The reason was, that corporeal things were then conjoined, as the thoughts of the spirits were almost corporeal.)

*How the Case is in regard to the Excitements of Cupidities with those who are in Faith.*

1999. I conversed with good spirits who supposed that I might be thinking something of evil, saying that such was my quality, consequently that I was not pure. But it was given me to reply, that the truth of the case was like that of an image in a looking-glass, which is supposed by those who know no better to be the very person himself, and not an image, when still the fact is not so; for cupidity and evil is excited by evil spirits, and when one is in faith, nothing adheres or is imputed to him, but [evil] is turned into good; for nothing of this kind is excited with him who is in faith except for an end, namely, of reformation and regeneration. The idea is, as it were, an image which works an illusion, and presents an appearance of the person himself, when yet it is nothing else than the phantasies of spirits which are communicated, and thus form a semblance of the person himself. With this response, as the spirits were good and faithful, they were abundantly satisfied.—1748, May 19.

*That not the very least Motion is ever made by Man apart from a stated Law.*

2000. I have sometimes observed that nothing ever existed but by the operation of a fixed law, not even the least thing, as, for instance, the casual occurrence of any thing to the eye, the movement of my hand, etc. But I then perceived also, that I might be persuaded concerning it by an influx from heaven, so that in fact I was persuaded; for the heavens are in such a persuasion, and that nothing, not even the slightest occurrence, takes place but in consequence of the will, the good pleasure, or the permission of the Lord, thus perpetually from a fixed law, as may be sufficiently manifest from one experience only, to wit, that there could not appear to me any representative image, nor could any voice be heard, unless entirely according to a law from which there could not be the least imaginable deviation. Thus all and singular things are ordered with reference to ends, and those ends to a [still ulterior] end.—1748, May 19.

*Concerning the General Principle (communi) which governs Man's Thoughts.*

2001. There is a certain general something (*quoddam commune*) which governs man's thoughts, which holds those thoughts within certain limits which they cannot transgress, nay, which governs the singular and most singular things of thought. What is the nature of this general principle cannot be so well expressed, because men have no knowledge of it. It was represented to me by a waving sphere, which I perceived and felt, containing within itself thoughts, and holding them within limits, as already remarked.

2002. This is sufficiently manifest that there can never be given any particular without a general, and that the particular is governed by the general; so also the singular, and the most singular by its own universal, which not only assigns limits to thought, but even to the singulars of thought. Thus it is the common sphere which affects and which persuades. Neither can man speak, or bring forth his sensations, unless there be a certain universal sphere of thought which governs and limits all and singulars, so that each word or idea shall flow fitly and spontaneously as derived from that sphere, and yet in such a way that man shall not know whence their source. Unless such a sphere governed, man could by no means think or speak distinctly according to the state of the sphere.

2003. In natural things thence originating there is nothing given without a general sphere which governs singulars; not in the atmospheric world, where are sounds, sights, and the like; neither in musical matters, unless there be a co-sounding and equably accordant body; nor in the kingdoms of nature, as the vegetable and animal, yea, in all the organs of the body. But those general spheres are not so well known, because they are little reflected upon.

2004. But whence are derived the spheres that govern the thoughts, and whence the things mentioned above, may appear if it be admitted that there are spheres of persuasions of the false, and of affections of

evil, and that they are derived from the general operation of evil spirits, to wit, from their thoughts and cupidities.

2005. But the spheres of persuasions of the true, and of affections of the good, are all from the Lord, as their appropriate and genuine origin.

2006. There are given, moreover, indefinite varieties of general spheres, which cannot be defined except by being referred to genera and species, according, for instance, as the spheres of angels and spirits are present. Whatever are the appropriate spheres of angels and spirits, they are not commingled with the spheres of the Lord, but are tempered and are in themselves most distinct.

2007. The spheres governing the thoughts of the man who is in faith are of the Lord, and peculiar to Him, so much as they have in them of the true and the good; as to the others combined with them, they pertain to angels and spirits who are ruled and ordered by the Lord with reference to uses and ends.—1748, May 20. See concerning thought in what follows.

2008. By means of an almost similar general sphere, others are otherwise governed, every one according to his nature and genius, but yet within his proper limits, beyond which he cannot roam, for the general prescribes limits. These things were observed by a various experience in regard to spirits, some of whom were at the time, as it were, pained, saying, that they seemed to themselves to be in bonds, because the facts were reflected upon, which reflection produced a general sphere that they were unable to sustain, inasmuch as the reflection disclosed their faults.—1748, May 20.

*Concerning the Thought of Man—how slow and obscure.*

2009. It is known that man can think in a minute of time what he is unable to express by speech or writing in the space of an hour; for when he thinks he concludes all things within the compass of a general idea which governs, and everything accordant flows consistently from his memory, and from parts of his general idea; yet this general is of such a quality that he sees the series of consequences, though obscurely, still he sees them and connects them, because he draws a conclusion. From this it may be seen what is the nature of that general principle which governs singulars.

2010. But this general, which appears to men so quick and momentaneous, is yet in itself so slow, that the angels of the interior heaven can think more rapidly and distinctly in one moment, than men can within many hours, during which he will still think obscurely. This was said to spirits, who were highly indignant thereupon, although, as it was confirmed, it must stand for truth.—1748, May 20. There is, however, a very considerable difference among men as to thoughts. With those in whom memory predominates, while there is otherwise a certain closure of the mind, there is less of thought; while with those in whom the mind is open, and more of the interior memory prevails, there is so much more of thought, because there are more things inserted into it by the Lord, according to His good pleasure.—1748, May 20.



## ARTICLE IV.

## THE FULL AND EQUAL CORRESPONDENCE OF THE HEAVENS AND HELLS.

MY DEAR BROTHER:—This is indeed a most pleasant controversy. It is pleasant because it is profitable, and our errors are now mutually acknowledged. Still, I do not like even the *appearance* of tilting, nor of any such personal triumph over another as may be manifest in certain questionable expressions. I am willing to concede, however, to you, in general, an excellent spirit in this last attempt; you have evidently felt the necessity of an acknowledgment, and have made it, perhaps fully enough. And your article is clear and luminous. Truth is too serious a matter to claim personal victory for; nor have I, after the immense sufferings and no small experience which have fallen to my lot, the least desire to appear a conqueror. We will therefore say, in your own language, not that “many such victories would ruin us,” but that “charity will smile upon the effort to set each other right in the premises.”

Your error may have been a merely verbal one, still it was what few, if any, would call such, when you so confidently said that “there is no such thing hinted at throughout Swedenborg’s writings, as *three degrees of the natural heaven*.” But I am willing to accept your explanation. You say now, three degrees of *latitude*, or of *continuity*, but not of *altitude*, or *discrete* degrees. “The opposites of the spiritual and the celestial are to be found indeed in the *natural man* considered in his totality, but not in the *natural principle*, as the lowest province of the natural man.” Very well; if this had been said first, much misapprehension would have been spared.

But before I proceed to vindicate myself, and to show that *my* error was one that grew rather out of the misapprehension of words than of principles, I will quote another passage from Swedenborg, where he speaks of this division of the natural heaven:

“There are three heavens, and *each heaven* is distinguished into *three degrees*, and in like manner the angels who are in them; wherefore in each heaven there are superior, middle, and inferior angels; these three degrees of the ultimate heavens are understood by those who are *in heaven*, who are *on the earth*, and such as are *in the sea*.”—*A. E.* 342.

And now, why did I, from the unequivocal assertion of Swedenborg, that “all evils and falses, both hereditary and acquired, reside in the natural mind,” and not in the spiritual (*D. L. W.* 270), say that the three hells must be made of the three degrees of the natural mind, and, although they were in all things *opposed* to the spiritual and celestial, yet they could not be fully and *equally* opposed? Because I was thinking, not of the spiritual and celestial *of the natural man*, but of the spiritual and celestial which are *above* the natural, and which do not at all *come into consciousness* in man, except in his natural; that is, in the two higher discrete degrees of it. I was combating an idea

perhaps which is not distinctly held—and yet I think there is great want of clearness on this subject—that the spiritual and celestial heavens were *that* spiritual and *that* celestial which are certainly spoken of, and yet which do not properly form any part of man, but belong to the Lord himself. I was looking indeed very high, and that is better than to go stumbling in the mud. Where is the Newchurchman who ever got everything exactly right? I am sometimes amused at their errors, and wonder how much or how little they have got in mere memory; and how much they have ever wrought into their own rational minds.

But let us keep to the point in hand. I think I can make it a *little* plainer than *you* have. That is, I can correct my own mistakes better. The truth is, I did not deny, after all, the depth of the three hells, and I clearly saw that they must be all natural. But what is *meant* by natural, and what by spiritual and celestial, is indeed a question of prime necessity. If I got the heavens higher than they really were, it was a mercy I did not carry the hells as deep; so now, if the *heavens themselves* are all natural, that is, pertaining to the *natural man considered in his totality*, and not to the *natural principle* merely, as the lowest province of the natural man, why then of course the *hells* must be all natural, while yet they are not confined to the mere natural degree, or outermost plane of the natural, which is itself divided into three continuous degrees. In plain terms, as you yourself say—“The truth is, that the natural is an ultimate in which heaven terminates, as well as hell. It is therefore just as proper to say that the three heavens are confined to the natural degree, as that the three hells are.”

In still plainer terms, there *is* a celestial, and there is a spiritual, which belong to the Lord, and which are sometimes spoken of, I think, as *human internals*, and yet which never come into consciousness in man, except in his natural. These human internals may be *divine* human, but they are called *human* internals, and also man's inner and inmost minds. When they pass into his proper manhood, that is, into the celestial, spiritual, or natural degrees of his mind, then they become conscious in him, but not before. I *think* I am right, if not, you will please correct me. Man himself, then, man properly, is altogether natural, in one sense, having *in* that natural a celestial, spiritual, and natural degree; these make the three heavens by those names: and on the other hand, the three hells are these degrees perverted and inverted; but they are not *that* spiritual and *that* celestial which are spoken of as above all that is conscious in man. So then, the hells in this sense *are* as deep as the heavens are high, but the heavens themselves are in this sense only natural. We are not, then, so far apart as appears. We are agreed. And it was not so much an error in principles, as you accuse me of, as in the misapprehension of words. There was indeed some *confusion* of principles, but so far as the deeps of hell were concerned, they could not be so deep as those heavens I was thinking of were high!

But now, let us hear what Swedenborg says of these human internals which do not come into consciousness in man:

"The heaven nearest to the Lord consists of these human internals : this, however, is above the inmost angelic heaven ; wherefore these internals are the habitations of the Lord himself."—A. C. 1999.

Note that this is called a *heaven*, and it is said to be *above the inmost angelic heaven*. Is there any hell so deep as this? Of course not.

Again :—

"There appertains to every man an internal man, a rational or middle man, and an external man, as was stated above. The internal man is that which forms his inmost principle, by virtue of which he is a man, and by which he is distinguished from brute animals, which have no such inmost principle ; and it is as it were the gate or entrance to man of the Lord, that is, of the Lord's celestial and spiritual principles. What is done and transacted here cannot be comprehended by man, because it is above his rational principle, from which he thinks. Beneath this inmost or internal man is placed the rational principle which appears as man's own."—A. C. 1940.

Here it is plainly affirmed that there is an internal man which forms his inmost principle, and that it is the gate or entrance for the *Lord's celestial and spiritual principles*. Also that what is done here is beyond all comprehension by man, because it is without the reach of his thought. Is this the same celestial and spiritual which are called "human internals," and of which is the heaven above the inmost angelic heaven? If so, can there be any hell so deep as this?

Again, in the *Diary* :—

"While engaged in writing and saying that the proprium of man, spirit, and angel, was in itself nothing but pure evil, certain spirits of an interior quality insinuated that they had a proprium which was not evil, namely, an inward and still inmost mind ; and that the inmost gave to the inward the power of becoming celestial and spiritual. But it was answered them that these inward and innermost minds were not theirs, but the Lord's ; and that there was a natural mind, which was altogether perverted ; and that if a spirit or angel were deprived of his proprium, which pertains to his natural mind, the interior (or higher), as well as the lower, he would be utterly deprived of life. \* \* Therefore, for one to claim to himself an interior and inmost mind, by which the Lord gives power to the natural mind to become what it is, is to claim for himself what is not his proprium ; for neither man, spirit, nor angel, knows anything of these minds."—3474.

All this is very clear ; and the article is well entitled "a clearing up of truth respecting it." So it seems, then, that there are what are well enough called "inward and innermost minds," but that these are the Lord's and not man's ; and that all the proprium, whether of man or angel, is confined to the natural. But there are three degrees, even *discrete* degrees, of the natural, and each of these is divided again into three *continuous* degrees. And as all heaven is made of the three *discrete* natural, called the celestial, spiritual, and natural, so all hell also is made of the three discrete natural, which are fully and *equally* opposed to each other. And still there is, above even the *inmost* angelic heaven, a "heaven of human internals," unconscious to man, of which man knows nothing, the "habitation of the Lord himself."

Now, I was thinking of such a heaven, when I demurred at any hell in equal opposition to it. It seems I was right. My good Sir, we will shake hands, and "charity will" pleasantly "*smile* upon the effort to set each other right!"

The truth is, if you had not denied so stoutly that the natural hea-

ven was divided into three degrees, and the natural mind too, without any explanation, I should not have thought of coming at last so confidently to the conclusion I did; it was this out and out denial, the language of which you now confess was "unguardedly strong," which made me understand it to be more than an error of mere words, and I knew that I was not so egregiously mistaking principles. And it seems, even now, that you did not, in 1854, conceive of the real truth of this subject as you do now. For in *Repos.* of that date, page 462, you say—"As to the question about the *depth* of the evil—how it can be as profound as the spiritual when it exists only in the natural—or how there can be a *full correspondence* between a spiritual and celestial, hell, so to term it, and a spiritual and celestial heaven—this is a point of comparatively little moment, as the grand position is that of the *fact* of such a correspondence." Now, this full or equal correspondence is the *whole* point—the whole question with me, and ever has been; not simply the *fact* of such correspondence. I never doubted or denied the fact, and that in *all things*, so far as they went, the hells and heavens were fully opposed to each other. But I queried how far the hells went—how deep they were. It seems that we have arrived at a conclusion, and at an *agreed* conclusion; a result which is seldom attained in controversy. It is a happy result to me, for the subject is now clear; and I am persuaded it has not been in all minds, if indeed in but a few, in the New Church. *Clarior è tenebris!*

Yours truly,

W. M. FERNALD.

N. B. It seems due to myself to say that I saw my error, and came to similar conclusions, before I read your reply to me. I wrote you of it when it was too late to suppress the article.

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#### ARTICLE V.

#### PHYSIOLOGY OF SLEEP.

IN order to open this subject the more successfully, it seems necessary to present, in a general way, what man consists of, that makes him a subject of sleep. And with this view I will repeat from a former article the organic basis of man, the organism of all his mental and physical, or corporeal manifestations—viz :

"Man as a whole consists of two general systems of organs, one of which is composed of the organs by whose functions he exists involuntarily as to himself, from the Divine, and not being under the control of his own mind, it is termed his *involuntary* system; and consists of the cerebellum, which is its brain, or seat of sense, and of the heart, lungs, stomach, bowels, liver, spleen, kidneys, &c.

"His other general system of organs, by which he, while existing involuntarily from the Divine, does or acts as of himself, or of his own will, is termed his *voluntary* system, and consists of the cerebrum, its brain, or seat of sense, and of the organs of his five senses, and of the organs of voluntary motion."

It is from fibres or nerves proceeding from these two brains, the cerebellum and cerebrum, that all the organs of both systems are created—created by reciprocal union of these fibres and nerves. Nerves of involuntary sense from the cerebellum predominate in the involuntary organs, while nerves of voluntary sense from the cerebrum predominate in his voluntary organs.

It occurs to some, from the muscles of respiration being somewhat under the control of the will (a man can hold his breath for a time), that the lungs are not so involuntary that they should be classed as involuntary organs. But the lungs are the organism of both involuntary and voluntary thought, and hence of involuntary and voluntary respiration; that is, of internal and external respiration. The connection of thought and respiration in the lungs is treated of in *D. L.* and *D. W.* 382. The statement is ventured here, that the men of the Most Ancient Church were in internal respiration, as stated by Swedenborg, because they were in involuntary or internal thought. The philosophy of this at another time.

The spiritual economy of these two general systems of man might be given to some extent here, but what is above suggested seems to be enough for the physiological explication of the subject of this article.

As man's organism of involuntary life was created or exists from the Divine Will, as a finite form of that Will, it is perpetually re-created by influx from the Divine; and on the principle that a man as a whole, or as an organ, subsists, or is re-created, by influx of re-creative principles into the uses or functions which his organs perform. So the involuntary system of organs of a man is perpetually re-created by its functional labors, in relation to the re-creation or subsistence of the system of voluntary organs with which it is invested, and by which its mission in use is performed. That is, the involuntary organs of man, being re-created or refreshed by their functional labors, they need not the rest of sleep, or any suspension of their labors for the restoration of their energies. That is, again, the beats of the heart are blows re-creative of itself, and at the same time re-creative of the system of which it is the centre. Also, the lungs being the organism of the principles of respiratory motion, they, in respiring, draw into themselves the re-creative principles, or influx by which they are perpetually re-created, as organs of respiratory motion. And it is by the motion of the lungs being communicated to all the organs of man, that they are moved into the actions necessary for the performance of their uses. That is, the heart, the lungs, and all the organs of involuntary life, are re-created by the functions they perform for the subsistence of the organs of voluntary life.

But the organs of voluntary life, not being re-created by their functional labors, but having their energies expended by those labors, it is necessary for them to rest from their functions, and take on, or go into, a form of life, or of living action, by which they can be re-created, or have their energies renewed. And the only form of life by which they can be re-created, is that by which they were primarily created, viz.: by the involuntary form of life, which therefore is their legitimate form of re-creative life. I will remark here that the inter-

nal degree of his voluntary system is the plane of influx, producing the functions of that system; but his involuntary organism is the medium of the influx of the re-creation of his voluntary organism; for if his voluntary organs were created by the functions they perform, sleep would not be necessary.

And the system of organs of voluntary, or waking life, in turning on the axis, as it were, of its wants or necessities, from the form of voluntary life into the form of involuntary, or its re-creative life, is turning from its own selfhood or proprium of use, into that of its re-creative form of life, for the influx of its food of subsistence. But the form or proprium of involuntary life not being able to feel, see, hear, &c., and will, think, and act thence, according to the economy of voluntary life, the functions of feeling, seeing, hearing, &c., by impressions from external things, of, or by the organs of voluntary life, are necessarily suspended, during the predominance of involuntary life over them, for the purpose of their re-creation. That is, the organs of voluntary sense, while under the dominion of involuntary life, have their sensibilities to impressions by light, sound, touch, &c., from external things, suspended; which is benighting the mind to all outside things. Because, as said above, it is not the economy of the involuntary sense to perceive, or see, hear, &c., things of time and space, or external things, but only to perceive from within. In sleep, no impression is made on the senses of voluntary life, because during sleep the perceptive sensibilities of the voluntary senses are lost in involuntary life, which is a life of perception only from within.

Now from the foregoing, it seems conclusive that it is the state of suspension of the functions of the organs of voluntary life, by the predominance of involuntary life over them, for the purpose of their re-creation, that constitutes the state of sleep; i. e., the re-creative process by involuntary life, with suspension of voluntary sense, *constitutes sleep.*

Spirits and angels have the same involuntary and voluntary organisms as men have, and therefore they must have the same alternate predominance of the one over the other, giving to them sleeping and waking. The acts or doings of natural, waking, voluntary life, are re-creative of the spiritual voluntary organism, for it is by the uses of natural voluntary life that the spiritual voluntary organs are regenerated or re-created. The waking activities of his natural voluntary life are as necessary for the re-creation of his spiritual voluntary organs, as sleeping is for the re-creation of his natural voluntary organs. Influx re-creative of the spiritual organism of voluntary life, takes place only by impressions, as to the performance of use, made upon the forms of the spiritual organism, through or by the natural organism of voluntary life; i. e., man's natural organism of voluntary life is re-created by sleep, and his spiritual organism of that life, by and in the waking state of his natural organism.

The state of sleep is accompanied with an inactivity of mind as to all external things, which is the effect of sleep. For during sleep, no impression being made on the organism of the mind by or through the senses, it is not moved into its functional activity of willing and

thinking as to external things. Hence no intelligence as to those things is produced during sleep. This seems to answer the question : "What becomes of the intelligence during sleep?" But to answer it more fully, it may be said, that willing and thinking are functional powers of the organism of the mind, in like manner as the production and exertion of strength by the arm is the functional power of its muscles ; and the muscles of the arm not being moved into their functional activity during sleep, by impressions made upon the mind by the senses, no strength is produced by those muscles. In like manner, the organism of the mind not being moved into its functional action, during sleep, by impressions upon its external senses from external things, no intelligence as to those things is produced during sleep. Hence the mind of man's voluntary, or of his Ego, is suspended or inactive in sleeping.

*Sleep-walking* is of man's involuntary life, as is evident from his not being conscious of it in the voluntary plane of his mind. And as already said, his involuntary system being the finite, or spiritual corporeal of the Divine with him, by which he exists involuntarily as to himself, influx from the Divine perpetuating his existence, is the continual active presence of the Lord, keeping him ever awake in his involuntary organism to all things that may be placed in relation to him in that plane, by perception from the Lord. Hence there is no night or sleep to man in his involuntary economy. There is no darkness to the sleep-walker because he goes by the light of his involuntary life, which is influx of the spiritual of the Divine. Hence it is, that the sleep-walker goes with safety, generally, in perilous places ; and impressions upon his involuntary organism, modifying its forms while his voluntary is asleep, causes influx into the forms of that organism, moving him to walk or work, talk, sing, write, &c., &c., by means of the organs of voluntary life, while his cerebral or voluntary senses are asleep, keeping him from any voluntary consciousness of what he is doing.

*Dreams* are of the voluntary plane of the mind, as man is conscious in that plane of what he dreams. When the organism of the mind is impressed or changed in its form during sleep by any cause, corresponding influx takes place into those changes of forms, producing from them a sphere of thought of the same quality as those changes of form, and from a law of the economy of such mental spheres, they must flow into images upon the plane of the sleeper's mental vision, representing or personifying to him the quality of the states of his own forms of affection and thought, which those changes of form correspond to. These representative images are the object seen in dreams.

Moreover, if the mind be impressed or modified in its spiritual degree by some secret cause during sleep, a sphere of spiritual dream-thought will be produced, which will flow into spiritual *appearances* on the plane of his spiritual vision. Some persons often have such spiritual dreams, which are in fact spiritual visions.

An interesting point belonging to the subject of Sleep, viz. : the philosophical connection of sleeping and waking with night and day, is omitted here, lest this article be too long.

## ARTICLE VI.

## NEW CHURCH AMUSEMENTS.

THE genius of the New Church is peculiar, because it is silent, preponderating, and spiritual. And yet its members would, in many instances, seem to act as if its final triumph were altogether dependent on human foresight and human exertion. They too often forget, perhaps, that it is the Great Head of the church who is to make all things new, and not themselves. They forget that the holy city is descending from God out of heaven, and not originating with men on earth. They forget that they are to be gradually moulded by the Divine Providence into an adaptation for its heavenly influences, and not that they may share its glories at once, without previous trial and previous preparation.

There is great reason to fear that the members of the New Church are much stronger in truth than they are in good—that they are much more able to plan than they are to build. Hence it is that we find them so zealously engaged in projecting schemes for the mere external regulation of the church. They are earnest in behalf of a great controlling power that shall exercise a universal sway over its interests and organization. They are deeply concerned about an orderly gradation of its ministerial agents. Many of them would seem to contend for a new arrangement in their houses of worship—for a new style in the composition of their sermons—for a new feeling on the subject of prayer—and for new views in relation to our amusements and recreations. All this would do very well, provided the attempted changes proceeded from an internal dictate, impelling them insensibly to the reception of an external order of things, corresponding with the change of their spiritual progressions within. But do these changes so proceed? This is a serious question, and one that every Newchurchman ought gravely and seriously to answer for himself. Let us endeavor to test its propriety by considering for a moment the prevailing sentiments amongst many persons relating to New Church amusements.

In order to answer this question correctly, we must remember that our amusements and recreations are to be specifically classified and prescribed according to certain conventional ideas of propriety. We are to be permitted to engage in the amusement of dancing—to indulge in playing at games of chance—to attend the theatre—to assemble at parties of social hilarity and feasting, under the sanction and authority of the church itself. This, it will be admitted, must necessarily give an overwhelming weight and force, in the estimation of the young at least, to the allowed indulgence, and imparts to it a danger which is scarcely felt from the same cause in any department of the old church.

There is but one view of our subject, in the opinion of the writer, which could in the least satisfy him that the danger is less alarming than he has apprehended, and that is the assumed fact that we are a



holier and better people than he is afraid we have reason to suppose. Have the sublime verities of the New Church come indeed with power and great glory to our understandings and hearts? Has the everlasting light of the New Jerusalem shone with such brilliancy and effect into our minds, as to make all things there new? Have we felt the unveiled realities of the new heavens and the new earth filling our bosoms with new hopes, new thoughts, and new desires? Have we been endowed with strength from on high to fulfil the mighty purposes and mission of the new dispensation? Have we grown sufficiently strong, from the light and heat of the spiritual sun, to resist temptation, and overcome the evils of our nature? Have old things in the course of our regeneration passed away, and all things become new? Our ability successfully to oppose the evils to which we are exposed, must depend on the progress we have made in the regenerate life. It is only from those to whom much has been given that much can be expected or required. If we have indeed, as a church, become humble, enlightened, and obedient to the divine will—if we have made great progress in the divine life—then may we indeed hope to escape temptation. But if our hearts still remain unconverted and unregenerate, we had better pause before we attempt to make new trials of our strength and obedience. The rash experiment might cost us greatly more than any good we could derive from it.

But we all know that these amusements are mainly intended for the benefit of our children, and that in the nature of things their hearts are necessarily unrenewed and unsanctified. Supposing, then, that we ourselves could feel perfectly secure from the danger, why expose these dear innocents to combats where there is great likelihood of their being worsted and overcome? Tell an unregenerate youth that he may dance, and play, and visit the theatre, without risking his spiritual health, and ten chances to one that he will fall into these practices with the utmost eagerness and delight. He will be strongly tempted to abuse the privileges you allow him. And the difficulty of bringing him back again to a sober estimate of their real value, will just be in proportion to the facility and ardor with which he was at first permitted to embrace them.

The great bulk of the members of the Old Church are wiser in their generation than the members of the New. While they purposely refrain from prohibiting to their brethren the enjoyment of all such pleasures as may be deemed innocent and rational, they still more carefully guard against framing a system of *allowed* indulgence, which all experience testifies is apt to be attended with great risk and danger. It is this allowed system of indulgence, and not the indulgence itself, which our article is written to condemn.

But there is another consideration connected with our subject which ought not to be passed over in silence. The proposition to prescribe a certain class of amusements for a body of individuals, is in itself not very accurate or philosophical. We all know that what might give pleasure to one, would only give pain to another. We are equally aware that an act highly reprehensible in one, might be altogether laudable in another. Swedenborg has told us as much in more than

one passage of his writings. How then is it possible to define the limits of our amusements, and to lay down a rule of universal application?

The great fault would seem to be, that we have entirely reversed a canon of order of unspeakable magnitude and importance in the church. Instead of suffering the good of the church to flow into us, we are constantly endeavoring to flow into it. Instead of moulding our outward conduct according to the internal dictates of our spiritual temper, we are seeking to operate on our spiritual temper by the busy contrivances of our outward conduct. Would it not be wiser to follow the leadings of Providence, and only then project new plans of improvement, when we are in the light and knowledge of using them properly, and when we are freely led to them from an internal love of what is good and true. This mode of proceeding might indeed be attended with less thought and labor than the other, and might be less complimentary to our mere natural ingenuity and intelligence. But if it did not exalt us so high in the estimation of ourselves, it would in all probability render us more truly wise, dignified, and happy.

Would it not be better that each family should prescribe a system of amusements for itself? There might be occasions on which these families could mingle together in social freedom, and reciprocally promote the general happiness by a union of different means for the accomplishment of the same end. But nothing should be forced or constrained on these occasions—nothing should be prescribed by any general law or recommendation of the church.

We trust we shall not be misunderstood on this important subject. We have children—we love their innocence—we are deeply interested in their amusements. If we know ourselves, we take great delight—perhaps greater delight than most persons—in sharing with them their sports and pastimes. But we know how insensibly and heedlessly they run into all kinds of excesses—how artfully they seek to justify their conduct—how readily they plead a license for their irregularities—how easily they confirm themselves in evil from the example of others. It is to avoid these dangers that we have ventured to pen the foregoing remarks.

We would, in conclusion, suggest another caution. When we speak of the internal promptings of the mind, we do not wish to be understood as meaning that we have nothing to do externally. There is no member of the New Jerusalem who has not great, constant, and responsible duties to perform towards the church itself—towards its outward order as well as its inward holiness. But there is a time and a way to do this, which can only be done rightly by obeying the sacred dictates of an humble and regenerate heart.

A. J. C.

## CORRESPONDENCE.

## STRICTURES OF THE EDITORS OF THE BOSTON MAGAZINE.

MR. EDITOR,

I find in the last number of the *Repository* some strictures by the editors of the *Boston N. J. Magazine*, on a previous article of mine, and incidentally on my treatment of Mr. Worcester's sermon in the treatise on the "Visible Church," which, with your kind permission, I will briefly notice.

In reference to the charge of misrepresentation, the editors of the *Magazine* say: "If we have misrepresented Mr. Barrett—which we by no means admit—the means of correcting the misrepresentation have gone wherever the misrepresentation itself has gone." They refer here to the fact of their having published Mr. Worcester's sermon entire in the columns of the *Magazine*. But how have their readers the means of correcting the misrepresentation complained of, unless those editors also lay before them that portion of the "Visible Church," which they regard as containing the misquotation and perversion of Mr. Worcester's sermon? Is it possible that they think this case, or any other indeed, can be *fairly* decided by taking testimony only on one side? Suppose, Mr. Editor, that in writing a book, I have occasion to quote from some previously published sermon of yours, and, in so doing, quote fairly and correctly; and suppose you come out in the *Repository* with the charge against me of having *misquoted* your sermon, but without laying before your readers the particular passage in my work which contains the alleged misquotation; and suppose, further, that you proceed to publish in your paper said sermon entire; pray tell me how *that* will enable your readers to see whether I have misquoted you or not, so long as you fail to tell them *exactly what I have made you say*. If they take your word for it, they will undoubtedly believe that I have misquoted you. But the mere publication of your sermon certainly does not put them in possession of all the evidence necessary to help them to a just decision; and I, conscious of my entire innocence, have a right to demand that you publish in your columns the particular paragraph in which you consider that the misquotation occurs. The *Boston Magazine* for January, says "that its meaning [Mr. Worcester's sermon] has been greatly misunderstood and misrepresented; and even its language misquoted"—(p. 381). And this I understand to be "the same error" which the editors charge B. F. B. with *repeating*, or which, they say, he "should have been warned . . . not to repeat." In preferring this charge, therefore, I feel that those brethren have wronged me, in that they have held me up to their readers as having done something which I have not done. But I am quite willing that all who have read my treatise on the "Visible Church," and my review of Mr. Worcester's sermon in the March number of the *Repository*, shall decide whether I am justly amenable to this charge of my Boston brethren.

In their communication to the *Repository*, the editors of the *Magazine*, by way of substantiating their charge of misquotation, say, "that the parts of sentences, as quoted, [in the *Visible Church*] appear as complete, terminated with periods; whereas, in the original sermon, these are simply commas in two of them, and a semicolon in the other; this not only not allowing the author to complete the expression of his ideas in his own way, but virtually saying that he had done so, when he had not." A similar complaint is made against me for this in the *Christian Register* (Unitarian paper) of Feb. 16th, by a writer over the signature "S. R.," whom I take to be the senior editor of the *Magazine*. After advising his readers that Mr. Barrett had stopped at "commas," when he should have continued his quotations to the periods, he adds: "If a discourse is to be criticized in this manner, it is evident that it may be made to *appear* to teach the very opposite of what it does in reality"—thus intimating, in effect, that I have given garbled extracts from Mr. Worcester's sermon, and by so doing, made it appear to teach the opposite of what it does.

Now it is true that, in quoting Mr. Worcester's sermon, I stopped at "commas" in the two instances referred to by the editors of *Magazine*. But it is *not* true, that, by stopping there I made the sentences "*appear* to teach the very opposite," or indeed *any thing different* from what they do teach as completed by the author himself. And for the truth of this assertion I appeal to every one of your readers, and ask it as a parti-

cular favor that they will turn to the March number of the Repository, p. 120, commencing at the bottom of the page, and read the entire paragraph there quoted from the sermon. I beg them then to stop at the word "away," in the middle of the first sentence, and at the word "reformed" in the middle of the second, and say whether the whole pith and marrow of each sentence be not given in the part I quoted, or whether the addition of the latter clause would have altered the meaning *in the slightest degree*. A writer is fairly open to censure for quoting a *part* of a sentence *only*, when such part of a sentence fails to convey the author's meaning, or when it conveys a meaning different from that conveyed by the entire sentence. But since the parts of sentences I quoted from Mr. Worcester's sermon do neither of these, but convey precisely the same meaning as the whole, I cannot but regard the attempt of these Boston brethren to place me before your readers in the unfavorable attitude they have, as extremely disingenuous, to say the least of it. I did *not* misquote; nor did I, by stopping at commas, alter in any respect the meaning of the sentences quoted. And that I quoted *parts* of sentences in the "Visible Church," merely for the sake of brevity, and *for no other reason*, may be evident from the fact that, in my more extended notice of Mr. Worcester's sermon in the March number of the Repository, written, too, before I had heard of this complaint about my stopping at commas and semicolons, I have quoted *the entire paragraph*.

Similar remarks will apply to my quotation from *A. C.* 9410. If this extract as originally made in my article in the Repository, was given "as consecutive," it was simply through a mistake of the printer, and an oversight of my own. And if the editors of the Boston Magazine had looked at that article as revised and republished in pamphlet form, which one would suppose they naturally would have done had they *wished* to do full justice to the writer, they would have found on page 67 of the "Visible Church," the usual *sign* of something omitted. And that, what was here omitted, was simply for brevity's sake, is plain enough from the fact that, in my more extended review of the sermon in question in the Repository for March, I have quoted from the Arcana the *whole* of the paragraph which the Boston editors complain of me for omitting before. (*See N. C. Repos.*, p. 125, at bottom.) Nor would any of this paragraph have been omitted by me in my pamphlet on the "Visible Church," or in the original article in the Repository, had I regarded its omission as affecting the argument in any way, or as altering, even *in appearance*, the teaching of Swedenborg on that subject.

As to *italicising* certain words which are not found in Swedenborg thus written, I am surprised that the editors of the Magazine should deem such a matter a ground of complaint, or even worthy of a remark. It is a thing which, as far as I know, all Newchurchmen are in the habit of doing when they wish to call particular attention to any words or expressions of Swedenborg. It has been done repeatedly in the columns of the N. J. Magazine and N. J. Messenger; and I never heard of its being regarded by any charitably disposed person as at all reprehensible.

But, continue these Boston editors, "Mr. Barrett seems to think it a slight matter to accuse Mr. Worcester of teaching doctrines similar to those taught by the Romish church, as to the enormity of which there can be no difference of opinion among intelligent Newchurchmen. . . . He appears to regard it as of small moment for him to represent Mr. Worcester as teaching a doctrine which is among those that have brought the first Christian church to its consummation; but when he is told that he teaches no such thing, and the means of deciding the matter are put within the reach of the New Church public, the offence against *himself* seems aggravated and grievous."

This shows us how easy it is, when people are so disposed, to present a very innocent act in a very odious light; or to give a very offensive air to a circumstance, which when truly and properly stated, has nothing offensive about it. I have not "*accused*" Mr. Worcester of anything. I have quoted from one of his sermons, and have thought proper to review said sermon at some length, and to show how far its teachings differ, in my humble opinion, from what is taught us on the same subject in the heavenly doctrines. Is this an offence in the estimation of the editors of the Magazine? Can it be possible that those gentlemen wish us to look upon Mr. Worcester as absolutely infallible? It is difficult to believe this. We have no idea that Mr. Worcester himself wishes to be so regarded. It is much easier to believe that he wishes to be looked upon as frail and fallible, liable to errors and mistakes like the rest of us mortals—liable sometimes to mistake appearances of truth for the real truth. Why, then, should these brethren seek, by presenting me before your readers in the odious light of an *accuser* of

my brother, to take away our liberty of testing, by the light of the heavenly doctrines, what Mr. Worcester may teach, just as we would test the teaching of anybody else? I have reviewed Mr. Worcester's sermon freely and thoroughly, but courteously and charitably, as I think. I have not sought to disguise the fact that I think its teaching erroneous, and clearly contrary to that of Swedenborg; and I have given my reasons for thinking so. If I am mistaken, let my mistake be pointed out. If I have misquoted the sermon, let the misquotation be shown. If I have treated it unfairly in any way, let the unfairness be proved. But if I have interpreted its language correctly, and treated it ingenuously in every respect, then, in the name of charity, let not the editors of the Boston Magazine characterize my fair critique as an *accusation* brought against Mr. Worcester; nor seek to cast reproach upon me as if I had been guilty of some grievous and aggravated offence, by saying, as they have said, "Mr. Barrett seems to think it a slight matter to accuse Mr. Worcester of teaching doctrines similar to those taught by the Romish Church," &c. The simple question is, not whether Mr. Worcester really believes that the power of retaining and remitting sins has been "*conferred*" on men, but *what does his sermon on binding and loosing clearly teach on this subject?* This is the question, and the whole question.

Yet I know that men may, in certain states, or when contemplating this sermon under a peculiar influence, see in it nothing inconsistent with the teaching of the heavenly doctrines. And I suppose it would be hard to name anything, however absurd, which men may not, in certain states, and through the force of strong persuasion, be made to see as true, and altogether consistent with the teachings of Swedenborg. I once saw this sermon myself in a very different light from what I now see it. But then I saw it not with my own eyes, but through certain colored glasses with which others had furnished me. Some dozen years ago, or more, I actually wrote in defence of this sermon, and made an effort to reconcile its teaching with that of Swedenborg. And it costs me no more sorrow or humiliation to acknowledge now that I was wrong then, than it does to acknowledge that I once held many other views on religious subjects, which I now heartily repudiate. I regard it as the duty of every man to change his opinion on any subject as often as he sees good and sufficient reasons for changing it. I envy not the state of any one who is unable to see, or too proud to acknowledge, that he was ever wrong. And I hold it to be the mark of an exceedingly small mind, to refer to any such change of opinion as this which I am now happy in acknowledging, as though there were anything *remarkable about it*, or as though it were proof of *inconsistency*, in the popular and bad sense of that word. Small men do not often change their opinions on any subject; and this doubtless is one reason why they remain small, since all *growth* implies *change*. But a man who so abounds in self-regard that he cannot bear to have people think he was ever in error, is *not* likely soon to change his opinions, but *is* likely always to remain a narrow-minded self-conceited bigot.

B. F. BARRETT.

Brooklyn, April 20, 1856.

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#### A NEW SUGGESTION ON WORSHIP.

PROFESSOR BUSH,

DEAR SIR,— \* \* \* I have a mode of settling, to my own satisfaction, the much agitated question of external order in the Church, which has for its especial object the doing away of all sectarianism in Christendom, as well as the tendency in that direction of the receivers of the truths of the Second Advent. As I conceive the attainment of this to be the great want of the age, the spirit of Christianity commits every disciple to do what in him lies to bring it to pass. An external unity, corresponding to the internal law of love and charity, is desiderated, and no sacrifice, unless the sacrifice of truth, is too great to be made for the object. The sacrifice that my mode requires is, dispensing with a custom more hallowed in the affections of Christians than holy itself, as I perceive it—viz., Sunday preaching. This is the nursery of sectarianism; and, until it is rooted out of the public mind by a thorough analysis of its merits and demerits, compared with Divine public worship conducted in the words of the Word of God alone, there will be no end, as I can see, to the distracting divisions that will continue to be as

various as there are individual talents of distinct mental and moral organizations. There could be no objection to attend public worship thus conducted by any Protestant ; and it would doubtless by many be preferred at once as a more sacred administration of truth and worship than the popular mode. Its compass, too, is unlimited. Wherever there are professing Christians, a house of the Lord could thus exist independent of diversity of opinion for public worship, which could be led by some one possessed of Christian character, and was capable of reading the service. And even in populous cities, many would attend on this mode of worship who cannot, without offence, attend sectarian meeting-houses. This mode would not only be more comprehensive in its adaptation to every class and locality of independent Christians, but would also be in harmony with that individual manhood that is the distinguishing feature of the Second Advent compared with that of the first, as each would thus go immediately to the Word to submit his life to the Law and the Gospels, and join in prayer and praise, according to his state, without trespassing on the states of others, as is now the case in preaching. The preacher in most cases makes the Sabbath his day, instead of the Lord's. Even the best character of human preaching on the Lord's day is defective compared to the mode offered. The old method was doubtless a matter of necessity in the early part of the first Christian dispensation, when individual minds were the repositories of the Gospel, and even later, when copies of the Word were not abundant, as at present. But now I can see no argument but precedent to sustain it ; and seeing that the church is broken into fragments by this practice, precedent cannot help it, as applicable to this day.

The Law and the Gospels cannot be excelled nor equalled by an angel from heaven in their potency to explore the individual worshippers on the day of rest. The enlightened receivers of the truths of the Second Advent, as well as those in the letter of the old, can have nothing better to search and instruct them by. The province of teaching is in *families* and *schools* for the young, in the *lecture-room* and the *press* for adults, leaving the Sabbath for holy consort with the Lord and His church. Not until the Sabbath and the Word is thus hallowed in the minds of Christians, can the truths of the New Dispensation reach to influence the life of the Christian world. This is at once the most conservative and democratic order ; it is the end of a priestcraft that has been a black cloud weighing upon individual manhood ; the end of all controversy regarding church externals ; a way whereby the receivers of the heavenly doctrines can influence the Christian world such as is impossible on the present practice. Bring the Protestant world into this form, and there would be a speedy death to all sectarianism, and following in the wake of this, the last gasp of the Church of Rome. Charity and freedom of thought would then prevail, and the truths of the Second Advent have easy access to the minds of all. I present these my views to your consideration, and for that of your readers, if you see fit to give them a place in your Repository.

W. S.

#### REMARKS.

We willingly afford our correspondent the opportunity of making the above suggestion, which, being a mere general outline of the proposed plan, naturally leaves a great many questions of detail unanswered. It will doubtless be a long time before Sunday preaching, as an ordinance of the Church, will be done away ; but we have great confidence that the *devotional* element will by and by come to assume that high place in worship which has been gradually usurped by the *didactic*. The history of preaching would make some novel and rather startling developments on this head. The priority and prominence given to sermonizing in the sanctuary, is a matter of comparatively recent date. We do not deem it expedient to banish *instruction* altogether from the services of the Sabbath, but we are persuaded that an over-estimate is usually formed of its importance as compared with *devotion*. The design of worship is, no doubt, to give scope rather to the actings of the *will* than of the *understanding* ; and the first step is to have the conviction of the truth on this point thoroughly rooted and grounded in the minds of the men of the church. Sudden changes are seldom wise, but the enunciation of principles legitimately leading to them is never out of season. Our object, accordingly, in the insertion of such articles as the above, is to minister suggestion which may in due time ripen to action.

## MISCELLANY.

## " COMMENTARY ON SWEDENBORG'S PRINCIPIA."

The pressing solicitations of many eminent Newchurchmen in Europe and America, the recent request of others not immediately connected with the church, and certain indications in the scientific world, have induced me to undertake the collection into one volume of all my papers on Swedenborg's *Principia*, which have been published in England and America. The articles speak for themselves, and their value may be estimated from the fact, that several eminent scientific men have been led to purchase and read the works of Swedenborg in consequence of becoming acquainted with the claims which these papers have established in behalf of Swedenborg to the attention of the scientific world. For a long time there has been an idea that the *Principia* was in advance of its time, but these papers have established the fact. Swedenborg's theoretic discoveries in Astronomy will alone immortalize his *Principia*.

Such a work is now demanded by the public, and must sooner or later be supplied. A work of this kind is also much wanted by the New Church, and ought to be in the hands of every Newchurchman. The claims which it establishes for the *Principia* are now beginning to form an important item in every *Biography* of the Author; and hence the necessity of having them fairly exhibited and correctly stated in a work devoted to the purpose. The articles have undergone a thorough revision, and will be illustrated by a few plates. Several new and important articles will be prepared, especially one on Nebulæ or the Starry Universe, which will add to the interest of the work. We propose to stereotype the work, and issue it at \$1 per copy, but shall not undertake the task on our own responsibility: we shall hold back until the requisite number of subscribers come forward to cover the risk of publication. We solicit the aid of all our friends, and we hope their liberality will enable us to place the work before the public in such a form as will do justice to the *Principia*. We desire to make it a work for the *savans* of Europe and America, and a scientific and popular Introduction to the *Principia*. If the liberality of our New Church friends will enable us to give a sufficient number of wood cuts for illustration, this will more effectually perfect the "Commentary" than could ever be hoped from explanation alone.

Subscriptions may be sent to William McGeorge, Agent of the Am. Swed. Print. and Pub. Society, Room 47, Bible House, New York; Otis Clapp, 3 Beacon street, Boston; and our English friends can send their orders through William White, 36 Bloomsbury street, London. Let every Newchurchman, at the earliest practicable date, send on his subscription, and order as many additional copies as his means will in any way warrant, and we shall then have no difficulty in bringing out this the first "Commentary on Swedenborg's *Principia*."

SAMUEL BESWICK.

Room 47, Bible House, New York.

## THE RINGS OF SATURN.

The existence of these rings was first made known to modern astronomers in the year 1659, their disappearance was noted in 1671, and, still later, their division into rings was discovered. All astronomers had considered them solid, and their probable density had been the subject of many elaborate computations until 1851. In that year the ingenious Mr. Kirkwood, in a lecture delivered on the 3d January 1851, at Harrisburg, Pa., stated that the evidence of solidity was not by any means conclusive; and that, on the other hand, observations made within the last few years gave a degree of plausibility to the presumption that the rings may be in a state of fluidity. On the 15th April, 1851, Mr. Bond of Cambridge announced his conclusions, deduced from observations made by him, that the rings were fluid; and, at the same time, Professor B. Pierce ascertained

by analysis that this must be the case, and he has since enforced the conclusion by new calculations, which have gained general assent in the American Association.

The foregoing brief is made to enable me to make a reference to the work of Emanuel Swedenborg, called "Earths in the Universe," published in 1758, in which he speaks of the intercourse he had with the spirits from that earth, and to cite from it this passage:

104. "Being questioned concerning the great Belt which appears from our Earth to rise above the horizon of that planet, and to vary its situation, they said that it does not appear to them as a belt, but only as *somewhat whitish*, like snow in the heaven in various directions."  
J. H. J.

Urbana, Ohio, 2d April, 1856.

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## NOTICES OF BOOKS.

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1.—THE HISTORY OF ENGLAND *from the Accession of James II.* By THOMAS BABINGTON MACAULAY. Vols. III, IV. New York: Harper & Brothers. 1856.

Of this splendid history, the praises of which are in every one's lips or eyes, it is only necessary here to inform our readers that the Harpers have published it in a variety of styles, sizes, binding, and prices, to accommodate the taste or the ability of purchasers. The copy which we have before us is a handsome octavo in paper covers, but of clear, legible type, the price of which is but 25 cts. per vol. The sale of the work has thus far been immense.

2.—A SYSTEM OF MORAL SCIENCE. By LAURENS P. HICKOK, D.D. *Third Edition.* New York: Ivison & Phinney. 1856.

As it would be an immense labor for a Newchurchman to read this work, so it would be no easy task for him to review it. Its leading theories and positions involve such a violent wrenching of all the ideas in which he is rooted and grounded as to the constitution of the human mind and the nature of moral action, that the attempt to master them causes a kind of aching of the spiritual bones and muscles. It is not that the theories broached are seen to be false, for gleams of genuine truth are here and there apparent, but they form so strange a medley that the N. C. mind is confounded by the enunciations put forth. The essence of virtue, as we understand the writer, consists in the deference paid to the intrinsic excellence and worthiness of a man's spiritual nature, viewed in its unperverted state. Self-approbation he makes the ultimate rule of right. For this there can be no shadow of a foundation except so far as that approval is a verdict pronounced upon a man's conformity to the Divine nature, of which we find very little said in this connection. But we cannot afford to go into an analysis of the work. If there are states of mind to which such a treatise of moral science can prove instructive, we cheerfully pass it over thereto to gain from it all it will yield. It discovers considerable vigor of thought, and some of its applications to practical life are strongly put. But to our thinking, all separate treatises in the department of what is termed "Moral Science" or "Moral Philosophy" are of very little use. The only reliable code of moral principles is to be found in the Word of Revelation truly expounded, and that is all sufficient.



- 3.—RECOLLECTIONS OF THE TABLE-TALK OF SAMUEL ROGERS. *To which is added PORSONIANA.* New York: D. Appleton & Co. 1856.

A model of literary gossip. One reads its pages as he would watch the progress of a splendid procession, one celebrity after another coming rapidly into view. Nearly all the distinguished personages of the latter part of the last century and of the former part of this, pass in review before us, and though for the most part but a few words drop from them or are uttered about them, yet they leave a memory, and we feel after closing the book as if we had come home from spending an evening in "good society" where everything went off pleasantly and we were strangely at our ease all the time. Mr. Rogers does not say a great many memorable things himself, so that his table-talk does not impress us like that of Luther, or Selden, or Johnson, but his *coterie* is charming, and the little reader forgets that the great men who figure in the book are any greater than himself. The account of Porson, that prodigy of Greek and grievous forswearer of thin potations, is deeply interesting to the scholar, notwithstanding the sombre impression it leaves to see a man of such brilliant powers sinking himself by sensuality to a level that shames the human.

- 4.—A HISTORY OF PHILOSOPHY IN EPITOME. *By* DR. ALBERT SCHWEGLER. *Translated from the original German, by* JULIUS H. SEELYE. New York: D. Appleton & Co. 1856.

The idiosyncrasies of the German mind shine through the present work from beginning to end. Patient, profound, analytical, free from bias, the author has let us more deeply into the genius of the ancient and modern systems of Philosophy than any compend which has yet fallen into our hands. It covers the whole field from Pythagoras down to Hegel, and it is hard to say what has been omitted in the author's comprehensive survey of his subject.

- 5.—THE HISTORY OF ENGLAND *from the Accession of James II.* *By* THOMAS BABINGTON MACAULAY. Vols. III., IV. Boston: Philips, Sampson & Co. 1856.

Having given a brief notice of this work on a previous page, it only remains to speak of the present edition as a miracle of cheapness. Only 40 cts. a volume for two elegantly bound large duodecimos, printed on fair, though not the most exquisite paper, and considering the amount of matter fully on a par with the current of works that are priced at a dollar. We have received only the two volumes recently published, but presume that the two preceding volumes may be obtained of the publishers at the same price. To say nothing of their intrinsic value, their binding and lettering would make them an ornament to any library.

- 6.—LETTERS *from the United States, Cuba, and Canada.* *By the Hon.* AMELIA M. MURRAY. New York: G. P. Putnam & Co. 1856.

The inveterate desire that all people have to hear what others say of them will scarcely fail to give a wide circulation to the present volume. Her ladyship is somewhat severe upon New York society, and somewhat lenient towards Southern slavery, which some regard as a recommendation, and others as a drawback to the Letters. But they are written in a fresh and genial vein, and abound in interesting details, which from the wide space they cover will be sure to address themselves to the taste of a great variety of readers.

## JUVENILES.

7.—THE SCHOOLFELLOW; a *Monthly Magazine for Boys and Girls*. New York: Dix & Edwards. 1856.—A very excellently conducted periodical for the young. The narratives are skilfully constructed and the engravings admirable.

8.—HARPERS' STORY BOOKS, of which about twenty Nos. are published, embrace a great variety of instructive themes, treated in a style of the utmost simplicity, and most beautifully illustrated.

9.—CINDERELLA—TOM THUMB—JACK THE GIANT KILLER—JACK AND THE BEAN STALK—LITTLE RED RIDING HOOD, &c.—stories that contribute so much to the charm of childhood—have been beautifully reproduced by the Appletons, in small quarto, and sold at a moderate price. The series is to be still further continued.

## PERIODICALS.

HARPERS' MAGAZINE for May sets forth a rich table of contents crowned, as usual, by an elaborate homily, under the head of the "Editor's Table," on the *American Pulpit*. In point of fine writing it is one of the very best of the entire series, but we confess to very little sympathy with Prof. Lewis' view of the narrow range of the pulpit. "Confess, we must, that our pulpit is forgetting, in numerous instances, its peculiar mission, and descending from its peculiar work to embroil its spirit and soil its garments in the world. . . . One course must be pursued, and matters will come right again, viz., the American pulpit must banish every thing from its discussions and appeals except the simple proclamation of the Gospel as Christ taught it." This we might admit, provided its proper scope be given to the term "Gospel." The true gospel embraces the whole field of life, as well as that of faith, and how the duties of life can be effectually inculcated without following men, with its specific claims, into every department of action, and applying its principles to all they do, we are utterly at a loss to perceive. It must go with the merchant to the mart and to the counting room, with the lawyer and the magistrate to the court, with the legislator and the politician to the assemblies in which they act, instead of contenting itself with the bare enunciation of abstract doctrinal truths. The Editor's style of preaching will never reach its point.

PUTNAM for May abounds in articles of sterling value. The "Kane Relief Expedition," said to have been written by a brother of Commander Kane, is teeming with interest, and in "The Spirits in 1692 and what they did at Salem," the N. C. reader will find a chapter served up to his relish, so far as the record of marvellous facts in the spirit line is concerned. We have not space for farther specification.

LIFE ILLUSTRATED and THE CRITERION are the titles of two weeklies published in New York, for which we are happy to speak an emphatic good word. The former, published by Fowlers & Wells, is well nigh the perfection of a hebdomadal melange, and the latter, published by Mr. Rode, is a gem in the purely literary line. Careful reviews and copious announcements of the issues of the press form the staple of its columns, which are all but a necessity to him who would keep posted up in the ongoinings of the literary and publishing world. "Life Illustrated," \$2 per annum. "Criterion," \$3.

## EDITORIAL ITEMS.

We are laid under some special obligations, which we here desire to acknowledge, to an anonymous orthodox clergyman in Plymouth, Mass., for a measure of entertainment which does not often fall to our lot, particularly from such a source. From several Nos. of "The Plymouth Rock" newspaper forwarded to us by a friend, we learn that two or three months since the clergyman alluded to made a somewhat ruthless attack from the pulpit upon the general system of truth revealed to the world through Swedenborg. What provocation he may have had to this course we are not advised. Probably he had some reason to believe that the system was gaining attention in his vicinity, and that as a faithful watchman upon the walls of Zion it behoved him to put the trumpet to his lips and sound an alarm in the holy mountain. But however this may be, he took occasion to deliver a testimony which should at least avail to the delivery of his own soul from the doom of the unfaithful watchman. The sermon, it appears, was heard by other ears than those of his own flock. An interloper was present "takin' notes," and these notes in the form of rather caustic strictures, made their appearance sometime afterwards in the columns of the paper aforesaid. The writer, whoever he is, shows himself to be the "neighbor who cometh and searcheth out" him who is first and therefore seemingly "just in his own cause." Among other things, he represents the reverend critic as objecting to the claims of Swedenborg on the ground,

1st, That he wrought no miracles ;

2d, That he put the truth of his mission upon the annunciation, that there was a certain people in the interior of Africa to whom a direct revelation had been made of some of the doctrines of the New Church, and moreover, that the "Ancient Word" was somewhere preserved in Great Tartary, and that Swedenborg had himself propounded these facts as *tests* by which his claims were to be tried.

3d, That he taught that children were born in heaven.

To each of these averments the N. C. advocate replies in a very satisfactory manner. As to Swedenborg's working no miracles, he admits it, but says in this "he stands on precisely the same ground with fifteen of the Prophets, the Psalmist, and John the Baptist." As to the second, he concedes that he made the above statements, but that he did not rest his claims upon them. "He never spoke of them *as tests* ; and any assertion to the contrary, is a *sheer fabrication*, having for its foundation not a *single passage* in the writings of the Church. During his natural life, he furnished the most convincing proofs of his intercourse with the spiritual world ; but never, on any occasion whatever, appealed to evidence of this kind to authenticate his mission, but invariably referred to the intrinsic truth and rationality of his teachings. His uniform language on this point is—read my writings, and judge for yourself." As to the third, he very properly replies by citing Swedenborg's own words on the subject. "Marriages in heaven differ from marriages on earth in this respect. Besides their other uses, marriages on *earth* are ordained for the procreation of offspring, but not in heaven ; *but there, in lieu of the procreation of offspring, there is a procreation of good and truth.*"

This communication shortly after drew forth a rejoinder from the clerical objector, in which he feebly essays to confirm his positions. That he fails to do it our readers may easily imagine, but as to the procreation of children in heaven, we venture to say that his mode of extricating himself from the difficulty would never have entered their thoughts. He actually admits the fact that Swedenborg teaches the procreation of spiritual offspring only, and would have the reader believe that this was what he intended to intimate, only he asks how it could be imagined that he should ever think of describing their appearance. "Is our reviewer so foolish as to suppose that we could even have conceived of attempting a minute description of the *characteristics* of such offspring." In the full assurance that his readers

will take him as giving the right reading of the matter, he very complacently refers to "Conjugal Love," where he says that "marriages in heaven are without proliferation," that is *natural* proliferation, "instead of which there is *spiritual* proliferation;" and then with a kind of flourish of triumph asks:—"What can be plainer than this statement, that instead of natural offspring there is *spiritual offspring* born in the Heavens? And is not this the substance of all that the sermon asserted?" Good man, he was under no mistake; he knew the truth all the time. Was he so blind as not to perceive that Swedenborg had in his eye *spiritual* progeny only? We trust we shall be pardoned the allusion, but really the tactics of our reverend opponent remind us of the ready reply of Falstaff in Shakspeare, when the prince informs him that the robbery which Sir John supposes to have been committed by several "misbegotten knaves in Kendal green" was really enacted by himself and some of his boon companions in sport. To this the valorous knight replies: "Ha! ha! ha! 'D'ye think I did not know you? I knew you as well as he that made you; but was it for me to kill the heir-apparent? Should I turn upon the true Prince?" Very like to this sounds the reply of our critic in the present instance, and as if he would draw still more upon our risibles, he goes on to prove from Swedenborg that inasmuch as there is altogether a similar love between consorts in Heaven as on earth; as they result in similar ultimate delights; and as in the Grand Man the angels of the inmost heaven, or the heaven of innocence, are present with infants in the womb, and preside over those with child, therefore the inference is that these procreations though *spiritual*, involve in effect the same process with procreations on the earth! All this has been shown up by our N. C. advocate in a still later communication, to which we suspect there will be no reply.

But if the above affords ground for a little harmless merriment, what follows gives rise to emotions of another nature. In this we have somewhat of a personal concern. We quote from the reviewer:—"In the course of his sermon, the gentleman took occasion to remark (in substance, and those who noticed the expression of his countenance at the time will not soon forget it) that no sensible, intelligent person would embrace the views of the New Church. Comment is needless—retort would be unkind—comparison would be ungenerous—boasting is idle." To this the sermonizer replies thus:—"Let us see what the author of the sermon *did* actually utter. In the latter part of the discourse, and the only place where anything similar to this language occurs, we read as follows: 'We are willing on this very ground which Professor Bush has set up ('to determine the truth of Swedenborg's mission by the truth of his message'), to take *our* place with that great company of whom *he* speaks ('the *mass of intelligent* men who have ever rejected the whole matter as a vile medley of imposture and delusion'). What an unfortunate mistake for our reviewer, that it was PROFESSOR BUSH, and not the author of the *sermon* who uttered these words!

"They are quoted from his '*Reasons for embracing Swedenborgianism*,' pamphlet edition, page 4th. The following is the whole sentence:—"I am of course aware," he says, "of the light in which this whole subject is viewed by the *mass of intelligent men*. I am not ignorant that *they* reject the whole matter as a vile medley of imposture and delusion, and that they will at once pronounce all asserted experience in the premises as phantasy and fallacy. Such persons are welcome to their opinion."

"Yes! and so we *believe*, that they *are* welcome to their opinion, and moreover that they will be likely to *hold on* to it persistently for a very long time to come." On this point we willingly leave our vindication in the able hands of the reviewer. "Now is it *possible* for any one after reading the above quotations, to avoid the conclusion, that the New Church, (Swedenborgianism,) is the subject of Prof. Bush's remarks. We assert that it is *absolutely impossible*. We can well imagine our readers' surprise, therefore, when we inform them that he is speaking of MESMERISM! What a monstrous perversion! How is this to be accounted for? We are perfectly astonished at the course which J. B. J. is pursuing. It is really painful to witness such indications of dishonesty."

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ORIGINAL PAPERS.

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ARTICLE I.

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CONTROVERSY—CHURCH GOVERNMENT.

*Extract from a Letter.*

“I am now in receipt of three N. C. periodicals, and I feel somewhat pained to see so much controversy concerning church government, and I should be glad if it could be dispensed with in all the periodicals. I am of opinion there should be no general church government, but let every society form their own government; but let there be a general meeting once a year, in as many places as would be necessary, to consult on the best means to unite in doing all the good that can be done in spreading and inculcating the true and heavenly doctrines of the New Church. I take regularly the ‘Repository,’ the ‘N. J. Messenger,’ and the ‘Crisis,’ and it appears to me there is a little too much self-proprium in regard to their own peculiar notions. My opinion is, that if the N. C. editors would agree to say nothing about church government, and do all they can to spread the true doctrines, they would thereby do much more good to their fellow-men.”

REMARKS.

THE above are the words of a venerable N. C. brother in the West, one who has grown grey in the faith of the New Dispensation, and whose inward spirit, we doubt not, sighs to behold in Jerusalem what its name imports—a “vision of peace.” In this we trust we cordially sympathise with him, though we cannot see with him that the cessation of all discussion on church government in our various periodicals would be likely to effect the object. Suppose we were to waive henceforth all controversy on the topic, and devote ourselves entirely to the affirmative and practical truths of the church. What would be the result? If the duties of a pure and regenerate life are mainly insisted upon, it must be of course with a view to their being actually reduced to practice by those who admit their obligation. The inculcation of a good life is of very little account unless it be ultimated. It cannot be

ultimated without bringing together, and uniting in the bonds of endeared fellowship and co-operation, all those who, by the adoption of a common faith, are entitled to be regarded by each other as brethren. But the moment we attempt to carry our principles into actual operation, we are met at the threshold by an *established order* of things, which throws an insuperable barrier in the way of any such well-meant effort. It is contended by a party that the church must be *externally organized* in a particular manner, or according to a platform expressly or inferentially prescribed in the writings of the church. This theory will, of necessity, encounter a vast diversity of opinion among the receivers, as there are those who can never consent to it as being in accordance with genuine order, and therefore an unavoidable conflict ensues. In this state of things, the doctrines of life become paralyzed in their operation; and the church, instead of being a house of concord, becomes an arena of strife. What remains, then, but that we should endeavor to show by calm but convincing arguments, that the alleged order is groundless and fallacious; and that harmony can never revisit the church till it is removed out of the way. Here it is we see the occasion for controversy about church government. It is because one party in the Church insists upon a polity that the other as firmly denies and oppugns. Both cannot be right; and therefore there is no alternative but discussion, with a view to elicit the abstract truth on the subject. The end to be attained is peace; but peace can never be realized while there exist such variant views of truth as shall keep brethren from uniting and co-operating with each other. The ascertainment of truth, therefore, is indispensable to the establishment of peace. How can peace be restored unless the cause of discord be done away? Is it, then, anything but a sickly sentimentalism which is shocked at the idea of controversy in the Church?

Our position in this matter is illustrated and confirmed by our correspondent himself. In deprecating controversy, he shows the ground of its necessity.—“I am of opinion there should be no general church government, but let every society form their own government.” Very well, we agree to this—it is just what we have been so long and earnestly contending for; but what is to be done when others insist that there ought to be, and shall be, such a general government in the Church? What resource have we but to discuss, remonstrate, and argue, and endeavor, by all proper means, to remove the great stumbling-block out of the way? And if this is to be done to any effect, it must be done, so far as we see, through some of the periodicals which serve as organs for giving expression to the opinions of the Church. If it be done in other forms of publication, there will not be demand enough for the books to warrant the expense of printing. The fact is, the interest necessary to prompt such a demand has to be first created; and it is difficult to see how that shall be done, except through the medium of our periodicals. As there are unfortunately but few in any church of sufficient moral courage to come to any conclusions different from those of the leading minds in their several communions, or to act upon them when formed, it is necessary there should be somebody to “stand in the breach”—somebody prepared for any sacrifice,

and willing to take upon his own devoted head the brunt of all the censure, rebuke, and contumely, which an immovable adherence to heaven's truth shall draw after it. We are happy and grateful to know that there are such determined spirits, and that they are found prominent in the ranks of the N. C. editorial corps. With this Spartan band we desire ever to be enrolled. In the crusade against what we deem false ecclesiastical assumptions, we have enlisted for the war. In season and out of season, through good and through evil report, we feel bound to bear our faithful though feeble testimony, whether men will hear, or whether they will forbear; and in this course we are resolved to persevere so long as the occasion for it continues to exist. When the evil complained of begins to be abated, we shall begin to withdraw our protest. But until then we shall heed no monitors that counsel silence. The party from whose doctrines of church order we so strenuously dissent would be exceedingly glad to secure precisely that silence for which our Western brother pleads; but we do not see fit to accord to them their wish. When great and vital principles are involved in any prevailing polity, to be silent respecting them is to be recreant to truth. This, we trust, will never be laid to our charge.

In this connection we cannot but advert to an article which appeared some weeks since in the "N. J. Messenger," and on which we intended to bestow some strictures at the time, but were compelled to defer it, like a great many other good purposes, to "a more convenient season." In order to do full justice to the writer, we copy the entire substance of his remarks. Their *animus* will be sufficiently evident; and we commend them, together with our strictures, to the attention of the good brother whose letter we have noticed above.

"A learned and esteemed friend was a few weeks ago expressing to us great anxiety at the divided state of opinion in the New Church on the subject of church order, at the same time uttering his deep conviction of the existence of some common ground upon which all who really loved the church could unite, and his opinion that this common ground was to be discovered by free discussion. We agreed with him in the conviction that there is such a common ground upon which all who are in the love of the same good can unite, but dissented from the opinion that it is to be reached by discussion, or mutual attempts to convince each other of error. And to justify our dissent, allusion was made to the past, and the question put, whether, where discussion had been freest, anything had been settled, any differences reconciled by it, or any estranged brethren had been brought together by its influence. On the contrary, has it not been the means of separating brethren, who else might apparently have lived together in unity? The discussions, controversies, denunciations, and misrepresentations that have been so rife for a few months past—unequaled at any previous period—what has been their effect but to wring with anguish the heart of every one who loves the Heavenly Doctrines? Is this the fruit of the Heavenly Doctrines? has been the saddened inquiry. Can these things be naturalized in the New Jerusalem? No! 'There shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie!' They are of 'the great city which spiritually is called Sodom and Egypt, where also our Lord was crucified.'

"Our friend then asked what could be done where brethren honestly differ, and neither party can yield their convictions. We ventured to suggest the idea that if there are real and honest differences of opinion among us—and we believe they have been greatly magnified—and if we wish these differences to cease, we must first give up all idea of bringing our brethren to our own views, either by discussion, argument, denunciation, or misrepresentation. We must be willing that others shall enjoy their own belief in

freedom, without being disturbed even by our arguments. And then, if we are all looking to the Lord as our centre, striving to do His will rather than our own—striving more to see our own imperfections than those of our neighbor, we shall find the radii of the circle approach each other as they approach the centre—we shall find our differences were more imaginary than real.’

This we are doubtless to regard as the writer’s “Irenicum, or weapon-salve for the Church’s wounds.” It is the *hush-up* policy which would muzzle the mouth of all dissent when abuses have once got a foothold. It is conceded that there *is* “a common ground upon which all who are in the love of the same good can unite,” but still this ground is “not to be reached by discussion, or mutual attempts to convince each other of error.” What then is this “common ground” on which it is not only practicable, but desirable, for all New Church disciples to meet and unite? It must assuredly be either a ground where all parties see truth alike, and therefore harmonize of course, or, it must be one where charity predominates so much over doctrine, that, although the parties are conscious of intellectual diversities of view, yet they are willing to waive them, and not allow them to operate as a bar to fellowship. This doubtless can be done from the inward assurance that when doctrinal differences are held in abeyance from the dictates of charity, *the spiritual state* of the parties is such, as to good, that they will not fail to come eventually to all desirable unanimity as to truth. Take, for instance, the case of the Baptists and the Pædo-Baptists. The common ground for them to take is, for each to concede to the other full liberty to act as they see fit, under their honest convictions of truth, as to the baptism of their children, acknowledging that they are answerable to the Lord alone, and not to their fellow-creatures for the soundness of their sentiments. So long as each “holds the head,” and gives credible evidence of being sincerely desirous of fulfilling the Lord’s will in a life of faith and love, they are bound to regard each other as brethren, and to embrace each other in the truest bonds of Christian affection. In a case of this kind, it is a matter of little consequence whether recourse is had to controversial discussion or not, for the end which controversy would contemplate is already attained, to wit, the fellowship, the harmonious consociation, of the parties. No doubt the doctrinal views of the one party are in the abstract, more nearly correct than those of the other; but so long as the principle of charity holds them in sympathy and unity together there is comparatively little occasion for argumentative debate. But should it arise, it will not be apt, in such circumstances, to be attended with bitterness of feeling.

But evidently the case is quite a different one when the grand bar to brotherly union is a form of church government. Here there must be unconditional conformity or complete separation. It amounts to a virtual schism, a rent, in the Lord’s spiritual body, and one which is diametrically opposite to the true spirit of charity. In the former case, it is obvious that, with different views and different practices as to both the subjects and the mode of baptism, there could still be a cordial fraternization among the members so far as they give scope to the promptings of charity. But not so in the latter case. If one portion [the



church conscientiously insists, for instance, upon an Episcopal or Presbyterian organization, and another portion is equally conscientious in maintaining the Congregational form, there is no possibility of their acting in concert, either external or internal. The only alternative is separation and sect; and this is unequivocally wrong and sinful in the sight of Heaven, as being in pointed contrariety to the genius of charity, which is *par excellence* the genius of the Lord's New Church. There cannot be any *just* ground for the existence of sects in the Church on earth. The Lord's true people compose one family; and it is absolutely inconceivable that anything should arise in their relations with each other which should necessitate or warrant a sectarian division. Still, in the case supposed, they *must* separate, for each man's convictions are imperative with him while they last. He cannot go counter to the light of his own mind; and yet, here is one class of convictions directly at war with another, and both claiming to be conscientious. What is the inference? On one side or the other is a downright and enormous falsity, for two antagonizing convictions, equally sincere and honest, cannot exist together for an instant in the Lord's kingdom; and the only way to determine which is false, is to bring it to the test of the Divine Word. If the order sought to be established can plead a warrant from Jehovah himself, then the dissenting party is bound to submit, or, at any rate, the abettors of the system are fully justified in adhering to their position. But the condition stated is indispensable. The polity contended for must be of truly divine authority in the estimation of those who uphold it. The plea of expediency, usage, prescription, etc., can have no place where it encounters the force of an opposite conviction. The whole matter will resolve itself, therefore, into the question of divine authority. Do the Word and the Writings authenticate such a system as its advocates plead for? It is to be presumed that those in the affirmative think so, while their opponents think otherwise. In these circumstances argumentative discussion is the only alternative. My avowed brother in the Church holds forth to me what he regards as a Divine platform of government. He demands my consent to its adoption, as a token of my fealty to the head of the Church. If he has himself a particle of sincere allegiance to his Lord, he cannot regard my dissent as anything else than rebellion. He may talk as he pleases about toleration, compassion, and charity, in view of my error, but it is impossible he can feel it without the grossest inconsistency. He must inevitably regard me as recreant to the most sacred obligations by reason of my refusal to accede to an ecclesiastical order which emanates directly from Jehovah. The profession of charity and brotherly love in such a case, is mere solemn mockery. It is only by the most arrant treachery to his own convictions that he can cherish forbearance towards a cool deliberate rejection of a system that he, in his own mind, clothes with all the sanctity of a divine revelation. What, in these circumstances, is my duty? Seriously and conscientiously rejecting his interpretation, I am bound by every moral consideration, to endeavor to convince him that he has mistaken the purport of the Divine teachings; that no such economy is really enjoined upon the Church; and, as a proof of this, I shall rely

mainly upon the fact of the enforced separation which his theory involves. This fact, of itself, rebuts the force of a thousand arguments. No external form of organization or government can, by any possibility, be of Divine origin, which leaves no alternative but for the true disciple, profoundly desirous of obeying the Lord's will, to separate himself from his brethren. This is to our mind an all-sufficient test of the fallacy of the principle which pervades the whole pro-convention argument from beginning to end. It ruthlessly sacrifices the substance of New Church life to the form. It kills charity to enthrone order.

With these remarks let us turn again to the sage discoursing of the *Messenger*. A "common ground" for the union of the men of the New Church exists, but it is never to be reached by discussion, or mutual attempts to convince each other of error. No matter what the logical assumptions or practical oppressions involved in the system, still the honest dissenter is estopped by the drift of the above maxim from opening his lips in the way of argumentative objection to the demands put forth. And this quietus is to be administered in the sacred name of Peace, as if Peace had no enemies but those who would argue for charity. The history of the past forsooth is proof-positive that discussion has aggravated the evils it aimed to cure. Its only effect has been to "wring with anguish the heart of every one who loves the Heavenly doctrines." We may possibly damage the pathos of this lamentation, but we venture to suggest that the real grievance to the loving hearts of Newchurchmen is not so much the contentions themselves that have occurred, and are still occurring in the Church, but the *true cause and occasions of them*. Here is the genuine ground of the "anguish" that may have been awakened; and our censures will fall wide of the mark if directed to anything else than the *guilty cause* of the dissensions in question. The responsibility of a schism in the Church always rests, not with the seceders, but with the cause which enforced the secession. The Pope denounces Protestantism as guilty of the sin of schism by breaking off from the true church. Protestantism retorts the charge by accusing the Pope as the grand schismatic by compelling the rupture. The great question to be determined in order to fix the guilt of Church strifes, is to ascertain who or what has primarily given *occasion* to them. Debate, discussion, contention, may not always be an evil so very much to be dreaded or deplored, as it may be only the necessary preliminary to peace. Fermentation is often but the forerunner of quiescence. In our view the disturbances which have so pained the sensibilities of the *Messenger* have been brought about by the principles which it upholds, and the renunciation of which alone will restore quiet to our distracted borders.

But how far this idea is from the mind of the writer, may be gathered from the reply which he gives to the "saddened inquiry" whether these debates and dissensions are the legitimate fruit of the Heavenly Doctrines, and whether they are to be naturalized in the New Jerusalem? To this he answers, "No!" with a quotation;—"There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or *maketh a lie!*" By the underscoring here,

together with the previous implication of "denunciations" and "misrepresentations," he would no doubt have it understood that these are among the weapons with which the warfare has been waged against the Conventional polity. And he would no doubt imply also that those who have employed such weapons can of course have neither part nor lot in the blessings of the New Jerusalem, which, from its own nature, excludes all such intruders from its holy precincts. As our own consciousness acquits us of all liability to such charges, we leave them to be dealt with by those to whom they are intended to refer; but we will take the liberty to suppose for a moment that some gross falsity—something that "maketh a lie"—has by some means crept in and established itself in what is called the church of the New Jerusalem; and we would ask how such an interloper is to be expelled? Is it by any other process than a *logical* writ of ejection? Must it not be *reasoned* out of the premises? That we regard a permanently organized Convention in the New Church as precisely such a *lie-maker* in the Lord's sanctuary, our readers will easily infer.

We desire most emphatically to disclaim for ourselves a resort to either denunciations, misrepresentations, or lies in the controversy in which we have been engaged on the subject of Conventions, Ministry, etc., in the New Church, nor do we know against whom such a charge is valid. We have never sought to make the Convention or its friends odious by imputing to them sentiments which they disavowed, or resting the stress of our objections upon their *actual doings*. It is with the *underlying principles*, on which the whole conventional fabric is built, that we have had, and still have, our quarrel. We have seen, according to our best intelligence, a grand and pernicious falsity involved in the very idea of a general external organization of the Church. It is with such a falsity, standing out distinctly before our eyes, with which we have been prompted to deal. Yet, according to the tenor of the *Messenger's* homily, this is wholly and entirely wrong. We must not *discuss* these disputable topics—we must not *reason* with apprehended errors, as the only way to come into true harmony and order is to suppress all rational investigation, and simply look to the Lord, and study to love one another. "O argument, the Lord rebuke thee!" exclaimed the honest Quaker. We beg to be pardoned the allusion, but we know not well how to withhold it, in view of the drift of the *Messenger's* caveat against the employment of a profane logic in our endeavors to establish truth, and the more profane in proportion as it is the more unanswerable.

But we have not quite reached the finale of our criticism on the paragraph before us. In case an honest difference of opinion exists among brethren, and neither party sees, for the present, how they can yield their convictions, what is the remedy? To this our Mentor replies, that "We must give up all idea of bringing our brethren to our own views either by discussion, argument, denunciation, or misrepresentation." As to the two latter—"denunciation" and "misrepresentation"—we, of course, eliminate them out of the process by a heavy *cross* at once. The only remaining methods are "discussion," and "argument;" and these, it appears, are to be summarily cashiered in

every attempt to compose the divisions of the Church. Now, on this head, we wish we could hold up to the writer's mind, in the light in which it strikes us, the supreme absurdity of the idea made thus prominent in his theory of pacification. The end which is to be attained is the unity of brethren in sentiment and action. What is it that now hinders that unity? It is the fact that one party in the Church has, from views of expediency, seen fit to adopt a certain system of external order to which another party, from deep, religious principle, most seriously objects. The inevitable consequence is an unhappy division in the body of N. C. receivers. Now, this breach of unity, which will be of course a breach of charity, it is immensely desirable to have healed. How shall it be done? If there were no views of truth involved which had a direct practical effect upon the conjunct and co-operative life of the Church, it might then answer to prescribe the pious course here marked out by the wisdom of the *Messenger*; for intellectual agreement is, in the true order of things, the product of that community of affection so earnestly inculcated upon the men of the Church. The positions which we maintain require not the denial of any principle essentially true, sound, and salutary. But in the present case there is something more involved than a mere abstract difference of opinion. There is, in the apprehension of a respectable portion of the Church, an unauthorized, injurious, and oppressive ecclesiastical polity demanded by another portion as essential to the well-being of the Church in this world. The two classes are, therefore, directly at variance on this grand point. How shall the difficulty be settled? The one side says to the other: "Brethren, we are satisfied you are wrong in this matter. You have adopted certain fundamental principles in regard to the order of the Church which we think we can show to be fallacious. Come, and let us reason together. It can do no harm to discuss the matter in an amicable spirit. Discussion is the orderly mode of eliciting truth." But to this it is replied:—"No; no discussion; discussion always widens old breaches and creates new ones. In all the history of the past, controversy on matters of order has only made things worse; there is but one course, viz., to lay aside discussion, and cultivate affection, and that will eventually bring all to see alike on the subjects of conventions, ministry, &c., about which we are now divided." Now, what is the true animus of this peace-breathing counsel? Translated into plain language is not its scope substantially this?—"Just be content to forego all close investigation and all open discussion of the subject of our differences; let every thing remain quiet as it is, and we have every confidence that in the end you will come to see with our eyes, and fall in with our policy." Whenever discussion can be suppressed it is generally safe to count upon the influence of an established order of things to win the acquiescence of the disaffected, and the party in power will usually, on this ground, have sagacity enough to sing their *lullabies* and administer their opiates to the spirit of dissent. "Hush thee, my dear, lie still and slumber," will be their perpetual refrain, when the result of waking might be to disturb the tranquillity of their position. So far as silence

can be imposed, so far is their end accomplished ; for silence will be sure to tell on their side.

But we are constrained to interrogate yet more closely the drift of the pious dehortation under review. "We must give up all idea of bringing our brethren to our own views." Why so? We would fain put the question categorically and face to face to our sage adviser. Why do you counsel such marked indifference to the acceptance of your views of truth? Are the views you entertain really of so little consequence in your estimation that you can afford to be indifferent whether others adopt them or not? Is it not to be presumed that the views held by Newchurchmen on the subject of Church order, as on all other kindred subjects, are, at least, to their own minds, truths? And who is at liberty to be indifferent to the operation of truths on the minds of others? Is it not the part of genuine charity to be exceedingly anxious that truth may do its perfect work upon the minds with which it comes in contact? How then is this professed stoical unconcern as to the reception of your views to be accounted for? Do you say that it is not that you love truth less, but charity more, and that when the latter is present the former will not be absent? To this we reply, that we have already admitted, as we admit again, that there is a basis for the intimation that true spiritual harmony in the Church is more apt to spring from united affection than from a conflict of intelligence; that in the cultivation of good we *do* approach nearer the centre of good in the Lord, and consequently nearer each other; but at the same time we can never admit that we are to forego the argumentative discussion of views which tend directly to divide the Lord's Church into opposing parties, or which go to inflict a grievance upon the spirits of sincere disciples. And we must say, moreover, that it evinces, a hard, harsh, and unbrotherly state of feeling to make light of such grievances, and to act as if the iron wheels of order were to roll ruthlessly over the tenderest and purest forth-puttings of a Christian soul.

The fact is, we see in the sentiments above expressed the peering forth of the spirit of conscious infallibility. What but a tacit claim to this effect could ever have dictated the language upon which we are now remarking? Were there the shadow of a shade of doubt upon the mind of the writer that the simple pursuit of good would dictate conclusions at variance with his own, we venture to say there would not be quite so much of a vein of philosophic calmness in treating of the troubles of the Church. Good is of course very good when it generates with others the same views of truth which we hold ourselves; but it is not a little naughty and needing to be reasoned with when its intellectual product runs counter to our own. Then we are prone to wax earnest for debate, and a manful contending for the truth. And so, are we satisfied, would it be with the exhorter of the *Messenger*, if he were not so undoubtingly confident of the soundness of his position that he feels free to waive discussion, provided the other party will do so likewise. He has all along a latent assurance that with all the apparent liberty of thinking conceded, still the issue will be a thinking with him and his. If the allusion may be pardoned, it

reminds us of the dictum of the sapient judge uttered from the bench that "every one present might think as he pleased, provided only he thought with the Court."

In conclusion, let us respectfully suggest, that there are differences among the members of the New Church which will never be healed by the one-sided policy proposed in the paragraph under consideration. They must be discussed. They will be discussed. Nor will such discussion necessarily militate with the enjoined cultivation of the love of the Lord and thence of the neighbor. It does not follow as a matter of course that a man is lacking in the study of divine affections, because he is strongly impelled to take up the weapons of controversy against an apprehended falsity of pernicious character which has somehow become seated in the bosom of the Church. It *may* be that this is the legitimate result of his study; that it is owing directly to the fact of his earnest aspirations after good that he has been led to his present perceptions of truth and his determined defence of them. At any rate, we are fully persuaded that as far as the highest life and prosperity of the New Church is concerned, it will never be obtained but through the agency of controversy; that is, free and unfettered discussion of all important points of faith and practice.

G. B.

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## ARTICLE II.

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### MODIFICATION.

WE have in former articles published in this work, devoted some attention to the doctrine of Forms, which indeed occupies an important place in the New Philosophy. We now propose to devote a like attention to the doctrine of Modification, to which is due the explanation of the most recondite phenomena in all the natural kingdoms. It is to be regretted that the founder of the New Philosophy did not give his conceptions on the doctrine under consideration to the world in a more definite and enlarged form, as it was, at one time, his intention to do. Yet many of the principles he has suggested, taken in connection with the more recent discoveries relating to the so-called imponderable agents, enable us to take an insight into natural phenomena, which otherwise it would be in vain to attempt.

When a stretched cord or line, or a rod of any elastic material, is put into a state of vibration, waves, or a species of undulation, traverse it backwards and forwards, and at certain points they interfere or equilibrate each other; at which points the line or rod is at rest. Between these points of rest, which we call *nodes*, the parts of the line or rod are in a state of vibration.

When, from any cause, surfaces, such as lamina and membranes, put into a state of vibration or undulation, there likewise arises interference of the vibrating forces, and there result *nodal lines*,

the parts of the surface constituting which are in a state of rest or equilibrium. These nodal lines are the boundaries of active spaces, which vary in shape, figure, size, and position, according to the material shape, density, and elasticity of the vibrating surfaces, and also according to the intensity, the mode of application, and nature of the force producing the vibrations.

The nodal lines are of all kinds, rectilinear and curvilinear. In plane surfaces they are generally rectilinear or circular, or other curves of the second degree. In curvilinear surfaces, as cylinders, spheres, &c., they are not only circular, but they assume higher forms, as the spherul and other curves of the third degree. In a glass tube the nodal lines are helical.

The acoustic figures of Chladni, produced upon vibrating surfaces, the experiments of Wheatstone and Savart, are so well known that we need not here describe them. We refer the reader to Section 17 of Mrs. Somerville's "Connection of the Physical Sciences" for a description.

When, from any cause, a solid body, or a volume of liquid vaporiform or aeriform matter is put into a state of vibration or undulation, there likewise arises an interference of the vibrating forces, and hence arises *surfaces at rest*, or *nodal surfaces*, inclosing active spaces. These surfaces are likewise plane or curved, and embrace rectangular, spherical, ellipsoidal, or spaces of other shape, depending upon the interior constitution, the organization, density, elasticity, solidity, or fluidity of the undulating body, and upon the nature and mode of the application of the force. M. Savart found that the air in a room in which an organ or other instrument was played, formed itself into masses, separated by nodal lines or surfaces of double curvature, such as spirals.

Hence it is an universal law, *that all bodies, of whatever form or nature, when put into a state of vibration, oscillation, undulation, or any species of modification, resolve themselves into active parts, which are united by nodes or parts in equilibrium, arising from the interference of modificatory forces.* In lines these nodes are points—in surfaces they are lines; and in solids or volumes they are surfaces, or the nodes are one dimension less than the *active spaces*, which we will denominate **MODES**.

When light and inactive bodies or particles of matter are placed on a modified cord or rod; when sand or other particles are strewn upon a modified surface, they are *carried to the nodes*, and there remain at rest. When a modified glass cylinder, containing an ivory ball, is rotated, the ball moves along the cylinder, following the spiral *node* formed therein. All experiments show that the *modes* are active forces, and that the nodes, whether points, lines, or surfaces, are the places to which matter less active than the modes is carried, or that seeks positions of inertia.

These facts give us the following general law:—*That all matter, when in contact with or within the sphere of the influence of a modified body or volume of matter, has a tendency or effort to move toward its nodes, and, when free, does actually move thereto, as to a place of*



*equilibrium or rest.* The modes are centres of repulsion: the nodes centres of apparent attraction.

Every mode occupies its own place and space, possesses its own degree and form of motion, has its own qualities, and may be taken during its existence to be an entity in itself. *All modes arise from the interference and composition of active forces, or of matter in a state of motion.*

When any portion of a continuous body is put into a state of vibration, this vibratory condition is imparted to the whole body, and also to other bodies in contact with it; also, when a part of a volume of free matter, in a fluid or aeriform condition, is put into a state of undulation, this undulating condition is communicated to the whole volume, and also to contiguous volumes. Vibrations and oscillations in continuous or solid bodies communicate undulations to fluid bodies; and conversely, fluid bodies in a state of undulation communicate vibratory or oscillatory motions to solid bodies. These facts are familiar to every one.

Hence we have another general law:—*That, whenever a body, or any portion of a body, becomes modified, it communicates a state of modification to all contiguous and surrounding parts and bodies.* It is by virtue of this law that one sonorous body communicates a like condition to all surrounding bodies. One luminous body imparts its luminal conditions to all others within its sphere. One heated body induces a like condition upon other bodies, and an electrified and magnetic body electrifies and magnetizes other bodies. In all these phenomena there is no translation of matter, but a successive impartation and assumption of a similar and homogeneous state or condition of motion by the successive parts of the modified bodies and mediums.

The successive modification of the parts or particles of a body or medium one after another in successive order, produces the appearance of an actual translation of matter; yet it is merely an appearance, while precisely the same effect is produced as if there were an actual translation of matter, or as if there were an actual presence of the initial force or cause of modification. Thus the sun is present everywhere in his universe by means of modification, or in other words the sun communicates its own condition and nature to all parts of its universe. Thus every particle of the solar atmosphere puts on the nature and condition of a sun; it actually becomes a sun, in its own degree and measure, luminous, magnetic, and calorific. Hence, by modification one thing becomes mediately yet efficiently present to another. In this mediation there is no translation of substance, neither, properly speaking, is there a translation of motion. The contiguous atoms of the substance of the medium successively assume the same state, condition, or mode of action; and one part, by contact and immediate action, imparts its own state of action or mode of being to other parts conjoined or adjoined thereto; and the successive assumption of similar states by successive parts, gives the appearance and idea of translation and progressive motion. Hence, by this means, the sun is omnipresent in his universe, and the sun of one universe becomes present in the universe of another sun. The so-called impon-



derable agents—heat, light, electricity, and magnetism, are only modifications of matter, or substance; yet probably each of these agents has a medium, which is properly its own; while all matter may be made to, and does, under suitable conditions, assume the state peculiar to each agent. Light has its own proper medium, like ether; yet all bodies may become luminous. Sound has its own proper medium, the air; yet other matter may become sonorous and communicate sound. And, moreover, the same substance may, at the same instant, be sonorous, luminous, magnetic, and calorific.

When a smooth surface of water is put into a state of undulation, from a single origin of motion, the waves, of a circular form, follow in succession without any interference, and each wave or mode seems to constitute the circumference of a circle. The waves thus arising may well be termed simple and elementary. If these waves meet with an opposing surface, there will arise reflected waves moving in an opposite direction, and they will *interfere* with the direct waves, and by means of this interference, the simple waves will be divided into lesser parts or segments, so that the whole surface will be covered over with small elevations or modes. A similar effect will be produced if there be two or more centres of motion, for the waves of different origin will interfere and thus become resolved into modes. On the surface of one wave, lesser waves are formed when the proper causes exist, which may move in any direction, either with or against the larger waves. And the surface of these again may have smaller waves existing upon them. These smaller waves may interfere, and thus the larger wave will be divided into smaller. Thus waves exist within waves, and modes within modes. The observation of these phenomena are within the reach of every one.

Similar phenomena occur in the vibrations of continuous or solid bodies. The simple vibrations interfere and form nodal lines and their included modes; and when the vibrating body is subjected at the same time to two or more causes of vibration, the simple nodes become divided and resolved into lesser modes—so that one system or mode of vibration exists within the sphere of another. In this manner, musical instruments, their strings, and sounding boards, are resolved into modes, one within the other, and thus producing simultaneous harmonic sounds. Each tone has its own modes; and every change of tone maps out a new figure to itself which becomes apparent when sand is strewn upon the sonorous surface, or upon another surface influenced thereby. Harmonics generally co-exist with their fundamental sound in the same vibrating body. If one of the lowest strings of the pianoforte be struck, an attentive ear will not only hear the fundamental note, but will detect all others sounding along with it, though with less and less intensity, as their pitch becomes higher. According to the law of co-existing undulations the whole string and each of its aliquot parts are in different and independent states of vibration at the same time, and as all the resulting notes are heard simultaneously, not only the air, but the ear, also vibrates in unison with each at the same instant.

• A pipe either open or shut at both ends when sounded vibrates

entire, or divides itself spontaneously into two, three, four, &c., segments, separated by nodes. The whole column gives the fundamental note by waves or vibrations of the same length with the pipe. The first harmonic is produced by waves half as long as the tube; the second harmonic by waves a third as long, and so on.

The sounds of an entire orchestra may be transmitted and reciprocated by connecting one end of a metallic rod with a sounding board near the orchestra, so placed as to resound to all the instruments, and the other end with the sounding board of a harp, piano, or guitar, in the remote apartment. Professor Wheatstone observes: "The effect of this experiment is very pleasing; the sounds, indeed, have so little intensity as scarcely to be heard at a distance from the reciprocating instrument; but on placing the ear close to it a diminutive band is heard in which all the instruments preserve their qualities."

These facts show most conclusively that the same volume or body is occupied at the same instant by very numerous modes of great variety and quality; and of necessity the modes of different quality have the relation of inherence, one not beside the other, but one kind within and constituting the other. All the modes arising from the orchestra simultaneously occupy each part of the rod, and are all in the auditory nerve. The co-existence of modes, lesser within and composing the larger, is only an application of the law of *discrete degrees* to the subject under consideration. As sound and the harmonies of music arise from the simple modification of sonorous bodies, and form a composition of simple modes into more general modes, or from the resolution of the more general modes into lesser modes; so likewise light and its harmonies or colors, arise from a like composition or resolution of modes in the ether.

White light arises from the general and simple modes, but colored light arises from composite modes, or those modes which arise from the interference of oblique rays. For, before colors arise from the solar rays, they are by the prism or other means made to fall upon a reflecting surface divergingly or convergingly; and consequently are reflected at different angles: hence they interfere and become composed into various harmonic modes, and hence arise colors.

The truth of this hypothesis, or rather law, in reference to light, is rendered probable by all optical phenomena, and indeed is rendered certain by the truth contained in the following observation of Mrs. Somerville: "Sir David Brewster, so justly celebrated for his optical discoveries, has proved that the solar spectrum consists of three primary colors—red, yellow, and blue—*each of which exists throughout its whole extent*, but with different degrees of intensity in different parts; and the superposition of these three produces all the seven hues, according as each primary color is in excess or defect."

Now, since of necessity each color possesses its own modes, there are three species of modes throughout the entire spectrum: *hence one species of mode must exist within the other*, and not one beside the other, and the solar spectrum must consist of at least three discrete degrees.

Hence a fourth general law of modification is: *That general modes*

are composed of particular modes, or that particular and elementary modes compose general modes.

Having stated the general laws of modification, we will now direct our attention to laws less general.

Every state or condition of matter has modes peculiar to itself, and since every mode is constituted of a number of particles, or of a volume of particles in a state of activity, the motion of the particles must vary with the modes. There are four *discrete states* or *conditions of matter*. 1, The solid; 2, the fluid; 3, the vapor or gasiform; 4, the fireform or flame-form—all of which but the first are *active*. The particles constituting the modes in continuous or solid bodies, vibrate or oscillate to and fro in rectilinear paths. The modes in this state of matter are usually called vibrations. In fluid bodies the modes are called waves or undulations, and the particles within the modes move in *circles* or in curves of the second degree—such as ellipses, parabolas, &c.

Undulations in water are familiar to all. When arising from a centre, they proceed outwardly with a superficial elevation of a circular form, one after the other in a continual series. One particle infringes upon its contiguous particles, and an impulsive force is communicated from particle to particle in a *rectilinear direction*, while each particle takes up a circular motion and repeats both the impulse and the motion through its circle, with each succeeding wave. Hence in this kind of modification the modes communicate their force rectilinearly, while the motion of their particles is circular, and the undulations themselves are circular, continually enlarging from the origin of motion until it ultimately ceases. Now, since the particles are carried into their circular motion by the impulse communicated rectilinearly, and by the reaction of adjacent particles; and since the impulsive force decreases as the wave increases its distance from the origin of motion, it follows that the circles which the particles describe in their local motion must decrease in diameter in the same ratio that the impulsive force decreases, or in the inverse ratio of the radius and circumference of the wave or superficial elevation.

It is also clear that when the circular motion of the particles ceases, the modes and undulations must cease. The *wave length* is from one node to another, or from the most active point in one mode to the most active point in the adjacent mode, and is measured in the direction of the impulsive force. The impulse communicated from particle to particle, will communicate an *oscillatory motion* to the *particles* when its direction is not through the centre of gravity of the particles. This axillary motion will promote the fluidity of the medium; for it is a motion proper to the particle itself; and can only exist in a certain state of freedom or independence of the adjacent particles. Hence in modification of inelastic fluids, there are the following motions of the particles.

1. A local motion in a curve of the second degree.
2. An axillary motion.

And there is an *apparent motion* or translation of the wave, which equals the velocity with which the impulsive force is communicated

through the medium, or it is really and only the celerity with which the successive parts of the medium come into the *same state of motion*. The impulsive force is the *efficient* and proximate cause of modification. The local motion of the particles may be in any direction or plane differing from that of the impulsive force; it may be at right angles thereto or inclined at any angle. They are *longitudinal* when in the direction of the impulse, and *latitudinal* when at right angles thereto.

Any single body taken as an unity can have no other motions than a local and axillary motion. But when one body is taken as an aggregate of lesser and simpler bodies or parts, then there arise relations between these parts which may be varied, arising from local and axillary motion of the parts, by means of which the body is modified.

These internal relations of a body are two: a *variation* of SPACE or magnitude, and a variation in the ORDER of the parts among themselves, their arrangement or constitution.

We give different names to the conditions of bodies as they affect the different senses.

Thus that condition of bodies which affects the sense of *touch* we call *heat*, and that condition which affects the eye, we call *light*.

Every change of heat or temperature in a body is also accompanied with a variation of its space or magnitude.

Hence we define *Heat* to be that internal activity of bodies, or that motion of the constituent part of bodies which changes their magnitude.

And since this change can only be effected by a change in the interstitial spaces of the body, it must also affect the state of the parts as to their freedom; and the parts become free in the ratio of their temperature. The internal activity of a body, or the form of motion of its parts, must of necessity be according to the arrangement or organization among themselves; and on this must depend their QUALITY so far as it depends upon activity. Hence we define *light* to be that internal action of bodies which is according to their *internal organization or quality* and effects the eye, or organ of vision. That internal activity of bodies which effects a permanent change in their internal organization is *chemical action*.

A variation of magnitude may be effected without any change in the order of aggregation and internal constitution of the parts among themselves. Hence heat may exist without light or chemical action; but neither of the latter can exist without a certain degree of freedom of the particles among themselves, and hence not without *heat*.

Since modification consists in the activity of the parts of the modified body; and since a certain degree of freedom is necessary to such activity; and since in continuous bodies, so far as the action is confined to the body without transmission, so far must the action among the parts be a continual action and reaction, and hence one of *mutual repulsion*; there must, therefore, of necessity arise an enlargement of the interstitial spaces and an effort or tendency of expanse in the modified body, *which is LATENT heat*, and so far as the circumstances of the body will permit, there will arise an actual expansion of the

volume or space of the body. In bodies that consist of angular particles it would seem that the internal activity could only consist of vibratory or reciprocal local motion of those parts; for an axillary motion of the parts could not exist without such a freedom of the parts as would destroy their coherence: and when such a degree of activity was attained that the interstitial spaces permitted an axillary motion, the body would become dissolved and pass into the fluid condition.

The modification of elastic fluids may be best learned from phenomena presented by the aerial atmosphere. The air is compressible and expansible to an indefinite degree, and continues so under any degree of pressure. Its particles are spherical, and retain this form permanently; otherwise, they would not press equally in all directions under every degree of pressure. A volume of air derives its properties from the nature of its particles, and the particles themselves take their nature from their constituent substances; for there is no absolute simple in nature, and every composite takes its quality from its components.

The cause of modification is an external action or impulse upon the particles of the medium, or a volume thereof. Yet, this external action could not produce modification, unless there was an inherent reactive force in each particle of the medium which exactly responded to the external force. The internal reactive, resisting force, is the proper force of the particle; is its own; and just as it is left free in its reactive phase, so it exhibits the essential quality of the particle, and is a physical type of moral action, which assumes its essential character in proportion to its freedom from external restraints. In modifications arising from external causes, two species of vibratory motion are to be taken into consideration. The first, is a motion of a small volume of the medium which is displaced by the body producing the modification; but this displacement does not continue but a comparatively short distance from its origin; for this local motion of the volume becomes only an *effort* towards a local motion, and becomes such when the *effort*, which is a pressure of a volume of the medium equal to the extent of the mode induced thereby, becomes free to unfold itself into actual motion, or when the wave, or rather mode, comes into a position of freedom at the surface of the medium, or at the surface of a body within the medium, which yields to the effort. When this local motion has passed into effort, then the particles of the medium enter into a reciprocal local motion, or go from and return to the same position, through a path or line, either plain or curved. The former then is a motion, or an effort to motion, of a volume; but the latter, a motion of the particles of the medium.

↳ The *direction of this effort which is the essential modifying power, is in a right line from its origin, like radii towards the circumference of a circle or sphere; and this direct force is not diminished laterally, because there is always returned an equal lateral reaction. Until the effort becomes an actual force, in, or upon something other than the medium, all the lateral particles in the undulation are at the same distance from the origin of motion, and consequently in the same effort;*

hence, they all react with undiminished force, and the resulting effort must consequently be directly forward.

This lateral effort, which is perpendicular to the *radial* direction, can only produce an effect at the surface of the medium, or when it comes in contact with another surface, which yields to it; and if this other surface do not react with an equal force, then the radial force will be diminished in a degree equal to their difference. This effort, propagated radially, occupies a volume of the medium which is the surface of a sphere equal in thickness to the length of a wave, or mode, and since the whole force is retained in this volume, it will diminish exactly in the inverse ratio in which the volume increases, and this increases as the squares of the distance from the origin of motion, *provided* the thickness of the volume, or the wave length do not increase; which is the law observed in the radiation of sound, light, heat, and the magnetic forces.

*There is, also, in this volume, or mode, a mutual pressure among the particles of the medium, due to the impressed force; this pressure is in all directions equally, presses equally upon all parts of a body within it, and it varies in the exact ratio of the radial force. This pressure is one with the radial force, and may become an effective force in all possible directions, depending upon the contingencies, to which it may be subjected. Every mode, in a medium, is, at any instant, capable of producing precisely the same effect, as if it were a distinct body, possessing all the properties of the mode itself, and were translated from the origin of motion in a right line with a velocity equal to the velocity of radiation.*

In air, as in water, the particles have their own particular motion within the mode, and this motion is spiral in the air, for the volume of the mode is either expanding or contracting, on account of its elasticity, and in the meantime the particles are moving circularly as in water, which, combined with the expanding or contracting motion, produces a spiral motion. A particle in the surface of an expanding or contracting rotating circle, moves *spirally*.

In an elastic medium, the particles are in contact, and each one is surrounded by many others; and hence one cannot take up a local motion without infringing upon others, and urging them into a similar motion, and hence not one, but several, or a small volume, are carried into a similar motion; but since a motion in a right line is continually resisted, there must result a curvilinear motion, if any; and the minute volumes will be carried into an edying motion, in which the single particles move spirally. We see examples of such results on a large and visible scale in the meeting of opposite currents in air. *Hence in the modification of air, or other elastic aeriform mediums, the motion of the particles is a reciprocal vibration, though a spiral curve.* Doubtless this spiral motion of the air is greatly promoted by the interfluent ether, which naturally tends to such a motion, as will be seen heréafter.

The spiral motion continues so long as there is a propagation of the radial force; when this ceases, the expansion and contraction of the volumes ceases, thence must cease at the same time the spiral motion;

yet, the particles may continue to move in a circle after the spiral motion ceases. The diameters of the spiral curves vary with the distance from the origin of motion; and it would seem that they must decrease with the radial force. In order that any particular sounds may be heard, there is required a common or general sound, to which they may be referred, as indeed all particular things are referable to a common standard, to which they relate; all measures and volumes are referred to a common standard; all scientific classifications are referred to something common. In music, all tones are referred to the key-note, or standard tone, and since all tones have modes peculiar to themselves, particular modes refer themselves to a common mode.

Modes and tones have quantity and quality; as to quantity, they are loud or faint; as to quality, they are high or low. The quantity of sound varies with the magnitude of the modes, the quality varies with the time or velocity of the undulations, and the velocity varies with the *tension* of the medium. As the modifications of the air arise from the action of vibratory bodies upon it, so likewise they impart to it vibrations reciprocally. Hence there is a perfect homogeneity between the modifications of solid and continuous bodies with those of the air, which is the medium by which that condition of bodies is communicated to the ear, and comes to our consciousness. Modification is the life of the unconscious world, which speaks to us through the ear; its wo comes as a wail; its joy as a song—our sympathies are awakened, and conscious life reciprocates the pulsation of what we deem brute matter. Yet matter, in its origin, is life, its innermost essence is potential life, which in sound and light foretells to us its coming destiny; when it shall blossom in the rose, and blush on the maiden's cheek.

The spiral curves, or spiral currents, as they really are, since one particle must follow another in succession, in a contiguous medium, may lie in a plane making any angle with the radial direction; and if there is a moving of the currents radially, or conversely, as it would seem there must be, in order that the radial propagation may exist, and the plane of the spiral current be inclined to the radial direction, then the currents will become *heliacal*. Since there are particular modes formed with the common, and since spiral currents are common to each mode, it follows that there will be formed particular spiral currents within the common spiral currents, and as the common ultimately terminate in circular curves, or currents, so likewise do the particular currents terminate in circular currents, and the forces of the spiral currents are thus concentrated, finally, in the particles of air and rotate them upon their axes, or become an effort and pressure among and upon the interior parts of the particles, and thus the active force of the particles which was excited by, and was responsive to an external action, and which thus from effort became active, again subsides into mere effort. The curvature of the spiral curves is inversely as the distance from the origin of motion; and the spheres of the particular modifications within the common spheres, increase with their distance from the origin of motion.

It will be shown hereafter, that the air particles originated in the spiral modifications of the ether, and that their continued existence is sustained by them.

(*To be concluded in our next.*)

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### ARTICLE III.

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#### A PLEA FOR PEACE.

In a mass of old papers, which recently came under our eye, we noticed among others the following with the above title, which, on examination, we found to be a speech delivered by us at an annual meeting of the American Peace Society, about twenty-five years since. As we are still theoretically opposed to War, in every form, we have concluded to reproduce a part of it for the pages of the Repository. It is not given continuously, as it would occupy too much space, but only the more salient parts. We perceive on a review, that the rhetorical element is somewhat superabundant, particularly in the peroration, but this may be attributed to the ardor of a comparatively youthful period of life, and to previous mental habits. The paragraphs are far from faultless as a matter of taste, but they evince a certain glow of earnestness which may not be unacceptable to the reader. But let him not forget that we give it as the report of a platform speech, rather than as an elaborate closet argument.

In conducting the Plea for Peace, it is easy, by a graphical picture of the horrors and atrocities of War, to work upon the virtuous sensibilities, to excite the passions, to rouse a burst of holy indignation, against the infinite enormities by which it is marked, while the judgment is still unconvinced that any thing can be done to arrest the career of the Demon. No sooner do our feelings subside to their usual standard, than we again surrender ourselves to the full force of the belief, *that War is a necessary evil*—that although it were devoutly to be desired that such a scourge should cease to fill the world with groans and graves—yet as long as human nature is what it is, this dire offence will come—wars and fightings will continue—and that we cannot expect to see an end of them, till the Most High takes into his own hand the business of converting the nations, and of bringing them into one vast brotherhood of peace and love. This, it is supposed, will take place at some indefinitely distant day—in some millennial period, in regard to which the assurance of faith is, for the most part, in inverse proportion to the scantiness of knowledge; but as to the present, all that is clear on that score is, *that the time has not yet come*, and consequently we may content ourselves with simply deploring evils that we cannot cure.

To this prevailing sentiment of practical fatalism, I shall have occasion shortly to allude. At present, allow me to say, that if there is any thing which I would guard with the utmost solicitude, it is the proneness to over-value, over-charge, over-state the real evils involved in the practice of war. I would not lay the colors too thick upon the canvass. I would not be betrayed into any extravagance of assertion.



Assured that the defence of the Peace-cause may be planted upon a ground not easily shaken, I shall endeavor not to jeopard the interests of that cause by assuming positions which thoughtful minds can plausibly question. On such firm ground I feel, Mr. Chairman, that I am standing when I assume that *War, considered in itself, is an evil of the greatest magnitude, and which it would be vastly desirable to have done away.* This is surely making but a very slender draft upon your concessions. Who will not at once admit that War concentrates within itself the essence of all abominations? Look at its grand feature—the destruction of human life on the field of battle. Were I to conduct you in idea to the scene of mortal combat—were I to present to your mental vision the complicated terrors of such a spectacle—the fury of the onset—“the confused noise of the warrior”—the din of drums, muskets, and cannon—the waving of banners—the groans of fallen men and horses—the gushing of blood from fatal wounds—the mangling of limbs—the exclamations of agony with which the dying call upon God for mercy, or utter the names of “father,” “mother,” “wife,” “sister,” “child”—a tale might be told, which, if any thing on earth could do it, would harrow up the soul, and make

“The knotted and combined locks to part,  
And each particular hair to stand on end,  
Like quills upon the fretful porcupine.”

But this is not the horrid “blazon” which I now chiefly intend. There are certain connected evils, somewhat less obvious, less frequently dwelt upon, but no less inevitable accompaniments of War, than those to which I have now alluded—evils as contrary to the spirit of Christ as hell is to heaven.

And, first, it will be found that a state of war is *a state of the legalized suspension of the great code of morals.* It is a kind of authorized setting aside, for the time being, of the laws of God and man. Now we have been used to regard the precepts of the decalogue, emanating from the will of Jehovah, as of universal obligation, binding upon all men at all times and under all circumstances; and we should as soon think of releasing the heavenly bodies from the law of gravitation by which they are retained in their orbits, as of releasing men from the authority of those precepts which secure their allegiance to their Maker. Yet such is the direct tendency of all military operations. They involve, by a sort of necessary sequence, an unloosing of all the joints which keep the frame-work of society compacted together. I do not now speak of that monstrous species of despotism termed, “the proclaiming of martial law,” but of the ordinary trampling down, by an armed soldiery, of Divine institutions and human enactments.

Look at a military encampment, and see if it does not present the appearance of a body of men who have received intelligence from heaven that every precept of the Law of Sinai, given in thunder and graven in stone, has been repealed, abrogated, and done away. As to the observance of the Sabbath day, for example, what reverence is

paid to that sacred institute by an army of soldiers? Think you that the idea of the obligation to rest from labor, to spend time in worship, connects itself, as a general fact, in their minds with the recurrence of that day? Is it not a matter of course that that season should be given up to unhallowed desecration? Yet whence the right acquired to dispense with the commands of high Heaven? By what authority is the sancity of the Sabbath set aside? By what but the impious *Will of War?*

Again let me ask you to follow in imagination the course, not of an *invading* but of a *protecting* army. Attend its march from the interior to the frontiers of a country. Is not its course usually tracked by every species of immorality, depredation, and vice? Wherever it encamps at night, does not the appearance of the surrounding country show in the morning that the hand of the spoiler has been there? Indeed it may be questioned whether in many cases the mere progress of an army from one end of a country to another, an army raised expressly for its defence, and before a blow has been struck at the enemy, is not as great a scourge to the districts through which it passes, as would be the victorious march of a conquering enemy wasting as they advanced—before them an Eden, behind them a desert. Again, let us ask, whether you can imagine a greater plague than the quartering of one, two, or half a dozen regiments in the vicinity of any of the numerous peaceful and happy villages spread over our country? Would you not look for it to send forth a pernicious influence on every side? Would it not be like planting the poisonous Upas by the wall of your garden, or by the side of your house, withering vegetation and extinguishing animal life? Would you not tremble, parents, for the principles of your sons and the welfare of your daughters? As such establishments usually are found, would you not expect it to be a nursery of intemperance, profanity, gambling, Sabbath-breaking, and licentiousness?

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But waving other specifications of the actual evils of War, we betake ourselves to the solace of the assurance, *that a time is clearly predicted when wars and fightings shall be done awag*. Such a period is announced in multitudinous passages of Holy Writ. Now I have no question, Mr. Chairman, but that my hearers, at least the great mass of them, are looking forward to a day of unprecedented prosperity and glory on earth, when the creation shall cease to groan under the accumulation of ills which have so long beset it. It is a period to which the earnest expectation of the universal creature is looking forward. And I would ask, Sir, whether one of the main ingredients in that anticipated state is not the universal prevalence of peace? Does not the bare supposition of the continuance of war and bloodshed completely dash and destroy those cheering visions of the future which we all love to indulge? Is there not to the Christian apprehension a monstrous incongruity in the idea, that men shall keep up the "trade of war"—shall continue to waste, kill, and destroy—burning fleets and sacking cities—while the benign influences of the Gospel are beaming upon all hearts? Does it not enter into your primary conceptions of

this halcyon period, that the mask shall be torn from the face of false glory, and the demon stand revealed in all the grim repulsiveness of his features? Will not mankind then at least call things by their right names, and will not public sentiment, like Old Mortality at the grave-stones of the Covenanters, be busy renewing the inscriptions on the tombs of warriors, writing *murderer* instead of *hero*, *ambition* instead of *patriotism*, *revenge* instead of *justice*: and transforming the sculptured *laurel wreath* into the *funereal cypress*? If then this be admitted—if it be all but self-evident that such a revolution is to be effected in the judgment and conduct of men—if a consummation so devoutly to be wished is so confidently to be expected—permit me to ask by what means such a change will be brought about? Will it not be by the legitimate influence of the religion of the Bible? Are we acquainted with any other agency which is to be enlisted in the cause—any other which is competent to the result? But why should the influence of the Bible do it? Why, unless the genius of the Bible is opposed to it and condemns it? You do not expect it to be abolished by a miracle? Like all other great moral reformations it will be effected by men's acting out the spirit of their divine religion. Very well; if the Christianized nations will hereafter renounce war because it is repugnant to Christianity, we advance a step further, and say, if it will be repugnant *then*, it is repugnant *now*. If the Bible will condemn it *then*, it condemns it *now*. Surely men are not expecting any new precepts to be added to the Word of God. And why, if the human race shall feel themselves bound *hereafter* to act up to the requisitions of the Scriptures, why are they not bound to do it *now*?

But it may be said that all that is necessary is to make men Christians, and we make them pacific of course. So that the surest means of doing away war is to lay the axe at the root of the evil by preaching the gospel, circulating the Scriptures, instructing the young, and by all other evangelical appliances which can be pressed into the work. Do this, and war will cease of itself. But is this a sound principle of action in moral movements? Do we recognize it in other matters? For ought that I can perceive, it is as really predicted that, in the latter day, men shall be temperate, sober, and consequently long-lived, as that they shall not learn war any more. But do we ever hear sane men saying that temperance societies are useless—a mere work of supererogation? “Only make men Christians, and you make them sober of course; for drinking to excess is directly at variance with the very nature of Christianity.” I ask, do we now ever hear such a plea employed by rational men? What, because a certain event is predicted, therefore all human agency, in bringing it about, is superseded! The prospect of a thing in the gross cut off all exertion towards effecting it in the detail! Surely this is a principle that strikes at the root of all rational reform.

But no; we rejoice that in other great moral enterprises men cannot be imposed upon by such a shallow sophism. There they act the part of wisdom. They know nothing of any such event as intemperance, for instance, dying a natural death. They know the evil must be assailed, and that with a strong hand. The public attention must be roused—

facts must be accumulated and proclaimed from the pulpit and the press—the astounding statistics of the vice must be collected and published—tracts must be circulated—societies formed—conventions held—agents employed, and a vast moral apparatus got up to bear irresistibly upon the grand result. This is, in this matter, the course of common sense, sanctioned by the dictates of experience.

And why shall not the same conduct be adopted in regard to War? Is war a less evil than intemperance? Is it, any more than intemperance, likely to vanish of its own accord from the earth? Is there not an equal need of direct and powerful efforts for its expulsion? Does not the public mind need as much to be enlightened on the subject as in regard to any other? Is there not an imperative call for the creation of a strong public sentiment in relation to the evils and horrors of this grand colossal curse of the nations? Are we not required by as strong a voice of reason and religion to enlist every species of organized instrumentality in this work as in any other benevolent project of the day? Shall we, on this subject, reverse all those principles of action to which we adhere on any other? Shall we fold our hands and lie down in ignoble sloth with the expectation of awaking amidst the splendors of a golden age?

But it is time to draw my protracted remarks to a close; and in doing so, permit me to propose to you a question in casuistry, which is worthy of the most profound and serious consideration. Is it not the duty of every man to do that which, if every other man should do, the kingdom of God would be immediately ushered in? You will surely admit that we are all required to study the glory of God in actions—to do that which will most promote his glory. And will not the abolition of war do more to promote that object than its continuance? Would it not be more honorable to him and to his religion that all his intelligent creatures on earth should live together as a band of brothers, than that they should exist in a hostile attitude, intent upon mutual destruction? If so, is it not every man's duty to act accordingly? And if every man *should* act thus, would not war be banished from the earth as a matter of course?

But we are fully sensible that this cause has to contend with prejudices of such inveteracy and strength, that if it were not for the infallible promise of God, that the desired result shall finally be accomplished, we should desist from effort and sit down in despair. Aside from the divine predictions respecting the final prevalence of peace, all hope of such an issue must be renounced as vain and chimerical. Men might as well unite with a view to arrest the winds in their course, or stay the flowing of the tides; as well might they kneel down, and clap their shoulders to the ground, to check the heavings of an earthquake, as to think of banishing war from the world without the assistance of Him who holds the winds in his hands, and says to the sea, "Here shall thy proud waves be stayed." But giving ourselves up to the conduct of the oracles of God, we see the visions of his gifted seers piercing the long vista of coming ages, and laying open before us a scene of most exhilarating promise—a period when it shall be said of the long-protracted night of ignorance, error, irreligion, despotism, and bloodshed, that its shadows have fled away, and the

sunlight of a brighter and benigner period has dawned upon the earth, a day when wars and fightings shall cease—when the voice of wasting and destruction shall no more be heard in the borders of Zion—when there shall be a metamorphosis of the bloody weapons of war into the implements of husbandry and the peaceful arts—when the spectacle of murderous legions shall no more be an eye-sore to philanthropy and humanity. And we rejoice to believe that the friends of their race are gradually awakening to a juster appreciation of the subject—that there are evident symptoms of the breaking of that magic military spell which has so long fascinated the senses, beguiled the reason, bound the hands, and tied the tongues of the well-wishers of their kind. It cannot be doubted that the time is not far distant when increasing numbers shall rally round the standard of Peace. “Standard,” did I say, ? Alas! we know the potency of human language in perpetuating errors and evils both of sentiment and action; and we ought perhaps to apologise for using a term which tends to awaken so many associations at variance with the spirit and genius of the cause we are now advocating. But the banners of Peace are the banners of purity. They are not sullied with the stain of blood. They have never floated over the field of carnage. They have not, like other banners, been first consecrated at the altar, baptized in the hallowed font of the sanctuary, and then crimsoned in the vital current flowing from human veins, and drenched with the tears of widows and orphans. On the contrary they are as pure and innocuous as those which we have seen waving their silken folds over the multitudinous group of Sabbath-school children collected in the streets and churches of the city of our annual solemnities. They are, in a word, the banners of the Shiloh himself, a title which is, by interpretation, the Pacificator, the Tranquillizer, to whose standard the gathering of the nations shall be, but not for purposes of bloodshed and devastation. His sacramental host shall indeed achieve a victory; but as Milton, in the inspiration of his prose has expressed it, they shall conquer “by the irresistible might of weakness;” or as is said of the followers of the Lamb, “because they love not their lives unto death.”

And is it not, Mr. Chairman, standing upon the summit of the mount of Delectable Vision to look forward to the triumphs of the meek and pacific religion of the Prince of Peace—triumphs accomplished without blood, and perpetuated without arms! Have you never been within the walls of the Depository of the American Bible Society, and seen its columnar masses of Bibles piled from the floor to the ceiling? If you have, did you not, in looking at them, imagine that you saw the pillars of the Universe, at least of the Moral Universe, which, if subverted, would turn the foundations of the earth out of course? Standing within the precincts of this great revelation-receptacle, did you not conceive yourself in the very heart of the camp of God, and fancy you heard a voice saying, as was said to Jacob at Mahanaim, “This is God’s host.” Yes, you felt that this was the encampment—the sacred *parembolè*—of His army. And oh! how different from a cantonment of the embattled legions of a human army! How vastly different the associations awakened by the two! From the one goes forth an army of martial

myrmidons to waste, kill, and destroy. From the other issues a ministration of mercy, to bless, to sanctify, to save. The kindly emanations of the one cause the widow's heart to leap for joy, and the children of distress to become vocal with thanksgiving and the voice of melody; while the sallying squadrons of the other open the sluices of conjugal and parental sorrow, making houses headless, whelming orphans in redoubled woe, converting, in fine, the widowed mother, with her fatherless children, Niobe like, into a group stricken dumb and petrified with grief. But it may be asserted that the moral armament which goes forth from this biblical depot has no object more definite and direct, no tendency more legitimate and palpable, than to confront, cope with, and conquer the whole horrid apparatus of war. This is one of the enemies which is to be dislodged from his usurped dominions by the consecrated crusade of the Bible. Yes, Mr. Chairman, every Bible is brought into array against every cannon, and will eventually extinguish its thunder and smoke. Every tract is opposed to every musket, and will finally quench its fiery flash. And so complete shall be the silent but efficacious triumphs of the Gospel, that it shall at length transform the costume of war into the habiliments of peace, denuding every military shoulder of its gilded bauble, while its ethereal virtue, like the electric fluid, will fuse every sword in its scabbard, and liquefy the blade of the battle-axe in the hand of the warrior. Nay, the sumptuous housings of the war-horse, "whose neck is clothed with thunder, and the glory of his nostrils terrible," shall be deemed put to a better use when trampled with the straw beneath his feet, than when formed into the gorgeous caparison of the steed of battle.

Ah! with what wonder and awe will coming generations look back upon the belligerent character of their forefathers! Will not the record of every war be, in their estimation, a blazoned memorial of the folly and infatuation of their Christian ancestors? Will not the peans and the *Te Deums* of victory chanted in Christian temples be regarded by them as a gross desecration of those sacred altars, and kindle, in the retrospect, a feeling very similar to that of the pious Jew when he saw the Roman standards, "the abomination of desolation," standing in the holy place. Ah! how melancholy the mementoes which will descend to after ages of the ages past! We are told that Napoleon (in whom the mythologic Mars may be said to have made his grand *Avatar* to the earth) caused the cannon taken on the field of Austerlitz to be recast, and converted into a proud triumphal monument, which now adorns the Place Vendome in the city of Paris. Can you not, in prophetic fancy, imagine that you see the pacific sons of the millennium busied in heaping up the piles of brazen ordnance, which will constitute so large a part of their inheritance, into a massive and mournful structure, commemorative of the effects of the worst of human passions going forth in the direst of human plagues? Be assured it would form a metallic mountain that would shame the pigmy pyramids of Egypt.

But we may solace ourselves in the confident anticipation of such a period. Even now the bulwarks of war are weakening in their foun-

dations. The chief corner-stone is loosening in the temple of this Cacodemon of devastation—this fiend of fire and sword—this Apollyon of blood and carnage—with the shades of perdition darkening on his forehead. All that is needed is for Christian nations to act on Christian principles. Let but the genuine dictates of our divine religion have full sway—let its spirit be carried into act—and Peace, that heavenly visitant, shall again return to the abodes from which she has been so ruthlessly driven. She shall come with her ten thousand doves, flying on silver wing through the hemisphere of heaven, with olive branches in their beaks, while the warlike eagle, the bird of Jove, the companion of thunderbolts, with all his ill-boding train, shall be frayed away from the sacrificial offering of millions of human hearts, presented upon the Altar of Love to the great Potentate of heaven and earth.

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#### ARTICLE IV.

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##### A DIFFICULTY STATED—SOLUTION PROPOSED.

IN *L. J.* n. 9, this occurs: "It happens moreover, when a man passes from the natural into the spiritual world, which takes place when he dies, that then, since he is a spirit, he no longer subsists on his own basis, but upon the common basis, which is mankind. He who knows not the mysteries of Heaven, may believe that angels subsist without men, and *men without angels*; but I can asseverate from all my experience of heaven, and from all my discourse with the angels, that *no angel or spirit subsists apart from man, and no man apart from spirits and angels*, but that there is a mutual and reciprocal conjunction. From this, it may now be seen that mankind and the angelic heaven make one, and subsist mutually from and interchangeably with each other, and that thus *the one cannot be removed from the other.*"

The underscoring is mine. Similar statements are made elsewhere by E. S. and it is in fact a fundamental statement in his system. It is also found clearly enunciated in the admirable "Letters to a Man of the World," by Des Guays.

If this is true, I cannot see how the *first* man ever could get into existence in the universe, for all angels and spirits were first men on some earth. Now, if no man *can* exist except from influx from the spiritual world, and there is no spiritual world (of spirits and angels) except from men who first lived, I cannot perceive how *the first man is a possibility.*

But if it be possible for one (the first man) to exist apart from spirits and angels, then I am unable to perceive why two, or ten or all *cannot*. For all principles are *universal*. For instance, if *one effect could* ever take place without a cause, then any number might



also ; and it would no longer be a true principle that *every effect must have a cause.*

It has often seemed to me that the doctrine of E. S. on this subject is that of pure idealism, the end of which is this ; that the universe of things, men and all else, is merely the *mode* in which I, the me, the great reality that calls itself C. H. C. exists, and has no real existence apart from me. It is a most fair-seeming logical structure ; but unfortunately ignores, annihilates, all my dear neighbors that will not be ignored, but very naturally insist upon my paying them all my debts. A true philosophy must not deny a single fact, but must be content, nay, glad to take every fact just as it finds it, and see how it is necessary and what it means.

Now this thought, that the spiritual world has *no* existence except in the affections and thoughts of men here in the flesh, *is the immortality and future state* of our eloquent and learned Rationalists. The amount of it is, that men live in the affectionate or indignant memories of mankind, and that constitutes their immortality of Heaven and Hell. As men and realities, they die like brutes ; they exist merely as ideal persons as long as men remember them, and then die the second death from which is no resurrection. Emerson seems to think that E. S. has somehow most oddly mistaken these "memories" for real, live men in the spirit world, which seemed to him a very absurd mistake. Was he right ?

Has the spiritual world no existence except in the hearts and minds of men in the flesh ? Were all living men here suddenly to die, would that necessarily destroy all those men, who were born and died on the earth, and who now are living, more real men, in a more real world ? Do they depend for their existence upon our affection and thought ? or do not they and we alike depend for existence upon the Affection and Thought of one common Father ? For my part, I *believe*, though I do not profess to know, that the men on all the earths of the universe might die, and that that would not annihilate the spiritual universe. The loved one, who has died and dissolved out of my arms here, has she no existence except in my heart and memory ? Is she no longer in existence as the living, loving woman, in a tangible human body, that occupies space even as she was a little while ago, and shall I never more meet her except as one ideal abstraction meets another, in the memory, perhaps, of our still surviving children or friends ?

The question recurs, was there ever a *first* man ? *Was he possible*, according to this doctrine of Swedenborg ?

Would not the same logic, also, involve that God could have no real existence apart from the Material Universe or before it ? It seems clearly so to me. Shall we say then that there never was a *first* man ; that men and earths are eternal ? But we cannot apply the word eternal to any thing external, phenomenal, and fleeting, according to this philosophy.

Shall we then say that all things in time and space, that the whole external universe, has no *real* existence, but is a mere fleeting apparition, or appearance or manifestation of an otherwise invisible reality or living force, just as motion is the apparition of physical force,



and emotion of spiritual force? Are our bodies here, as well as in the spiritual world, both alike mere appearances, and so neither in space or time more than the other? Is not time and space just as real in the spiritual world then as here, or rather no more unreal? Are they not *both* mere "real appearances," or apparitions, only here, from the comparative fixity or slowness of motion, they can be more readily measured? It seems to me that nature, what the external eye sees of it, is only in motion, some phenomena being faster, others slower. The duration of a flash of lightning and of the adamantine granite is altogether relative and, compared with the infinite, both are equally nothing. The external, or matter, or the existence, as distinguished from the essence of a thing, the body or outer form from the spirit or inner body or form, is only the perpetual *becoming*, and never a *fixed reality*, or being. In fact, God at the bottom is the only reality, or both substance and matter, or force and mode, spirit and body, the one in the many, or essence and form in itself. Love is all this. The cohesive force in the granite-matter that bears up our trusting feet,—what is it but His power, His omnipresent hand holding us up from the abyss? Whence this uplifting hand but the expression of His love from His wisdom? Is the outside the mere *show* of the inside, as motion is of force? Can there be any inside apart from the corresponding outside? Do not spiritual men or angels have an outside, real or apparent, like ours, and so there is a succession of insides and outsides? For instance, my body, or outside now, is the apparition or show of my inside or that which says *Me*. It expresses or shows *Me* more or less perfectly. When I, or this inside, die, or go out or am separated from this outside, am I then *all inside*, existing *merely* in the affections and thoughts of men who may survive me, or does then this inside become the outside of a still more interior *Me*, or identical being, and thus become *its* apparition or show, or expression, just as really as my body is *now* the mere apparition or show, or manifestation, symbol, or expression of *Me*, who am otherwise forever invisible and incomprehensible? Is matter, or the external ever more than this expression or algebraic symbol? Hence must there not be, in this sense, a physical matter, a psychical matter, and even a divine matter, as symbolic shows or appearances of physical, psychical and divine force, and reality, and substance.

According to this idea, physical matter in the human microcosm is the ultimate of all force or substance, and its sub-stans, or underlying force or spirit, is the soul. There are three degrees of this form of matter or external manifestation, mineral, vegetable and animal, and three forces in each degree. In the mineral degree of matter, the three forces are three forms of material loves or attractions; gravity, cohesion, and chemical attraction. The inner bodies, substances or forces of these material phenomena, may they not all depend upon three states or modes or conditions of a natural sub-stans, which we may call caloric-substance, one state or modification of this causing the phenomena of heat, another of light, and a third of electricity? In this view, caloric-substance is the element of all matter, light the

form of matter, and motion its only operation, this elemental calorico-substance emanating from the sun being itself derived from its psychical element, will, and that from the deepest, inmost substance-element, love. The three forces in the soul, that correspond to gravity, cohesion and chemical attraction, are moral gravity, by which man, according to his moral nature, or loves, revolves around God at a distance nearer or more remote; social attraction, by which human society exists, and conjugal love; or love of God, love of the neighbor, and love of a wife. The animal kingdom revolves around man as its providence, and the three forces manifesting their effects in that kingdom are, animal affection, or their attracting loves, their social attractions, and their sexual attractions. In the vegetable kingdom, gravity corresponds to the vegetable attraction depending upon its nature, drawing vitally its wants from earth, air and sun, and lifting up in the oak many tons of matter in direct opposition to mere mineral gravity; vegetable cohesion unites fibre to fibre, gum to gum, bark to bark, and limb to limb; and vegetable chemistry marries atom to atom, as selected from the common sap, and forms fibre, gum, leaf, flower and fruit. In the microcosm of man are all these forces repeated on each plane of his body. As a mineral kingdom, he is subject to gravity and cohesion and chemical force. As a vegetable, he has appetites, he eats, digests, circulates, secretes, sleeps, lives and dies. As an animal and "*the animal*," he moves about, senses other objects, perceives how to satisfy his animal longings of all kinds, his animal passions; he moves, feels, and perceives, as the most perfect animal. Above all this is the Man, the soul, whose object is God, or love, or goodness and truth; who is not the subject like all below him, of his nature, but whose end is to subject this wild animal nature to itself, and thus by trial and effort and struggle to grow strong; to voluntarily deny evil or its lower animal nature, and to choose and learn to love good and truth in all things, to intend good to all men in all he does, and thus to let God do in and by him.

It seems to me that the same philosophy, which says that angels have no existence out of the affections and thoughts of men on physical earths, would deny to God any existence apart from the affections and thought of angels and thus of men, and so He could not have been before His created world. Has then an angel or spirit-man any existence independent of the affection and thought of man? Cannot a man exist independent of spirit-men? Was there never a first man? Is the external anything more than the expression of an internal invisible force, and that of a still more interior force, and so back to the Divine, the fundamental force underlying (sub-stans) all manifestations inner and outer, which is both essence and form, or force and mode, and which is *love*, in its various planes the source of all human, animal, vegetable and mineral activities and phenomena, the most real fact in all human science, and the most profound word or truth in philosophy, the alpha and omega of soul and body, of God and His work?

I hope these inquiries may call out the opinions of older and more profound students of our illuminated Teacher, as I have not been able to solve this knot otherwise than by the knife, a mode by no means agreeable to a pupil, but yet sometimes necessary.

C. H. C.

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ARTICLE V.

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EXTRACTS

FROM SWEDENBORG'S SPIRITUAL DIARY.

(Continued from p. 224.)

*How the Passions of Men are bent, so that they may not be broken.*

2011. What it is to bend without breaking a man's affections, in which consists his life, every one may know from experience, since friends and wives, when companions become incensed, study to appease them by various blandishments and compliances, until the enraged party is turned or bent from his passion, which any one may confirm by a multiplied experience.

2012. This is still better known among spirits, inasmuch as communications are made by spiritual methods, so that affections and their effects may be [more fully] understood. This is done by means of their intuitions, and, at the same time, of their perceptions; and of the same character are their spiritual ideas. Certain spirits were indignant when their anger was suddenly snatched from them in a spiritual way; still the indignation excited by the act remained, though they could not be enraged. There was then insinuated something that flattered their self-love, as of praise, administered in a spiritual way, when their resentment was bent into concord, so that the anger would recede. Hence conclusions may be drawn as to other things—as, for instance, how it is that the Lord bends without breaking the cupidities of men; as also, that man is sometimes permitted to be led by his concupiscences, while yet they are bent in a wonderful manner to good.  
—1748, May 20.

*That Evil is attributed to the Lord.*

2012½. Nothing is more common in the Word than the ascribing of evil, wrath, vengeance, and the like to Jehovah, when yet nothing is farther from being the case. The reason is, that as man does not know more than that the Lord rules the universe, so he is of course ignorant how it is that he permits evils, and indefinite things of a like kind; wherefore, from this simple, most general, and most obscure idea, the obvious result is the idea that the Lord does evil, as is read in a multitude of places in the Word.

2013. The cause, however, with the wicked is, that they derive all evils from themselves, and yet cast the blame upon Jehovah, which is

their constant wont. To this we may add that some do not know otherwise, inasmuch as they cherished this persuasion in their lifetime; and, moreover, they are not such as penetrate much beyond the surface, and thus do not grasp the nature and origin of permissions. Some again do it out of mere malice, which it has been given me to know by much experience, as oftentimes when anything of evil has occurred, they have laid the blame upon the Lord, and what their thoughts were on the subject was communicated to me.—1748, May 20.

*That there is a Variety of all Things.*

2014. Very many persons, indeed nearly all, are persuaded that hell is the same to every one, and likewise heaven; thus they have respecting them only a most general and obscure idea; consequently, they close to themselves the way to a knowledge of what hell is and what heaven is, when, in fact, the varieties both in hell and in heaven are so indefinite, that if souls should be multiplied to eternity, there would never be one that should have precisely the same hell or the same heaven with another, but there would still exist an indefinite variety, nay, an indefinite variation of varieties to all eternity.

2015. ((((((( Thus there can never by any means be one soul precisely similar to another, which it was given to me to know by the fact that when I thought, in a spiritual idea, that if any two [souls] were one, they could not be conscious to themselves of a distinct existence, but would seem to be one; when, I say, I barely thought of a plurality being one, then the world of spirits and the angelic were so abhorrent to the idea, that it was evident it was contrary to the truth of things.—1748, May 20.))))))

2016. (((((((But every one (*unum*) is formed from the harmony of many, and the one is such as the harmony is; nor can there ever be an absolute one but only a harmonic one.—1748, May 20.))))))

*Concerning the Dragon.*

2017. He has been already described, I think, as being able to convert himself into a variety of forms, so as to appear as a good angel, to weep, and, as it were, to repent with a great semblance of sincerity, to speak to others, as to me, with apparent indifference, and at the same time to contrive deceits with others, but that was gathered from the indifference of his speech, in which there was infused an air of absence, and other like things.

2017½. But that he is tolerated, and not forcibly thrust down, which could be effected in a moment, as has often been done, one reason is, that those who worship him in the world are, after the life of the body, or rather after the death of the body, similar to themselves in the other life, nor do they know otherwise than that they are living in the body, so that they are struck with astonishment when otherwise informed. Such, therefore, having in their minds a veneration for him as for an idol, they are permitted at first to approach him; for cupidities and falsities are not taken away in a moment. Inasmuch, then, as souls

are in such a state that they would be broken [by a sudden and violent change], therefore the process is gradual, and toleration and permission is allowed, till at length they are step by step drawn out, and led forth to other places. The case, indeed, is not unlike that of the Gentiles, who also resort to their idols, but according to their states of life in the world, they are called away from them as soon as their peculiar corporeal principle is somewhat worn out.—1748, May 20.

2018. It is a matter of most familiar habit with him, as also with evil spirits, continually to persecute the faithful, or continually to accuse, blaspheme, and injure them, as far as it is permitted, while the faithful on the other hand never injure him. He often makes complaint, as he has just now, that he is so infested by those who are in true faith; but it is answered, that they never infest him, but that, on the contrary, he infests and impugns them every moment; upon which he ruminates, not knowing what to say, as he acknowledges the fact. Thus he is the self-procuring cause of his own harm.—1748, May 20.

*The different States of Men and Spirits in general.*

2019. There are many differences between the states of spirits as spirits and those that distinguished them as men, concerning which I have treated fully elsewhere; this only is to be observed here, that men have various external objects which move, modify, and bend their internal senses; but with spirits it is not so: that men live in such societies as they can, from various causes, associate with, even when their associates are dissimilar to themselves; it is otherwise with spirits, who associate only with their like. Men are distinguished by the possession of a corporeal memory, by means of which their acquisitions are made; but not so with spirits. Men also from the past conjecture the future, but not so with spirits, who have no memory of the past, except when it is excited for certain ends. Men have comparatively little penetration, spirits much more; they see the thoughts of others, but with a difference [from the perceptions of men], in that they see in others the things that flow from them. The thoughts of men are bound, as it were, to corporeal things, like their organic substances; but not so with spirits.—1748, May 20.

*That the Lord rules all and single Things.*

2020. While speaking with evil spirits, who would fain arrogate to themselves the rule of all and singular things, I perceived around me innumerable spirits, who all contributed somewhat to the train of thoughts, which, as usual, were connected in a series. I then perceived that while there were such vast numbers all concurring to the train and connected series of thoughts, it could not be otherwise than that one should govern all, and dispose them into series, and that others, who continually dissented and opposed, ought to agree, so that so many repugnances may not exist to create impediments; so that, unless there were one [supreme ruler], who is the Lord, because the great object of faith, nothing whatever could be thought; but from so many, and even countless diversities, nothing but utter confusion and

chaos would exist; and this they could not do otherwise than acknowledge, because it was given them to perceive it by a spiritual idea. Hence it may be known that the Lord rules all things, both general and most special, and that without his control the whole system would collapse. Those who arrogated to themselves the rule, inasmuch as one was opposed to another, [were challenged on this score], but they retorted that they were competent to do it. It was replied [by asking] who could rule them, consisting, as they did, of legions of legions, and mutually contrary to each, inasmuch as hatred rules all, for the love of self is predominant.—1748, May 21.

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ARTICLE VI.

REMAINS—SPIRITUAL AND MATERIAL.

It is known in our school, that the spiritual organism or body of the Most Ancient Church with man consisted of forms of mutual love, for the life of that church was a life of mutual love. And what is called the Fall of man consisted in his descent from that love into the life of self-love, which did not dissipate or pervert the organism of that church with man, but by a life of self-love he created in himself an organism of self-love which, in being created or woven in him, became the burial dress of the body of that church in him. The forms of the organism being spiritual, they are immortal and constitute man's antediluvian plane of remains; while the organism of self-love woven by man in himself, by his life of decline and fall from the Most Ancient estate, constitutes his diluvian plane of remains, under which the Most Ancient church is buried. Meanwhile the diluvian plane of remains is, in its turn, buried under the organism of the life of the next succeeding age, and so on.

And upon the principle that a child inherits or succeeds to the spiritual estates of his forefathers, the human race, at this day, is the simultaneous of all who have preceded them. That is, there is in man a plane of remains for every age of our race—the antediluvian, the diluvian, and post-diluvian planes of remains, buried under the garments woven of the forms of life of the present age. The remains in question, being spiritual, are immortal, and subsist in potency to be called up into life again, according as the Lord has provided for the regeneration of the man.

It seems also that it is only by our being by inheritance the simultaneous of all who have preceded us, that we can be the basis of subsistence, in good and evil, of all in the other life. That is, it is these remains or inheritances with us of what *they* are, that makes us a homogeneous basis by which they can be connected, or associated, with us in uses homogeneous. For it is only by their being associated with us in such uses, that they can subsist by us. And on this head it may be remarked, that this world seems to be termed the Kingdom of Use from its being the plane in which all uses generative and rege-

nerative of men, spirits, and angels, are generated or finited from the Lord. It is here, in the plane of the church, in the ultimate of Divine Order, by means of us that this effect is produced.

The following, from Swedenborg, is offered here in connection with the subject of remains with those of the other life abiding with us, and qualifying us to be a basis of their subsistence:—

“When a man passes from the natural world into the spiritual world, which takes place when he dies, then since he is a spirit, he no longer subsists on his own, but upon a common basis which is mankind,—no angel or spirit subsists apart from man, and no man subsists apart from spirits and angels, but there is a mutual and reciprocal conjunction. From this it may now be seen, that mankind, and the angelic heaven make one, and subsist mutually from and interchangeably with each other, and thus the one cannot be removed from the other.”—*L. J.* n. 9.

And further, as to the subject of remains, in what appears to be its legitimate connection with the subject of the two worlds, mutually subsisting, it is suggested, that the Jews in this life, on the principle of a child being the simultaneous by successive inheritance of all of its forefathers, are the means, as a basis, of the subsistence of all of the Jews of the other life; and that in this it is seen why the Jews have been perpetuated on earth, as a distinct race of men, viz. to be a homogeneous basis, generative of homogeneous uses for the subsistence, and may we not hope, for the conversion and regeneration of the Jews in the other life. The above, as to spiritual remains in man, is so connected in thought with their corresponding material remains that the following is added in relation to

*Material Remains.*—It is in agreement with the teachings of our school, that all influx into men, recreating them, proceeds by them into atmospheres or spheres of forms of their qualities, and that those atmospheres ultimately terminate or close in material forms or matters of the earth. Such is the order, because the Divine Proceeding of the Lord being creative, it cannot but terminate in finite creative forms or powers, which by their recreative influx from the Lord, must produce a creative proceeding of forms of and from themselves, which must also terminate in creative forms or powers of a discrete degree lower, and thus on by successive discrete degrees till it terminate in material forms or matter, the ultimate of Divine Order. From this order of the creative economy of all things, there has been a creation of additional matter to the earth, ever since the creation of man. The earth has grown with the increase of our race; and it seems evident that it was only by the atmospheres of the qualities our race terminating in matters of the earth, that the necessary homogeneous matters could have been furnished for man's material subsistence in all of his various spiritual states. Hence it is concluded that God, in creating man an image of Him, was making him a finite creative power by which matters homogeneous to whatever spiritual states he might fall into and afterwards ascend into, might be provided for his material subsistence in those states.

Hence there must be in the earth, distinct planes of matters corresponding to the qualities of the different spiritual ages of man, i. e.

ages of different spiritual qualities have created corresponding planes of matter of the same quality as the life of the ages which created them; and hence there must be an antediluvian, diluvian, and post-diluvian plane of material remains of the corresponding ages of man.

Z. H. H.

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MISCELLANY.

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PROF. LEWIS A SWEDENBORGIAN AGAINST HIS WILL.

Such, at least, Mr. D. N. Lord, of the "Theological and Literary Journal," is determined to make him out. In the April No. of this rather truculent review, the Editor has treated his readers to what he evidently designed should be a demolishing and annihilating reply to a series of criticisms which Prof. L. had published in the "New-York Observer," bearing upon the position and tone of Mr. L. as a *ensor librorum*, if not a *ensor morum*, in the theological world. The Professor's able work on the "Six Days of Creation" gave the first occasion to the debate. In that volume, as we have before had occasion to remark, the author has propounded certain principles of biblical interpretation far in advance, in our opinion, of anything yet given to the world outside of the New Church. He holds, for instance, to a very marked distinction between the *phenomenal* and the *real* in the revelation of the Scriptures, and considers the *language* of the Word as expressing, in multitudes of instances, the *phenomenal*, while the *real entities* themselves, *represented* by the visible phenomena, are "not only far removed from the senses, but away back of science itself, and its most interior discoveries." In connection with this he maintains, in the Platonic form, the doctrine of divine and spiritual essences as the primal types or archetypes of all the organic formations throughout the three kingdoms of nature. This is so near an approximation to truth that we might be certain *a priori* that the theory would fare very ill at the hands of such an unrelenting literalist as Mr. Lord; and he accordingly belabors it in the most merciless style in the pages of the "Journal," and winds up at last by an attempt to overwhelm it to the utmost by branding it with the odious title of Platonism, Swedenborgianism, and Bushnellism. Our sympathies, of course, are with the Professor so far as he accedes to the teachings of our illuminated oracle. That both he and Mr. L. have very inadequate ideas of what these teachings really are will be obvious to the intelligent reader from the extracts that follow, although it must be borne in mind that Prof. Lewis makes no pretension to taking his cue from Swedenborg, but has simply been "led by a way that he knew not" to conclusions strikingly analogous to those that Swedenborg has announced.

"Mr. Lewis, in several passages in his response, sneers at the representation in the review that some of the leading elements of his philosophy are drawn from Plato, and are essentially the same as those of Origen, Swedenborg, and Bushnell, as "too absurd for refutation." It is noticeable, however, that he confines himself, as he does in regard to the eternity of matter, to sneers. He nowhere proves, he nowhere attempts to prove, he nowhere asserts, even, that his notions of God and the universe are not substantially the same as those of Plato and Swedenborg, and were not drawn from those writers. Nor could he without adding to his self-contradictions and confutations, and making himself, in a still higher degree, the object of distrust. He differs from those writers, doubtless, in some particulars, as they differ from each other. But his philosophy of God and nature was undoubtedly, in its main points taken from Plato and Swedenborg. How nearly he corresponds with Swedenborg, may be seen by a statement of the leading points of the two systems.



## SWEDENBORG.

1. Swedenborg held that the matter of which the heavens and earth are made existed prior to the creation recorded in Genesis.

2. Swedenborg held, that the creation recorded in Genesis was a mere shaping and fashioning of that pre-existent matter.

3. Swedenborg held, that that shaping and fashioning was the work of spiritual entities, not of the divine fiat. Mr. Bush says:—"We can no longer recognise creation as the *immediate* product of the divine fiat, but as always proceeding through *the spiritual world*, which itself proceeds by emanation from the Lord himself. *All living organisms*, whether *animal* or *vegetable*, are the elaboration of *spiritual essences*, which become fixed and sensibly mirrored in material embodiments."

4. He held that those spiritual entities are the divine ideas or archetypes, after which the material organisms and forms are made.

5. Swedenborg held that the creation by the agency of spiritual entities, was in the way of nature by laws, and a gradual development and growth.

6. Swedenborg held that those psychical entities were emanations from God, and were truly divine, or God in a finite form.

[We should like much to know where Mr. Lord finds authority for thus representing Swedenborg as teaching Pantheism. He never confounds God with the divine ideas that proceed from Him.]

7. Swedenborg accordingly held, that matter is self-existent and eternal. He says, "There is but one only substance, which is really substance, and all things besides are formations from it."

[But this substance, he affirms, is the Lord himself, from whom is the created universe.]

8. Swedenborg held that the language of the Scriptures has a double meaning.

9. Swedenborg held that the things which the names of the divine word denote, are representative of other things of a higher nature.

## LEWIS.

1. Professor Lewis holds the same doctrine, and it lies at the foundation of his theory of the creation.

2. That is the doctrine also of Mr. Lewis.

3. This also is Mr. Lewis's doctrine, and a leading feature of his system.

[Mr. Bush begs leave to say, that he has never advanced a doctrine of "spiritual entities" which went to supersede in the slightest degree the constant operation of the "divine fiat."]

4. That is the theory also of Mr. Lewis, and is expressly recognised by him as the theory of Plato, p. 231.

5. That also is Mr. Lewis's theory, and one of its most conspicuous elements.

6. Mr. Lewis does not openly advance that doctrine. He, however, implies it; for he expressly asserts, that those entities were pre-existent; he calls them "invisible *divine* powers," and he ascribes to them functions that imply that they are omniscient and omnipotent. His theory, therefore, that creation was a *growth*, in the way of nature, is nothing else than Swedenborg's doctrine, that it was a development of the finite out of the infinite; or, the embodiment of God—distributed into psychical emanations—in material shapes.

7. Mr. Lewis does not openly teach that doctrine, but he implies it: for he holds that the matter of the heavens and earth was pre-existent to the creation recorded in Genesis: he avers that he sees no objection, philosophical or theological, to the supposition that it was eternal: and that he should have no hesitation in believing its absolute eternity, if the Scriptures in any way declared it.

8. That theory appears to be held by Mr. Lewis. He intimates, repeatedly, that the words of the sacred narrative are *representative*, as well as the things of which they are the names.

9. That doctrine, also, is held by Mr. Lewis. He maintains, that *the appearances*, which he holds the names of the history of the creation signify, are themselves representatives of "primal entities that are far removed from the senses, and back of science itself in its most interior discoveries."

"His philosophy, therefore, of God and the universe, is indisputably the same in all its essential features with that of Swedenborg. Were he openly to avow a belief in the self-existence of matter, and the identity of God and the finite entities and forms that make up the universe, and declare himself a pantheist, it would not alter his system."

a particle, nor make it necessary to change his phraseology to render it as consistent with that theory as the language of other pantheists generally is."

Mr. Lord closes with a pious prayer in behalf of Professor Lewis, that his grievous errors may not prove his ruin—a compliment which we suppose Professor Lewis may very safely return in kind. But to show the aggravated nature of the Professor's heresy on this head, it may be interesting to the reader to peruse a few extracts from the original work, the "*Six Days of Creation*," in which the offending theory is more especially brought out. In the critical explication of the language of Moses, describing the work of the fifth day, particularly the words "Let the earth bring forth," &c., "and the earth brought forth," &c., he remarks:

"A common opinion is, that the first vegetable and animal formations were direct acts of God; and most of those who hold it think, perhaps, that they have derived it from the Scriptural statements. This opinion presents two aspects. Some would maintain that, as in the origin of man, they proceeded in each case from a primitive pair, or from a primitive individual, or specific progenitor the immediate creation of the Divine hand, and had thence, from such individual centre, spread themselves over all those parts of the earth in which they are to be found. Another theory would regard them as created in numbers, and assigned to their positions in all quarters of the globe, thus constituting a great many centres of production. In both cases the original plants and animals would be direct creations, coming immediately from the ab-extra plastic power, or mechanical shaping of the Diety. But certainly the account does not tell us anything like this. There is no language from which we could infer it. There is nothing in any other parts of the context that would shut us up to it. There are no metaphors which would in any way imply it. There are no words containing the germs of ideas which could possibly be expanded so as to embrace such a conception. Nay, more, any interpretation of the kind, even had there been something in the context to favor it, is directly excluded by the positive assertion of a process which involves the contrary supposition."—*Six Days of Creation*, p. 195.

"Here, are two distinct things—the going forth of the Divine Omnic Word, as in the other creative periods, and the productive power, energy, or energising of the earth. . . . The earth then was not a mere passive recipient, nor was production by it a mere outward unessential mode, having no other than an arbitrary connection with the Divine working, or employed merely as an accompanying sign; but the earth exerts a real causative power, and this becomes an essential and important part in the chain of causation which God saw fit to originate and establish. The Divine power was exerted, but it was upon the earth, and through the earth. . . . This work might have been direct and instantaneous; and there would have been no difficulty in believing such a declaration had it been made. . . . But here the language just as clearly conveys the idea of a natural process, or going on, after a supernatural origin. The germination, the bringing forth, the growth, the seeding, the yielding, each after its kind, implying previous types, laws, or ideas, according to which they grew—all this has the appearance of a natural process. It is a nature, a being born, if we can attach any meaning to such a word, and to suppose all evolved by a rapid crowding of causalities into a period equal to one of our present solar days, is not to maintain the supernatural, but the unnatural. Strange as this would be, still if it were the fair meaning of the language, we would not hesitate to yield to it any opposing hypothesis, however cherished; for we have no other guide here than the Scriptures. With all reverence, however, and with every caution lest we might be in the wrong, must we say that such a proceeding would appear to be neither nature nor miracle. It would seem to lack what we must regard as the most essential features of the one, whilst it would have only an unreal semblance of the other."—P. 196-8.

Professor Lewis then goes into a somewhat full and extensive discussion upon the import of the term *nature*, which he says is that of "a regular constant flow of cause and effect, governed by established laws operating uniformly, or even in the same manner under the circumstances, and with the same accompaniments. Phenomenally, it is a continual coming

*out, growth (phusis), or birth* of one thing from another, or as its etymology imports, *a being born (natura)*, or *a being about to be born* from something that has gone before, and, at the same time, a giving birth to something which is to follow. We cannot conceive of it except as having had a beginning at some time, and from something out of itself." This nature, Professor Lewis supposes, may be from time to time re-inforced by the God of nature, and thus the earth may receive a new power of production with which it was not originally invested. This conferring of a new potentiality by influx from the Divine, he supposes to be indicated by the expression, "The Lord said," and hence his use of the phrase "Divine Omnipotent, or Creative Word," which with him denotes a fresh energising of Omnipotence.

"To apply this, then, we may say, that the old nature existing in the earth previous to the destined period, could never have produced the first dawning of vegetable life. It could not have given birth to the lowest fungus. We infer this, too, not merely from our sensible knowledge of nature's phenomena, or our reasoning about her potentialities, but from the express revelation of the fact, that here the Divine creative Word again goes forth. Had the development been wrapt up in the previous nature, there would have been no need of this, and therefore no distinct creative day or period for the work."—P. 202.

An instantaneous creation, therefore, Professor Lewis rejects, though admitting, which the Newchurchman does not, that had such a process been revealed, it "would have been in harmony with all our ideas of the Divine power and dignity." But such a process, he contends, has not been revealed, and therefore we are cast upon another solution.

"But there are other hypotheses which are not rational, which are not credible, which do not enhance our ideas of the Divine dignity, or the glory of the creative work, and which are, moreover, most difficult to reconcile with any fair interpretation of the Biblical language. One is, that the trees and animals were formed directly by the hand of God, and then placed in the earth that it might *bring them forth*, or be said to bring them forth, thus perfectly formed. Another is, that by the same direct divine power, they were formed *in* the earth, but not through any natural agency of the earth; the formative act, not being a nature, or a growth, but as far as the earth was concerned, outward, mechanical, or magical: and even the *bringing forth* being by no natural power acting through any previous, or then imparted law. Another is, that the seeds of vegetables were formed perfect by direct Divine power, and then planted in the earth. But all have this feature. They present the appearance of a causation which is not a causation. They are forced ideas which come from a supposed *exigentia loci*, and not from any fair and harmonious interpretation of language. They seem unworthy of the Divine character. With all reverence be it said, they have not the dignity of the instantaneous act which demands no appearance of any accompanying media, whilst they lack the beautiful consistency of a true nature. Even the last escapes the difficulty no better than the others. The seed is as much an organism as the plant or tree,—far more so than the bark, or branch, or root. It has the same *appearance* of growth, or of having grown from a younger state; it suggests the same idea of succession, or *natural* process. Divine Omnipotence could make them, doubtless; but so, also, it could have made the perfect tree or animal. It is liable, therefore, to the same charge of unmeaningness, of inconsistency, of apparent fallacy, of having neither the *reason* of the supernatural, nor the *law* of the natural."—P. 208-9.

"We have no guide here but the Scriptures, and if they say the earth brought forth the vegetable and animal races, we will believe it, without any fear of scientific objections on the one hand, or the charge of an impious naturalizing on the other. We feel that we are in a region where we must tread cautiously, for it is sacred ground; yet still there is nothing left but to follow what seems to be the fair and natural meaning of the language. The first plants *grew*, they were made to grow *in* the earth, and *by* the earth, and *out* of the earth. They were *born* of the earth; they were carried in her womb during their respective periods of gestation; their embryo or foetal life was fed from her warmth and moisture; and they

afterwards were matured and grew up, each to its perfection, on her maternal bosom. They grew; and growth is the cardinal idea of the word nature."—P. 217.

But the point in which, perhaps, Professor Lewis treads nearest to the borders of the New Church ground is in his explanation of Gen. ii. 4, 5;—"And these are the generations—of every plant of the field *before it was in the earth*, and every herb of the field *before it grew*."

"This might strike some minds as favoring the idea of immediate or direct creation—that is, the making of the tree as a tree, or of the very thing which came up out of the earth, before it was in the earth. The first objection to this—with all reverence be it said—is its apparent absurdity—not its marvellousness, or supernaturalism, but its apparent want of all meaning and consistency. Something else, then, must be meant by his 'making the tree before it was in the earth.' If we refer it to the seed, we have the same difficulty in kind, if not in degree. The seed itself, as much as the tree, is an outward organization, the apparent product of a living power lying back of it as a *real entity*, per se, and, in fact, better entitled to the seminal name than the material seminal organism, because it is this living power which builds the outward matter of the seed into its peculiar form and structure, thus constituting its *essence*, or making it what it is. Besides, if we search for this *previously existing* thing, by going back of the tree to the seed, there is no reason why we should not recede a step farther to the *vitality* that dwells in the seed itself, and which, in the order of nature, as well as in the order of ideas, is anterior to the material organization. If such a door may be opened in the interpretation, or if we depart at all from the ultimate *outward product*, there is not only an exegetical liberty which we may rationally employ, but an imperative consistency that will not permit us to stop short of the vital and immaterial principle."—P. 222-3.

This is the problem, and in solving it he relies much upon the aid furnished him by the Apostle Paul in the declaration in Hebrews, that "by faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear."

"To apply all this to our present argument, we would say, with all reverence, that here in the works of the third and fifth days, or in the production of life from the earth, the 'unseen things that are understood,' are the created ideas or types, the divine seminal powers which are anterior in time, as well as in order of existence, to all natural or outward manifestation. Before the earth could bring forth, or begin to bring forth, the lowest form of vegetation, there must be the Divine Word, calling into being those seminal activities, or *principia*, whose presence the old nature is commanded to acknowledge, and by which, henceforth, the new nature, so far as it can be called a new nature, is to be modified. Thus did "God make the herb, the tree," each after its type, or kind, "before it was in the earth." Thus did he *make it* "before it *grew*," or germinated, or had a material seed, or outward seminal organism, or any outward material being whatever, whether in the plant or in the seed. God made the *perfect* plant, it may be truly said, and this, too, not only as a mediate work which would be the fact phenomenally and chronologically, but also as an effect (effectum, or thing done) viewed as already existing in the cause."—P. 230.

"There was then a creation anterior to any natural causality, and this seems to be meant by the declaration that "God had not yet caused it to rain upon the earth, and that there was no man to till the ground." The birth of these seminal principles was independent of all natural agency. In this sense it was before the fertilizing rain, or the assiduous human culture. However progressive and natural the after-production from the earth, the creation of these seminal types, or principles was wholly supernatural, immediate, divine. We do not hesitate to use here the sublime expression of Plato, for we regard it as akin to the thought which Paul presents in the Eleventh of Hebrews, "God is the Maker of types (τῶν τύπων), He is the architect of ideas;" but not as barren thoughts or speculative theorems. Along with the law, and constitutive of it, there is the plastic or formative power, the ruling or directing energy. This, there is no absurdity in saying, was put in

the earth to grow; for it means, that by a new power, then given, the earth was made to bring it forth or out, that is, give it birth in *outward material form*. This was the *genesis* of the first vegetation. The earth brings it forth; and then through the plants' cyclical, seed-bearing law, which is a part of its first creation, continues in existence this ancient germ, until it may please God to change or limit the process, either by direct interposition, or by suffering the nature he had made, both in the plant and in the earth, to exhaust its finite powers.

"There is a spiritual reality—shall we shrink from using the term?—or at least an *immaterial* entity in all, even the lowest, forms of vegetable as well as animal organization. It is a power which no chemistry ever created or can destroy. It is that which, in one sense may be said to re-appear in every new germination of the plant—the same *ἐν ἐν πολλοῖς*, or *one in many*, ever living on though its individual manifestations die, and ever repeating itself from the first appearance of the vegetable genera upon the earth, down to the *specific* exhibitions of the same old life that annually bud and bloom around us. Call it law, idea, power, principle, whatever we may, it is a reality, a high reality, the highest reality connected with the material organization; and this it is which God made, before the tree was in the earth, or the herb grew, or rains had fertilized the seed, or the careful hand of man had supplied the conditions of a rich and genial soil."—P. 231-2.

It is this doctrine of archetypal forms and essences advocated by Professor Lewis, and drawn by him rather from Plato than from Swedenborg, which calls forth the critical denunciations of Mr. Lord, as though they were not only the height of all absurdity, but the quintessence of all falsity. Professor Lewis can afford to remain undisturbed by the condemnation of the reviewer, whose whole cast of mind and course of study seems to disqualify him from taking any but the grossest and most naturalistic ideas of Revelation.

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## NOTICES OF BOOKS.

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1.—THE ENGLISH BIBLE. *History of the Translation of the Holy Scriptures into the English Tongue. With Specimens of the Old English Versions.* By Mrs. H. C. CONANT. New York: Sheldon, Blakeman & Co. 1856.

We should find it difficult to designate any work in our language which covers precisely the ground occupied by the present volume. There are more elaborate and critical histories of the translation of the Sacred Word into English, and more detailed enumerations and notices of the various editions which have appeared in our vernacular, but for the purpose of the ordinary reader, we know of no work calculated to take precedence of the present. Rightly judging that so grave an enterprise as that of rendering the Scriptures into English, could not be fully appreciated without an acquaintance with the character of the age in which it originated, with the counsels that led to it, and with the hindrances which embarrassed it, the authoress has treated very ably of all these circumstances, so that we see the venerable version with which we are all familiar, emerging by slow degrees, like the earth out of chaos, from its untoward and struggling inception to its triumphant completion under the royal auspices of James the First—a monarch hardly worthy the honor of such an achievement.

As a matter of novel interest to a portion of our readers, we insert the rules by which the translators were to be governed in executing the task assigned them.

"1. The ordinary Bible read in the Church, commonly called the Bishop's Bible, to be followed and as little altered as the original will permit.

"2. The names of the prophets and the holy writers, with the other names in the text, to be retained as near as may be accordingly as they are vulgarly used.

"3. The old ecclesiastical words to be kept, namely, as the word *church* not to be translated *congregation*, &c.

"4. When any word hath divers significations, that to be kept which hath been most commonly used by the most eminent Fathers, being agreeable to the propriety of the place and the analogy of faith.

"5. The division of the chapters to be altered either not at all, or as little as may be, if necessity so require.

"6. No marginal notes at all to be affixed, but only for the explanation of the Hebrew or Greek words, which cannot, without some circumlocution, so briefly and fitly be expressed in the text.

"7. Such quotations of places to be marginally set down as shall serve for the fit reference of one Scripture to another.

"8. Every particular man of each company to take the same chapter or chapters; and, having translated or amended them severally by himself where he thinks good, all to meet together, confer what they have done, and agree for their part what shall stand.

"9. As any one company hath despatched any one book in this manner, they shall send it to the rest to be considered of seriously and judiciously; for his Majesty is very careful in this point.

"10. If any company, upon the review of the book so sent, shall doubt or differ upon any places, to send them word thereof, note the places, and therewithal send their reasons; to which, if they consent not, the difference to be compounded at the general meeting, which is to be of the chief persons of each company, at the end of the work.

"11. When any place of special obscurity is doubted of, letters to be directed by authority, to send to any learned in the land for his judgment in each a place.

"12. Letters to be sent from every bishop, to the rest of his clergy, admonishing them of this translation in hand, and to move and charge as many as, being skilful in the tongues, have taken pains in that kind, to send his particular observations to the company, either at Westminster, Cambridge, or Oxford.

"13. The directors in each company to be the Deans of Westminster and Chester, for that place, and the King's Professors in the Hebrew and Greek in each University.

"14. These translations to be used when they agree better with the text than the Bishop's Bible; namely, Tyndale's, Matthews', Coverdale's, Whitchurch's [Cranmer's], the Genevan."

Their method of proceeding in accordance with the king's directions was as follows:—

"The members of a company all took the same portion, which each first revised by himself; then all met together to make up a copy on which they could agree. The part thus completed was then submitted to the other companies for their criticisms; and if these were approved by the first revisers, they were adopted as permanent; if otherwise, they were reserved for the judgment of the final revisers.

"The whole version being completed in this manner, three copies were made of it, (one at each place,) and delivered to a committee of twelve—six of whom were chosen by the translators from their own number—two from each company—and six, it is supposed, were selected by the King, according to his first intention, from his bishops and other learned ecclesiastics not previously connected with the translation.

"The work having received this second revision, passed into the hands of Bilson, Bishop of Winchester, and Dr. Miles Smith, (soon after made Bishop of Gloucester), who again revised the whole, and prefixed arguments to the several books. By the King's direction, Dr. Smith also wrote a Preface for the work, which is chiefly occupied with a defence of its design and character against various classes of opposers.

"Finally the Bishop of London received it in charge, and bestowed such finishing touches as were yet needed to fit it for its destined position.

"It was at length published in 1611, with a dedication to the King, in which flattery was carried to its culminating point. The title-page proclaimed that it had been executed 'by his Majesty' special commandment;' and that it was 'appointed to be read in churches.'"

It is evident that our vulgate version, distinguished as it is for many excellencies, was a version *made to order*. The translators were cramped by the policy to which they were obliged to conform, and the English-speaking people, from that day to this, have been deprived of the benefit of a perfectly fair and unshackled rendering of the Inspired Volume. To those acquainted with the character and position of the husband of the authoress, the Rev. Prof. Conant, it is well-known that he has no scruples as to attempting to improve upon the performance of his predecessors, as he holds a prominent place among the scholars now employed by the American Baptist Union in bringing forth a translation which, it is confidently hoped, "the world will not willingly let die."

2.—**A VIEW OF THE SCRIPTURE REVELATIONS CONCERNING A FUTURE STATE.** By RICHARD WHATELY, D.D., *Archbishop of Dublin*. Second Edition. Philadelphia: Lindsay & Blakeston. 1856.

3.—**A VIEW OF THE SCRIPTURE REVELATIONS RESPECTING GOOD AND EVIL ANGELS.** By RICHARD WHATELY, D.D., *Archbishop of Dublin*. Philadelphia: Lindsay & Blakeston. 1856.

The Newchurchman expects not of course, from the class of works to which this belongs, any information that can be of value to him in the department treated of, but he has a certain degree of interest in knowing what views prevail upon the theme among intelligent and reflecting minds in the Christian world. Probably there is no work accessible better calculated to satisfy this craving than the one whose title we have now given. Archbishop Whately holds a high rank among the theological writers of the age, and is considered to have shown eminent ability in discoursing upon the subjects of the volumes before us. In the first he treats of Life and Immortality brought to Light through the Gospel—General Considerations on the Intermediate State—Reasons for supposing the Intermediate State one of Consciousness—Arguments for the Insensibility of the Soul in the Intermediate State; and Reasons for concluding that the Question was purposely left undecided by Revelation—The Resurrection—Day of Judgment—Expected Restoration of the Jews; and the Millennium—Rewards and Punishments—Condition of the Blest, and their Abode in Heaven—Occupations and State of Society of the Blest—Prevailing Mistakes respecting a Christian Departure—Preparation for Death. On all these subjects very sensible and striking remarks abound, as is also the case with the other treatise on Angelology. The several chapters in this volume are devoted to—Angels—Reasons for revealing to man the Ministrations of Holy Angels—Cessation of sensible Angelic Visits—Evil Angels—Reasons for revealing to Man the Existence of Evil Spirits—Demoniacs—Temptations of our Saviour and his Followers—Prevailing Errors relative to Satanic Agency. On these various points perhaps it were not be expected that any one not enjoying New Church light would write any better than does our distinguished prelate, but one is after all somewhat disappointed to find so little of positive and affirmative position, but instead of it a marvellous degree of cautiousness in balancing probabilities, and guarding the reader against the impression that he can ever be very certain in this world whether the truth is so and so or otherwise.

- 4.—**THE EARNEST MAN.** *A Sketch of the Character and Labors of ADONIRAM JUDSON, first Missionary to Burmah.* By Mrs. H. C. CONANT. Boston: Phillips, Sampson & Co. 1856.

Dr. Judson was well-nigh a model of a missionary, and three distinct biographies testify to the strong hold which his memory has taken upon the Christian public. The Memoir by the Rev. Pres. Wayland, in two volumes, we noticed in a former number. The present, in one volume, has been composed in great measure from materials furnished by Pres. Wayland's work, with his full consent, but enriched with new documents, and altogether constructed with so much judgment and skill, as to make it a new and independent Life. The character of the man is expressively indicated by the epithet "earnest" here applied to him; and it is hardly possible to rise from the perusal, without the sensible quickening of one's pious resolves to be, in this respect, a follower in the footsteps of such an illustrious example.

- 5.—**A KEY TO THE BIBLE:** *Being an Exposition of the History, Axioms, and General Laws of Sacred Interpretation.* By DAVID DOBIE. New York: C. Scribner. 1856.

The man of the New Church must be excused for taking grave exceptions to nearly every work of this class, originating under the influence of a theology which ignores some of the first principles of a true revelation from heaven. As a general fact they recognize nothing beyond the sense of the letter, and, consequently, the acknowledgment of a spiritual element in the Divine Word, is out of the question. This is a fatal defect in all their theories. The writers have yet to learn that the constitution of the human mind, viewed in relation to the nature of God, is such that a spiritual sense is indispensable to a divine communication. Barring this grand desideratum, Mr. Dobie's book contains some very good hints, and is perhaps as useful a manual as could be produced in the school to which he belongs. He has evidently sat reverently at the feet of Professor Stuart and Mr. Lord, and drank in genial draughts, the gross and naturalistic crudities of their literal exegesis. It is amusing to see the contrast in the views of the Rev. Mr. Dobie and the Rev. Mr. Hobie, the latter of whom has published an essay in the "Bibliotheca Sacra" on the same subject, in which he approximates, in several points, very near to the principles acknowledged in the New Church.

- 6.—**DR. AUGUSTUS NEANDER'S SCRIPTURAL EXPOSITIONS** of the *Epistle of Paul to the Philippians, of the General Epistle of James, and of the First Epistle of John.* Translated from the German. By Mrs. H. C. CONANT. (2 Vols.) New York: Sheldon, Blakeman & Co. 1856.

A good work is accomplished by making any of the writings of Neander accessible to the English reader. Of all the German theologues, no one combines in more remarkable degree sweetness of spirit, with profundity of thought. In Church history he has struck out a vein peculiar to himself. His volumes on this subject are pervaded by the idea that the internal life of the Church is quite as worthy of being traced as its external fortunes, and his execution is accordant with his theory. The spirit which would naturally be expected in these circumstances, distinguishes the present volumes, which are a rich interior commentary on the apostolic epistles indicated in the title.



- 7.—THE RELATIVES OF LEILA ADA : *with some Account of the present Persecutions of the Jews.* By OSBORN W. T. HEIGHWAY, Author of "Leila Ada, the Jewish Convert." New York : Wiley and Halsted. 1856.

A continuation of the exquisitely sweet and tender narrative respecting Leila Ada, the Jewish maiden, won over by the force of truth alone from the errors of her ancestral faith to a cordial acceptance of the Christian doctrines. This little volume is fully entitled to share in the praises we so freely bestowed upon its predecessor.

- 8.—EDITH HALE : A VILLAGE STORY. By THORACE TALMON. Boston : Phillips, Sampson & Co. 1856.

Apparently a first effort of the writer in the way of authorship, and one of very fair promise. Without any great complication of plot, or any very masterly limning of character, the story flows on in a gentle and pleasant vein, beguiling interest and insinuating generous sentiments.

- 9.—WOLFSDEN : *an authentic Account of Things there, and thereunto pertaining, as they are and have been.* By J. B. Boston : Phillips, Sampson & Co. 1856.

We recognize in "Wolfsden" a work of higher pretensions than the preceding, and in some respects of higher talent, although the former, we think, will be more sure, when once commenced, of being read to the end than the latter—the superior attraction owing, perhaps, to the fascination of a female pen, which evidently betrays itself in "Edith Hale." But in "Wolfsden" occur some very effective appeals to the humanitarian promptings of our nature, together with transient gleams of New Church truth, which give it a special commendation to our readers.

- 10.—DISCOURSES ON TRUTH ; *Delivered in the Chapel of the South Carolina College.* By JAMES H. THORNWELL, D.D., *President and Chaplain.* New York : Robert Carter and Brothers.

A noble theme has been chosen by Dr. Thornwell for inculcation upon the young men of his charge, and with no little ability has he executed the task which he has imposed upon himself. He has indeed fallen far short of the standard of the Newchurchman in treating of truth ; but taking truth mainly in the sense of veracity, and viewing it in its ethical relations, it abounds in very valuable suggestions. We have been particularly struck by the chapter on Vows, in which he ably exposes some of the false casuistry of Paley on the subject.

#### EDITORIAL ITEMS.

A recently received letter from our brother, the Rev. A. E. Ford, now in Europe, contains the following interesting notice of a Protestant clergyman in Switzerland, residing in the place where Mr. Ford and his lady spent the last winter. We suppress the name, as the publication of it might possibly in some way prejudice the reverend gentleman in his relations to the Church to which he nominally belongs.

"We have had some pleasant intercourse with Rev. Mr. J—— and his lady. Although a full receiver of the doctrines, he is, and has been for several years, the principal minister in the Church St. Martin at V——. I could not imagine for myself a more uncomfortable position, than to be obliged always to be putting New Church truths into Old Church phraseology, and to be weighing exactly how much of them the errors and prejudices of my audience would bear. If such a position is occupied, this kind of accommodation becomes a

necessity and a virtue. Apparently Mr. J—— is compelled to carry it very far. Such of his sermons as I have heard contained no distinct annunciation of New Church tenets at all calculated to do away the contrary effects of the liturgy he is obliged to use, and of the preaching of an assistant who is altogether in the old ideas. With anything like the sensitiveness to false doctrine and heresy which has place in our American Churches, there would be, in his parish, a congregational ferment, sure, in the end, to purge off the weaker party. But it may be reckoned among the virtues or the alleviations of a national church, that it has a wider toleration than others, and so Mr. J—— informs me that his preaching produced some little commotion at first, but that now everything goes on very quietly. I asked if there were any receivers in V——, and was informed that there were none. The writings of the Church do not circulate; only with the Catechumens, who go through a long course of instruction, lasting for two years, do the heavenly doctrines seem to take any root. Even into their minds, however, they must be insinuated by means of formularies directly opposed to them. The little fruit of so much honest and conscientious labor satisfies me that very little is to be expected from the propagation of the New Church in the very bosom of the Old Church organizations. All this I say with the sincerest respect for Mr. J——, who does, I think, the best and the utmost his position admits of. I should expect more from a work on which he has now been engaged for some time, setting forth and enforcing the doctrines and claims of the New Dispensation. He did me the favor of reading me some portions of it, which contained distinct and well-argued statements.”

THE Fourth Annual Meeting of the American New Church Tract and Missionary Society will be held on Friday evening, June 27th, at No. 53 West Baltic Street, Brooklyn.

(Signed) A. THOS. SMITH, Sec.

We have on hand several copies of the recent admirable biography of Swedenborg by Mr. White of London. More of them, we think, would be sold, were their worth known. Price, in paper covers, 83 cts., in muslin 44.

We would remind our readers also that we can furnish any number of copies of Mr. White's excellent little monthly, entitled "The Newchurchman," at 50 cts. per annum, payable in advance. This work is not only rich in original articles of interest and ability, but it keeps its readers posted up also in all the most important intelligence pertaining to the New Church in England.

We learn that Mr. Rich, our quondam London correspondent, is about to issue a pamphlet on the subject of the Lord's Resurrection Body, of which a friend, who has read it in manuscript, speaks in very high terms. This point is now, and has been for many years, much discussed by our brethren in England, having enlisted the pens of several of their ablest writers, as Mason, Noble, and Bruce. With us it has not been much broached, nor, in our present low spiritual state, is it desirable it should be. The *modus* of the stupendous process of the Lord's Glorification must of necessity baffle the utmost efforts of comprehension where a spiritual perception, the fruit of eminent good of life, is wanting. Mr. Rich, we doubt not, will treat the theme with great ability; but we feel a certain regret that *anything* should divert him from the prosecution of the absolutely invaluable Index on which he has been for some years engaged, and for the completion of which so many Newchurchmen are looking with eager anxiety. When once completed, we doubt not the sale will be greatly increased. Meantime, we can furnish a few copies of Vol. I. at \$3.

The "Fifth Half-Number of the Newchurchman" has been recently issued by Rev. Mr. De Charms. It contains an interesting Autobiography of the late Rev. D. Powell, edited and

carried on to the end of his life by Rev. Wm. Benade. The number contains, moreover, announcements of several begun publications of Mr. De Charms, which we sincerely hope he may be enabled to bring out. From occasional intimations we infer that there is much reason to apprehend that he may be obliged, for want of means, to withhold from the public a large amount of matter which has accumulated upon his hands as the fruit of many years of a very industrious life, and which he would be happy to impart for the benefit of the Church. But this he cannot do at his own charges, and, for some cause, the requisite supplies are not forthcoming from other quarters. This we deeply regret, for, though we are not so happy as to agree with Mr. De Charms in many of his leading positions, and though we cannot sympathise in a certain over-sensitiveness of nature, with which he seems to be afflicted, yet we never fail to read his productions with lively interest, even when we feel that they are fairly open to a caustic criticism. We understand that he is now at work in his study on the 'Discourses on Pseudo-Spiritualism,' and a more extended life of Rev. Mr. Powell, for both of which we trust he may find an amply encouraging patronage.

In Neander's *Life of Christ* is a section devoted to an explanation of the twenty-fifth chapter of Matthew, generally supposed to refer to a general judgment. In the close he remarks,

"On the whole, then, we are not to look upon this representation as a picture of the final judgment. Its aim is to set forth, most vividly and impressively, the great and fundamental truth, that no faith but that which proves itself by works can secure a title to the kingdom of heaven. We cannot fail to see in the 'throne,' the 'right hand,' the 'left hand,' &c., a figurative drapery, attending and setting off the one fundamental thought. Moreover, it was not Christ's usage to speak of himself directly under the title of 'king.' The form of the description, then, we suppose to have been parabolical; and its character in this respect was probably still more obvious when Christ delivered it."

"The Autobiography of a Phrenologist," well known to be the self-written memoirs of the Rev. David Geo. Goyder of Ipswich, Eng., a venerable man in the New Church, opens with the promise of a rich treat, not to the Author's personal friends only, but to all who can appreciate the simplicity, sincerity, integrity, industry, cheerfulness, quaintness, and quiet humor of the character. The work adds another to the multitudinous proofs already in existence, that it needs not a *great* man to make an attractive biography. Even "the short and simple annals of the poor" afford many a subject of interest far transcending that which attaches to the career of heroes, statesmen, and literati. The world's worthies are often found among its *workies*. The autobiography of Mr. G. is to appear in monthly numbers, of which three have already been published. We shall be surprised if it do not become a very popular work in the Church. They can be obtained of Messrs. Allen, N. Y., and Clapp, Boston, at 12½ or 18½ cents, the precise price being unknown to us.

NEW WORK ON EGYPT BY CHEVALIER BUNSEN.—The completion of Chevalier Bunsen's German work, "*Egypten's Stelle in der Weltgeschichte*" (*Egypt's Place in the History of the World*), of which the first portion has been now before the public some years, is announced. They are expected to complete five volumes with the first, which was entitled, "*Weg und Ziel*" (*Road and Goal*); the second volume, which will comprise the old kingdoms; the third, the middle and recent kingdoms; the fourth, "*Die Gesellkeiten*" (*The Socialities*), with the chronology and kingly succession according to astronomical facts, their connection with Syria, Phœnicia, and Assyria, more especially the immigration and emigration of the Israelites; the fifth volume is entitled "*Die Anfänge und des Weltalter*" (*The Beginning and the World's Age*). Before Menes, Chevalier Bunsen reckons three thousand seven hundred years of civil rule; then comes an almost equal period for the formation and stability of this constitution, whilst beyond both an indefinite period must be allowed for the establishment of rudiments

of the oldest religion, for the formation of the language, &c. It will be startling to most chronologists to learn that the sum total of all these eras amounts to thirty thousand years.—*Evening Post.*

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OBITUARY.

WILLIAM WOODSON WILBOURN.

(FROM A LETTER WRITTEN BY HIS FATHER.)

"IN the death of my son, I experienced the consolation which, to my view, is only to be afforded by the New Dispensation. He had been instructed in the best way I was capable of, in the truth of the New Church, and taught to address his prayers to the Lord Jesus, and to turn away from all sins in thought, will, and act. In the commencement of his illness, he seemed to have a clear prescience or premonition of its issue, of which he spoke in a manner so rational, calm, and philosophical, that it was a matter of astonishment to us all, considering his youth and the limited opportunities he had had for instruction. He evinced a more thorough knowledge of the fundamental truth of the New Church than I had any idea of his possessing or being capable of, considering his opportunities. He made a distribution of all his little effects and mementoes in the most calm and considerate manner, and even reminded us of a number of minor matters about which he thought it was of some importance that we should be informed, as no one but himself knew so well about them. He was even careful to deliver, in the most particular way, certain little messages with which he had been charged just before his attack, and which he had not attended to, either from want of opportunity, or not having done it in that clear and distinct manner, as to relieve him of the obligation of his promise. He was at times slightly delirious, and seemed anxious to relieve his mind of all its little burdens, for fear he might not be able to do so at all before his death.

"There was one remarkable circumstance illustrative of, and capable of explanation upon, psychological principles, and that was, that from habit whilst in health, he was accustomed to the use of ungrammatical language; but during his illness, and when conversing upon subjects in which he seemed to feel a deep interest, his language was most eloquent and grammatical, and he rarely ever committed an error, either in the structure of his sentences, or the proper use of words, and he had withal a fluency and beauty of expression, which was surprising to every one. During the whole course of his protracted and painful illness, he was calm, self-possessed, resigned, remarkably thankful for every little attention, and very sensitive on the score of giving us trouble in various attentions which his situation required. He had never in my knowledge, at any time in his life, deviated from the strictest truth. He was never known to use a profane word, or give utterance to expressions of that character. He was always anxious to please his parents in all things, and to do whatever was required of him. So fearful was he of failure, so sensitive to censure, that I have no doubt that any little shortcomings in this respect were more attributable to his extreme susceptibility on this score, than to any other cause, and for this reason it was my custom to save his feelings and to make all proper allowances, assuring him that his failures were not chargeable in my view to a want of a disposition, but to a want of self-confidence in himself, which time and experience would no doubt overcome, if he would continue to do the best he was able. He told us in his illness, which we did not know before, that he had for a long time been in the habit of praying morning and night in secret, and that he addressed his supplications to the Lord Jesus Christ as the only God; that he knew he would not recover from his present attack, but that he had no fears; that all was *clear* before him; that he should go to heaven and be better off than here, and that we *must not grieve for him*, but endeavor to meet him there. Thus passed from this to the Spirit World, Wm. WOODSON WILBOURN, the second son of Dr. W. B. WILBOURN of Yalabusha Co., Miss., on the 12th December, 1855, in the 17th year of his age, having furnished in the few short years of health which he enjoyed here, and in the suffering illness by which was thrown off all that was mortal, unmistakable evidence of the germination of truth which will never cease to grow and multiply in a soil and clime more congenial than that of Earth, and affording to parents and relatives the most solid basis of consolation."

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ORIGINAL PAPERS.

ARTICLE I.

OUR CHILDREN :

WHAT IS OUR DUTY TO THEM AS SOCIETIES OR LARGER BODIES OF THE  
CHURCH ?

AN APPEAL TO RECEIVERS OF THE HEAVENLY DOCTRINES.

"Lovest thou me—feed my lambs."

No. I.

THE great question before us is, The duty of the Church in regard to the education of the children of the Church. In order to look at this subject rationally and in the greatest light, there are several things that should be distinctly in view. We need to have clearly defined before the mind the nature of the child, its destiny, its constitutional wants, and our relation to these wants ; we need also to have a clear view of the Lord's ends in regard to children, and the relation of the Church to the accomplishment of these ends.

The points for our consideration, then, are : First, the nature and destiny of the child ; second, its wants and our relation to these wants ; the Lord's ends in their creation, and the relation of His church to these ends ; and, fourth, what action, if any, is required on the part of the Church as associated bodies.

Each of these topics opens a vast field of inquiry. But a brief consideration of them must necessarily suffice for the present occasion. The great point pressing upon us now, and which we wish to see in as clear light as possible, is the last one, namely, What are *we*, as a church in a larger form, called upon to *do*. And in order to decide this question understandingly, we desire to look at the subject embracing all these topics, as one.

The first question that presents itself, then, is, **What is the child, and why has it come into being?** A new born infant, considered in relation to what it is to be, has **always** been regarded as the most imperfect of created beings. At this period of human development, the child—when compared with what it is to be—is no more than as the ripened seed compared with the matured, fruit-bearing tree; or than as the lowest foundation compared with the completed, beautifully adorned, and furnished palace. All that is not perishable and destined for the worm, is but a germ encased within a material body as its husk. Yet this husk is wrought, with Divine skill and Providence, for the sake of the priceless and imperishable superstructure that is to be developed within and upon it, as the glory of the heavens upon the earth which lies so far beneath as the footstool. The august temple of mind which, at the birth of the body, is not being, but merely a potential endeavor, is to be reared upon the body as a palace upon its foundation; or rather as the tree is developed from the seed—only that the mind is to rise in its growth and regeneration through several successive planes, instead of all being formed, as is the case with the plant, upon one plane.

The larger tree and animal are formed from the smaller ones by mere growth—expansion of what the smaller ones already are. Not so with the human being: the child is not a man or angel in miniature. Mere growth, according to the common acceptance of the term, would make a mere animal of a child. It would never rise to its high destiny. The human being is formed *successively*; is *successively created*, as it were, one degree within or above another; is, in fact, *successively conceived, gestated, and born*, in orderly series, one degree after another, till it becomes a man and an angel. Each successive stage or degree is but the seed or egg of what is to be. Swedenborg says: "The age of infancy is as it were an egg for the age of childhood, and the age of childhood is as an egg for the age of adolescence and youth, and this as an egg for adult age." Nay, even the preceding state is always as an egg in respect to the subsequent one. "Thus man is continually conceived and born, and this not only when he lives in the world, but also when he comes into another life, to eternity." Yet there is a sense in which the whole future of being lies concealed, in potency, or endeavor to be, and in prescribed form, in the earliest germ of being. Thus there is in the helpless, thoughtless, affectionless babe, which knows only how to draw nourishment from its mother's bosom, when placed there, the germ of a lesser universe; but which is to come into actual form or development only by many successively repeated series of changes corresponding to those by which the first physical germ has become a child. It may be well to remark here that there is much more in the fact, that all that has been, in relation to the child, is but an egg of all that is to be, than at first appears. As is the egg, such will be the bird. As is childhood, such will be the manhood.

The most general division of a child's nature is into body and mind. In its body, or animal character, it is on a plane with other animals. Its germ of mind, which is within its animal nature, as a seed in its

husk, or as a jewel in its casket, and which is really the germ of a lesser heaven, is what raises the child infinitely above the young of any other creature. It is this fact and what grows out of it that is of such vast importance to the Newchurchman. Though the child has been born into the world, it is only its animal nature that has been born. The same organic law and corresponding processes are to be repeated again and again, in indefinite succession, in the formation and birth of the various degrees of the mind. And, what is remarkable, mind is to be formed within mind, as the mind is first formed within the body, in several successive degrees, each of these degrees bearing a relation to each other similar to that existing between the mind itself and the body. Thus each prior degree must be, as it were, *born*, before the succeeding degree can be conceived and formed. And it is no more certain that the natural body must be born before the lowest degree of the mind can be developed, than that this degree must arrive at a certain stage of formation before the next succeeding one can come forth from the germ; and so of all the other degrees. That is, the relation of the body and mind expresses a law of development which rules in the formation of the entire human being, from his first and lowest ultimate to his highest and last angelic state.

A very instructive fact of the first degree of development, or that of the body—and it is not less worthy of remark for its being familiar to every body—is, that this degree possesses the qualities of those who are immediately instrumental in its formation. Its entire organism is not merely that of its species, but is, in form and character, as near it as can be without being identical, that of its parents. It not only has human bones, muscles, &c.; but it is bone of their bone, flesh of their flesh, and blood of their blood. It even has ingrained into its constitution tendencies to their diseases and infirmities. It seems, in fact, to be as nearly identically their being as possible, and yet be a different being.

This fact is of great importance in the consideration of this subject. The material body is but one degree of the human being; yet, in its structure and mode of development, it contains the law of every degree of development. The processes of conception, of gestation, and of birth, together with their accidents and conditions, of this degree, but pre-figure corresponding processes that take place in the formation of every degree. And what is the parentage of these other degrees, which so indelibly stamps its character upon that which it is instrumental in forming? This is a most important point. What is it that receives each degree of mind as into a womb, to be nourished, protected, and developed? What is it of which each degree of forming mind becomes, for a time, *as the organic part*, as the embryo is as a living part of the organism from which it receives its means of nourishment and growth? Parental affection, the family sphere, the various objects of sense, &c., with which the new born babe is surrounded, evidently perform this office for the lowest natural degree of the mind. In fact, every thing that influences the child, takes a part in this office, and hence, in determining the quality of the mind. The succeeding degrees are formed in a similar manner, but under a wider

range of circumstances and influences. The prior degrees are as ground into which to extend their roots, and from which, in part, to derive their means of development. But the point to which we would most especially call attention is, the extent to which the character of each degree of the mind is determined by the influences and circumstances around it, and from which it is being formed. These circumstances and influences are, in fact, the moral and intellectual *parents* of the mind, and as thoroughly perhaps ingrain their character into the mental constitution of that degree upon which they operate, as the qualities of the natural parents are woven into the structure of the physical child. The parentage of the mind, therefore, cannot certainly be of less importance than the parentage of the body.

Another characteristic of the child is, that every thing in its constitution, whether physical or mental, relates to two general faculties, namely, the will and the understanding. In fact the whole physical organization is created for the proper formation and development of these faculties. An angel is nothing else than will and understanding. These faculties are related to each other as substance and form, the will being the former and the understanding the latter. It is important to know this and practically recognize it, if we would understand truly the nature of the child, and treat it as this nature demands. The will is as the heart which, in its ramifications, forms the entire substance of the body, and also receives and distributes to every part its proper nourishment. The understanding is as the lungs which, in their widest sense, are only a peculiar form and development from the heart, to oversee, as it were, aid and guide its action. And let us not be heedless of the instruction to be derived from these facts. As the heart is the substance of the lungs, the latter are nourished and developed by those very means, and only by those means, which first nourish and develop the heart. The heart is, in fact, as regards substance, nourishment, and growth, the body itself. So the understanding, which is the lungs of the mind, is really nourished only by those means which at the same time feed the affections of the will. We cannot feed, strengthen and develop the understanding independently of the will. Neither can we truly nourish the will without at the same time and by the same means strengthening and developing the understanding. These are facts, or rather laws that should be written in bold characters upon the lintels and door-posts of all those who have any thing to do with the education of children.

The most important characteristic in the nature of every organic being is its *receptive capacity*. Every thing in nature is a vessel. To confirm this, examine the structure of a plant, or of an animal; and what can you find in either—whether you regard elements or compounds, the simplest fibres or the more complex organs—that is not a vessel, and, in fact, composed of vessels. The entire substance of even all the solid parts is made up wholly of vessels and vessels of vessels. And each vessel is a recipient of a solid, a liquid, or a spirituous fluid, which is, *to it*, in its degree, a living soul, a potent agency which sustains it in being. A fact worthy of notice in this connexion is, that each vessel is peculiar in form and nature, and can receive



only according to that form; and that, whatever is received, has its character changed in the vessel in adaptation to it. The mind is also a vessel, and even more organic in its structure than the body. Its highest perfection consists in its capacity to receive the Divine Love and Wisdom. In proportion as it can receive these without perversion, it is a perfect angel. True education recognizes this characteristic of the mind, and provides for it. The greatest blessing that can, at any time, be conferred upon the child, is to render the degree of its mind now open and forming, receptive of the good and truth which properly belong to that degree, and which the Lord is ever providing for it and endeavoring to insinuate into it. To improve the recipient capacity of the mind, is to educate it in the highest sense in which it is capable of being educated. Thus to educate the mind is like preparing and laying open the soil to the warm sunlight, whence it receives all its power to become a rich field for harvest.

The child was made for *use and enjoyment thence*. And this is true of every degree of its nature and of every moment of its existence. It is not created to *become*, but to *be*, and *thence* to become. Every degree is a being and has its mission; and the angelic state no more really so than that of the physical child. Each degree is made for a *present use* and consequently a *present heaven*. It is true that, in the lowest degree, this use is mere animal action, and its heaven a merely animal pleasure. Yet when any degree of being is in these conditions, according to the order of its nature, it is as really fulfilling its destiny and answering the ends of its creation, as the higher angelic degrees can do. That is, the new born babe is as really and as fully answering the ends of its existence, as the matured man can answer his. These things show that the child is entitled to attention for what it *now is*, and thence for what it is to become. The Lord's kingdom is coming and His will is being done in the infant, as truly, though not as fully, as in the angel. We cannot say this of all the intermediate degrees. When the rational principle becomes developed and man perverts his nature, he exercises his will against the Divine will, and is consequently without the Lord's kingdom. Man is not then fulfilling his destiny. Though he acts, in a sense performs uses, his action is not according to the true order of his nature, and therefore does not result in a heavenly or happy state. The Lord's will is not being done and His kingdom is not coming in him. We infer from this view of the child's nature that either painful action, or action absolutely pleasureless and arbitrarily imposed upon the child, is disorderly action, and wrongfully imposed. It is no good excuse that the child may be supposed to be better off to-morrow, or next year, for such action. This is a great mistake; it will not be better off, nor so well off, whatever may be the apparent or imagined gain. It is therefore a species of murder to impose upon either body or mind a task in any form, or for any cause, that requires any other than a *natural, orderly action* of the faculty or degree of being *now existing*; and this from the very nature of organic being. For the whole organism and every degree of it—and whether we speak of body or mind—is created for precisely that action or use—and only that—whose effect

is some form or degree of pleasure or enjoyment. This feature in the child's nature, however disregarded by the world, cannot be overlooked by the Newchurchman. It is a law in education not to be violated.

Another most important characteristic in the nature of the child, but one that is usually overlooked in its education, is the fact that those degrees of its mind now forming are to be *re-formed*. Every brick of the temple is, as it were, to be taken out and replaced by a new one; and this for the sake of regeneration, or the generation and birth of the spiritual degrees of the mind, which is called the re-birth. These degrees cannot be opened and developed without this reformation of the lower degrees. Something like this takes place even in the body, the substance and nature of which gradually become entirely changed after birth, as mind, though in its lowest degree, forms within it, and as its relations become changed. How important, then, that the whole formation of the pre-rational mind, or the mind of childhood and youth, should take place in its true order and nature, that it may be *capable* of this reformation and new generation. This is of infinite importance to the *childhood* of the *child*, as well as to its future manhood. For, just in proportion to the imperfection of its present stage of formation, is it deprived of the true attributes, privileges and enjoyments of childhood. And in the same proportion, also, are the uncertainties and difficulties of reformation and regeneration in manhood increased.

Thus all the child's future depends upon its present state or degree of development. And yet, by a most beautiful and wonderful Providence, all that the child requires of the present are those conditions of being which enable it to be and to continue to be, in its degree, a perfect child. The Lord does not require the future to be made in the present. And the only thing that can be done in childhood for manhood, is to make childhood as perfect as possible even for its own sake, though it were to be the last stage of existence. First in the order of time is wanted a perfect body; next a perfect natural mind, or rather the lowest or sensual degree of the natural mind; next the internal degree of the same mind, &c., &c. If the body were imperfect in any respect, as in regard to its senses, through which the sensual mind is formed, then of course this degree of mind must suffer as a consequence. Here we can see clearly the relation of the two degrees of each other, and the dependence of the posterior degree upon the prior one. But the relation between other successive degrees is no less intimate and important. Yet it is plain that the body requires all this perfection of its senses for its own sake, even if no sensual mind were to be formed through them as a medium, which is really their great design and use. That is, the nature of the child is such that, in order that it may be reformed and regenerated, and that, in their own proper time and order, the higher degrees of its being may be opened and developed, its present degree of being—all that it now is—should be made as perfect as possible, even for its own sake. And this is all that the future requires of the present. There is no possible way of making the plant bear flowers and fruit before the

stem, branches and buds are perfected *as such*; and, when this is done, their continued life and organic action, under the proper conditions, as necessarily result in the production of those higher developments, as the formation of sap and woody fibre has resulted from the prior organic action of the plant. We do not want to make mind out of body; but we wish to make the body so perfect in itself that mind can be developed within it. So, we do not need to—and cannot—make the spiritual mind out of the natural mind, but we must make the natural mind as perfect as possible—in itself and for itself—so that, in their own proper time and order, the higher degrees of the mind may follow.

Thus, the only way to the perfect man and angel is exactly and precisely through the perfect development of the child, in all its degrees, for its own sake even. Thus, the child is not created for the sake of being moulded into a man, but for the sake of being a child; and that, when perfected, or in proportion as it is perfected *as a child*, the man may be opened and developed from and within it, as the germ within the seed, or the bird within the egg. To have a perfect plant and bird, we must first have a perfect seed and egg. To have promise of a perfect man, capable of regeneration, and thus of becoming an angel, we must have, each in its degree, a perfect germ, embryo, child, &c., as the completed egg, as it were, of these higher developments. Apply these principles to the educational theories and practices of the day, and how will they appear?

Another remarkable quality in the child's nature is its hereditary propensity to evil, or a life the very opposite of that for which its organism is designed, and which its true destiny requires. This propensity forms a very important element in the child's character, and one that requires most careful and watchful attention—and this even for its *present* well being, to say nothing of results as regards its future. Disorderly action, or action in obedience to these propensities, whatever may be the appearance to the contrary, is diseased action, and is attended sooner or later by painful results. And this is the case, whether we speak of the body or of the mind. The organism is therefore, so far, incapable of serving either the present ends of orderly use and enjoyment, or as a basis for higher developments.

Again, it is true of all organic beings and of all degrees of them, that *growth* results only from *use*; orderly growth from orderly use; and disorderly growth, from disorderly use or action. And this is as true of mind as of body. It is known that every thing in the kingdom of the body is in action and constant action. There is no stagnation there. Though the complex body itself may have periods of rest, yet the heart never ceases to beat, the lungs to breathe, the blood to flow, &c.; in fact, in its parts and details, it is always full of life and thus full of use or action. And constant action is no less a law of the internal organism of all the different degrees of the mind. And it is only when these are in a proper state of action that the complex mind itself is capable of its destined functions and enjoyments.

Absolute *dependence* is another marked feature in the nature of childhood. The child cannot protect or provide for itself. Children

are not little men and women. They differ from the adults of their species as far as possible. Man is man in virtue of a rational principle or degree of mind, which, when in order, gives him the image and likeness of his Maker. With children and with idiots this degree is in the germ. This renders them more helpless than the lamb or the young of other animals. What would even men be, what are they, indeed, when deprived of the proper action of this degree of mind? Our children are as much dependent upon *our* reason, as are our own lower degrees of being, which are like, and correspond to, all that is as yet developed in children. It is designed that the internal or rational should rule over the external man. They as yet have no internal man to look to in obedience. Hence they must be subject to our internal man. And fortunate will it be for them if our external man does not assume to rule over them and us too, which is, in a woful degree, too generally the case.

E. A. B.

(To be continued.)

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## ARTICLE II.

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### MODIFICATION.

[The following is continued from an article published in the June No. of the Repository.]

HAVING treated very generally of the modification of the air, inelastic fluids and solids, we now proceed to modification of the ether and higher and subtler mediums.

The existence of a medium which produces the phenomena of light, and of a still more subtle medium, to which is due the phenomena of magnetism, seems to have been finally conceded by the scientific world; but not until the confession was forced by the urgent call of innumerable phenomena which otherwise could find no explanation.

It is shown in the Principia that there are *several* atmospheres; that one was produced from another successively, as an efficient and producing cause originates an effect, which again becomes an efficient cause; that a single particle of a lower atmosphere is constituted of a volume of particles of the next higher atmosphere; and that the lower derives its essential and distinguishing properties from the inherent qualities of the volume of the higher, and from the nature of the determination, and of the organization which the particles of the volume take in becoming a single particle of the lower atmosphere. It is shown that the determination of the aural atmosphere is vortical; that its forces and currents are vortical, or are spiral forces, forms, and currents perpetually returning into themselves; thus constituting a ceaseless spiral circulation of its particles and of its volumes,

when left free to their own spontaneous action. That the particles and volumes of the aura enter into polar relations—in fine, that they are essentially magnetic. From this aura is formed the ethereal atmosphere, the particles of which, in their forms, essential determinations, and spontaneous action, are spiral, because the aural particles, in forming the ethereal particles, consume one of the vortical forces, or one of its active forces becomes mere effort, which is employed in maintaining the constitution or organization of the resulting particle, consequently there can only remain to that particle the forces which produce spiral motion. It is shown in the doctrine of Forms, that when a lower substance or force, or form is produced from higher forces and substances, one force becomes latent, or is used in the organizing of the product; and as we descend from the vortical form to the rectilinear through the spiral and circular forms, in each degree of form one active force disappears, becomes *involved*—and conversely when we ascend from lower to higher forms by the dissolution, and resolution of the lower, its constituent parts of a higher degree become force, and higher forces, which were latent, evolve and become action. Hence it follows that since the spontaneous forces of the aura are vortical, that the spontaneous forces of the ether are spiral, of the air circular.

But when these atmospheres are modified, there is an accessory force, which combining with the spontaneous forces produce a resulting motion which is a degree higher—hence it is that the air is modified *spirally*; the ether *vortically*; and the aura *celestially*. This consequence is rendered the more natural from the reciprocal action of the atmospheres, for each particle of the ether is surrounded by and involved in a miniature volume of the aura, and each particle of the air by a like volume of the ether; consequently when the aura is in an active state of modification, its least modes will embrace a particle of ether, and its larger and compound modes several particles; and will carry them, or tend to carry them into a vortical motion. And for the same reason the ether when modified will carry the air into spiral motions, or tend so to do. *Hence the ether, when modified, is carried by the modificatory forces into vortical motions; its forms of motion are vortical, and its currents move vortically, producing the phenomena of electricity and magnetism. Hence the ether becomes magnetic by induction, while the aura is essentially in itself magnetic.*

All that has been predicated of the air, in reference to the origin of modification; to the propagation of the modificatory forces, and to the motions of its particles; may be predicated of the ether, having reference in the mean time to the fact, that there is one more force to be taken into consideration—that we ascend one step in the transcendent scale of discreter degrees. *The ether is modified according to the form of the constituent particles of its atoms or molecules, which form is superior and more perfect than the spiral form, and is called the perpetually spiral or vortical form.* This form is the cause of magnetism. This form of motion cannot be instituted without poles, polar circles, an equator, an ecliptic, greater and lesser circles; and every part of the form holds a constant relation to the whole form.

That magnetism is due to the action of spiral currents, and that it ceases with them, is abundantly evident from the phenomena of electro-magnetism; the rotation of magnets, and of helices; and from the effects produced by the passing of electric currents through spiral coils. It is a well known fact that the spiral currents must return into themselves—or the circuit must be continuous, that magnetism may be induced. *But a spiral form returning into itself becomes continually spiral, or vortical.* It is a closed spiral curve. *Electricity is probably due to spiral currents which are momentary, vibratory; oscillating in a spiral curve;* while magnetism is induced by continual and perpetual spiral currents. This view of the matter is sustained by the phenomena of magneto-electricity. Whenever magnetic currents, flowing through a closed spiral, or circuit, are alternately broken and renewed, all electric phenomena are produced. By this means electric sparks and shocks are obtained, platina wire is ignited, and water is dissolved.—(See Somerville's Con. Phy. Sci. sec. 33.)

*The ether is modified, like the air, by a suitable active centre, from which the modification proceeds, and this local motion subsides into conatus or effort, which is propagated as an ethereal undulation.*

There arises no modification either in the air or ether, unless their volumes are acted upon by suitable means. The ether is vastly more elastic than the air, and consequently the sphere of modification is proportionally large, and spreads itself abroad in a more perfect manner. *The modification of the ether is in the vortical form, or in closed spiral curves.* The ærial modification is simply spiral, but in the ether there is one more force active; hence the vortical modification; this is its common form. Its modes are inductively magnetic. Well known experiments have proved a magnetic power in the solar ray. *While the ether is being modified, it, like the air, also forms particular modes under the common modes, which like the common modes subside into the unities and constituent parts of these modes.* These unities and parts, in their turn, become centres of modifications, which centres are always preserved in their form by the modifications which terminate or subside in them. The common modes concentrate their forces in the particular modes, and these again in their constituent modes, and finally the *least* modes concentrate their forces into the particles of the air where it exists; which thus are sustained in their activities and in their forms.

*The vortical form has this peculiar property; that it is eccentric, hence it gives origin to new forms of motion; or its whole sphere proceeds into a new form which is spiral.* There arises in the vortical form a two-fold determination, on account of its eccentricity; from which results a local motion of the entire vortical form, which is spiral; hence comes a new form of motion which arises from the vortical modes of the ether; and which is *again concentrated upon each particle of air;* and thus is the essential ground of its organization and of its preservation. From this arises the tendency in the air to spiral motion, and which becomes actual when the air is modified. *The ethereal modification proceeds from the active centre through the medium in a right line: for the vortical modes unfold their forces in*

*that direction alone, for in all other directions their tendency is equilibrated and can become active only as circumstances permit. While the active propagative force is thus radial, the single particles and volumes of ether perform their motions in the vortical form.*

Now, since light is a modification of the ether, as sound is a modification of the air, its origin is due to the action of substances upon its volumes, suited to its nature, as to velocity, form, and dimension. And it also follows that the solar ocean, which gives light to its own universe, produces a certain local motion upon the whole ethereal atmosphere within its vortex. And it further follows that there is in the sun itself a certain species of animation which perpetually dispels the aura or ether flowing around it, and impels it into a local motion, and consequently into modification.

The aura itself, or the highest ether, is modified in a manner proper to its own form and nature. Its form of modification, according to the established doctrine of forms and degrees, must be higher than the vortical; must be perpetually vortical or celestial, and suited to the nature of its particles. It has common and particular modifications as have the ether and air. The common modes ultimate and terminate in the vortical form, and the particular modes terminate in a similar form in its singular particles. And because this modification is of triple dimensions, its second degree of motion ultimates itself in and upon the particles of ether, and induces upon them a vortical modification; and its third degree ultimates itself (through and by the ether) in and upon the ærial molecules; and induces a spiral modification in harmony with the vortical motion of the ether; and thus this highest modification passing through three dimensions finally subsides in and upon the air particles and carries them into a central gyration.

The linear and radial determination of the modification also effects every particle and induces a change of state upon it, and carries it into its proper motion in its own place. There is a central or spiral gyration of each particle of air; a vortical gyration of each particle of the ether; and a celestial gyration of each particle of the aura and of the volumes of their modes, which mutually correspond to each other; for these gyrations are successively concentrated in the particles of each atmosphere and produce that which is called the luminar modification. These gyratory motions, taking their origin from the solar animation, which in the first place acts upon the aura inducing those motions therein; as well as the radial impulse and pressure at the same time upon each particle, produces the living forces of their atmospheres, the resulting phenomena of which we term magnetism, electricity, light, and heat. There hence arises also a concentration of the common modification and of its effective forces in and upon every part and particle of each atmosphere in its own due order, and in every part of the atmosphere; hence arises the gyration of each particle and a perpetual renovation of their living forces.

Light arising from combustion is occasioned by the action of the particles of the burning body upon the ether, and the local motion of these particles acting upon the ether produce the appearance of flame.

The particles and volumes of the ether are also locally moved within the igneous space; this local motion at the limits of the igneous space becomes an effort which is propagated through the medium as the modificatory force which effects every part of every exposed object within the medium, and which thus acted upon also reacts, and becomes in its turn a centre of modificatory power, a new and reciprocating origin of common modes, a reflection of the primary; and hence a perpetual renovation of vital forces, as it were *de novo*. The reflected modificatory force proceeds radially and rectilinearly. Metallic surfaces are the most perfect reflecters, and indeed in proportion to their perfection does each point of their surfaces become a perfect and effective representation of the sun, or other origin of modificatory forces. Thus the efficient solar forces within the medium are mere *potencies*, modificatory powers, which at reflecting surfaces, and within receptive subjects, again become efficient forces, unchanged in nature and quality; but diminished in degree according to distance and space.

Since a single particle of a lower atmosphere equals a volume of particles of a higher, it follows that each particle of a lower atmosphere becomes a reflecting surface and a recipient subject of the modes of the higher. Each particle thus becomes a centre of efficient forces inflowing from above and reflecting them from new origins in a lower degree or sphere. Thus every particle of air becomes a new centre of heat and light, and hence their reflection and diffusion from, by, and through the whole ærial envelope of the earth. For a like reason every particle of the ether becomes a new centre of the magnetic forces of the aura; and hence the whole ethereal atmosphere becomes inductively magnetic.

Since every mode includes a volume, it follows that the single particles of a lower atmosphere may equal a single mode of a higher, *and indeed the modes of a higher atmosphere when INCORPORATED OR FIXED by suitable means of incorporature, become a lower atmosphere. A lower atmosphere is but the embodied modes of a higher one.* All organizations are but fixed, incorporated modes. Crystallization is but a mode, a ray of light arrested and fixed in matter. All living created beings; all sentient organization, are but living modes invested with a body, are but Divine light, or thoughts clothed with a body.

The sun by modifying the atmospheres successively, establishes in each in due order representative images and likenesses of itself; thus the modes and particles of the atmospheres become succenturiate suns, performing the functions of the parent as an universal presence in the ultimate and lower spheres of his universe. Thus the last in its own degree represents the first, and all intermediates. The sun thus reproduces himself every where in his universe. Every mode is a potential sun—the light and heat, and other vortices of which become actual at reflecting surfaces and in recipient subjects. We have previously shown that common and general modes form lesser and least modes by mutual interference, and that these lesser modes are persistent as long as the causes of interference exist. The planets with



their enveloping atmospheres present to the sun surfaces from which the solar modes are perpetually reflected. Hence the whole space between a planet and the sun must be occupied by modes in the atmospheres resulting from the direct action and reaction of sun and planet. The modes in this space directly between them must be concentrated in a much higher degree than in a space not directly between the sun and planet. The solar modes can be only common and simple in spaces not between the sun and a body capable of reflecting its modes. Hence the sun and planet are connected and reciprocally united by a chain or axis of modes directly intervening between them; along which, and by means of which all action and reaction, all flux and reflux, all attraction and repulsion, are communicated and are perpetuated.

In this axis all magnetic modes—which are vortical and consequently have polar relations—are so situated that their axes are parallel with it; that is to say, the magnetic modes in the solar ray have their axes parallel with it.

Since, as we have shown, the ethereal envelope of the earth is inductively magnetic it follows, that its magnetism must be negative in relation to that of the aura, which must be positive. Since the state of the ether within the axis connecting the earth and sun must be different from that without it, we believe *that the zodiacal light may arise from and be occasioned by this axis and exist where the ether and the aura commence their reciprocal action.*

W. H. B.

(To be concluded.)

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### ARTICLE III.

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#### ECCLESIASTICAL AND CIVIL GOVERNMENT.

WE are well aware that the classic injunction, *Ne quid nimis, beware of administering a surfeit*, may be cited by our readers in bar of a too frequent recurrence to the same topic. Our own intuitions are sufficient to remind us how easy it is to give an undue prominence to any theme that has a commanding interest with ourselves, and to recur with wearisome pertinacity to topics which to other minds are hackneyed and threadbare. The subject indicated by the heading of the present article will in all probability produce in many minds a quick recoil upon the bare reading, as if it were specially intended as a new test of their patience; and one to which they feel so far from submitting, that they will resolve incontinently to pass it by as the fresh serving up of a dish to which they have been treated to repletion already. To such a resolution on the part of those who feel thus we are not disposed to object. Indeed, we would prefer that readers who have no special interest in the discussion should pretermitt it in

this instance and pass on to matter more congenial to their tastes. But we are assured there are those who feel with us that there is no theme of more engrossing import to the New Church than this—none in regard to which the perpetually recurring fallacies more urgently require to be met by perpetually new refutations.

The following article from a recent No. of the *N. J. Messenger* presents so striking a specimen of Convention logic; it is in every way of so characteristic a *stripe* in that relation, that we cannot forbear to make it the subject of a few comments.

“There are two things which ought to be in order amongst men, viz., the things which are of heaven, and the things which are of the world: the things which are of heaven are called ecclesiastical things, and those which are of the world are called civil things.

“Order cannot be maintained in the world without governors, who are to observe all things which are done according to order, and which are done contrary to order: and are to reward those who live according to order, and to punish those who live contrary to order. If this be not done, the human race must perish.

“Governors over those things amongst men which relate to heaven, or over ecclesiastical matters, are called priests, and their office is called the priesthood. But governors over those things amongst men which relate to the world, or over civil concerns, are called magistrates, and their chief, where such a form of government prevails, is called king.”—*Heavenly Doctrines*, 311, 312, 314.

“Here, in the words of Swedenborg, is the reply—a clear and decided reply it is—to all who demand the authority of a ‘thus saith the Lord’ for any attempt to establish ecclesiastical or civil government in the world. And just so often as the demand is repeated, so often it is proper to reiterate the reply: for though it is true that innumerable rational confirmations of the indispensable necessity of civil and ecclesiastical order may be, and often have been, drawn from reason and experience, from the Word and the Writings of the church, yet they are but confirmations of the truth, and can pass for nothing more; while here is the truth itself, and explicit Divine authority for it, if we consider the Heavenly Doctrines of Divine authority; here is the proof that civil and ecclesiastical government is not, as is often asserted, the offspring of man’s self-derived intelligence, but the dictate of Divine wisdom brought down to the very ultimate things of life, and adapted to all the states and conditions of humanity; and the perdition of the human race is declared to be the penalty of wholly neglecting the dictate.

“Are we asked to reply to an assertion, that the passages quoted above from Swedenborg were not intended for the New Church? Who does not see that to enter upon such a discussion is to bring the very foundations of our faith in question? ‘If the foundations be destroyed, what can the righteous do?’ We have Swedenborg’s solemn assertion, that the words we have cited are a portion of ‘the doctrine itself, which is for the New Church, and which is called HEAVENLY DOCTRINE, because it was revealed to me out of heaven; for to deliver this doctrine is the design of this work.’—*H. D.* 7. If this does not preclude all controversy on such a question, between those who accept the herald of the New Church as their guide, then are there no words in our language that could do it, and the authority of Swedenborg goes for nothing.”

We have had frequent occasion in our former strictures upon the articles of the *Messenger*, to advert to the strange *irrelevancy* of its statements and reasonings. We have in the above another specimen of the same perverse peculiarity. The writer makes a false issue, and by framing his argument in such a way as to meet assertions which have not been made, creates an odium due only to the denial of some self-evident or fundamental truth. One of the points which he proposes to establish by the authority of Swedenborg is the necessity of civil and ecclesiastical government in the world. Who has

denied this necessity? We have not. We accept it in the sincerity of our souls. We should as soon think of denying the truth of a general superintending Providence. Why then should we be virtually held up to the view of his readers as open to the imputation of aiming to subvert all government on earth? Is there no distinction between the *substance* and the *form*? Cannot one question the soundness or the expediency of a *particular form* of government without aiming at the overthrow of *all* government? Yet such is the obvious implication of the paragraph before us.

Again, he says, "Are we asked to reply to an assertion, that the passages quoted above from Swedenborg were not intended for the New Church?" Who has made such an assertion? Surely if the writer has the capacity to perceive the literal sense of the plainest proposition, he must know that the terms East and West do not convey ideas more opposite to each other than does our language convey an idea the reverse of what is here attributed to us. We have most expressly and unequivocally affirmed that we recognise this whole chapter concerning ecclesiastical and civil government as pertaining to the New Church, as a constituent part of that system of doctrine which Swedenborg, in the compend from which it is taken, was empowered to communicate to the world. But while we admit this, we affirm, at the same time, that the chapter in question contains the New Church teaching *about* civil and ecclesiastical government, or how the subject is to be viewed by the men of the New Church, while it is not intended to prescribe the special platform of civil or ecclesiastical polity which it is required, by its Divine Head, to adopt.

But this is a view of the subject which would appear to baffle the utmost comprehension of the writer. If the chapter applies at all to the New Church, it *must*, according to him, apply as a rule, a scheme, a programme after which the polity of the church is to be modelled. No other interpretation is conceivable, and to question *that* is to bring into debate the very vitals and fundamentals of the faith. We could smile at the simplicity evinced in this rigid literalism were it not that we are rather made sad by the intolerance that breathes through it. So certain is Conventionalism to blight and wither the native nobleness and liberality of all true sons of freedom!

Now we must again venture upon the hardihood of maintaining, that the question we have raised upon this head is a perfectly legitimate one—that there is *the most ample ground* for doubting whether this chapter on ecclesiastical and civil government was designed by Swedenborg himself to serve as a formula of external order for the Church of the New Jerusalem. The evidence on this score may perhaps be somewhat new and striking to the writer. In order to give it its due prominence let us look for a moment at the true character and genius of the New Church.

Nothing is more obvious to the reader of Swedenborg than that the New Church is the Lord's *peculium*. It is related to the rest of the world as is a garden to a surrounding uncultivated region. "A garden enclosed, a fountain sealed, is my beloved." The Church of the

New Jerusalem is a church deriving its origin from heaven, as it descends thence from the Lord, and consequently bears a heavenly stamp throughout. As a matter of course the component elements of that church are regenerate or regenerating men, a people of whom it is to be said, "they are all righteous." They are differenced from the men of the world in their ruling ends and in the spirit in which they seek to attain them. They are men in whom truth is in alliance with good, or as it is more definitely expressed by our high authority, "who are in truth from good." They are accordingly men who are at a vast remove from the principles and passions which govern the mass of the world. On this head the following extracts will be seen to have a peculiar pertinency to the point before us."

"'The uncircumcised and the unclean shall no more come unto thee.' By Jerusalem, into which the uncircumcised and the unclean shall not come is meant the church."—*A. E.* 1289.

"'And the city lieth foursquare,' signifies justice in it. What is quadrangular or foursquare signifies what is just, because it has four sides, and its four sides look towards the four quarters, and to look towards or respect equally the four quarters, is to respect all things from justice."—*A. E.* 1314.

"The reason why it is said that the length, breadth, and height of it are equal, is, that it may be signified that all things of that church were from the good of love."—*A. E.* 1316.

"Inasmuch as the good of love is the all of heaven and the church, therefore the universal heaven and the universal church are regulated by the Lord according to the affections of love, and not according to any thing of thought separated from them."—*A. E.* 1217.

"'And the city was pure gold like unto clear glass,' signifies that thence the all of that church is the good of love flowing in together with light out of heaven from the Lord. It was shown above that all things of heaven and the church are from the good of love, and that the good of love is from the Lord; here now it is said that the city seemed pure gold, by which is signified, that the all of the New Church, which is the New Jerusalem, is good of love from the Lord."—*A. E.* 1322.

"'And the nations of them which are saved shall walk in the light of it,' signifies that all who are in the good of life, and believe in the Lord, will live then according to divine truths, and will see them inwardly in themselves, as the eye sees objects." . . . "All the heavens are distinguished into two kingdoms, the celestial and the spiritual; the good of the celestial kingdom is called celestial good, which is the good of love to the Lord, and the good of the spiritual kingdom is called spiritual good, and is the good of wisdom, which in its essence is truth: it is the same with the church, and in it they are celestial men who live justly according to the commandments because they are divine laws, as a civil man lives according to the commandments of justice because they are civil laws, but the difference between them is, that the former, by virtue of a life according to the commandments or laws, is a citizen of heaven, so far as in himself he makes the civil laws, which are laws of justice, also divine laws. They who are here signified by nations, in whom, as has been said, divine truths are written, are those who are meant in Jeremiah: 'I will put My law in the midst of them, and write it upon their hearts, neither shall they any more teach every one his companion or every one his brother, saying, know ye Jehovah, for they shall all know Me from the least of them unto the greatest' (xxxi. 33, 34)." —*A. E.* 1324.

“ ‘And the kings of the earth shall bring their glory and honor into it.’ By the kings of the earth are signified those who are in truths originating in good from the Lord, in the present case therefore those who are in truths of wisdom originating in the good of spiritual love, because before are mentioned nations, by which are signified those who are in the good of celestial love, mentioned in the foregoing article : by bringing glory and honor into it, or into the New Jerusalem, is signified to acknowledge the Lord, and to ascribe to him all the truth and good that is in themselves.”—A. E. 1330.

“ By these words, ‘they will bring the glory and honor of the nations into it,’ is signified that they who enter in will bring with them a confession, acknowledgment, and belief, that the Lord is the God of heaven and earth, and that all the truth of the church, and all the good of religion is from him : the following passage in Isaiah has nearly the same signification : ‘I will spread peace over Jerusalem, and the glory of the nations like a flowing stream’ (lxvi. 12). It is said the truth of the church and the good of religion, because the church is one thing and religion is another : the church is called the church from doctrine, and religion is called religion from a life conformable to doctrine : all doctrine is called truth, and also its good is truth because it only teaches truth ; but all of life according to the things which doctrine teaches, is called good, moreover to do the truths of doctrine is good : this is the distinction between church and religion : but yet where there is doctrine and not life, there it cannot be said that there is either church or religion, because doctrine regards life as one with itself, just like truth and good, faith and charity, wisdom and love, understanding and will, wherefore where there is doctrine and not life, there is no church.”—A. E. 1332.

“ ‘But they who are written in the Lamb’s book of life,’ signifies that no others will be received into the New Church, which is the New Jerusalem, but they who believe in the Lord and live according to His commandments in the Word. That this is what is signified by being written in the book of life, may be seen above (1284), to which there is no need to add any further here.”—A. E. 1334.

We have been somewhat copious in our citations that there might be no doubt left on the mind of the reader as to the intrinsic character and genius of the New Church. It is plainly a community in which selfish and worldly principles do not reign. Its distinctive peculiarity is, that all things pertaining to it are from the good of love, with which is conjoined the light of truth. Those governed by these principles are *within* the precincts of the holy city, while others are *without*. Shall we suppose that in regard to two classes so opposite to each other the kind of government requisite for the one is adapted to the other also ? Is it not palpable that the external restraints of laws and penalties suited to unregenerate and sensual men are rendered unnecessary by the inward state of those who “are a law unto themselves ?” How pertinently apply the words of Paul in this relation : “Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers, and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind ; for men stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine.”

The question then arises whether the chapter on Ecclesiastical and Civil Government can have been intended as a forinulary of order for a heavenly economy like that of the New Jerusalem. Governors, it appears, are to be appointed for the preservation of order, inas-

much as "the will to command others, and to possess the goods of others, is hereditarily connate with every one, whence proceed enmities, envyings, hatreds, revenges, deceits, cruelties, and many other evils: wherefore, unless men are kept under restraint by the laws and by rewards suited to their loves, which are honors and gains for those who do good things, and by punishments contrary to those loves, which are the loss of honor, of possessions, and of life, for those who do evil things; the human race would perish." Now we would ask, what department is it of the New Jerusalem which consists of men thus characterized, and whose evil promptings need to be held in by the "bit and bridle" of penal statutes? From the extracts above given it would seem that the Holy City, heaven-descended, was the last place in which to look for the fruits indigenous to an infernal soil. Can that be a state of things compatible with a heavenly church which our Lord so pointedly rebukes in the persons of the aspiring sons of Zebedee? "But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you: but whosoever will be great among you, shall be your minister: and whosoever of you will be the chiefest, shall be servant of all." How does this comport with the idea of such a condition of things as renders necessary the magisterial terrors to evil doers spoken of in the chapter before us? And so again as to Priests. Our author informs us that "priests who teach truths, and thereby lead to the good of life, and so to the Lord, are the good shepherds of the sheep; but they who only teach, and do not lead to the good of life, and so to the Lord, are the evil shepherds." The query that suggests itself here is, from whence the evil shepherds are to come in a dispensation so purely spiritual and angelic. How can the system, in its announcements, presume hypothetically upon the existence of elements so discordant with its true genius? Will the Messenger favor us with a solution of the problem?

In the opening paragraph of the work on the Heavenly Doctrines, the illuminated writer is very full and exact in defining and elucidating the nature of that new church for which the doctrines in question are more especially designed. He very expressly remarks: "As to what particularly concerns the following doctrine, that also is from heaven, inasmuch as it is from the spiritual sense of the Word; and the spiritual sense of the Word is the same with the doctrine which is in heaven." What is implied in this but that as the economy known as the New Jerusalem is spiritual, so the sense of the Word which is adapted to the conditions of that economy is also spiritual? Accordingly he instructs us how to resolve all the distinguishing natural terms pertaining to a city, such as walls, streets, gates, foundations, precious stones, &c., into their appropriate spiritual import. In this enumeration mention is made of kings, who were to bring their glory into the holy city, and he is particular to inform us that by kings in this connection is not meant kings as a class of human rulers, "but those in the church who are in truths, and in an abstract sense

the truths of the church." Yet in this chapter on Government, where he speaks of kings and priests, our opponents insist upon the natural instead of the spiritual sense of the terms. Is not this doing violence to Swedenborg's express declaration on this head? If this chapter is perfectly homogeneous with the rest of the treatise, by what authority do we recognise any other than spiritual kings in the New Jerusalem? But if the kings that are predicated of this dispensation are spiritual, so likewise, by parity of reasoning, are the governors and the priests. They are all spiritual from the necessity of the case, and if natural kings, governors, and priests are to form a part of the New Jerusalem economy, then the warrant for this assumption must be drawn from some other source than the scheme of government here laid down, which, by being put on a par, or brought into the same category with the rest of the book, must treat solely of spiritual officers. On this hypothesis we demand a reference to the source of such a prescribed order.

The reader will observe that we are not giving our construction of the drift of the chapter in question, but that which consistency requires at the hands of our opponents. On their own ground, which makes this chapter not a general declaration *about* the grand *fact* of civil and ecclesiastical government in the world, and the light in which the man of the New Church is to regard them, but as a *specific form of polity* for adoption in the church, they are bound to accept the language in a sense which is directly subversive of the order they would build upon it. But will they admit the incongruity of their position, or attempt to show the error of ours? Not at all. They will ignore the whole subject by the usual lofty and sapient silence, or turn us off by reiterating quotations adduced a thousand times, and which we accept as well as they, but in regard to which the *true construction* is the grand point in debate. By denying their construction we are attempted to be overwhelmed with the odium of denying the essential truth itself.

The chapter bearing the title of "Ecclesiastical and Civil Government" in the treatise on the Heavenly Doctrines, is taken word for word from the series of articles prefixed to the explication of the several chapters of the book of Exodus in the Arcana, and which are entitled "The Doctrine of Charity." Its authority on this account is neither more nor less, but the fact confirms our suggestion that an important distinction is to be made between a code of ethical doctrine, of which the ruling spirit is Charity, and which is intrinsically of universal obligation, and a specific form of external order designed for practical adoption by the members of that peculiar and unique community denominated the church of the New Jerusalem, which is emphatically set forth as a new creation. The duties of charity contemplate things as they are, without however tying the tongue or the hands from the effort at reform and emendation. But while higher promptings are in abeyance among men, it is wise to note and as far as possible to fall in with the great system of moral machinery by which the Divine Love and Wisdom con-

trols the affairs of the world. This we conceive to be the scope of the chapter before us. The innate love of dominion, acting in conjunction with other influences, has led men away from the simplicity of their primitive states, and prompted various governmental systems, both civil and sacred, which, though originating in evil, the Lord still overrules for the preservation of order among men. As it is his wont, in dealing with men, rather to bend than to break, so he secretly disposes the minds through which he acts to manage these institutions in such a manner as best to subserve the interests of humanity. His divine Providence upholds them as being best adapted to the present states of mankind, while at the same time they are not necessarily to be regarded as being intrinsically and absolutely the best possible. They are provisional expedients awaiting the coming in of a higher and better order. But so long as they endure, as a part of the permissive economy of the divine Providence, it is proper, it is the part of true charity, to regard them with respect for the salutary restraining influence which they exert upon those who would otherwise be apt to give loose to wicked passions and fill the world with crimes and miseries. From the illumination accorded to him, Swedenborg, in the chapter on Government, has given to the man of the New Church a general conspectus of the whole subject, but we see no evidence that he had the least idea of laying down a platform of polity after which the church was to be externally organized. So far as his annunciations are preceptive, he would say that for those who had been trained under and had adopted such a system, without the perception of any thing higher or better, it was expedient that they should act upon its principles—that they should aim to instruct the people in the doctrines of the several churches to which they pertained as derived from the Word, the common repository of religious truth, and “to lead them to live according to it.”

But in delivering this testimony he has an eye mainly to the states of those who are on a plane lower than that occupied by the New Church. That is a sphere where superior principles come into play—where all things are created anew—where the primitive states of the race, as it existed in innocence, peace, and purity, is destined to be restored. In that early era we are informed that there were no kingdoms and no priesthoods, but merely a simple kind of patriarchy, which will be certain to take the place of all regal and hierarchical rule as men become imbued more and more with the free life of the New Jerusalem. Nor is there any thing in the chapter adverted to so binding upon the conscience of the Church as to forbid its immediate abandonment and the substitution of a higher form, if the more interior state and perception of its members were such as to require it. The drift of the chapter evidently contemplates an external order of things, and would have been just as appropriate five hundred years ago as now. But a spiritual economy is now being developed, and a form corresponding to the life is requisite with those who are inwardly conscious of this development. A particular merges into a universal priesthood pertaining to all those who are in truth from good. What can be more express in confirmation on this head than the following?



“ ‘ So will I multiply the seed of David my servant, and the Levites that minister unto me,’ signifies the multiplication of divine truth, and the fructification of divine good, in those who have conjunction with the Lord : *by the Levites the priests, here and elsewhere in the Word, are signified those who are in the good of love and charity, and in the abstract sense is signified that good itself.*”—*A. E.* 444.

“ By priests, in the Word, are meant *those who are in the good of love, and by kings, those who are in the truths of wisdom ; wherefore it is said, ‘ Jesus Christ hath made us kings and priests.’* ”—*A. E.* 1265.

Or still more explicitly in the ensuing paragraph :

“ Whereas they who are in truths from the good of love to the Lord, or in doctrine from those truths, were represented by Peter, and they are those who instruct others, therefore the Lord said to Peter, when he answered that he loved Him, and he should feed His lambs and His sheep, from which words it is manifestly evident, that Peter represented truth from the good of love to the Lord, wherefore also he was now called Simon Jona, for by Simon of Jona is signified faith derived from charity, Simon signifying hearkening and obedience, and Jona signifying a dove, by which is signified charity ; that they who are in the doctrine of truth from love to the Lord, are to instruct those who will be of the Lord's church, is understood by the Lord's interrogation, *lovest thou Me, and by saying afterwards, feed My lambs and My sheep ; not that Peter alone was to instruct, but all those who were represented by Peter, who, as was said above, are those who are in love to the Lord, and thence in truths from the Lord.*”—*A. E.* 820.

Now we can conceive of no sophistry, no arts of evasion, no hierarchical logic or exegesis which can successfully nullify or pervert the plain and obvious import of this language. Feeding the sheep and the lambs of the Lord's flock is exercising towards them precisely that function, which has hitherto been considered as exclusively appropriate to the clerical order. This was spoken to Peter in his representative capacity, yet it is unequivocally affirmed that he did not represent any such exclusive order, but all those “ who are in truths from the good of love to the Lord, or in doctrine from those truths.” Of all such it is the duty to feed with spiritual aliment the sheep and the Lambs of the Church, and as the performance of a duty involves the idea of meetness or qualification therefor, it is of course incumbent upon them to qualify themselves more and more thoroughly for the work. This can only be done by a profound study of the Word and the Writings of the Church, which, on the theory of a privileged order will be sure to be neglected by the mass of professors, inasmuch as a hired functionary is paid for taking the task off their hands. How can the discharge of such a duty as this, incumbent upon all alike who are qualified, consist with the appropriation of the office to a separate class ? In other words, how shall this unrestricted duty of spiritual pastorship stand together with the asserted distinctive function of teaching and leading prescribed to a peculiar class in the chapter on Ecclesiastical and Civil Government ? There is palpably an apparent conflict between the two statements, and the one must give way to the other. Which shall it be, and why ?

But the representative character predicated of Peter pertains also to the rest of the apostles.

“ By the twelve apostles are represented and signified *all in the church who are in truths derived from good ; thus also, all truths derived from good from which the church is ; and by each apostle in particular is represented and signified some specific principle. Thus, by Peter is represented and signified faith ; by James, charity ; and by John, the good of charity, or the good of love.*”—*A. E.* 8.

“By the apostles are signified *those who teach the truths of the church.*”—*A. E.* 100.

“Apostles are so called because they are sent to teach, and to evangelize concerning the Lord; hence it appears what is meant by apostles in the Word, namely, not the twelve apostles who were sent by the Lord to teach concerning Him and His Kingdom, *but all those who are in the truths of the church.*”—*Id.*

“By the twelve disciples are represented *all who are principled in goods and truths from the Lord.*”—*A. C.* 9942.

“By apostles are not understood apostles, but *all who teach the goods and truths of the church.*”—*A. R.* 79.

The same holds good of the prophets mentioned in the Scriptures:

“To prophecy signifies to teach in the Word, because by a prophet, in the supreme sense, is understood the Lord as to the Word. *Hence by prophesying is signified to each the Word and doctrine from the Word.*”—*A. E.* 624.

“So in Amos, iii. 7, 8: ‘Surely the Lord Jehovah will not do a word without revealing his secret unto his servants the prophets. The lion hath roared, who will not fear? The Lord Jehovah hath spoken, who can but prophecy?’ Here by the Lord Jehovah not doing a word without revealing his secret to his servants the prophets, is signified, that the Lord *opens the interior things of the Word and of doctrine to those who are in truths from good*; by revealing his secret are signified the illustration and opening of the interior things of the Word; by his servants the prophets, are signified *those who are in the truths of doctrine, and who receive.*”—*A. E.* 601.

“By priests are understood those who teach life and lead to good, and by prophets those who teach truths by which they are to be led—in a word, *prophets are to teach and priests to lead.*”—*A. E.* 624.

“By the prophets mentioned here (Ezek. xiii. 2, 3, 8) and in other parts of the Word, are understood in the spiritual sense all who *are led by the Lord*, for with them the Lord flows in and reveals to them the arcana of the Word, whether they teach them or not, wherefore such are signified by prophets in the spiritual sense.”—*A. E.* 624.

Our argument is again powerfully reinforced by the following extracts, the plain purport of which is, that the impartation of truth and good is in fact the exercise of spiritual charity; and who will deny that the obligation on this score is universal?

“By Jesus saying three times to Peter, ‘Lovest thou me?’ and Peter saying three times, ‘I love thee,’ and Jesus then saying, ‘Feed my lambs,’ and ‘Feed my sheep,’ is signified, that *they who are in faith derived from love ought to instruct those who are in the good of love to the Lord, and in the good of charity towards their neighbor*; for they who are in faith derived from love are also in truths, and they who are thence in truths, instruct concerning good and lead to good.”—*A. E.* 9.

“By giving a cup of cold water to the little ones is signified to teach truth from spiritual innocence, and also to instruct the innocent in truths.”—*A. E.* 624.

“‘If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day,’ Is. lviii. 10. In these words is described the exercise of charity towards the neighbor, in this case towards those who are in ignorance and at the same time desirous of knowing truths, and grieved on account of the falsities which occupy the mind; and that with those who are in that charity, falsities shall be shaken off, and truths give light and shine. Charity towards those who are in ignorance, and who at the same time are desirous of knowing truths, is understood by ‘if thou draw out thy soul to the hungry,’ the hungry denoting those who desire, and soul denoting the intelligence of truth instructing. That it is thus to instruct those who are grieved

on account of the falsities which occupy the mind, is signified by 'and satisfy the afflicted soul;' that with those who are in such charity, ignorance shall be dissipated, and truths shine, give light, is understood by, 'then shall thy light rise in obscurity, and thy darkness be as the noon day.' Obscurity signifies the ignorance of the spiritual mind, and darkness the ignorance of the natural mind; light signifies truth in the light, in like manner noon day. *In such illumination are they who, from charity, or spiritual affection, instruct those who are in falsities from ignorance, for that charity is the receptacle of the influx of light or truth from the Lord.* Again: 'Is not this the fast which I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that ye bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh,' lviii. 6, 7. Similar things are understood by these words: 'for, by dealing bread to the hungry, is signified that from charity they should communicate to and instruct those who are in ignorance, and who at the same time are desirous of knowing truths. To bring the poor that are cast out into the house, signifies to amend and restore those who are in falsities, and thence in grief.'—*A. E.* 386.

" 'I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in.' Here by hungering and thirsting are signified to be in ignorance and in spiritual want, and by giving to eat and drink, are signified to instruct and to enlighten from spiritual affection or charity; wherefore it is also said, 'I was a stranger, and ye took me in,' for by stranger is signified those who are out of the church, and desire to be instructed and receive the doctrines thereof, and live according to them.'—*A. E.* 386.

"In the Word where mention is made of borrowing and lending, it signifies to be instructed and to instruct, from the affection of charity; as in Matt. v. 42, 'Give to every one that asketh of thee, and from him that is desirous to borrow of thee, turn not thou away.' By asking and desiring to borrow, and by giving and receiving what is borrowed, is meant the communication of celestial goods, which are the knowledges of good and truth.'—*A. C.* 9174.

"Lending denotes to communicate the goods of heaven from the affection of charity, thus to instruct those who being in ignorance of truth, and yet in the desire of learning, ought to be instructed.'—*A. C.* 9209.

It would be easy to multiply passages of equivalent import, but enough has been adduced to show to the writer in the Messenger and all convention advocates, that there is something more incumbent upon them than merely to reiterate again and again the hackneyed common phrases about "Ecclesiastical and Civil Government"—"Order"—"Teaching Ministers," &c. These are not the matters in debate; we admit with our opponents the *fact* of the necessity of Government and Order, but we deny the *kind* of each which they insist upon. We ask therefore that they cease to regard us any longer as children or imbeciles; to lay aside the airs of supercilious infallibility; to forbear all false and invidious issues; to come up manfully to the true issue, and inform us how they reconcile duties of universal obligation with a restricted discharge of them by a consecrated class. It is at once idle and arrogant to pretend that there is no weight in the considerations we have adduced above. They cannot be ignored without the assumption of a contemptuous *ex-cathedra* pre-eminence which ill befits the meekness, gentleness, and brotherly kindness of a church of charity. The sun in the heavens is not more palpable than that we have presented apparent discrepancies which require to be harmonized in order to the harmonizing of the now distracted body of

the Lord's New Church, or of that which appropriates the name. To be indifferent on this score under the plea of fidelity to the principles of the Church, betrays the crudest and crassest apprehension of the true genius and mission of that Church. Peace, concord, unity, mutual love, are the very soul and life of the New Jerusalem, and to elevate matters of form and order above the claims of union and charity is to commit a positive outrage upon her divine spirit. The New Church on earth is the product of the new heaven, and of this our author says, "Hence it may be known of whom the new heaven is formed, and thereby what is its quality, viz., that it is altogether unanimous. For he that lives a life of charity and faith loves another as himself, and this reciprocally and mutually; for love is conjunctive. Wherefore when all act in like manner, then from many, yea, from innumerable individuals, consociated according to the form of heaven, unanimity exists, and they become as one; for there is then nothing which separates and divides, but every thing conjoins and unites." Consociation "according to the form of heaven" is spiritual order instead of external organization, and this order with all its genial harmonies and ineffable delights it is the solemn duty of every man of the New Church assiduously to study.

G. B.

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 ARTICLE IV.
 

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## SYMBOLS.—CAIN AND ABEL—WORSHIP.

So predominant has been the influence of usage and custom over the human mind, that, by keen observers of human nature, man has been called a mere bundle of habits; and this is true of him in all ages and in all countries. Every nation has its peculiar usages, which are handed down from father to son through a succession of generations, and the language of every nation has its own idioms, the result of certain idiosyncrasies deeply implanted in the minds of its inhabitants. Sometimes a nation dies out, or becomes degenerate, and, in the progress of its decline and fall, its usages become extinct, and the sense and purport of the very language it once familiarly employed for the purposes of intercourse, become lost to the world. The history of language marks the progress of human nature as well as its decline. It is the type of its civilization. Spoken must have preceded written, as written preceded printed, language, which last is comparatively a modern invention, about four hundred years old. But the first written language was symbolic. External objects were employed to represent the ideas of the mind, as gestures and changes of the countenance represented its affections.

We have a right, therefore, to conclude—indeed we can draw no other inference—that the first spoken language was also symbolic, and that nature, in the earliest ages, was employed as the interpreter of the soul; that the tangible and the seen were used as the uniform ex-

ponents of the intangible and the unseen; that the diversified objects contained in the three kingdoms of nature—the mineral, the vegetable, and the animal—were employed to represent the equally diversified objects contained in those kingdoms which are above nature, and which are called spiritual. It is only within the last hundred years that we have discovered that that which, in the earliest times was a usage, and seemed to be a necessity, was in fact a law of Providence, and that there is actually such a relation subsisting between the seen and the unseen, the tangible and the intangible, the natural and the spiritual, as to render a symbolic language the most perfect of languages. We are thus forced to believe that language was no human invention, but of divine origin, as well as the ideas of the mind, of which language is a mere clothing. These originally came from heaven, as everything good and true comes from that source, and from no other.

If it be asked, then, how the language of symbols should ever be lost, the answer is, that it is attributable to that lamentable event in man's history, called the Fall; that, as mankind gradually withdrew their attention from those heavenly and divine things which symbols represent, they, in process of time, lost all knowledge of the divine language of symbols; so that, in the end, language became wholly artificial and arbitrary. Since that time, the arts of writing and printing have, in the divine Providence, been made known, and the knowledge of symbols and of other arts, once practiced, but long lost to the world, have been restored to it; facts which indicate a promising state of the world at the present juncture, and which are assignable to the descent of the new heavens, and the gradual establishment, in accordance with prophecy, of a new church ultimately to become celestial.

Such, however, is the force of habit, even in the New Church, that we are very apt to interpret the Word according to its popular sense, forgetting that it was written throughout agreeably to the correspondence which exists between natural and spiritual things—a correspondence which the Creator established at the beginning of the world, in order that Nature herself might be a revealer of hidden and heavenly things, and unwritten, interpreters of written, revelations. We are embarrassed with the same difficulty—the force of habit—when we attempt to contemplate spiritual things as altogether abstracted from time and space, but which, however difficult, is still indispensable, if we would not confound things spiritual and temporal together. This force of habit will be broken the more we familiarize ourselves with the language of correspondences, and transport ourselves back, in imagination, to the time, and among the people, where and among whom the most recondite terms of this language were as familiarly known as the terms of our own native tongue. We must therefore forget our catechisms, which have taught us that Adam was the first man, Eve the first woman, Cain the first murderer, Abel the first martyr, and interpret these terms, as they did six thousand years ago, as having no relation whatever to times and persons, but as representing qualities and states, which have their foundation in the nature of man in all

ages, and which are only modified by circumstances. When we do this, we shall find no difficulty in interpreting the Word of God; and whenever we meet with *Cain*, we shall recollect that it means *faith alone*; whenever we meet with *Abel*, we shall remember that it means *charity*, as well as that *Adam*, in general, stands for *the understanding*, and *Eve* or *Woman* for *the will*. Each word in the sacred text will thus have its own spiritual significance, which we shall endeavor to understand and make familiar to us, if we desire to become acquainted with heavenly things, as the angels of heaven know them, and as the members of the celestial church once knew them.

Cain and Abel, as we read, brought offerings to the Lord,—the former *fruits of the ground*, the latter *firstlings of the flock and the fat thereof*. These offerings must be understood, if we would understand what worship in ancient times really was. They seem to imply that it was rather of an external than of an internal character; for although offerings mean presents, they also signify sacrifices, with the use of the knife, the shedding of blood, and the burning of victims. Are we to understand that such was the worship offered by Cain and Abel? Cain might possibly have fallen into such folly, but certainly not Abel. Charity does not kill and slay, and call it worship. Besides, the Lord is the divine Love and Wisdom, a spiritual being, and “those who worship him must worship him in spirit and in truth”—not with lip-service but with heart-service—not with words but with deeds—not with the sacrifice of an animal, a calf, a lamb, a goat, *or a man*, but with the sacrifice of sin—*i. e.*, by putting it away. “Bring me,” says the Lord by his prophet, “bring me no more vain oblations. Incense is an abomination to me. Your new moons and your Sabbaths I cannot away with. It is iniquity—even your solemn meeting.” And, again, “Ye pay tithes of mint, anise, and cumin, and neglect the weightier matters of the law—judgment, mercy, and faith. These ought ye to have done, and not to leave the other undone.” Again, “I will have mercy and not sacrifice.”

It is the duty of men, who love the Lord and practice charity, to do all that lies in their power to support religious institutions. They should build temples, respect the Sabbath, hold the solemn meeting, pay tithes, it may be, for the support of the church; but if they neglect the weightier matters of the law while they offer these presents, make these sacrifices, observe these days, and hold these meetings, will the Lord be pleased with their worship? It is vain to expect it. The church has its external form, and there are external observances which are not to be neglected; but when these are not the outward manifestations of an internal life, of which charity and the love of the Lord, and deeds of justice, mercy and beneficence, are the chief characteristics,—what are such external rites,—what is such worship worth? It is hypocrisy, an abomination to the Lord; it is sound without substance, shadow without reality, the baseless fabric of a vision that lures only to destroy. Does the Lord need victims? Does he demand the shedding of blood? He does not need them—he does not demand it. Are not the cattle his upon a thousand hills? Is not the earth the Lord’s, and the fulness thereof? Can we give anything to

the Lord which is not already his? What presents of value can we make to him? Jewels from the mine, or treasures from the great deep? Fruits or flowers that deck the verdant plain or cultivated parterre, or stars that adorn the firmament? Are not these already the Lord's? He does not ask them at our hands—they are not ours to give; but he asks us, as a parent asks his children, to give him our hearts, to render him our love and gratitude, which we can and should render, not for his sake, but for our sakes.

Fruits of the ground, and firstlings of the flock with the fat thereof, were not, as Cain and Abel offered them, Levitical offerings,—they were not sacrifices in the sense of the Mosaic economy. They were not literally sacrifices. No fire kindled by human hand,—no fire that came down from heaven, consumed them to show that they were acceptable, or passed them by to show that they were rejected. No sacrificial knife was brought forth to slay the lamb, when Abel made his offering. No blood was shed. We hear of no altar on which the victim was laid,—of no fillets binding it to its horns. Still Abel worshipped, and Cain pretended to do so. What then were these offerings? What was meant by *fruits of the ground*, which Cain offered? What by *firstlings of the flock with the fat thereof*, which Abel offered? They are, as we are instructed to believe by the writings of the New Church, simply representatives of internal states,—correspondences, in outward nature, of spiritual affections,—exponents, so to speak, of two different kinds of worship which had the Lord for its object. Cain's offering consisted of fruits of the ground, and *ground* is symbolical. It stands for *the external man*,—for those worldly affections and reasonings which connect a man with the outer world, with the lust of the flesh, the lust of the eye and the pride of life. The external man may be good or evil, as the man himself is internally either good or evil. The world is such as God made it, and it is given to man that he may use it, and make it a seminary for heaven. The senses, passions, appetites and rational faculty,—all of which belong to the external man, have their several uses, and important ones so long as they are held in subservience to the higher faculties. But the external of the bad man is itself evil. It may have intelligence,—it may exercise a speculative faith, as Cain had and did, but its intelligence is of no use to it for any purpose beyond this life, and its faith, being destitute of charity, and consequently without life, is a kind of no faith,—it is infidelity,—it is light without heat,—false light. Charity has a light of its own,—a faith of its own from which it is inseparable; but faith, without charity, is like a house without a foundation, like a form without substance, like a shell without a kernel, like an empty casket without jewels.

*Ground*, in a spiritual sense, represents the human mind in its natural or external state, into which the seeds of divine truth are cast by the Great Sower, as natural seeds are cast into natural ground by the human sower; and, if the ground is good, the seed, we are told, springs up and brings forth fruit, some thirty, some sixty, and some an hundred fold. But the fruits which Cain offered to the Lord, were not the fruits of seeds cast into the ground and springing up, but such as the ground produces without cultivation and without seed sown in it, and

grounds, so left untilled by the hand of man, produce only *weeds*. As Cain had faith, we must suppose that the seed of divine truth was actually sown in his understanding, but, as none of it reached his heart, where the quickening principle of the seed lies, the soil was unproductive, or produced only weeds, thistles, thorns and briars, which are the natural growth or fruit of the ground, into which no seed is cast, or where the seed, owing to the state of the soil into which it is cast, has lost its germinating power. Cain took no pains to cultivate the soil after the seed was sown; or the seed, after it sprang up, was blighted by mildew, scorched by the sun, killed by frost, or destroyed by the earth-worm; or, before it sprouted, it was picked up by birds; or it did not penetrate the earth, but fell upon rocks; or the fruits of the ground,—useless weeds,—sprang up and choked it. Whatever may have prevented it from germinating or producing, it is certain that Cain had nothing to offer to the Lord but *noxious weeds*. Faith, or knowledge, separate from charity, only produces such fruits, and if they are offered to the Lord when he expects *corn and wine and oil*, they cannot prove acceptable to him, and are consequently rejected.

But Abel, or Charity, is a shepherd, and brings *a lamb with the fat thereof* for an offering to the Lord. In order to understand Abel's worship, and why it was acceptable, we must know of what *a lamb* is representative. "In the Jewish economy, there were two classes of animals employed in sacrifices,—animals belonging to the flock, and animals belonging to the herd. The former consisted of lambs, sheep, rams and goats; the latter of oxen, heifers and calves; the former represented the good affections of the internal man, the latter the good affections of the external man." The *lamb* represented *innocence*, and the *fat* thereof *celestial love*. Hence Peter, who represented faith or truth, was required to feed the Lord's *lambs*, i. e., his disciples, who, from their unsophisticated character and freedom from all hurtful traits, were, in the early ages of christianity, especially deserving of such a designation. Again, the Lord is said to send his disciples forth as *lambs* among wolves, and he calls them, in the way of endearment, his "little flock," who are to inherit the kingdom; and the Lord, as to his divine humanity is called *a lamb*,—the Lamb of God. In consequence of the engaging innocence which marks life's spring time, and because they resemble the lamb more than any other animal in their gentle and sportive temper, we are accustomed to call little children *lambs*. The church is also called the *Lamb's wife*. The innocence of infancy is the innocence of ignorance, but the infant may become a man; a good and wise one,—and still remain innocent; and the innocence of such a man ceases to be the innocence of ignorance, and becomes the innocence of wisdom. In his wisdom he offers *a lamb* to the Lord, in order to signify that innocence and wisdom belong to the Lord alone, and that that which is really the Lord's, and not man's, should be rendered to the Lord and not retained by man. He therefore offers to the Lord what is his,—a lamb, i. e., innocence.

Abel does not slay the lamb. He merely offers or presents it to the Lord as what is already his. This is the meaning of his offering. *To slay a lamb*, in the spiritual sense, means *to destroy innocence*. Hence



the church, where it is void of faith and charity, and becomes a dead church, such as the Jewish Church was in the time of Moses and his successors, *slays the lamb*,—murders innocence, and it was for the same reason that that church, in after times, slew the Lord, the *Lamb of God*. But the church of Abel, of which faith and charity are the prominent characteristics, does not,—we repeat—*slay the lamb*, but offers it *alive* to the Lord, or rather offers to the Lord what the living lamb represents, and what, in the highest sense, is the Lord's—the innocence of celestial love. Such an offering is well pleasing in the sight of the Lord, and Abel an acceptable worshipper. But Cain, the tiller, and so called because he merely plants barren truths in the understanding—Cain the tiller,—the doctrine of faith alone without charity,—Cain, the intelligent but the heartless, offers to the Lord only *weeds, thorns, thistles and briars*,—the natural fruit of the ground,—such fruit as the ground, sterile and parched, produced for Adam when he was cast out of Eden and was required to till that “ground from which he was taken” before he ascended to a celestial state. In that state, love is the elder, truth the younger, offspring, but when the church brings forth in the times of which we are treating, truth is the elder, and love the younger; so that Cain, who represents faith alone, is the elder, and Abel, who represents charity, is the younger brother. Such is always the case with men in a fallen state, and such is the order of precedence of these two constituents of the church at the present day. Truth is first in time, though love may be first in the end which the church proposes to itself. This is the case with all men in their resurrection state, i. e., in the process of their regeneration. In their risen state, truth and love are brothers in affection, and truth is glad to surrender to love its rights of primogeniture. But in their fallen state, or while they are falling, *at the end of the days*, i. e., at a certain stage in the progress of degeneracy, the affection of the elder brother cools towards the younger, which produces a separation between them, and the elder born, faith, no longer able to join the younger born, charity, in offering to the Lord a lamb, i. e., innocent love, rises upon and slays him.

How instructive is the lesson inculcated in the symbolical language of this portion of the sacred volume! How it embodies, in a narrow compass, the history of the church during the lapse of ages! Cain and Abel are representative men, representing principles sustaining to each other intimate relations, but one of which, ever since the fall of man, has been destructive of the other. Cain and Abel have not yet passed off the stage; but Cain is still in the endeavor either to slay Abel, or has actually slain him; so that there has always been a foul murder in the church, either perpetrated or in progress. Faith, without charity—doctrines, without practice,—have sundered the church into fragments, and made it a maimed and unsightly thing,—an object of pity to the Lord and his holy angels. Fraternity has been broken up, innocence has been marred—hope has been banished from the world by this perpetual war about dogmas. Had men been content to live in charity with each other, the form of charity, which is faith, would have followed in its train, as certainly as the shadow follows the sub-

stance; but, unfortunately, dropping the substance and grasping at the shadow, they have lost both, and left the world in darkness and sorrow.

From the history of Cain and Abel, and their respective offerings, we learn that worship, in the earliest ages, was expressed by representatives. In after times, the Jews, by divine permission, retained the representatives in their worship, but were ignorant of their meaning, and consequently offered what to them was a wholly meaningless worship.

D. K. W.

BERLIN, C. W., June 18th, 1856.

## ARTICLE V.

## EXTRACTS

FROM SWEDENBORG'S SPIRITUAL DIARY.

*(Continued from page 278.)*

*That the Lord can enable any one, by a spiritual Idea, to perceive interior Things.*

2021. Certain spirits supposed that I only was in such a state as to be capable, by a spiritual idea, of perceiving interior things, and of being as a spirit, from whence, as usual, they drew some kind of sinister inference; but it was said to them that all could be such if the Lord pleased, even the most stupid; and I was then reminded of a certain stupid individual whom I had known many years before. This man was accustomed at certain times to make public addresses, and he could then recollect a multitude of things which he could not possibly at any other time recall to mind. It was then, moreover, shown to me by experience, that upon the withdrawal of such a spiritual idea, I was altogether like any other person in thought, which was a matter of wonder to spirits, and that, according to the Lord's good pleasure, not only was this faculty opened with me, but also with all spirits to whom the Lord should see fit to grant it. By experience, moreover, I had previously learned that spirits, when reduced into a similar state, would communicate to me such things as pertained to them, that I knew no otherwise than that I myself had once known them, and thus recollected them, when yet, afterwards, I knew that it was owing to the operation of spirits upon me, similar to the operation of man upon spirits, who suppose that they know what the man knows, the effect being thus reciprocal. From these and many other facts, it may be concluded that, with whomsoever the Lord pleases the mind may be opened, so that, by a spiritual idea, things may be intuitively perceived—in an orderly manner with those who are in faith, and in an extraordinary and miraculous manner with those who are not in faith.

2022. Additional confirmation was afforded by the fact of the prophetic spirit in the representative Church, which spirit was given to whomsoever it seemed good to the Lord, thus to the seventy elders by the spirit of Moses who prophesied, as did also Saul; which prophetic spirit was no other than an influence prompting them to speak and act by words and ways that were unknown to them, the things [said and done] being external, but signifying what was internal. So, if it pleased the Lord, a similar spirit could now be given, and one intuitively penetrating interior things, inasmuch as at this day men are more in knowledges, and in the faith of verities, only there are certain corporeal things by which spiritual actings are embarrassed and hindered, upon the death or separation of which the remains of spiritual things may be excited.—1748, May 21.

*How the Passions of Spirits are moderated.*

2024. A certain spirit was in the cupidity of having something; indeed, he burnt, as it were, with the desire, but his state did not penetrate to my perception, as I experienced at other times; but it was exhibited to the internal sight. There appeared, as it were, a sphere somewhat inflamed, which was the sphere of the cupidity wherein he was held; nor did he then appear to me otherwise than as a very diminutive something, floating about, as it were, in that sphere, the sphere of cupidities being circumfused around him. He in that state lamented, saying that he was in extreme pain from not obtaining what he longed for. It seemed to me that he would perish; but just at that time another more subtle sphere entered from the Lord, which was a sphere of uses, whereupon his pain was mitigated, which he confessed, [saying] that he could receive consolation, and that in the degree in which the rays of the sphere of use extend. He was thus instructed that nothing should be covetously desired except from use, and that use ought to excite affection.

[2025.] Moreover, the cupidities prevailing with some of possessing without regard to use, which they afterwards defend by feigning uses, are also communicated, a common case with women, respecting which I spake with them.—1748, May 20.

*That Men are worse than Wild Beasts.*

2026. I conversed to-day, as I have done before, with spirits respecting the human race, that they are worse than wild beasts, because that men live according to inverted order, and wild beasts according to true order; for men are prompted to extirpate all society for the sake of self, whereas with beasts it is not so, unless in the case of certain species when urged, under the goadings of hunger, their nature being such that, according to order, one species should feed on another. In a word, it may be demonstrated by many proofs, that the human race, viewed in itself and when left to itself divested of restraint, is worse than fierce wild beasts of the forest.

2027. That fierce wild beasts do also live according to the order impressed upon them, and not contrary to it, may appear from the fact

that, such as their soul is, such is the nature thence derived, wherefore they live according to order ; but as to man, his soul, in his interior and inmost, is such that he loves his neighbor as himself, but his exterior or his natural mind, and his corporeal promptings, are altogether contrary ; he does not love, but desires rather to destroy all those who can be termed near to him, and the nearer they are the more intensely does he feel opposed to them ; wherefore he does not live according to the order of his soul, but against it, and in a way altogether contrary to that of the wild beasts ; on which account, as I said to the spirits, if the natural mind of man resembled the wild beasts, it would be much better for him, but now he is much the worse of the two ; to which the spirits listened, but made no reply.—1748, May 21.

2028. Certain species of beasts and fishes eat beasts and fishes of the same genus and species, but that is when they are pressed by hunger, in which case they are furnished from this source with food, thus preventing a too rapid multiplication ; but when they are satisfied, they betake themselves to repose. Man, the more blood he sheds, the more he filches of his neighbor's goods ; the more he desires, being never satisfied ; his cupidity grows and increases till he comes to aspire at the possession of heaven itself, which desire is in fact involved in the least spark of self-love.—1748, May 21.

2029. Hence it may appear that all who have been and are men tend backward, or, what is the same, tend downward, consequently to hell ; unless the Lord were to raise them from hell, all would fall headlong hither, which, when it was said to the spirits, they remained silent.—1748, May 21.

*Concerning a certain One lately Deceased.*

2030. A certain spirit came to me at evening, and spake with me, and from certain indications it appeared that he was recently from the earth, and as spirits are covetous of knowing every thing, they were variously desirous of exploring his quality, and if they found anything discordant, then they were disposed forthwith to infest him, but were as often withheld from so doing, so that he was continually defended, and more especially from the fact that he was a stranger, to whom it is commanded that good shall always be done. He was therefore shielded from assault by good spirits, by angels, and by the Lord, although the spirits sought by various methods to associate him to themselves, and thus to do him harm, as usual ; indeed they had recourse to their peculiar arts, but in vain. He was at first above the head, afterwards under the cerebellum, so that they were unable to ascertain his quality.

2031. He knew not at first where he was, supposing himself to be in the world altogether as if living in the body, for of this impression are all souls recent from the life of the body, inasmuch as they are not then gifted with reflection upon place,

2032. time, the objects of the senses and the like, of which I have spoken elsewhere and which would enable them to know that they are in another life, only that they live as it were in the body, and think accordingly.

2033. ((When it was afterwards given him to know that he was in the other life, and that he had nothing [of his former possessions], such as house, riches, and the like, but that he was, as it were, in another region, where he was deprived of all that he had in his earthly life, he then began to be affected with a certain anxiety, not knowing whither he should betake himself, where he should dwell, etc., when it was said to him that the Lord Alone provided such things for him and for all.

2034. He was then left to his own reflections that he might think, as in the body, what he should do, being now deprived of all things essential to life, and inasmuch as he was now in the society of good spirits and angels, his thoughts were so directed that he should entertain no idea of evil, from which evil spirits could derive a cause of infesting him, and in this state he remained for a very considerable time. Hence it was observed, that souls think altogether as they are accustomed to do in the body, and by means of these agencies an exploration was effected going to show that the spirit in question could be in the society of the good, and that he had been a man who was in faith towards the Lord.))

2035. Then, although evil spirits were disposed continually to infest him, and to draw him into their societies, aiming by their arts to pluck him from the fellowship of the good, yet he was still protected; and it was permitted to these evil spirits to persist in their machinations even to the point of producing in him a certain degree of fear and anguish, as is wont to happen to those who are in faith, that they may think that it is the Lord alone who protects them; for without such a fear and anxiety they would scarcely acknowledge that fact, etc.

2036. He was afterwards transferred to another place, even to the province of the heart, and there good spirits and angels defended and screened him with much solicitous care from the evil, that they might not know where he was. This was committed to angels who were then especially in that solicitude, aiming by every method to defend him, and for that purpose forming, according to spiritual ideas, a kind of guardian circle around him. From the same solicitous care they performed a great many other kind offices in his behalf, from whence it was given to know how the angels defend good souls, and *they* in like manner are formed to the exercise of a similar compassion.

2037. They also rendered to him every assistance, and whatever he was prompted to wish and long for in his thoughts, that they gave to him, thus everything that entered into the range of his thoughts and desires, for they can give whatever is desired, inasmuch as such things can be represented, and thus can be made to appear to the person altogether as if he possessed them in the world, for the possession of goods in the world is nothing else than imaginary, and when the imagination enjoys them to the full and has them in its eye, then it possesses them as in the world, and is delighted with them.

2038. ((Being afterwards left to his own cogitations he began to reflect how he could be sufficiently grateful for such favors, from which the conclusion was easily drawn that that soul had been led by the Lord, and that almost immediately after death he would come among the celestials.—1748, May 22.))

2039. From the Lord's Prayer which he prayed with me, I perceived that hitherto he had not advanced beyond the literal sense, thus that he prayed in simplicity and faith, and that still his interiors might be immediately opened in the other life.—1748, May 22.

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ARTICLE VI.

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A RESPONSE TO C. H. C.

IN the June number of the Repository a "pupil" of Swedenborg states a difficulty, and hopes that his statement and solution will "call out the opinions of older and more profound students." What will he say if one who has no pretension to these claims should come out with a *perception* of the great truth which Swedenborg states, that the heavens do not exist independent of man, or man of the heavens, but that the latter is the basis of the former?

The "difficulty stated" arises from thinking of *man* only in his external creation. We must go back to the *sphere* which surrounds the person of our Lord. This sphere consists of living atoms, which flowing in infinite radiations from the body of God, are the very first initiations of human souls. This sphere is above the celestial heaven, for in No. 1999, *A. C.*, it is stated that "the heaven nearest to the Lord consists of these human internals: this, however, is above the inmost angelic heaven; wherefore, these internals are the habitations of the Lord Himself." Now, these "human internals," as they descend through the heavens, that they may become ultimated upon the earth, must mould upon them forms through each discrete degree, with their respective continuous degrees; thus man has an inmost form, which he receives from the Lord when, as a finite atom separated from the Divine body, he becomes recipient of the Life from the Lord. This is the image of God in man, which clothes itself with a finite will principle in the celestial heavens, or weaves for itself from celestial auras a brain, body, and members—thus a celestial man. And in the spiritual ethers, this celestial man covers itself with a spiritual body or a finite understanding, corresponding in form with the celestial will. In the atmospheres of the natural heavens a spiritual natural body is formed, and from the material atmospheres a natural natural mind is formed, so that the man is developed upon the earth and comes into consciousness in the lowest plane of being. Thus "In the beginning the heavens and earth were formed," and these inner forms are the "thousand generations" spoken of in the Commandment—for the Lord blesses man through an infinite series of being, while the curse extends only to that "third and fourth generation" which is formed upon the earth.

No angel could have had consciousness until he was born upon the earth—thus the earth becomes the continent and basis of all his interior forms; by these forms he is held in connection with all the heavens,

and inmosty he stands directly in the presence of the Lord ; for Swedenborg says, that "These internals are the habitations of the Lord Himself. The whole human race is thus most intimately under the eyes of the Lord." Now, C. H. C. troubles himself with imagining how the first man could possibly exist, if he was alone in the universe and without influx from a spiritual world, i. e., because there could be no heaven until it was peopled from the earth. I can no more think of an individual first man, as living from the Lord, than I can think of one single infinitesimal ray of light from the sun. Our Lord cannot breathe without creating worlds. Every thought and emotion which lives in Him sends forth rays which condense into material suns, and suns burst their condensed radiations into revolving earths, and the teeming light bears in its warm bosom seeds innumerable which develope according to their degree whenever they find a basis suitable for them. Not one man, but many must have peopled the virgin earth when its redolent bosom furnished the auras, ethers, and atmospheres, to embody the ever crowding images of the Divine ; those "human internals" which were emanating from the Lord in a boundless and infinite order and beauty, from a past eternity.

Time and space are not the limits of the Infinite and Eternal Being. They are qualities of matter, and as creation can have no end, it could have no beginning. God was, is, and will be forever the same!—the same yesterday and to-day. Thus influx from the heavens has always pressed out upon the earths, and to think of one earth, or one man is like thinking of one drop of blood in our finite bodies, or one nerve of sensation, and querying how these existed before the brain was:—No ; creation proceeds from inmosts to outermosts, and like as the starry filaments of the brain ray out their nervous tissues, weaving from the head down a body into which the indwelling spirit descends from above, and establishes itself in a conscious existence, so the heavens, which constitute the inner Grand Man, have woven a body which is the universal Grand Man, and each finite individual consciously existing in the material Grand Man, or the outermost body of the Lord, is like a nerve or atom in our finite bodies. It has its own little sensations, but is so interwoven in the delicate tissues and nervous membranes of the whole body, that it holds its life in common with all those fine innermost forms, and yet serves to bind and keep them in order in its outer organization. Thus it is that the spirit-seeing Swedenborg reveals to us the beautiful truth, that "no angel or spirit subsists apart from man and no man apart from spirits and angels, but that there is a mutual and reciprocal conjunction."

We, when we throw off this outer body, and come into an ever ascending inner consciousness, as our spiritual and celestial bodies develope into a sensitive and joyous life in the light of our Lord's countenance, will then look forth from that radiant centre of Being—from that ever welling fountain of Life, and see, in our finite degree, something of the harmonial development of the universe from the Lord, as a universal Grand Man, each finite atom linked into a perfect order and harmony of development by the indwelling soul, so radiant in glory and beauty. This is more now than our feeble thought can grasp. We learn this

truth as we would a scientific fact, from the revelations of Swedenborg, but to see it and realize it is as impossible for us as it would be for a blind man to comprehend the planetary system, while as yet he knew not what suns and stars are. We grope in blindness, turning like a senseless pivot on our own little atom of self-intelligence—and measuring out the Infinite Divine Life by our own little me.

Thought, feeling, and sensation, are all indestructible forms, living according to their degrees in different planes of the spiritual universe, where they are consociated with like forms of thought and feeling, each rich and blessed, in a fulness of self-consciousness, giving of their strength and joy to all around, above, and below them, and yet simple mediums, transmitting the life which they receive from the Lord, even as the thrilling nerve joys in its sensations of blessedness, and yet refers all back to the conscious brain.

It is beautiful to me to realize the indestructibility of the whole universe. I do not like for a moment to fancy with C. H. C. how it would be in the spiritual universe, if all the finite images of God in the material universe were annihilated. It strikes coldly upon my heart, as contrary to that Divine Order, which is in its fulness in ultimates. I love to think of our Lord as the Alpha and Omega, as the Beginning and End, and though I am but an infinitesimal atom in the universal body of God, yet I love to think that I am in a harmonious order of being with all the angels and men of the universe; because in this thought I see "How great is His goodness and how great is His beauty." \*

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## ARTICLE VII.

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### THE LAST DAYS.

"But in the last days it shall come to pass that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it."—MICAH IV. 1.

SUCH has hitherto been the character of the men of this earth that a permanent church could not be established among them. Every church which has been established has successively declined and come to an end. It has had its morning, noon and night; its first, its middle, and its last days. In the commencement of every church, the genuine life of the church, love to the Lord and love to the neighbor has prevailed, and the genuine doctrines which teach how to perform the uses of that life have been received and obeyed, and the church for a time has flourished accordingly. But life is a continual struggle with death. If self-love and love of the world are not subdued and trodden under foot by heavenly principles, they soon gain dominion and life, and the life of these is spiritual death. The corpse may remain for some time a semblance of life, but the living spirit has departed. The church is the medium of life to the world. It is as the heart and lungs which



communicate life to the remotest parts of the system. Without a church the world would be separated from the heavens and must perish spiritually and naturally. When, therefore, a church has come to an end so as no longer to perform the uses of a church, the Divine Providence, from the eternal love of saving all, puts in operation the means of raising up a new church by bringing down from heaven a new revelation of His Will. A more powerful influx from the Sun of the spiritual world, such an influx as could not reach the church without destroying its existence, and was therefore delayed as long as possible, now takes place, and produces a *last judgment*, by which a separation is made between the *good* and the *evil*. The few who retain any spiritual life receive the influx, and are raised up into a New Church, and many more from among the heathen who were unacquainted with the doctrines of the church, and therefore could not pervert them, and have lived a life of simple good according to the little light which they had, are added to them.

Thus the expression *last days*, which denotes the consummation and end of an old church, denotes also the commencement of a New. "In the last days it shall come to pass that the mountain of the house of the Lord shall be established in the top of the mountains." It is all-important to look over and above all petty contentions, and jealousies, and all sectarian peculiarities, and to keep in mind the simple truth, that—"It is, indeed, a certain fact that religion can maintain its simplicity no longer than while *Charity* (properly understood and defined) is regarded as its great essential."

The foregoing remarks were several years ago handed to the writer, in manuscript, by an esteemed female friend who has since departed to the world of spirits. She was, I believe, in her latter days, a member of the New Church, and is now, I as well believe, a member of the NEW JERUSALEM, "coming down from God out of Heaven, prepared as a bride adorned for her husband."

"The City, so holy and clean,  
No sorrow can breathe in the air;  
No gloom of affliction or sin,  
No shadow of evil is there."

The above is commended to the attention of our readers generally, and especially to the members of the Convention.

A FRIEND.

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## ARTICLE VIII.

### MIRACLES.

A MIRACLE is a work of wonders which requires a power for its performance superior to any merely human agency. It overrides the natural laws, or is a deviation from the results of their ordinary operation. The being that performs one is thereby proven to be—or to be connected with—some power superior to man. If he speaks to man, his message is to be received, because he has authority and power to

enforce it; or is to be presumed right, on account of the superiority accredited to the speaker, because of his mighty work. The idea of receiving what is taught, while looking with the natural or mental eyes upon the miracle for any other than the above reason, is precluded. The miracle takes possession of the mind, and obliges it to admit that which is confirmed thereby. The truth so admitted is not received into the understanding, for it is not even received understandingly. It is received merely because we are told to receive it; and not only so, but it is forced upon us by the power of the miracle. The child learns its lesson in the same way, when its parents or teachers define the task, and hold the rod of power over it. Lessons so learned are forced into the mind, but cannot enter very deeply. They lie in the external memory only. They cannot enter deeper, since the understanding and heart are not even consulted in their introduction.

The question now arises: Is it right and proper that truth should be introduced in this manner? Under certain circumstances, or states of mind, it undoubtedly is. When the man does not love the lesson that is taught, he cannot be induced to receive it in any other way. If he does not understand the lesson, he cannot receive it at all as it really is; but it can be crowded into his memory merely by this process, as a dogma. Hence, when men's hearts become corrupt, so that they hate the truth, or their understandings darkened, so that they cannot see it, there is no way left except the one here indicated. But let it be understood, that it is the external things only which can be thus inculcated. It is not really goodness and truth, but their effect only. Let it be remembered that the original and fundamental element is goodness, which is love. And hence, "God is Love." When this passes a little out from the fountain, it falls into a suitable form for action. This is truth. When it passes still on to its action, it is the effect. It is now a dogma, or doctrine. Doctrine may pass up through the same degrees down which we have traced it. If the understanding can be opened so as to take it up out of the memory, it becomes truth again; and if the heart is opened so as to receive it still upwards from the understanding, it becomes goodness. This is the process of regeneration; and it will be seen that unless doctrine is thus fixed in the memory, it will be utterly in vain to attempt the regeneration of fallen and darkened man. Now the heart and the understanding of such men being both closed, the lower memory alone is open, where the external form of truth only can enter, and this must be forced in by miracles and authority. But this must be done for a corrupt people, or their salvation is impossible.

Now at the end of the Ancient Church, men had reached this dreadfully low condition. Another church was to be established, because the old had come to an end, and this must necessarily be of the most external kind, since the people among whom it is to prevail are the most utterly fallen. Here miracles first became necessary to force these people to receive even external truth; and here at the commencement of the Jewish religion they first appeared. But the people were so hopelessly evil and blind, that even doctrine or dogma could not be inculcated to any great extent, but only forms and cere-

monies; and these could not be retained until they had been confirmed by a long series of signs and wonders and chastisements.

But at length this representative church came to an end. The people sunk so low that even the life of the ceremonies, external as it was, vanished. It became necessary now that humanity itself should be elevated, that truth might be received in any form. This was done by joining it to the divine through the Saviour's incarnation. But this elevation was to be accomplished by degrees. It was so far advanced at the beginning, that doctrine could be introduced into the external. Doctrine is a higher order of truth than ceremony, and therefore ceremonies were abolished. It was still necessary, however, that doctrine should be confirmed by miracles, because the internals of the mind were not yet opened. It was yet necessary that it should be received on the authority of some one.

But in the fulness of time this first Christian Church also came to an end, as the Saviour foretold it would do. Although it was the highest form of an external church, still it was external. Its charity, which was its life, was external charity. And that church can alone be an "everlasting kingdom" which fills the internals of the soul. The foundations were now laid for opening these internals. The understanding must now be enlightened to see the divine rationality of those forms of doctrine. This is nothing less than an opening of their internal sense. The heart is also about to open to receive this higher form of truth—this divine sense of the old doctrines and old representative ceremonies. But this new form of truth is to be received in a new and very different way. It is now received because it is understood, and force cannot make it clear to the understanding. Authority cannot throw any light upon it. In fact, force draws the mind away from rational investigation. It has a tendency to close it up where it is open, or capable of being so. The higher faculties of the soul cannot act, because this force is interfering with their freedom. Hence, miracles are entirely out of place here. Truth is now to be received and loved for its own sake, and not for the sake of some attending wonder. The dark days, where signs and wonders were necessary to make men believe there was such an existence as divine truth, are past. Men are henceforth to believe in these divine realities, because they see them, that is, understand them; and to receive them, because they love them.

We can now understand the force of the following enunciations: "Faith induced by miracles is not faith but persuasion, for there is nothing rational in it; still less any thing spiritual, it being merely external without any internal principle."—*D. P.* 130. "Hence, also, it is that at this day no miracles are wrought, for miracles, like all visible and comprehensible things, would compel man to believe, and things which compel take away freedom, when yet all the reformation of man and regeneration, is effected in his freedom; what is not implanted in freedom does not remain." "The reason that so great miracles were wrought with the posterity of Jacob was, that they might be compelled to observe the statutes in their external form; for this was sufficient for those, who being in the representatives of the

church were in externals separate from internals, wherefore as to the interiors they could not be reformed."—*A. C.* 5508.

Where the higher degrees of the soul are opened to see and receive the higher or internal sense of truth, which does away the necessity for miracles, and makes their continuance decidedly improper, it is seen by the heavenly light now let in, that the miracles themselves have an internal sense, which constitutes their divinity. For instance: Frogs were brought from the rivers upon the land of Egypt. Frogs are found to mean reasonings from cupidities, and the waters of Egypt are false doctrines on which these reasonings are founded. Egypt overwhelmed with fallacies and cupidities is the divine of the miracle. The dust is turned into lice. Dust signifies the lowest things in the external principle of man. Lice signify evils in the outer man. Hence, even man's most external things have become evil. Locusts are brought upon the land by an east wind, which consume the goods of the country. Locusts are falses in the extremes. East wind signifies things which are of lust. Hence falsity proceeding from lust consumes the good things of those external men. The rod is turned into a serpent. Rod means the power of truth. Serpent means the lowest sensual. The divinity of truth, therefore, is changed into sensuality, and becomes low cunning and subtlety. This is profanation of it. Here is the fall of man. The first born are all slain. First born means goodness. Here we are taught that goodness was destroyed, and became extinct among them. How peculiarly applicable were all these miraculous lessons to that fallen and desperate condition of mankind, in which an external ceremonial merely could be formed.

Let us turn now to the times when humanity was to be elevated by its union with the divine. This is also introduced by the performance of miracles, but they teach different things from the old. Thus: Water is turned into wine. Water means truth in affection. Wine is the good of neighborly love and the good of faith. Hence truth received and loved will result in good to the neighbor. Lepers are cleansed. Leprosy represents unclean and false principles grounded in the profane. The cleansing of this shows that things are to be reformed. The lame are made to walk. The lame signify those who are in good not genuine, because in ignorance of truth. To walk is to progress—thus into the truth. The blind are made to see. The blind are those who have no understanding of truth: They are to be enlightened. The deaf are made to hear and the dumb to speak. The deaf are those who are not in truth, because they do not understand it. To hear means to perceive and receive it. To speak means to think, because thinking is speaking to one's self. The dumb speaking, therefore, is a dark understanding enlightened. Diseases are healed. These are lusts and passions. Healing is reformation. The dead are restored to life. Death is the extinction of spiritual life. To be restored to life, of course, is to receive it again.

How wonderfully, now, are all these miracles adapted in their internal sense to the nature of the great work they were used to usher in upon the benighted minds of men! And when the time arrives that

it is improper for us to be moved to belief by the power manifested in them, how divine is the instruction that shines out through their long hidden sense! They are not, therefore, thrown aside, but like every jot and tittle of the law are found to rise in new power and glory.

L. B.

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ARTICLE IX.

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**1757 THE YEAR OF THE LAST JUDGMENT, DEMONSTRATED FROM THE LETTER OF THE HOLY WORD.**

THAT a prophetic day is to be taken for a year, and a week for seven years, may be seen from the following: The Lord said to Ezekiel, "I have appointed thee each day for a year"—(Exek. iv. 6). "Laban said to Jacob fulfil her week, and Jacob did so and fulfilled her week, and served with him other seven years"—(Gen. xxix. 26, 27, 28 and 30). Swedenborg says, "It here is manifest what the ancients understood by a week, namely, in a proper sense, every period distinguished into seven, whether it was of days or of years, or of ages; thus, whether it was great or small. That here it is a period of seven years is evident; and seven with them signified what was holy.—(See *A. C.* 3845.) Farther confirmation may be seen in Cruden's *Concordance*, under the words day and week. The following, from Daniel, contains the elements of our demonstration. "Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to *anoint* the *most holy*"—(ix. 24). The seventy weeks or 490 years here named is the period including the exodus of Ezra from Babylon, 457 years before the birth, and 490 years before the crucifixion of our Lord.  $457-490=33$  is the first element of our demonstration. "After threescore and two weeks shall Messiah be cut off, but not for himself; and the people of the Prince that shall come, shall destroy the city and the sanctuary: and the end thereof shall be with a flood, and to the end of the war, desolations are determined"—(ix. 26). The sixty-two weeks or 434 years, here named, is the period including the crucifixion of our Lord by the Jews, and the denial of the divinity of the Humanity by Christians: this 434 years is the second element of our demonstration. "Many shall be purified, and made white and tried, but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate is set up, there shall be 1290 days"—(xii. 10, 11). The 1290 days or years, here named, is the period including the general denial of the divinity of the Humanity, and the judgment of 1757: this 1290 years is the third and last element of our demonstration.

The three elements are gathered in the following order :

<i>First</i> —That part of the seventy weeks included between the birth and the crucifixion of our Lord, which is,	33 years.
<i>Second</i> —The sixty-two weeks included between the crucifixion and the denial of the Divinity,	434 “
<i>Third</i> —The 1290 days included between the denial of the Divinity and the Last Judgment,	1290 “

The resultant of these elements is, Anno Domini, 1757  
which was to be demonstrated.

This result was obtained by a careful study of the Prophecy of Daniel, the Summary Exposition, and the Consummation of the Age—all which point out our epochs remarkably plain.

Swedenborg's summary spiritual sense of the ninth and twelfth chapters of Daniel is as follows : The ninth chapter, “ Concerning the coming of the Lord, and concerning the end of both churches, the old and the new : a revelation concerning the end of the church, verse 1 to 3 ; a confession concerning the Jewish church destroyed, verses 4 to 19 ; a revelation, verses 20 to 23, that, after that church is consummated, then will come the judgment, and the Word cease, and the Lord will glorify His Humanity, ver. 24 ; that afterwards a new church will be established, but not without difficulty, verse 25 ; that, finally, the false will invade that church and destroy it, verse 26 ; that, nevertheless, a reformation will take place, but this church will also perish by mere falses and evils, verse 27.—Math. xxiv. 15.”

The twelfth chapter, “ That near the end a new church will begin, in which the Lord will be worshipped and the faith of charity received, verse 1 ; that then they who are in faith will come into heaven, but not the rest, verse 2, 3 ; that they will become intelligent, verse 4 ; that these things will take place at the time of the consummation, verses 5 to 7 ; that this revelation is from the Lord, verses 8, 9 ; that the wicked will not understand, but the good will understand, verse 10 ; concerning the beginning of that church, verses 11 to 13.”

Swedenborg says the Last Judgment took place in the year of our Lord 1757, and that he was an eye-witness. We have no doubt of the fact, yet he has not given us a single passage from the Word to define that year. He very frequently says that doctrine must be drawn from the letter of the Word, and confirmed thereby. We are aware that ignorance is predicated of the day and the hour, but not of the year. It would seem that an event so important, when declared even as to the particular year, should be fortified by the letter of the Holy Word. When confronted on the subject in question, we have used, in addition to the foregoing argument, the following : namely, that when a great man has told a multitude of truths that we know to be such, we ought not to dispute him, though he tell us something that we know not to be truth or the contrary.

E. S.

## ARTICLE X.

## THOUGHTS AND PERCEPTIONS CONCERNING PRAYER.

OUR Lord's instructions concerning prayer are so explicit and beautiful, that, in reading them, a child-like feeling of the personal presence of the Divine Father flows into the soul, and the words of our Lord become to us living words, spoken as by a voice of love. The first instruction is, "When thou prayest, enter into thy closet," and Swedenborg tells us that "closets correspond with the interior of man;" for the house represents the will of man, and a closet being a secret inner chamber of the house, signifies the inmost thoughts and feelings of the will. Thus the words of our Lord are based upon that fundamental truth, that the kingdom of God is within us, and when we would hold communication with God, we must retire within. And our Lord further directs us to "shut the door," to close our hearts against the influx of thoughts and feelings concerning external things. Hence prayer is a seeking for interior goods and truths, and not asking for external blessings; for our Lord seeth what we have need of in the external, and adapts all our outward circumstances with the most loving care of our internal states. There is great peace and consolation in this perception of prayer, for if we pray concerning our outward life, the intellect exercises for itself a certain prudence and discretion from its own self intelligence; but if we leave all of the outer life to the wisdom and prudence of the Lord, then our self-intelligence and self-consideration is laid asleep; for the very word prayer expresses desire, and the asking or beseeching for something; and to ask for any external thing, is a desire born of our proprium.

Swedenborg says, that "Prayer is nothing else but communication." Thus our Lord's words, "Pray to thy Father which is in secret," is a revelation of an inmost communication with the Divine Father—a coming through our internals into His personal presence. Thus the first essential of our prayer is, that we should see the Lord, that we should have a definite image of Him in the mind. When I first came into a perception of New Church truths, I had long held the idea that prayer was unnecessary; that God, being omnipotent and omnipresent knew precisely what we needed; and that to ask was a mere form, a mockery of the infinite love and intelligence; but as the light of truth dawned in my mind, I began to feel the want of prayer, and how to pray was a very serious matter with me. For a long time I resisted the outer form of prayer; to kneel seemed to me not only unnecessary, but ridiculous, and I thought that I would accustom myself to utter petitions as I went about my ordinary duties. But this failed, for I found that my thought was never elevated, but always concentrated itself upon myself, upon my own states and condition, and my prayer amounted simply to an introversion of my thought into myself.

I felt that this was not promoting my spiritual growth, and one day, after reading the "Transfiguration," it was suddenly suggested to my

mind that here was a definite image of the spiritual man, of the Lord Jesus Christ, of whose divinity I had come into an acknowledgment, and that I would fix my thought upon him, as he appeared to Peter, James and John, and kneel down and repeat to him the Lord's prayer. It was marvellous what an effect that prayer had upon me. I had at last found the open door, the way of communication with Heaven, and henceforth I could lift myself out of myself, and feed my soul upon perceptions of the divine beauty and glory of the Lord. He became to me "daily bread"—the "bread which cometh down from heaven."

And now I can look back and see how the Lord ascended in my mind. First, I always saw him upon the mount of transfiguration—his divine internal was revealed to me through his sensual external. I saw him as a material man, on a material mountain, surrounded with the skies and scenery of Judea, but gradually the earth fell off, and I beheld him in his full glorification as the centre of the sun of the spiritual universe, with the whole creation living from him. My affections warmed into life and activity, and my intellectual *curiosity* concerning the revelations of Swedenborg, gave place to a delight in searching the Divine Word and the writings for glimpses of the glory of the Lord. And when I read that "out of Zion God shineth perfect in beauty," the inmost glory of the celestial heavens seemed to me to descend and fill out the assumed humanity of our Lord, until the heavens and the earth were united with one living, all-pervading, animating principle.

The unfolding of my thoughts and perceptions, and affections, came by such slow degrees—it was, and is, so evidently a work carried on within me by a power above me—that I look back upon my changes of state with the purest delight as a wonderful work of the Lord. But this blessed divine work cannot go on within us without prayer. For the Lord stands at the door and knocks all the time, but man is left to open the inmost door of his thoughts and affections according to his own free will, and humble, self-abusing prayer is the only key that unlocks the door which, when once opened that the "King of glory may come in," never again closes, for our Lord enters in and "sups" with us, and feeds us upon perceptions of a celestial purity and blessedness, that makes all other thoughts and feelings unsatisfying food.

The mind grows upon what it feeds upon, just as the body is expanded and sustained by material food; and if we open our souls to the Lord, and feed our thoughts with perceptions of him, we *must* grow in his image and likeness; hence prayer is the essential of our new creation, of that transit of the spirit out of the sensual, corporeal, and rational thoughts and feelings which appertain to the material world into the spiritual atmospheres of a higher existence. For "the Lord wills that man should first ask and will, and the Lord afterwards answers and gives, for this reason, that it may be appropriated to him." Not to pray, is starving the soul, just as we might starve the body; for it matters not with how much material food we are furnished, unless we open our mouths and appropriate it to the use of the body, it is not of the slightest benefit to us. The mouth corresponds with the will, and the will or desire must be opened to receive



a spiritual influx. At first this will or desire is urgent ; it is a seeking or drawing down of the truth into our sad and debased souls ; but as regeneration advances, oftentimes prayer is an elevation of our whole being into an inner world of light and blessedness, and prayer becomes a simple rest in the presence of the Divine Sun. Doubtless these states will grow upon us, until we carry the Divine Sun forever in our hearts, and it will fill our whole life with a blessedness as if abiding forever in a beautiful presence.

The outer mind can be disciplined to yield itself to spiritual states by the power of association. When I first saw the Spiritual Sun in my thought, it was to me such a joy and delight, that I determined to compel myself to elevate my thoughts and perceptions to it as often as I could, by forming habits of thought ; one of those habits was, that I never would walk up and down stairs without thinking of the Divine Sun—this was a childish device—but it answered the purpose so well, that involuntarily, as by the power of association, when I am on the stairs I have a vision of the Divine Sun—thus in the morning and at night, and oftentimes in the day, no matter what other subjects are thronging and pressing upon my mind, I see the holy Divine Sun, and feel cheered and blessed. And so with other parts of my home ; I have associated them with texts of Scripture, so when I pass along, the words arise spontaneously in my mind, as if angels were stationed at the doors and windows to help raise my thoughts above the earth. Some of my most clear and beautiful perceptions of the Divine Word have come from these associations. I have an open porch looking to the East, upon which I often take air and exercise, and I cannot walk up and down there, without having suggested to me through the power of habit, the commandments, and the first five verses of John's gospel ; and to repeat the Divine Word, looking out upon the infinite heavenly expanse, seems to open the material heavens, and a conscious vision almost penetrates to the inner glory and beauty.

This opening up of the interior thought and perception is prayer, and becomes more and more, as we progress, a habitual state of the mind ; but this cannot be attained without the external form and act of prayer. The very ultimatum of the words of the Lord's prayer, by openly speaking them, produces an effect which cannot be attained by merely *thinking* them, or a silent repetition of them. Mothers have a great privilege in that they can kneel with innocent little children, and repeat the Lord's prayer with hearts overflowing with tender affections, and voices modulated to those childish voices of love.

This bringing out of thoughts and feelings into an ultimatum upon the lowest plane, tends to unite and harmonize those who are thus conjoined in prayer and praise. It was beautiful to me to hear my little boy accord his voice with mine, and modulate it to reverence, or if he began on a wrong key, say "Mamma, let us begin again, we are not saying it right." Some of the most blessed moments of my existence have been in hearing my little boy pray ; there is a sphere about an artless child, when its mind is opened to the Lord, that is different from all other spheres, and children are to parents one of the most blessed means of regeneration.

When our thought dwells upon all of the beautiful providences of the Lord, how he nurtures our affections, and how simple and child-like is the life which conjoins us to him, it is wonderful that we do not turn ourselves more readily to seeking him. But too often the very affections and blessings with which he endows us, are prevented by our fallen natures, and seem only to bind our thoughts to the outer world; it is for this reason that affections are permitted to come upon us, to suggest to us that our final rest is not in this world. These external afflictions, the sickness, and sorrow, and desolations of the outer life are often the beginning of regeneration; for they force the soul inward, by cutting off its outer pleasures and delights; and when it is thus turned inward to the light of the Lord's presence, then begins the temptation and infestations of the fables and evils which have been shut up in the unregenerate heart and mind. It is a most important and consoling truth that spiritual temptation never occurs while the mind is only sensual, corporeal, and rational; for in that case there would be no resistance, and man would become infernal, and break through all the external restraints of law and order; hence all temptation in the unregenerate state refers to the outer man; and so long as self-love and love of the world reigns and holds him in order, the man appears to himself good, and a feeling of complacent self-satisfaction prevails in him. But it is far otherwise when we open our hearts to the light of the Divine presence, and we realize the full force of the Divine Word concerning the fables and evils stored up in our hearts. "Though they be quiet, and likewise many, yet thus shall they be cut down when Hæ shall pass through."—*Nahum* i. 12.

This "cutting down" of the fables and evils is the cause of that inexpressible anxiety and depression of spirits, which alternates with the joy and blessedness of our newly found life; and in this state of trial and infestation, the only safety is to cling to the Lord, and await in patient endurance the passing away of the sad state. We cannot always expect to be happy; for happiness exists only in a freedom from evil—and when an evil has been laid quiescent by our entire rejection of it, then comes a calm, serene peace and blessedness. But we cannot check our progress to enjoy this state of peace permanently; for as more interior states are unfolded in us, new evils come into life, and deeper and more interior trials are experienced. But our final deliverance is sure and certain, and the elevation of the soul in prayer is a foretaste of that beautiful blessedness which we are to enjoy in the perpetual presence of the Lord.

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#### ARTICLE XI.

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#### CORRESPONDENCES.

How many precious truths are revealed to us in the doctrines of our beloved Church! We learn from correspondence that each new truth which is opened to our perception, is resplendent with light, be-

ing like a brilliant star in the heaven of our minds. Although the light from these stars may sometimes be obscured from our vision, by the clouds which are formed in states of darkness and temptation, yet we know that they are still shining, that they cannot perish, and when the clouds which covered them have passed away, we shall see them, still bright, and beaming with increased brilliancy and splendor. How truly thankful should we be that we are permitted to live in *this age*, that we may learn *these knowledges of truth*, and receive light therefrom, to guide us on our way in the regenerate life, in our progress from the land of Egypt to the heavenly Canaan. How beautiful is this divine law of correspondences! a knowledge of which is unfolded to us in the teachings of the heavenly doctrines.

I can well remember what a thrill of delight pervaded my mind when I was enabled to gain a clear idea of this subject. I had but just commenced the study of these great truths. While in conversation with a New Church minister one day, I asked him to explain to me what Swedenborg meant when he spoke of "the law of correspondences;" he replied, "The correspondence of natural things with spiritual is grounded in *use*, is effected by *uses*, and *uses* conjoin: the forms with which uses are clothed are so far correspondences, as they are *forms of uses*." This was like a ray of light, let down into my mind, making clear to me the whole subject. I could see plainly how it is that man, as to all and single things, corresponds to the Heavens, or the Grand Man. Also why, when the external man is brought fully into the order and harmony of the internal, that the two are said to be in perfect correspondence, and act in agreement. This is to me a very interesting subject. I was strongly impressed by a passage which I read the other day in the Apocalypse explained, concerning *the correspondence of garments*, in number 951, speaking of the angel clothed in linen: "By linen is also signified truth from the Word—properly, the truth of the literal sense thereof. It was also a statute with the sons of Israel, 'that they should not wear a garment mixed with linen and woolen together,' the reason whereof was, because woolen signifies good, and linen truth; and because man, by his garments, also hath communication with the societies of heaven; and there are societies which are in good, and societies which are in truth; and man must not have communication with different societies at the same time, for thence would arise confusion: that this was the reason of that statute, no one hath hitherto known; but it has been given me to know it from the change of my garments, for, on the laying aside of a linen garment, they in the spiritual world, who were in truths, have complained that they could not be present, and the same on the taking to the linen garment again, became present. That there is such correspondence with the very garments of man, hath been hitherto unknown, but still it may appear from the consideration of the passages adduced above—viz., from the linen garments of Aaron, and his sons," &c.

It appears to me, that when the Church comes into true order, and when we shall have more light thrown upon this great subject, from the teachings of the heavenly doctrines, we may be enabled to live

somewhat (at least more nearly than we now do) in accordance with this divinely beautiful *law* of correspondence. In relation to our *garments*, our *houses*, our *food*, and *in everything we do*, may we not come into association with different spiritual societies, according to our efforts to live in obedience to this great law? I wish we might hear something more upon this subject. I consider it a very important one, and well worthy to be studied in all its bearings, by receivers of the Heavenly Doctrines.

We can see that we are not living in accordance with the law of correspondences, and we often hear the remark made, that "the world is in a state of *disorder*." When will it ever commence to come into *true order*? Will it not be brought about by each one of us compelling himself, or herself, *to live the truths we know*? I wish we could have more communications from your correspondent *H.* upon this subject.

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## ARTICLE XII.

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### PRESIDENT WORCESTER'S ADDRESS AT THE RECENT MEETING OF THE GENERAL CONVENTION.

THE perusal of this address has both imparted new ideas and confirmed old ones. It is a new view of the Convention that in its origin and its incunabulary periods it did not think of government as its ruling end. "The purpose of their meeting, as stated by themselves, was *to consult upon the general concerns of the church*;" by which Mr. W. understands that they simply came together to enjoy the pleasure of conversing together, of opening their minds to one another, and devising means of communicating to others the blessings by which they felt themselves enriched. "We had not in those states (Mr. W. here speaks for himself), neither had our elder brethren when they first met together, a thought about governing but about doing good." Our involuntary thought upon reading this was, What a pity they had not always remained of the same mind! But, alas! judging from the posture of things at present we are compelled to say in the words of Shakspeare that "the end of their commonwealth has forgotten its beginning;" for if the governing function were to be abstracted from its uses, we fear the residuum would be very scanty.

But it must be admitted that the President's statement on this head is confirmed by what he says in connection respecting the entertainment given to an application for an ordination. This was something of which they had not thought and for which they had made no preparation. Accordingly, instead of yielding an instant compliance with the request, and acting upon it by virtue of their own authority, they condescendingly refer it to the Rev. Messrs. Hargrove and Carll,

ministers of Philadelphia and Baltimore, "who were acknowledged to have ordaining powers." Here was plainly the innocence of an ecclesiastical infancy. Church authority, when come to the *gristle*, never dreams of any competency in the members which does not pertain to the head. Well may the worthy President point the finger of triumphant admiration at this stretch of conventional forbearance. "How was it brought before them? Not by the members themselves, but by petition from persons who were from abroad, requesting the Convention to perform this service for them. No assumption was made; no authority was claimed; no deference nor obedience was required; no efforts of any kind or degree were made, either to establish or extend dominion." Let this be set down to the credit of the Convention. We accord it due honor for its non-assumptions in this case, albeit it would seem to have long since got bravely over all scruples of this sort, and to have put a much more liberal construction upon the charter of its prerogatives. "As the church has been extending in various directions, and the calls upon ordaining ministers have been multiplied, it has been found necessary to make new regulations." This may be regarded as a matter of course. What is once planted will be sure to grow, if mould and moisture serve and other conditions are favorable. Nor will this hold good any less of the Upas than of the vine, the palm, or the fig-tree. The *maternal* instincts of such bodies naturally yearn for the embrace of a more numerous offspring within the compass of their expansive bosoms, and when procured they must be provided for. A ministry is their first ministration. "The founders of the Convention and their successors have always regarded the ministry as one of the most important institutions of the church; they have believed that it is so represented in the doctrines of the New Jerusalem; and they have believed that in proportion to the importance of having any ministry, is the importance of having a good ministry. Hence they have felt and manifested much concern about introducing those who were suitable, and excluding those who were unsuitable. Whether the measures which they adopted for this purpose were in all cases the wisest which could have been devised, may be doubted; but I see no reason to doubt the purity of their motives." The measures were of course according to the end, and if the end were right, the measures were wise. As it is not possible, in fact, to see how they could have been otherwise, the doubt expressed as to their wisdom is the shadow of concession which after all means nothing. The creation of a ministry is in truth the paramount and vital object of the Convention. Take from it this function, and its "occupation's gone."

We are next treated to a narrative of six years' patient waiting on the part of a most deferential society before it could be admitted to the embrace of the loving mother the Convention, who would seem to have proved in this case rather the *dura noverca*, the *harsh step-mother*, as she could listen for six long years to the bleating of a tender lamb before bringing herself to open to it the door of the fold. But nothing could exceed the pious submission of the suppliant. "When their wishes were not complied with, they felt confident that

their spiritual mother had a good end in view and did what she thought was right; though she did not perfectly understand their states, and grant what they thought would be good for them." For this exemplary devotion they presume not to claim the least degree of merit, but still as they bestow honor, it is fitting that they should in due time receive honor. In fact, "honor is thrust upon them," whether they will or no. "This honor, this filial regard, leads a person into the church, and makes him a member of it. Then he not only gives honor, but he receives it. He does not desire it. He does not by any means regard himself as worthy of it; but it comes, and he finds he must dispose of it in one way or another." It is indeed a burden somewhat oppressive, "but upon reflection he sees that it must be submitted to, and, after some trials, he learns to bear it without any spiritual injury." The spirit here evinced is worthy to be crowned with the "mitre of meekness," and it reflects a double-dyed enormity upon the course of those who have ventured to question the expediency of any such body as an institution in the church, to say nothing about the wisdom of its doings. The grievance on this head we shall allow Mr. W. to state at length in his own words:

"Perhaps it may be asked, whether the proceedings of the Convention have generally been so unassuming, pacific, and conciliatory as here represented. In reply, I feel confident in saying that they have always been so. But it is well known that some think very differently; and it may be asked how this happens. We cannot undertake to say. We shall not impute blame to any one. There are, doubtless, many causes; and we cannot pretend to fully understand any one of them. There are, doubtless, spiritual tornadoes as well as natural; and as in the natural world our ordinary means of protection and use are transformed into instruments of violence and destruction, so it is in the spiritual. We (that is, mankind in general, and the opponents of the Convention in particular) do not always know what manner of spirit we are of. Influences that are almost overpowering come upon us, and we do not understand their quality. They beget fantasies, transform goods into evils, truths into falsities, and then proceed with terrific force in the work of overturning and destroying. Such a tornado has passed over us during the last year. Its object was the destruction of the church. Its method was, as usual, to divide and conquer. It caused one portion of the church to make war upon another; and it endeavored to make the combat mutual and universal. In this it failed. The new heavens, and He that ruleth in them, interposed, and forbade the encounter; and so the church was saved.

"During these trials, the Convention has had much need of patience, and faith in Providence: for we have had all manner of evil said against us falsely; and it has been said, not by the opponents of the church, but by the members of it, by our brethren, by our former friends. But, when men get under such influences as have been alluded to they are not fully accountable for all they do. They are deluded, infatuated, infuriated. They can be made to believe that they are doing God service when they are persecuting and destroying his children. And then, again, when they come back into their right mind, they will be astonished at themselves; they will wonder that they could do such things; and they will go out and weep bitterly. When our Lord and Master was persecuted, he said, 'Father, forgive them; they know not what they do.' If this could be so with those who were persecuting Him who was perfect, how much more so may it be with those who persecute the very imperfect members of his household! Whether they are entirely free from blame, is for them to consider. Our duty in relation to them is done when we have got rid of all inclination to fasten the blame upon them; or, in other words, when we can pray that they may be forgiven."

The past year, it appears, has been an eventful one to the Conven

tion. A "spiritual tornado" has been allowed to sweep over it. This visitation has come upon it in the shape of sundry stern questionings of the grounds of the existence of such a body in the bosom of the Lord's church—of a series of arguments going to show its pernicious and baneful bearings upon the best interests of the church of the New Jerusalem. We can venture to affirm that one at least of the parties who have engaged in this logical warfare against the Convention has been prompted by no personal pique, no speculative theory, but simply and solely by a view to the practical workings of the present system, which he is forced to regard as eminently disastrous by quenching the spirit of charity and nurturing the spirit of discord, animosity, and despotic dominion. But according to Mr. W. the object of all this is, "the destruction of the church." He does not, indeed, say that the human agents concerned do formally propose to themselves this as the object of their efforts, but he coolly intimates that they have lent themselves as willing tools to infernal powers who act through them, and who *have* the object which their instruments have not. We confess ourselves smitten with a certain kind of admiration at the certain kind of modesty and charity which shines conspicuous in this imputation. But we will not fail to give our reverend brother credit for the bowels of compassion which he evinces towards them while laboring under an unhappy obsession that renders them "deluded, infatuated, infuriated, and made to believe that they are doing God service when they are persecuting and destroying his children." Their state is deplorable, and their course execrable, yet in the exuberance of his charity he is willing to consider them as "not fully accountable for all they do." He does not consider them as absolutely beyond the reach of the divine forgiveness. Provided they repent in sackcloth and ashes, they may possibly find mercy. But what a harvest of regret and self-reproach are they garnering up for themselves! What a vastation are they destined to undergo when their eyes are once opened to the iniquity of their doings! "When they come back into their right mind, they will be astonished at themselves; they will wonder that they could do such things; and they will go out and weep bitterly."

The ludicrous element in all this is so preponderant, that we find it no easy matter to deal seriously with it, and yet it demands, in the sacred name of charity, a most severe rebuke. It carries with it an air of cool effrontery, such as nothing but the spirit of a bigotted ecclesiasticism could generate. Where did Mr. W. learn that a candid and logical investigation of the principles on which the Convention is avowedly based must necessarily be referred to the prompting of the devil, and aimed at the destruction of the church? Is this the language to be used of men who may humbly compete with Mr. W. or any of the Convention advocates for the smiles of the Divine Master on the score of earnest zeal for truth and honest aims at uprightness of life. We stand amazed at the priestly arrogance and assumption which can dare in the face of the great body of Newchurchmen in the land to characterize in terms like these the argumentative essays of those who would fain endeavor to ascertain the true principles of

order designed to govern the Lord's household on earth. Banished to the chambers of the Vatican and the courts of the Inquisition be all such vituperative speeches uttered against christian brethren!

But what shall we say to the real or affected solicitude vented over the dissenting and outstanding portions of the New Church, composed of those who are so perverse as neither to come into the order of the Convention nor yet to establish an order of their own. "And if for any reason they cannot unite in one body, our desire is that they should unite in smaller bodies; for it is of the highest importance that the members of the church should learn to unite with one another, and to treat one another as brethren." We are ever thankful for good counsel when we are conscious of standing in need of it, but in the present case we choose to form our own opinion of the importance of that kind of union which Mr. W. would inculcate, and to act upon it. We are as conscious as our benevolent monitor can possibly be of the importance of true spiritual union, but we do not confound this with the *external organic unity* which seems to comprise his entire idea of the church. We should judge that he had no conception that we could in any other way "treat one another as Christian brethren." What else is implied by such an intimation in such a connection? Now we beg Mr. W. to understand that we feel no necessity for any such *permanent* association as he would recommend. We have no quarrel with occasional transient assemblages of the Lord's followers for fellowship or use. But the whole force of our convictions, the whole scope of all our arguments, goes directly against the theory of the *fixed organization* of the church in one united body. "Say ye not, A confederacy to all them to whom this people shall say, A confederacy." Such a body will as surely result in a hierarchy as "out of the serpent's root shall come forth a cockatrice, and his fruit shall be a fiery flying serpent." The whole history of the past is but a standing demonstration of the certainty of such a result. If others are disposed to incur the hazard, we are not. We would be warned by past example lest we ourselves become the example.

Our reverend brother can see, therefore, the grounds on which we decline to avail ourselves of the liberal invitation held out to us. "Our desire is that all true receivers of the heavenly doctrines, in the United States, should come into the General Convention. Our doors are always open; and the invitation is to come in and co-operate with us. If any object to our constitution, let them come and help us make it better. If they see faults in us, let them come and meet us as brethren, and help us get rid of them. We do not know, however, that it is best that they should come; but we do not wish to have any narrow-mindedness, any exclusiveness, or any fault on our part, prevent them from coming. We say it is good for us to come, and therefore we do so; and it is for them to judge whether it would be good for them to come." Our judgment is decidedly that it is *not* "good for us to come." And as to coming in with a view to help to make better an objectionable constitution, nothing would be more idle or Quixotic; the only service we should think of doing to such a consti-



tution, would be to do it away altogether. We deny the propriety of any constitution whatever which goes to create the body adopting it into a larger form of the church. The Divine Word alone in the truth which it embodies is the only constitution which we admit as legitimate and authoritative. Holding sentiments like these a seat in a Convention is no place for us, and we can easily realize the grounds on which the President should have intimated very significant doubts in regard to all such persons "whether it is best that they should come." It is unquestionably best that they should not come, if they do not wish to be turned out as troublers of the household.

It would be easy to enlarge upon a multitude of points made more or less prominent in the present Address. But a minutely critical analysis is not the object which we had proposed to ourselves in these hasty remarks. We designed simply to call the attention of our readers to some of its more prominent positions. Its pervading animus we have already characterized. It plainly assumes that an *external organic unity* is the good feature of the Lord's New Church on earth, and that it is only by coming into this form that it can perform effectively any of the good uses which it is designed to subserve; especially that it can never otherwise perform the duties of a genuine spiritual mother. The whole theory we maintain to be radically fallacious and untenable. The church is far more a mother when viewed as the simple unorganized aggregate of all the single societies in the New Church. Under this aspect only do we recognize the maternity of which Mr. W. says so much, having perpetually in mind the church mother in the form of the church convention. In this form she becomes virtually an idol, and is worshipped as such.

G. B.

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## MISCELLANY.

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### OF WHAT IS THE MINISTER REPRESENTATIVE IN THE ADMINISTRATION OF THE HOLY SUPPER?

PROF. BUSH,

DEAR SIR,—“In the Report of proceedings of the General Convention for 1854, (I think), Rev. Thos. Worcester, as Chairman of the Committee of Ministers, in reporting on the subject of the sacraments, states that in the administration of the Holy Supper the Minister represents the Lord. On reading it I thought he was in error. It has been my impression if the minister represents any body, it is his congregation. If you have not already done so, I wish you would examine that matter.”

#### REMARKS.

We fear the writer has applied to a very bad source for an opinion on the subject alluded to. As we strenuously deny the existence of any such order in the New Church as Mr. Worcester understands by the priesthood, we of course do not recognize *any* representative character whatever in the functionaries so denominated. We are well aware, indeed, of the great stress laid upon the declaration of our author that all priests, by virtue of the priestly

principle, represent the Lord, to which also we cordially assent. But we find no priests in the New Church, from which, in our judgment, they are excluded by the very nature of the dispensation. We do not ignore the fact that a class of men bearing the appellation of priests, ministers, clergymen, &c., is acknowledged by the great mass of those who constitute the body of the church. We, however, recognize in them only the *gifted brethren* in the different societies who are qualified to teach and lead, and therefore do so in compliance with the wishes of the other members, who are conscious that they can be edified by their instructions. In this capacity their office is spiritual, and we can see no representative significance or efficacy in their function, except so far as all men that derive their interior principles from the Lord may be said to represent Him. But in all such cases they do not represent Him as priests, but as men new formed into his image. As it respects the administration of the Holy Supper, it is no doubt expedient that it should generally devolve upon those who conduct the services of divine worship, because otherwise a degree of violence would be apt to be done to the states of those who have always been taught to attach a peculiar sanctity to the agency of the so called priest or minister in this ordinance, but when we come to look at the matter in its own light, we can see no absolute necessity for any administrator at all. In our view, any society of the Lord's disciples is at perfect liberty, in his name, to sit down together to the participation of this Holy Feast without the presence of any officiating clergyman whatever. Why should they not? Where do we learn that an officiating priest or minister is a *sine qua non* to the enjoyment of such a privilege? What is there in the nature of the ordinance that renders the presence of such a functionary imperative? At the same time, from a charitable regard to the states of others, who may not yet be able to divest themselves of traditional ideas on this score, we should say that in ordinary circumstances, when the services of an acknowledged clergyman could be enjoyed on such occasions, it were decidedly better that they should be. But in what respects, while thus officiating he represents either the Lord or the congregation, any more than at any other time, we are for ourselves unable to see. If our obtuseness on this head should perchance strike any of our readers as somewhat indicative of a certain judicial blindness, which we presume will be the case with some, we beg them not to be over burdened with Christian solicitude on our account.

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#### ETERNAL PUNISHMENTS.

MR. EDITOR :

I have noticed several queries propounded through the columns of your work, relating to the subject of eternal punishments, and have anxiously looked for satisfactory replies to the same, but, so far as I am aware, none have as yet been given. I regret this for several reasons; one of which is, that many persons are anxious to know the truth in regard to this subject, and yet, with the light they at present possess, are not prepared to adopt the opinion generally prevalent among New Church receivers that a portion of the human family will, to all eternity, remain in the love and practice of evil, and therefore suffer the consequent eternal punishment.

This is, I believe, the opinion entertained by a large majority of the receivers of Swedenborg; and I am aware that a great many passages may be cited from his writings which seem to sustain this view of the subject, but those who are even tolerably familiar with his writings need not be told that they contain other passages which, to say the least, *seem* to set forth the doctrine of the final salvation of all the human family.

In *T. C. R.*, No. 490, he says: "From what has been said, it is evident that every man is predestinated to heaven, and none to hell, but that man consigns himself to hell."

Now it appears to me that if the illuminated Seer had been expressly commissioned to teach the doctrine of the final salvation of each and every individual of

the human family, he could not have selected words better adapted to the end in view. If he did not intend to teach this doctrine, he certainly was most unfortunate in the utterance of this emphatic declaration.

Look at the language again: "It is *evident* that EVERY MAN IS PREDESTINATED to Heaven." How, then, shall a single individual fail, ultimately, to reach the position to which he is *predestinated* by the Lord? He may be enslaved by his evil lusts ages upon ages, but if it is true that "every man is *predestinated* to heaven," the period must arrive when the good *implanted in him by the Lord* shall overcome and cast out the evil *which is from hell*.

It is unnecessary to give other quotations from the herald of the New Jerusalem Dispensation, bearing on this point, for if the above paragraph does not teach that all men are to be finally saved from their sins, it would avail but little to array a thousand more of similar import.

I will merely add that inasmuch as all good is from the Lord, and all evil from men and evil spirits, it is but reasonable to suppose that the good, or that which is from the Lord, will ultimately overcome and cast out the evil, or that which is from hell, not only in general, but also in particular; and that if evil triumphs over a single soul, TO ETERNITY, it would prove either that no good had ever been implanted in that soul, by the Lord, or that the finite possesses greater power than the Infinite—that the devil, and not the Lord, is omnipotent.

H. M. W.

#### REPLY.

All that it seems necessary to say in reply to the above, is, first, as to the meaning of the word *predestinated*. In common usage we know it means, as Webster defines it—"pre-terminated, foreordained, decreed by an unchangeable purpose." And there is no objection to adopting even this meaning of the term in reference to Swedenborg's usage of it in the case in question. For although it may be true that God predetermined, foreordained, and decreed by an unchangeable purpose, the salvation of all, yet this, we know, was not without reference to the free will of the creature. And all the meaning, then, that can be attached to the term, is precisely this and no more: that God designed and was willing, from all eternity, that all should come unto Him and be saved. He determined, ordained, and decreed it. Of course He could not do otherwise, and precisely as He is *now* willing that all in hell should be saved, and yet they cannot be, so He willed from *eternity* that they should all be saved, when yet he knew that they would not be. Hence there can be no *disappointment* in the Divine Mind, for He knew from eternity how every thing was coming out. It is to be observed that Swedenborg says that even those in hell *could* be saved—"could will and act according to angelic wisdom, but they *will not*" (*D. P.* 266); hence it is only the *will not* that becomes identical with an everlasting *can not*, to keep even those who are in hell out of heaven.

As then, Swedenborg could not have used the word "predestination" in any sense contrary to the free will of the creature, as is manifest from many passages, even from the one referred to by H. M. W., so the meaning seems to be simply this: that God from eternity *willed, planned, and designed*, that all should come into heaven *if they would*. But as they *must* be free, and freedom required that they should *all* choose hell if they preferred it, for God's very greatest *love* required that He should allow man to have what he should want most, and have it to eternity if he shall desire it, so, in perfect consistency *with* his predestination, he *foresaw* that some would *not* finally choose heaven.

In short, Swedenborg evidently uses the term "predestination" in some reference to the Calvinistic idea of predestination, *without* free will, to *hell*. For he distinctly says, in reference to this monstrous dogma, that "every man may be reformed, and that *predestination is not given*."—*D. P.* 322. Now, if predestination *in the general*, which is the sense in which the word is here used, is not given at all, why does he say that all *are* predestinated to *heaven*? Evidently because he has the Calvinistic notion in his mind; and therefore he goes on to say that "any other predestination than to *heaven* is not given" (*D. P.* 330), which is

synonymous with the design to save all. For *such* a predestination would be "contrary to the Divine Love which is infinite, and contrary to the Divine Wisdom which is infinite."

H. M. W. further remarks that "as all good is from the Lord, and all evil from man and evil spirits, it is but reasonable to suppose that the good, or that which is from the Lord, will ultimately overcome and cast out the evil, not only in general, but in particular; and that if evil triumphs over a single soul to eternity, it would prove either that no good had ever been implanted in that soul, by the Lord, or that the finite possesses greater power than the Infinite—that the Devil, and not the Lord, is omnipotent."

This is an old Universalist argument. It is dispatched in this way. It resolves itself into the Divine *Omnipotence*. Now the truth is, it is just as much God's will that men should stop sinning now, this very day and moment, as it ever was or ever can be. And He has just as much *power* now as He ever had or will have. When He says, "Thou shalt not commit adultery—Thou shalt not steal—Thou shalt not kill"—He does not mean *some future time*, but *now*. And yet men continue to commit these evils. Why? Because they are endowed with so much freedom that they can and do prevent the Omnipotent from accomplishing his higher will every day. There is in fact *no such thing* as omnipotence which is absolute and resistless, which accomplishes the highest Divine Will always and every where; but only "Omnipotence *according to order*," which always respects man's free will. And there is only one way of speaking, in which it can be truly said that God does all his will; that is, when reference is made both to his will of design, or predestination, and his will of permission. Take it *all* into consideration, and then it can be said that God accomplishes his will universally and particularly, every day, hour, moment, and to all eternity. Nothing can exist contrary to it. But *only* in this sense. It avails but little for that Divine, Absolute Omnipotence, which some men dream of, to say that God must, eventually, have the control of the whole universe, to do his will in the very highest sense with all. Why has He not got this control *now*? Oh, this terrible gift of human Freedom! It tells the whole story most affectingly. If man *will* hold out against God, he *can* hold out, and hold out to eternity; for it is not a question of *time* at all, but of state, and of the present moment. The present moment, so far as the *principle* of divine and human action is concerned, which is the only thing interiorly to contemplate, is as good as a whole eternity. The same principles forever operate.

W. M. F.

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#### REVISION OF THE AUTHORIZED VERSION OF THE BIBLE.

The following well-put argument, in favor of a New Translation of the Word, we insert from a recent number of the "London Inquirer." It is quite seasonable when taken in connection with the movement contemplated by the Convention on the same subject:—

REASONS for a Complete Revision of the Authorized Version of the Bible, by Public Authority. Agreed upon at a Meeting of the Anglo-Biblical Institute, 1st April, 1856.

I. Reasons grounded on the character of the Translation itself:—1. Because the Authorized Version was made less than a century after the Reformation, when Scriptural knowledge was in its infancy, and when men were less prepared to understand and translate the Scriptures than they now are. 2. Because some of its words and phrases have become obsolete in the course of the two hundred and forty-five years that have elapsed since its first publication in 1611. 3. Because it has been generally acknowledged by competent scholars of every religious denomination that great errors of translation exist in it, to such an extent as to require a general revision. 4. Because much of the time of learned preachers, which might otherwise be better applied to practical instruction and edification, is occupied both in the study and in the pulpit in correcting errors of the Translation. 5. Because many theological errors are grounded on passages which are well known

by the learned of all denominations to be erroneously represented in the Authorized Version; consequently religious controversy would be diminished by a better Translation. 6. Because in the use of ecclesiastical words and terms the Royal Translators were placed under restrictions, the effect of which is painfully perceptible in many passages. 7. Because in the reign of James I. it was generally supposed that the Hebrew and Greek texts of the Scriptures were in an accurate state; whereas it is now well known that the copies from which the Authorized Version was made, were far from being faultless.

II. Reasons grounded on the advancement of Biblical and Philological Science:—

1. Because the original languages of Holy Scripture are better understood now than they were in the reign of King James I., and much light has been thrown on the idioms and grammatical peculiarities of the original, by the skill and researches of later scholars. 2. Because very few ancient copies of the original texts were then known, or brought into use; whereas of the Hebrew and Greek Scriptures, and of ancient Versions thereof, thousands of MSS. have since been brought to light, which have cleared up numerous passages, formerly erroneous or obscure. 3. Because, for instance, that most ancient and celebrated Greek copy of the Scriptures, called the Alexandrian MS., was not brought to England until the reign of King Charles I., since which time more than one edition of its text has been published, and a fac-simile copy has been printed at the expense of Parliament. 4. Because, for instance, the great critical collection of ancient Texts and Versions, known as Walton's or the London Polyglott, was not published until nearly half a century after the Authorized Version was made. 5. Because, for instance, the great collation of all then known MSS. of the Hebrew text, conducted by Dr. Kennicott, under royal patronage, was not begun until a century still later, the publication of its results not being completed until 1780. 6. Because the critical revision of the Greek text by Griesbach is a still later work, and because the collation of MSS. and Versions of the Scriptures, and the correction of the text thereby, have been steadily advancing throughout the last century and to the present time. 7. Because all parts of Biblical science have been carefully investigated since 1611; and by the knowledge of oriental manners and customs, and the discovery of Egyptian, Assyrian, Greek, and other antiquities, light has been thrown on many passages, which without them had not received just illustration.

III. Reasons grounded on the importance of the work:—1. Because the native dignity of the Holy Scriptures demands that whatever can be done publicly to represent their beauty and excellence ought to be done; and that no translation, abounding with faults and blemishes ought to be continued in public use beyond the necessity of the case. 2. Because those Holy Books, which are able to make men "wise unto salvation," ought to be as free from errors, and ought as exactly to represent the sense of the sacred Originals in a public translation as the difference of language can admit. 3. Because the advancement of religion would be promoted by the correction of those faults in the public version of the Bible, against which the objections and quibbles of infidels are directed, inasmuch as the grounds of their objections would be removed by a closer approach to the Originals.

IV. Reasons in favor of a revision by public authority:—1. Because none other than public or royal authority can authorize a translation, however excellent, "to be read in churches," as that of King James is "appointed" to be. 2. Because although numerous and even excellent Translations both of the whole and of parts of the Scripture exist, and some of them are publicly read in some congregations, yet the reproaches of narrow-minded and bigotted persons commonly prevent, or inconveniently disturb this practice; and it is highly desirable that all Christians should unite (as would most probably be the case) in the use of one and the same translation in all places of public worship, if such a version were prepared and set forth by public authority, as could command the approbation and esteem of all truly learned scholars of every denomination.

By order of the Institute,

RICHARD WILSON, D.D., *Chairman.*

22 Hart Street, Bloomsbury Square.

LONDON, 1st April, 1856.

## QUESTIONS IN REGARD TO CONJUGIAL PARTNERS.

Does every masculine soul necessarily have its corresponding feminine partner existing somewhere ?

Are conjugal partners, by any spiritual law, necessarily born at the same period of time ?

If they are, what becomes of the partners of those who hereafter dwell with the infernals ?

Cannot a masculine or feminine soul exist and live eternally without ever being joined to any conjugal partner ?

Do the celibates Swedenborg mentions, remain unmarried forever ?

To what in the grand man can such persons correspond ?

If conjugal partners are born at or near the same moment, why does the feminine character, by consent of all nations, mature first in time ?

Can a very old person and a very young one, hereafter, by entering congenial societies, become conjugal partners ?

Has time anything to do with the development of the co-pairs of similitude mentioned by Swedenborg, or does similarity of soul cause conjugal oneness, without any regard to the period of birth in this world ?

Are infants, or very young people, unawares, in some interior spiritual connection with their future conjugal partners ?

If it is an absolute spiritual law that conjugal partners are born for all good men, does it necessarily follow that infernal partners are born for all infernal men ?

When Swedenborg mentions that the Lord provides conjugal partners for those who desire them, does he convey any idea of predestination ?

Would two conjugal partners, married in this world, have been married in the spiritual world, under any circumstances whatever ?

Could a very different educational bias have prevented the interior similitude of such partners ?

Lastly, were any two, now conjugal, necessarily so at birth, and have they been in continual harmony throughout their life and regeneration ?

G. H.

## PROSPECTUS FOR A MONTHLY SERIES OF PAPERS ON PNEUMATOLOGY,

BY B. F. BARRETT.

For several years past the subscriber has been engaged in the preparation of a series of Papers on PNEUMATOLOGY, designed to present, in an intelligible and popular form, all the great facts and laws of the spiritual world as revealed for the Church of the New Jerusalem, together with the strong array of rational and scriptural evidence by which they are supported. Particular attention has also been paid by the writer to the *practical* tendency of these disclosures concerning the spiritual world, and an effort made to vindicate this portion of Swedenborg's writings against the charge or suspicion of merely furnishing food for the gratification of an idle curiosity. A truthful revelation of the great facts and laws of that world, to which, by virtue of our spiritual and immortal nature, we all belong, and of which we shall become conscious denizens at no very distant period, certainly *ought* to be of the highest practical importance. And the fact that we are willing to have the truth of this revelation tested by its obvious practical bearing, ought, at least, to bespeak for it a respectful hearing. Several of these Papers have been read from time to time as lectures before large and interested audiences in New-York, Cincinnati, Chicago, and other places ; and some, whose judgment the writer regards as worthy of confidence, have expressed the opinion that the cause of truth and the interests of the Church would be promoted by their publication. It is believed also that there is, at the present time, an unusual demand for these papers in some permanent and readable form, and an unusual state of preparation for receiving whatever of truth they may be found to contain ; for while an unusual degree of interest upon the subject of *Pneumatology* has been providentially awakened within the last few years, and multitudes have been brought into a state

of serious and anxious inquiry concerning the spiritual world, it cannot be denied that the popular Theology of our times furnishes no satisfactory answer to the ten thousand questions propounded, nor any satisfactory solution of the multitudinous phenomena of modern Spiritualism. It cannot be denied, that outside of the New Church, there is nothing in all Christendom which deserves to be called a *system* of Pneumatology—nothing, indeed, which amounts to even a plausible, and at the same time rational *theory*. The deep and prevailing want on this subject, so manifest to the most casual observer, the subscriber flatters himself that he may in some measure be able to supply. He also hopes, that, if he succeed in proving to candid minds the reasonableness and truth, as well as the great *practical* value, of Swedenborg's disclosures concerning the spiritual world, such minds may be induced to make a careful examination of the entire system of the New Theology.

The following is a list of some of the principal subjects which will be discussed in the series of Papers which it is proposed to publish.

#### PART I.—OPENING OF THE SPIRITUAL WORLD.

1. Need of a Revelation concerning the Spiritual World, and reasons for expecting it.
2. Character and Credibility of Emanuel Swedenborg, and his fitness for his mission.
3. His divine Illumination and the revelation made through him, authenticated by evidence stronger than that of Miracles.
4. Universality of the belief in Spirits.
5. Well authenticated facts attesting the reality of Visions and Apparitions.
6. Their nature explained, and their reality proved from Scripture.

#### PART II.—THE RESURRECTION AND THE JUDGMENT.

7. Nature and Time of the Resurrection.
8. Critical examination of texts cited in support of the Old and popular doctrine.
9. The New doctrine of the Resurrection rationally and Scripturally considered.
10. The World of Spirits, or man's first state after death.
11. The nature and time of the Last Judgment, both general and particular.

#### PART III.—HEAVEN.

12. The essential nature of Heaven, as revealed for the New Church.
13. Evidence of its essential nature drawn from reason and Scripture.
14. Angels are from the human race.
15. Foundation of the Old doctrine concerning the origin of Angels critically examined.
16. The outward aspect of Heaven—its scenery, habitations, garments, &c, and the great law which underlies and determines them.
17. The Youth and Beauty of the Angels, and its determining cause.
18. The Spiritual Sun, and the practical importance of the doctrine on this subject.
19. Employments in Heaven.
20. Progress in Heaven.
21. The doctrine concerning Spiritual Spheres.
22. Consociations in Heaven, and the law that determines them.
23. The Grand Man, or the human form of Heaven.
24. The three Heavens, and their relation to each other, explained and illustrated.
25. Marriages in Heaven.
26. Practical importance of the heavenly doctrine concerning Marriage.

#### PART IV.—HELL.

27. The essential nature of Hell as revealed through Swedenborg.
28. Scripture evidence of its essential nature.
29. The true meaning of Hell-fire, the Lake of Fire and Brimstone, &c.
30. The Devil and Satan of Scripture.
31. The Scenery of the Hells—habitations and garments of the devils, and the law that determines them.
32. The Government of the hells.

33. The Eternity of the Hells.

34. Circumstances in regard to the Hells which display the Divine Benignity.

35. Fantasy—showing the dangers of sensible intercourse with the Spiritual World.

These are the principal topics, though not all. The Papers may not be issued in the order here indicated, and sometimes two or three Papers may be required to treat in an exhaustive and satisfactory manner a single subject; but in every such case, they will be so paged as to form a single treatise when complete. Each number which completes the discussion of a subject, will form a separate and independent Tractate by itself; while it will be connected with what precedes or follows almost like the separate chapters of a book—so that a year's issue may be used separately, or bound together in one volume as occasion may require. It is proposed to issue the Papers monthly: each number to contain from 25 to 40 pages, 12mo.—averaging about 30—neatly printed upon good paper, with fair type, somewhat in the style of "Beauty for Ashes;" and the price to subscribers will be 12½ cents a number, or \$1.50 for twelve numbers, payable always in advance, or on the delivery of the first number. Any person subscribing for *three* copies, will receive them for 25 cents per month, or \$3 for 36 numbers; and seven copies of each will be furnished for 50 cents, or 84 numbers for \$6. The publication will be commenced as soon as 500 copies shall be subscribed for; and those to whom this prospectus may be sent, and who may approve of the proposed work and wish to aid it, are desired to procure what names they can in their respective districts, and forward them to the subscriber with the particular address of each, at their earliest convenience; and by so doing, oblige

B. F. BARRETT.

Orange, N. J., May 28, 1856.

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#### COPIES OF THE ORIGINAL LATIN WORKS OF SWEDENBORG.

MR. EDITOR,

SIR,—The eminent success of the American Swedenborg Printing and Publishing Society has now rendered it a desideratum for the Board of Directors to have in their possession a complete set of the original Latin editions of Swedenborg's Theological Works. Two of its officers, myself and the Recording Secretary, have a few copies, which we shall present to the Board so soon as a complete set is obtained. We make an earnest appeal to the New Church public in general in behalf of this Society; we solicit the donation of such single copies of the original works as our friends may kindly present; we are willing even to purchase them if they cannot otherwise be obtained. There are no doubt copies scattered over the country, and we respectfully submit to our friends the invaluable use they would thereby perform, by placing these scattered copies in the hands of our Printing and Publishing Society. We desire to know where such copies are to be purchased: we shall deem it a favor to have any desirable information upon the subject.

SAMUEL BESWICK,

Cor. Sec. of the A. S. P. & P. S.

Room 47, BIBLE HOUSE, NEW YORK.

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#### A GOLDEN SENTIMENT.

A correspondent (G. N. S.) says:—"Let us not only cherish *within* the charity which our doctrines breathe, but also *ultimate* it into the *outer life*, till even the *appearance* shall correspond to the inner reality. Is not every sensitive and loving heart wounded and pained with every thing of an antagonistic nature; do not the angels feel thus in the highest degree? Is not many a weak one offended and prevented from coming to the light by seeing these things? Surely none of us wish to be the cause of injury to a brother in this way. Let us then beware of even the "*appearance* of evil."



## COLERIDGE'S OPINION OF COMPROMISES.

"If one man asserts that twice two are four, and another insists upon it that twice two are six, and they refer the disputed question to a third party, who is more anxious for a compromise than for truth, he will probably split the difference, and decide that twice two are five. Coleridge, if our memory serves us, is the author of this illustration, but we see the principle carried out continually. Between what is right and what is wrong, between truth and falsehood, there can be no compromise which is not essentially wrong and false."—*National Magazine*.

QUERRY ON THE TRUE RENDERING OF A PHRASE IN THE LORD'S PRAYER.

MESSRS EDITORS :

I notice a difference in the rendering of a clause of the Lord's Prayer in the old and the new Book of Worship. In the petition, "Thy will be done, as in heaven, so also upon the earth," I find the reading in the old Book to be, "on earth as in heaven;" whereas in the new Book it is, "as in heaven so also on earth." In both places, in our common English version, we read, "in earth as in heaven."

I have proposed the question to at least one N. C. clergyman (Rev. Mr. Hibbard), and he replied that the rendering in the New Book of Worship conforms to the original Greek.

In my view it brings a somewhat different shade of thought to the mind whether we say, "in earth," or "upon the earth." Should you think proper, please favor me with a few remarks on the subject.

E. J.

REPLY.

We have not, in our editions either of the Word, or the Books of Worship, found the facts to be just as stated by our correspondent. We do not find the expression, "*in earth*," occurring in either. But supposing him to have read his editions correctly, we would observe that the original Greek (*epi gês*) requires in all cases *on* or *upon* the earth. Even if we could not detect the shade of difference to which E. J. alludes between *in* and *on*, it is better always to adhere as closely as possible to the *ipsissima verba* of the original.

ROOM 47, BIBLE HOUSE, NEW YORK, }  
22d June, 1856. }

BRO. HOUGH.—I write you on behalf of the American Swedenborg Printing and Publishing Society. We want material aid during the present year: the purpose for which we have set out we must, if possible accomplish—that of stereotyping and publishing the Theological Works of Swedenborg by the time of the Centennial Meeting in 1857.

We want to form Auxiliary Societies all over the country, to aid us by personal application for the raising Auxiliary Funds. However small the amount, it becomes something by the time we have collected it from all quarters. Help us, if you please, by urging upon your Society and our New Church friends the importance of the work in which we are engaged, and the necessity of timely aid for the wants—urgent wants—of the present year. When these are closed, we shall then have our hands free to devote to the purposes of dissemination and distribution; and we shall have ready for the works one of the most enduring and adequate missionaries to send forth into every part of this great country, which shall *speak and teach* nothing but the *pure language* and *pure doctrine* of Swedenborg.

The object of the Auxiliary Society should be to make personal applications to individuals whom we cannot reach, and cause them to become interested in our great work. A considerable amount is thus gathered from trifles, which would never be collected by any other means.

Yours respectfully,

SAMUEL BESWICK,  
Cor. Sec. to the A. S. P. & P. S.

A RESPONSE FROM THE CINCINNATI SOCIETY TO THE GENERAL  
CONVENTION.

CINCINNATI, June 17, 1856.

At a special meeting of the first New Jerusalem Society of this city, held last evening, the following preamble and resolutions were unanimously adopted:—

Whereas, It is known that the General Convention of the New Church, at its late session in Philadelphia, upon the invitation of the Ohio delegates (the Rev. J. P. Stuart and S. S. Carpenter, Esq.). voted to hold its next annual meeting in this city, therefore—*Resolved*, That this Society cordially sanction and approve of the invitation extended by the Ohio Delegates, and tender the use of our Temple, and will promise in advance a hearty welcome by the Receivers in this city, and will endeavor to entertain with true western hospitality all who may come to the Convention.

*Resolved*, That the Secretary be directed to furnish a copy of the above for publication to the "N. J. Magazine," "Messenger," and "Herald."

C. S. KAUFFMAN, *Clerk of Society.*

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P O E T R Y .

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AN ANGEL'S BIRTH.

For the *New Church Herald and Repository.*

Watching and weeping hour by hour,  
No food, nor sleep, nor rest,  
Tenderly watching the drooping flower,  
Close held to her loving breast.

Hour by hour, lonely and sad,  
With a mother's unceasing care,  
Bathing the brow and the fevered lips  
Of the little one resting there.

Yes, resting now for a quiet sleep,  
Such as oft' comes to the dying ;  
Has closed the eye and wailing cry  
Is hushed to a gentle sighing.

Those little eyes are opening now,  
One stifling sob,—a gasp,—another :  
Death's seal is set on that fair young brow ;  
God pity thee!—poor mother ;

God pity thee ! yet trust Him still,  
For thou art chastened by a Father's hand ;  
Yield strict obedience to his will,  
And meet thy darling in a better land.

There let thy thoughts ascend,  
One cord is loosed that bound thy soul to earth ;  
Death when he took our little friend,  
But heralded in heaven an angel's birth.

F. W.

## NOTICES OF BOOKS.

- 1.—**THESAURUS OF ENGLISH WORDS AND PHRASES.** By PETER MARK ROGET. *Revised and Edited by BARNAS SEARS, D. D. New American, from the Third Stereotyped London Edition, with Additions and Improvements.* Boston: Gould & Lincoln. 1856.

In the whole long list of works which we have noticed during our editorial career, we can scarce point to one of which, on the score of practical utility, we have a higher opinion than of that whose title we have now recited. It is invaluable as a manual for the man of letters and for all, in fact, who are in the habit of literary composition, or of drawing up documents. Its general plan we have already unfolded at length; this it will now be unnecessary to repeat. Suffice it to say that we have before us the second American from the third London edition, with important additions and improvements, while the price remains the same (\$1 50).

- 2.—**THE LIFE AND TRAVELS OF HERODOTUS in the Fifth Century before Christ: an imaginary Biography founded on Fact, illustrative of the History, Manners, Religion, Literature, Arts, and Social condition of the Greeks, Egyptians, Persians, Babylonians, Hebrews, Scythians, and other Ancient Nations, in the days of Pericles and Nehemiah.** By J. TALBOYS WHEELER, F. R. G. S., author of the "Geography of Herodotus," etc. In two Volumes. New York: Harper & Brothers. 1856.

"The Travels of Anacharsis the Younger" by Barthelemy, the most successful attempt of modern times, perhaps of all times, to weave a web of historical truth upon a woof of elegant fiction, has served as the model of the volumes before us. What is wanting in the originality of the plan is abundantly made up in the felicitousness of the execution. The venerable father of history, while conducted through a prolonged series of imaginary scenes, is made the pivot about which revolve the events of history, the achievements of art, the triumphs of letters, the phases of religion, and whatever can afford interest and instruction to a mind intent upon useful acquisitions. By fixing upon the age of Pericles in the fifth century before Christ, the writer is enabled to pass in review the varied incidents of one of the most fruitful eras in the history of the race, and especially to connect with the thread of his narrative the fortunes of the Jewish nation during a part of the period of the Babylonish captivity. The capabilities of the subject are obviously great, and from our cursory perusal we see not why the author has not made the most of them. He has at any rate produced a work of classical order and full of fascinating interest.

- 3.—**SIN AND REDEMPTION: a Series of Sermons, to which is added an Oration on Moral Freedom.** By D. N. Sheldon, D.D., *Pastor of the Elm-St. Baptist Church, in Bath, Me. Second Edition.* Boston: Crosby, Nichols & Co. 1856.

This is a volume carrying with it all the interest that naturally attaches to the utterances of a mind that is in the process of disenthralment from the bondage of old errors, while at the same time it has not fully and finally settled in the repose of new truths. The transition from the negative to the affirmative states is often long in accomplishing, and the hope begotten of a right result, in particular instances, not unfrequently disappointed. The author of these discourses possesses assuredly a mind of no common order, and considering his ecclesiastical relations he evinces a certain manly and noble bearing in turning away from those peculiar phases of doc-

trine which distinguish the school that has hitherto commanded his adhesion. He has evidently lost all sympathy with the ultra Calvinism in which his early creed was nurtured and he brings the enginery of a powerful logic to the assault of its positions. His refutations of many of the popular views respecting the nature of sin, righteousness, regeneration, the atonement, etc., are exceedingly lucid and conclusive, while at the same time we are conscious of a certain self-reliant spirit in his writings that will probably prevent his ever coming to the full acknowledgment of a system which we perceive would supply every desideratum whether in regard to the intellect or the affections. The New Church encounters a much more formidable obstacle in the wisdom of the world than in its ignorance.

4.—LIFE OF SWEDENBORG. By SARAH P. DOUGHTY, *Approved by the Committee on Moral and Religious Instruction of the General Convention of the New Jerusalem Church.* Boston: Otis Clapp. 1856.

In every respect a gem. In selection of events most judicious and appropriate: in style of presentation most skilful, tasteful, and lucid; in typographical execution most neat, exquisite, and attractive. What more need be said? Buy and read.

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#### EDITORIAL ITEMS.

In regard to the second vol. of the Index to the Arcana, in course of preparation by Mr. Rich, we are happy to be able to report progress in any degree whatever. The following notice, occurring in a letter lately received from a London correspondent, will inform our readers of the prospect on this head. "Mr. Rich is going ahead with vol. 2d of the Arcana Celestia Index, yet I fear we shall not see it completed till the end of the year. It is a heavy piece of work, and all he can devote to it is odd hours of time. He is engaged as clerk in the warehouse of Hobbs & Co. Hobbs, you know, is an American, the great Lock-maker."

The present appears to be a day of changes with New Church periodicals. The last No. of "The Crisis" informs us that the Rev. Mr. Weller has withdrawn from the conduct of that paper, which he has made over to his sons, and that it is hereafter to be made a semi-monthly instead of a weekly publication. "The Crisis" has been from the beginning a work of much interest to its readers, and this interest has depended almost entirely upon the products of the editor's own pen. These have been mainly characterized by a peculiarly spiritual and interior vein, and have breathed a breath of freedom which has been refreshing and quickening to all kindred spirits. As to the future, Mr. W. thus speaks of his intentions: "We have had forty years of public religious life, and our experiences are of the most varied and interesting character. We propose to write a series of papers for the next vol. of 'The Crisis,' giving those experiences. They will serve to set our religious state before the people as a whole, from which a true judgment can alone be formed. These experiences are about equally divided between the old and new world, and the old and new church, and herein will be embodied the truth of all spiritual matters relating to our entire spiritual life. Besides these papers we intend to furnish an article on the Internal of the Word in every number, either by Sermon or Familiar Illustration. Besides these we stipulate with our successors for the free use of 'The Crisis' to express ourselves on all matters relating to the Church whenever we feel compelled to do so; yet we have no doubt but that once settled in our retirement, having only our quiet Sabbath ministrations—the study of the holy Word and the recollections of our past life to occupy us—we can scarcely be drawn into the conflicts of an external church."

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Vol. IX.

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No. 8.

ORIGINAL PAPERS.

ARTICLE I.

OUR CHILDREN:

WHAT IS OUR DUTY TO THEM AS SOCIETIES OR LARGER BODIES OF THE CHURCH?  
AN APPEAL TO RECEIVERS OF THE HEAVENLY DOCTRINES.

"Lovest thou me—feed my lambs."

[Continued from the July No.]

NO. II.

WITH these views of the nature and destiny of the child, we are now prepared to consider its wants and our relation to these wants; and they may be summed up in very few words. A child's whole being is expressed by the two words, *use*, or *action*, in its various degrees, and delight thence. Its wants, then, we mean its *structural* or *organic* wants, are the means of orderly action, which includes protection, nourishment, &c. All power of action or life, is from a principle which lies deeply within; first the germ, then the forming body, and afterwards the various degrees of the mind itself, which is this principle's curious mechanism and dwelling place. The Lord is in this potential principle as its life and power. Thus supported, this principle it is that frames the body, and rears within and above it the various stories of the temple of mind. But it cannot do this work without the external means. It must have material. And for this material it calls upon—not the child—but upon us. We are its almoners. Rather, we are the servants, the hod-carriers, the "hewers of wood" and the "drawers of water" to a master builder, whose plans even we cannot fathom. We are in no true sense the formers, or the architects of the child. We lay our burdens at the entrance of a temple whose recesses we may not penetrate, and go away for more. And thus we continue to perform the same or a similar round of service, till the *man*, in his noble and beautiful proportions, rises, the work of a Divine architect, from the husk, as it were, of the child, and releases us from all further care and labour.

Of all organic mechanisms, the child is the most curious and the most wonderful. When everything is in order, and as it should be, it is a mechanism always complete and perfect in itself, and yet always a mere basis of a structure to be reared. The wants of its architect are always indicated by its *present state*; and it is this state that, above all, demands our care and watchfulness. If this state is as it should be, all is well, and all will be well, so far as the future depends upon the present. But, if this state is not right, nothing is well, even in the present; and there is no good promise for the future. State, when it is what it should be, is an indication of the fulfilment of all the conditions of present perfect being; and it is only on such being, that the perfection of the various degrees of being that rises above and upon the present, rests.

State, then, may well be a *leading end* with us in our duties and relations to the child. A good state is the only indication that we are wisely and faithfully coöperating with the ends and plans of that organic principle which, as we have defined it, with God as its soul, is truly the architect that is building this august and wonderful temple. What state is, and how important it is as an end, will appear from the following extract from Swedenborg, on "remains:"

"Remains are not only the goods and truths which a man has learned from his infancy out of the Lord's Word, and which are thus impressed on his memory, but are likewise all states thence derived; as states of innocence from infancy; states of love towards parents, brothers, teachers, and friends; states of charity towards the neighbour, also of mercy towards the poor and needy; in a word, all states of good and truth."

Now, what is meant here by *state*, unless it be the impression or condition induced upon the organism of the mind by whatever excites affection and thought? And hence these states remain and form, in fact, with the goods and truths, or evils and falsities, which have their roots planted in them, the great "book of life." Thus, nothing is more permanent, nothing more indestructible than state, and those things by which it has been induced. And it is state that determines the quality and character of the entire organism of the mind. In fact, this organism is, as it were, made up of the grand total of all its states, since it germinated into being; and it will for ever continue to be so.

And these states, or remains, are not a dead letter in the organism, a mere passive substratum on which the future being rests, and from which it grows; but they are, in a sense, as fruits stored up for use in after life. For, what is wonderful, "Every state of man, from infancy even to extreme old age, not only remains, but also *returns*, and that exactly such as they were during man's abode in this world; thus not only the goods and truths in the memory, but likewise all states of innocence and charity. Swedenborg says that the light of good and truth flows in through remains from the Lord; and that without remains, man is not a man, but is much viler than a brute; that without remains of good stored up in infancy, his states of lusts, or of evil, would be more atrocious than those of any animal; that it is by remains of truth stored up in the period subsequent to infancy, he has

the power of thinking and of understanding what are the good and truth of moral and civil life, and also of receiving spiritual truth, or the truth of faith; but of this even he is incapable except by the remains of good which he has received in infancy; that it is according to the quantity and quality of these remains that he enjoys bliss and happiness in the other life; and that it is, in fact, by means of them that he communicates with the second heaven, which heaven is the one that is opened when he is regenerated, but closed when he does not suffer himself to be regenerated; in fine, that it is remains that give man the capacity of receiving life above the brutes; and hence, when the antediluvians were reduced to such a state that they had scarcely any remains left, they were, as it were, suffocated of themselves; for man cannot live without remains."—*A. C. passim.*

Such being the importance of remains, our next question is, How are they formed and stored up. And this is a great question. It far outweighs all other questions connected with education, or our duties to the young. It is said that Swedenborg nowhere treats, specifically, on the subject of education. Yet, the hints and instruction he gives in relation to remains, are of more value than all that has ever been written upon education, either before or since his day. And we must understand this subject before we can view our children's wants and our relation to those wants in their true light. How, then, are remains formed and stored up? Evidently by those means that, leave a permanent impression upon the organic substance of the mind—that, in fact, change and help to form and give character to its constitutional fibres; in other words, by everything that feeds on affection or excites a thought. Every good and truth, every fact, every experience, leaves its mark upon the mind—or rather is woven into the mind, to for ever dwell there and form a part of it. The pure mind of infancy and childhood, is peculiarly impressible; it is like virgin soil, which gives greater strength and development to whatever preoccupies it. How boldly the trees that are first planted, tower above all those of a later period. So those goods and truths, and those states of innocence and affection that were stamped upon the infantile and the juvenile mind's susceptible tablet, come up in after life with ten-fold more vividness and power than those of any other period. And it is because the mind at these periods of life is so susceptible, so comparatively pure, and so free from encumbrance, being unoccupied by any confirmed evils or evil states, that the goods and truths received into it, and the states thus induced, take, as it were, so deep a hold and have so much influence in after life. And it is because of their importance and their prominence above all other states that they are distinctly called remains. Other states, or states induced later in life, and other goods and truths are really no less permanent; but they are less conspicuous, and their influence more apt to be weakened or paralysed by the evils or false reasonings of the rational principle. The remains of infancy and childhood are like beds of roses whose perennial fragrance is ever sweet. The corresponding states of after years are more like flowers concealed by weeds, which, though not without their influence, yet remain unobserved, and act no promi-

ment part in the great future. With what vividness we recur to the scenes of early childhood, and with what magnetic force the mind has been held, all along the eventful journey of life, by the instructions and states received amidst those scenes, when later intervals seem almost like deserts in the memory! These remains are formed, then, and laid up by whatever in an orderly manner impresses the opening and forming mind of childhood; by whatever affects the tender organism in a natural and agreeable manner. They stand out in after life like perennial flowers from a congenial soil; and, though often buried by the snows of wintry states, yet they are *there*; and they will appear again, when early spring comes, showing their heads, like crocuses, even amid the melting frost.

These remains are formed and treasured up by the Lord, and seemingly with peculiar care—not but that the Lord, at every instant and with all his care watches over every forming state through life; but the states of infancy and all the pre-rational period of development are more under the influence of his forming hand. He, therefore, through the influence of the good angels, parents and teachers, and the various innocent amusements, as well as instructions of childhood, as it were, prepares the soil and sows the seed while He *may* do so, knowing that, when the child comes under the influence of his own guidance and control as a man, or rational being, all will be uncertain. He will then meet a foe in the form of a perverted rational, whose influence will be, as far as possible, to choke and destroy the remains already formed and to paralyse all efforts or tendencies to form new ones. The Lord's care, then, for the young is no more peculiar, no more constant or special than it is for every other period of life:—it is only followed by different results because it is exerted upon different subjects. The Lord, so far as we will permit him, forms all our states through life. Those of childhood and infancy are distinctively called remains, because they are untainted by any of the perversions of a rational selfhood, and therefore because of their greater power and influence over the subsequent periods of development.

But the Lord does not form even the states of infancy without co-operating externals to aid Him. *We* are, in a great measure, responsible for these externals, which are every circumstance, influence and means of education with which we surround them or bring to bear upon them. The character of their little associates, the conduct, and even the affections and thoughts of those who have the care of children, are the Lord's external instruments by which these states are formed and laid up; and we are made responsible for all these instruments or agencies.

And now, with the view of remains which we have here presented, what treasures can the child receive from our hands, whether in other educational acquirements, or in material riches, to be compared with these states of affection, innocence, and charity? These constitute, as it were, the very basis of its future heaven. What is knowledge even good for, if gained at a sacrifice of these states. Of what avail will be the general contents of books, the honest perceptions, the most refined tastes, or skill in the arts, and the strongest mental developments,



without these states to, as it were, fertilize the mental soil, and thus temper and direct their influence? We are driven, therefore, to the conclusion that, whatever acquisition is desirable, whether of learning or of material property, the mental *states* induced by the *processes* of such acquisition, are of vastly more importance, and should be regarded, in the education of the young, as a prior end. The comparison is as between food and the body which reduces the food to our organic living substance. Such states are, in fact, the proper vessels, and, may we not say, the only vessels of all that is really good, true, and useful in the memory; and this is so, whether we regard the present or the future condition and wants of the mind. It is a beautiful law of our being and of the Divine Providence in relation to us, that whatever it is desirable for us to acquire, whatever tasks or processes of mind to be subjected to, in the present for the sake of the future, if done in proper order and manner, results in those states which are demanded by the present well-being, and which are the greatest possible good that the present can receive.

All organic action is designed to be pleasurable, and this in degree according to the nature, rank and importance of the organ, and of the use or end of such action. We know that this must be so from the very ends of the Divine Love and the perfection of the Divine Wisdom. For, as we have before said, everything is created for the sake of us, and delight or happiness as a result. And these two things belong to *every* grade and degree of being. But the latter, that is, enjoyment, can never exist without action, or use in some form or degree. The states of which we have spoken do not come to us as rain to the earth. Though they and every other good are a gift of the Lord, yet they are never *received*, they cannot be received only as a result of orderly organic action of either body or mind in some of its degrees or faculties. And the degree of good depends upon the degrees of our organic being that is called into action. Mere corporeal action is attended with mere corporeal pleasure; though even this differs in degree according to the dignity and office or functional use of the organ that leads in the action. Heavenly happiness results from those higher faculties whose exercise is love to the Lord and to the neighbour; for even an affection is the result of organic action—perhaps we should say, is that action—and thought, its form of manifestation.

It is plain, then, that our children's greatest wants and their loudest calls upon us, are for the properly adapted means and opportunities of developing their energies, of expressing their abundant flow of spirit and life, in one mode or another of orderly action; and their *states* are our only means of judging whether they are properly cared for in these respects. It is of infinitely more importance that we should give them that to do, and require those duties of them, the performance of which produces the best and happiest *constitutional* effects, than those things which are supposed, but falsely supposed, to give them the most rapid progress in learning. The educational course which we pursue with them needs, above all things, to be such that, at the same time that they are acquiring knowledge, or doing things of present practical use, they may be, though silently and unobserved, storing up remains.

And whether they *are* doing so, we may judge, to some extent, by the inquiry whether their exercises are attended with the proper organic delight or pleasure. And how essential this delight is as a result of their efforts to acquire knowledge, is sufficiently plain from the following extract from Swedenborg.

"No scientific and rational which man acquires, from infancy to old age, is ever insinuated into him except by what is good and delightful."\* And "doctrinals, or the knowledge of good and truth cannot be communicated to the natural man, thus cannot be conjoined and appropriated, unless by delightful and pleasant things accommodated to it, for they are insinuated by an external or sensual way; whatever does not enter by some delight or pleasant thing, does not inhere, thus does not continue."† "Truths also, like all other scientifics, have their place in the memory, which is of the natural man, according to the pleasant and delightful things which introduced them, as is evident from this, that when those pleasant and delightful things return, the things also, which were introduced by them, return; and also the reverse, when the things are recalled, at the same time the delights or pleasant things to which they are adjoined, are excited."‡ Again, "All implantation of truth and good, and also all conjunction, is wrought by affection. Truths and goods which are learnt, wherewith man is affected, enter indeed into the memory, but adhere thereto as lightly as a feather to a wall, which is blown away by the slightest breath of wind.‡"

Hear what Swedenborg says of the use of delights as *means* in human growth, or of introduction from one state of life to another. "There are five different and distinct states of development, namely, infancy, boyhood, youth, adult age and old age. Each age has its delights, and by these man is successively introduced into those of the subsequent age, and at length to the delight of intelligence and wisdom in old age. Thus delights are means, and these are left when man enters into a subsequent state.|| Delights that appear in an external form as good, serve as means, and such successions of means are continual."¶ "Boys first learn many things, even vain and trifling, as things relating to sports and the like, not that these may make them wise, but may prepare the way for the receiving of useful things which are of wisdom, on the reception of which the former are separated, yea, are rejected."\*\* "Children are led by representatives and by sports adapted to their age, to the knowledge of truth and the affections of good."†† In the spiritual world, "all things are insinuated into them by delights and satisfactions suited to their genius; and by things pleasant and delightful they are introduced into the goods of innocence and charity, which are continually insinuated by the Lord into those pleasant and delightful things."‡‡

How important it is that everything should be adapted to age, state and degree of development, may appear from the manner in which the Lord provides. As soon as a child is born, it is provided that angels from the heaven of innocence shall attend it; in the succeeding age, angels from the heaven of the tranquillity of peace; afterwards, angels from the societies of charity; and next, other angels, in proportion as innocence and charity decrease with the child.§§

In determining the child's wants and our relation to them, its disorderly hereditary propensities will often prove a serious embarrass-

\* A. C. 678. † 3502. ‡ 3512. § 4018. || 4063. ¶ 3518.  
\*\* 3470. †† 2299. ‡‡ 2296. §§ 2310.

ment. Obstacles and difficulties will present themselves; and these must be managed wisely, that our treatment and discipline may be followed by the best possible results as to state. This discipline may be made, according to our own state and intelligence at the time, an instrument of either much good or of very great evil. It is impossible to estimate too highly the importance of always keeping our children in pleasant, happy states, so far as the discipline necessary to keep these propensities under proper restraint will allow. They should be made happy, not by feeding and exercising these propensities, which is too often the case; but the ground should be so constantly preoccupied with what is good, true and orderly, that they may as seldom as possible manifest themselves, or thus receive strength and growth by *use*.

It will be noticed that there are in "remains," two things, namely, "goods and truths impressed on the memory," and "likewise states thence derived." So there are, in general, two objects to be secured by education, namely, *internal state*, and *knowledge*. State relates to the entire condition of the mental organism,—its health, action, growth, and development. Knowledge is what is received into the mind as food, is treasured in the memory, and serves the purpose of qualification. State is what gives quality to the structure, and gives it capacity, and nerve, so to speak, and ability to act; knowledge gives end and direction to action.

But these things are so intimately related that they cannot well be separated. We may almost say that one is the substance of which the other is the form. Knowledge helps to form the state; and state renders the mind both receptive and retentive of knowledge. But state is as much more important than knowledge, as an end is in education, as the body is more important than the food that feeds it. The child's nature calls upon us for, in fact demands of us, as a right, the *means* of both state and knowledge.

Thus far we have considered the wants of the child and our relation to these wants only in a general way. The subject now divides itself into two branches, one of which embraces parental, family or home education; the other, society or school education. We propose to consider, at this time, only the latter. The question is, whose duty is it to provide for the wants of the N. C. child in its more public education? With the view which we have given of the nature and wants of the child, who is most *capable* of supplying these wants, the Church or the world?

In answering this question, let us ask another: Is it possible for the world to take that view of the nature and wants of the child which our doctrines lead us to take? What evidence has ever been given either by the consummated Church, or by the world, that the mind is even regarded as an *organic* structure; or that the human being is internal as well as external, rising, in its potential nature and design, in successive degrees, like Jacob's ladder, to the third heaven? What are the teachings of the Old Church in relation to hereditary evil and regeneration? Does she regard these things, the former as a really *organic* taint or tendency, and the latter as a really *organic*

change to be effected? What account does she make of "remains?" Does she even recognize their existence? And what cares she for *state*, provided she accomplish her ultimate end? Is not her great anxiety, *professedly*, for the hereafter, rather than for the present for the sake of the hereafter; and this both in her religious and in her educational teachings? And do not her prevailing theories and practices in education show, that her aim and endeavour are to educate the *man in* the child, rather than to educate the child *as* a child for its own sake, and *thence* for the sake of the man? And is not the child of the Old Church educated *professedly* for the world, or if sometimes for heaven, what is the heaven of the Old Church that it should lead to the proper supply of the child's real wants? Her "goods and truths" even are very different things from those of the New Church, being generally mere knowledges on an external plane, and acquired, not for the sake of *state* or the best present well being, but for the memory, and with some future qualification or accomplishment primarily in view, if not the only end. With her, as faith in religion, so knowledge in education, is the "pearl of great price." Our plainest intuition teach us that all true theories and all correct practice in the education of the child, must be based on a thorough knowledge of what the child is, and what its destiny. Have the Old Church or the world this knowledge? We have seen that there is no treasure so important to be stored up in infancy and childhood as "remains;" that these therefore should be our first end in our education of the young. Can this be so in the Old Church, where the name is even unknown, and the thing is unacknowledged, either in their religious, or in their educational systems? We ask again, then, is it possible for either the Old Church, or for the world to take that view of the nature and wants of the child, which can enable them to educate properly the children of the New Church? True, a person entirely ignorant of mind and of the laws of organic nourishment and growth, may give instruction, may *impart* knowledge, may *teach* any branch, perhaps, of which he is himself master; but this is not educating. Education is based on *reception* and *organic action*; and hence requires the nicest adaptation of what is given to the organic wants and capacity to receive. We may employ those who are ignorant of the true doctrines of mind, to teach our children geography, Greek, or music, if that is all that is wanted. But this does not *educate* them; it merely qualifies them in certain specific things, and for certain ends. When such merely is our end, we overlook the first essentials of education. We sacrifice, it may be, the present well-being and state of the mind to some coveted external object. The mind first calls for *education*. And the means that answer this call, if adapted, will secure all the desirable ends of instruction and qualification. The schools of the Old Church and of the world are not schools of education in its true sense; but rather, mainly, schools of knowledge, that is, for acquiring certain branches of learning and certain external qualifications and accomplishments.

It is therefore quite evident that there cannot be true schools of education; that is, schools for imparting the means for mental *organic*

nourishment and growth—schools whose ends of instruction and qualifications shall be effected through state, as a prior object, till established and conducted under the light of the Heavenly Doctrines. We may as well expect those of the Old Church to unfold and explain the spiritual sense of the Word, who cannot see any such sense, and deny that there is any, as expect that they will or can provide for the real wants of the mind, when they equally deny its organic structures and its internal nature.

And what are the controlling ends in education, in the Old Church, and what must necessarily be those in the New Church? How different from each other! The former aims at *qualification* for future life—for future usefulness it may be, but of a limited and contracted form, with self as the centre. The aim of the latter is, or should be, to give the mind its proper *means of growth*; to bring out into actual forms those peculiar traits which were stamped upon it in the germ, and which distinguish it from every other mind, and to fit it for its place and sphere of action, always regarding its present state or condition of prior importance to what comes after. These ends are not, by any means, inconsistent with each other, provided the former, or qualification, be made subordinate to the latter. But this end is not sure of being accomplished unless state be regarded as the leading object, which is otherwise very liable to be sacrificed to the ends of, and by the machinery resorted to as stimulants to, mental acquisition.

In the Old Church, the child is merely the germ of a *man*, and is to be educated for the life of this world, beyond which all is darkness and mystery—perhaps a blank, so far as *real human* existence is concerned. In the New Church the child is the germ of an *angel*; and all that takes place here is designed chiefly as an education for another world, in which existence is merely a continuation of present existence, only with higher development and without the natural body.

Where then, in view of these things, must a child of a receiver of the Heavenly Doctrines, receive its education—its means of mental nourishment and growth, of becoming an angel—in the New Church, surrounded by New Church spheres and influences, and where its true nature, wants and destiny are understood and acknowledged; or in the Old Church, where the earth of its mind only is seen, its real nature, wants and destiny are unheeded and unknown, and its higher spiritual degrees of being are as much in darkness and mystery as is the nature of the spiritual world itself? We repeat the question, where and by whom must the New Church child be educated, if it is to be educated according to its real nature and destiny? There can be but one answer, and that does not require stating.

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#### THE RULING LOVE.

Man's ruling love must manifest itself in all the power it possesses, of whatever sort it is. If men cannot or will not love good, according to the illumination of their understanding, they cannot, nevertheless, hide themselves; their love must assume its power, and there manifest itself in the character of each individual.—*Extract from a letter.*

## ARTICLE II.

## THE CREATION ; OR, THE INTERNAL AND EXTERNAL CHURCH.

ALL true propositions, whether relating to spiritual or natural things, are in harmony with each other, and it should ever be the effort of charity to discover harmony, if any exist.

During the last few months, a great deal has been said about the visibility and invisibility of the church. Two sets of propositions have been advocated and apparently confirmed by a large amount of rational and doctrinal evidence. The advocates of these respective propositions, severally intent on demonstrating their own, seem not to have inquired as carefully as might be done, whether the other propositions might not also be true, and each be in harmony with the other. It has been argued, for example, that the Church of the New Jerusalem, considered in her spiritual measure and fulness, is not a visible body. The church is so called from doctrine; and religion is so called from a life according to doctrine. The essentials of the church then are the truth of faith and the good of life. The church does not really exist with any before its truths are implanted in his life, and thus formed into the good of life; in other words, there can be no church without living men to constitute the church—men who are recipients of good and truth from the Lord, and who prove that they are so by a life according to doctrine. Truth and good are nothing to man, abstracted from the living human organisms, through which they flow. It is by and through these organisms, spiritual and corporeal, that truth and love are manifested on earth, and assume a substantial form, both tangible and visible, which constitutes the church on earth, and furnishes the foundation of the Lord's kingdom both on earth and in heaven. The church on earth is visible and external, just as man is so, who is composed of a soul and a body. The essentials of a man are his moral and intellectual faculties—his will and his understanding. These are invisible to his outward sense, and only become visible and known on earth by the outward actions of the body, which fall under the cognizance of the senses; so that there is a part of man visible and a part of him invisible, and it is just so with the church on earth. In order to have any existence in this lower world, it must be joined to a body, palpable to the senses. In this way alone, earth becomes a seminary of heaven, and is constituted by the Lord as we find it, in order that heaven may be supplied with inhabitants.

In order to understand what the church is, and how it is constituted, we must go back to the earliest times. The history of the most ancient church that ever existed, is contained in the first three chapters of Genesis. At this point, therefore, if we would have a clear understanding of the matter, we must commence our investigation, and prosecute it by ascertaining the internal sense of the sacred writings as made known to us by the illuminated herald of the New Church. This most ancient church was, and was called *man*, and being man, was created male and female. This man was said to be *alone*, because he

thought more of the Creator than of the creature—because his own individuality was merged in the sense he entertained of the Lord's truth and love—because he wished to feel, and did feel that he was more dependent on the Lord than on himself; but this dependence did not prevent him from having an externity—a *proprium*, for this it was necessary that he should have for purposes of reciprocation and obedience, and consequently the Lord gave it to man for these purposes, and for no other. By successive steps, called days of creation, he was first constituted a celestial man, and, in his celestial character, his dominion extended from internal to external—the true order of life—the higher controlling the lower principles of the human organism; and, in this celestial state, he did good from truth, i. e., his love was regulated and determined by the influx of wisdom, from its great Source, into his understanding. This was the case with him before what is called the *fall of man* commenced; and therefore before this lamentable event occurred, woman—the will-principle—the great nursery of the church in man, formed the internal of the human organism, and man, or the intellectual principle, formed its external, and marriage was effected by good proceeding forth to form an union with truth; and this marriage was the source of the highest felicity to the most ancient people. Hence, while viewing external things they were chiefly delighted with what they spiritually signified, and with the intimate and fascinating relation they sustained to heavenly things; and hence to give appropriate names to distinctions of a radical character in the human constitution, they called the understanding *male* and the will *female*, and when these recipients or forms of heavenly life acted together in unity, they called the union a marriage. (See A. C. 54.)

But when man, from celestial became spiritual, in the first period of the decline of the celestial church, a corresponding change took place gradually in his interior life, and whereas, before, good was internal and truth external, truth now became internal and good external—in other words, woman, or the will-principle, the seat of love, ceased to rule over the man, i. e., the intellectual principle, the seat of truth, and the former became subservient to the latter, according to the declaration, “Thy obedience shall be to thy husband, and he shall rule over thee;” and this, there is but too much reason to apprehend, is the state of the church at the present day, when intellect with little love, seems to govern more than love under the guidance of intellect properly illuminated. The parties have changed their relations of ascendancy to each other—the order of life has been inverted, but a marriage still exists; and it is just as easy to conceive how a spiritual marriage should exist at all without the union of an understanding and a will—without the union of a man with a woman, as to conceive how it is possible for a true church to exist on earth without an external form or body. It is perfectly apparent from the writings of the New Church, that it takes both a man and a woman to make a man, and that the one cannot exist without the other, and that existing together, they form an entire humanity; and the same is equally true of the church. If it has an internal, it must have an external, and *vice versa*.

In truth, as in seeds, there is a marriage in potency, but before this

marriage can be made actual, truth must be received into its appropriate receptacle, and brought forth into use. This is not the case with good, because good is the effect of truth, or truth in its fulness. Hence good is the continent of truth.

Swedenborg informs us that the distinctions of sex exist after death, and are never merged or confounded with each other. He draws the line of demarcation between the sexes in the following language:

“The essential difference between the two principles is this: In the masculine principle, love is inmost, and its covering is wisdom; or, what is the same thing, the masculine principle is love, covered or veiled with wisdom; whereas in the female principle, the wisdom of the male is inmost, and its covering is the love thence derived, but this latter love is female, and is given of the Lord to the wife by the wisdom of the husband; whereas the former love is male or masculine love, which is the love of growing wise, and is given of the Lord to the husband according to the reception of wisdom. From this circumstance it is, that the male is the wisdom of love, and that the female is the love of that wisdom. Wherefore, from creation, there is implanted in each a love of conjunction so as to become one.”

On the subject of the Word, Swedenborg says:

“The Word means the Lord, in its complex sense, but the internal sense teaches that, by the Word, the Lord, in his divine humanity, is meant; for it is said, ‘the Word was made flesh, and we saw his glory;’ and because the divine human is meant by the Word, thereby is meant also every truth that relates to him, and is from him in his kingdom in heaven and his church on earth. Hence it is said that ‘in Him was life and the life was the light of men;’ and because truth is meant by the Word—also all revelation—thus also the Word itself. Angels have in the heavens the very same Word that men have in the world, save only that with men it is natural, whereas in the heavens it is spiritual; and since the Word is divine truth, it is also the divine proceeding, and this is not only from the Lord, but is also the Lord himself. The Word in its whole complex is an image of heaven, for the Word is divine truth, and divine truth constitutes heaven, and heaven resembles one man; and, therefore, in this respect, the Word is as it were an image. The Word which was from the Lord passed through the heavens of his celestial kingdom and the heavens of his spiritual kingdom, and thus came to man by whom it was written. Wherefore the Word, in its first origin, is purely divine. This Word, as it passed through the heavens of the Lord’s celestial kingdom, was divine-celestial, and as it passed through the heavens of the Lord’s spiritual kingdom, was divine-spiritual, and when it came to men, it became divine-natural. Hence it is that the natural sense of the Word contains in itself the spiritual sense, and this the celestial sense, and both a sense purely divine.”—*A. R.* 959.

Again, on the subject of influx, Swedenborg says:

“Moses represents the truth that immediately proceeds from the divine Being or principle: Aaron represents the truth that proceeds mediately. He who doth not know how the case is with order in things successive, is unable to know also how the case is with influx. Wherefore it may be expedient to say a few words on the subject. The truth which proceeds immediately from the Lord, inasmuch as it is from the infinite divine Being himself, cannot in anywise be received by any living substance which is finite—thus not by any angel: Wherefore the Lord created things successive, by which as mediums the divine truth immediately proceeding might be communicated. But the first thing in succession from this is fuller of the divine being or principle, than that as yet it can be received by any living substance that is finite, thus by any angel. On this account the Lord created yet a successive thing or principle by which the divine truth immediately proceeding might, in some part be receptible. This successive thing or principle is the truth divine which is in heaven. The two first are above the heavens, and are, as it were, radiant belts from the flaming principle which encompasses the sun, which is the Lord. Such is the successive order even to the heaven nearest to the Lord, which is the third heaven, inhabited by those who are innocent and wise. Hence



they are continued successively even to the last heaven, and from the last heaven even to the sensual and corporeal principle of man, which lastly receives the influx of these from the first, i. e., from the Lord even to the last principles which appertains to man, yea to the last principles which are in nature, which are respectively inert and hence cold, and are respectively common, and hence obscure. Hence also it is evident that by those successions there is a continual connection of all things with the first esse. According to those successions is the case with influx: for the divine truth which proceeds immediately from the divine good flows in successively and in the way, or about each new successive principle, it becomes more slow, thus grosser and more obscure, and it becomes more inert and colder. From these considerations it is clear, what is the quality of the divine order of successive things or principles and hence of influxes. But it is well to be noted that the truth divine which flows in into the third heaven nearest to the Lord, also together without successive formation, flows in even to the ultimates of order, and these from the first being or principle immediately rules and provides all and singular things. Hence successive things or principles are held together in their order or connection. That this is the case, may also in some measure be manifest from a maxim not unknown to the learned in the world—that there is only one substance which is a substance, and that all other things are formations thence, and that, in the formations, that one only substance rules, not only as the form, but also as the nonform, as in its original. Unless this was the case, the thing formed could not in any wise subsist and act.”—*A. C.* 7270.

I understand that truth is the *existere* of good. In the beginning the Lord formed an equilibrium. That anything may exist, there must be an equilibrium of all things. Without equilibrium there is neither action nor reaction. Therefore there must be a positive and a negative, the one acting, the other reacting, and both from the great first-cause, the Lord. The Lord, in a general sense, is this positive force, and all creation or created things are negative. Thus of life and death, life is positive, death negative. Without two suns, the one living, the other dead, there can be no creation—the one for a medium to create the spiritual world or the heavens, the other to create the natural world. The spiritual sun, in this case, is positive—the sun of our natural world is negative. The first of these suns which emanated from the Lord was the sun of the spiritual world, and in relation to the Lord as life himself, the sun is negative, and the life flowing in from the Lord is the positive power. This may seem to be a singular hypothesis, but the succession is according to discrete degrees. Let us take the spiritual sun for the first degree :

“Forasmuch,” says Swedenborg, “as the things which constitute the sun of the spiritual world, are from the Lord, and not the Lord, therefore they are not life in itself, but are void of life in itself; in like manner as the things which exhale from an angel or a man and constitute the spheres about them, are not the angel or man, but are from them, void of their life, which no other make one with the angel or man than in that they accord with them, being derived from the forms of their body, which were the forms of their life in them.—*D. L. W.* 294.

There is but one only substance, one only essence, one only form, from which are all the substances, essences, and forms which were created. The divine essence is divine heat and light. The divine heat is one and individual. That which is supreme, being also inmost, constitutes the very essence of all things derived from it, and essence like a soul forms them into a body after its own image. Essence without form, and form without essence, is not anything. Then how could the church have an internal without an external?

As things signified by *death* have relation to all things proper to *man* as a *recipient*, it may well be doubted whether there can be such a state as death, as it is generally understood. I do not imagine there can be; for it is very apparent, I think, if *life* were taken away from any thing, it would not have any existence. I would prefer the word *transition*, as one thing higher lives from a lower. Swedenborg says further,

“By the noxious animaculæ, the locust, the cankerworm, the caterpillar, and the palmer-worm, are signified the falses and evils which vastate and consume the truth and goods of the church.”

Evils and falses are the constituents of death; and are not these animalculæ the inversions of goods and truths received into the form of man's mind, and therefore outbirths from his principles? But are these animalculæ any more dead than the principle that evolves them? I think not. I understand death to mean a descending from a higher degree to a lower, while regeneration means to ascend. The ascent and descent of life is according to laws of order. When we compare a higher degree with a lower, the higher is life, the lower is death. It might as reasonably be said, that while man walks and talks, he is dead, as to suppose that anything exists without life. Swedenborg, comparing the cause of anything with the effect in the same degree, says “the effect is dead;” but does this prove that anything created to be a recipient of life, is dead? According to the degree in which it receives, it has life. It is only dead compared with that which flowed in which gave it life. There is an essence in all created things from the highest to the lowest. It has been said that God created all things out of nothing, but this is not acknowledged in the New Church. The world must have been created out of something. Let us try to ascertain what this something is. Swedenborg says:

“The universe which is an image of God, and therefore full of God, could not be created in God from God; for God is esse, to be, itself, and that which is, must exist from an esse. That which is created in God from God is not continuous from himself, for God is self-essent, and in things created there is not anything self-essent. That would be continuous from God, and what is continuous from God is God.”—*D. L. W.* 55.

Again:

“Every created thing from the above origin, is such in its nature that it may be a recipient of God, not by way of continuity, but of contiguity. By the latter way and not by the former, the conjunctive principle exists, there being a principle suited for conjunction in consequence of its being created in God from God. Forasmuch as it was so created, there was an analogous principle, and by means of that conjunction, it is an image of God in a mirror.”—*Ib.* 56.

Again:

“Love doth not exist unless it be reciprocal. All things in the created universe are recipients of the divine love and wisdom of God. The other things in the universe which are not like angels and men, are also recipients of the divine love and wisdom of God-man, as those things which are inferior to man in the animal kingdom, and the things inferior to those in the vegetable kingdom, and the things inferior to those in the mineral kingdom. Conjunction with these is according to their uses; for all good uses derive their origin from no other source than a similar conjunction with God, but dissimilar according to degrees, which conjunction successively in descent becomes such that there is nothing of freewill, because nothing

of reason, and hence no appearance of life in them; but still they are recipients; inasmuch as they are recipients, they are also reagents, for it is in consequence of their being reagents that they are continents."—*Ib.* 58. "Hence it may appear that the Divine is in all and everything of the created universe. The created universe is not God, but from God; and inasmuch as it is from God, his image is in it, as the image of man in a mirror, in which the man appears, but still there is nothing of the man in it."—*Ib.* 59.

The readers of the *Repository* are so familiar with the pages of the "Divine Love and Wisdom," that it is unnecessary for me to continue quotations from it on the subject of the creation. The consecutive topics and train of reasoning will naturally suggest themselves to the mind. I wish, however, to add something on the subject of degrees, but previously to doing so, and as illustrative, I conceive, of the truths in respect to this important subject, I beg permission to advert to a vision which I have had, since my last communication was made to your journal. I have frequently been the subject of abnormal states, which I have regarded as providential; whether I ought or not to allude to them publicly, has by some persons been doubted; and yet as they are to me substantial verities, real phenomena, I have not been able to persuade myself that I ought not to avail myself of the light they seem to have shed into my mind for my own benefit and that of others. Although neither an "old" nor a "young" man, but middle-aged, and therefore not coming exactly within the class of those mentioned in the Word, who, at a future period of the church, were to be so favored, I have yet "seen visions" and "dreamed dreams" that appeared to me to come from heaven. I have seldom alluded to them even to my intimate friends, but there are circumstances under which I do not think it improper to allude to them, i. e., when they may be made subservient to the interests of truth, and I shall not be prevented from doing so by hearing the announcement in advance, "Behold this dreamer cometh." I am persuaded that what is in perfect accordance with divine order at one period of the world and age of the church, cannot be disorderly, and a subject of censure and incredulity at another, and I am quite willing to brave the ridicule of those who may think what I am about to state ridiculous and incredible, while to me it is most serious and certain. When I pass into such abnormal states, I may state in general, that I see objects with my eyes closed, with as much clearness and distinctness, as I behold natural objects when I am wide awake with my eyes open—neither am I affected with the slightest alarm, but view what is presented to me with great pleasure.

But what I am about to relate to you is a dream, and which was of so exciting a character as to rouse me from my slumber. I dreamed, then, that I saw an angel come down from heaven, and, as he descended there appeared to grow out of the back part of his head a fir-tree, green as a tree in life, with a wreath of flowers around his breast. He came near to where I was standing, and, as he did so, addressed me and said, "There are to be some important disclosures to-night, and you must come." I told the angel I would, and would also bring my son with me. I seemed to be standing, at the time, on a rather elevated plain, and a large temple was exhibited to my view, upon which I awoke. I subsequently went into the state previously described,

and I then saw the Lord standing, as it were, on the side of heaven. He appeared successively in three different characters, occupying a red luminous sphere. His *esse* appeared as a sun; his *existere* as a man; and there was manifest, between the sun and the appearance of the man, a large belt of the colour of a light cloud. I saw many other things on this occasion, but which, as they were intended, I presume, for my own special edification, I do not think it important to mention here.

On a former occasion, as I stated in my first communication, I saw the Lord in the form of a book (which I understood to be the Word,) and that book was similar in form to a man on both sides of it, with the influx entering at the feet. In each case I went into this abnormal state between twelve and one o'clock at night, and believe that I saw the Lord represented according to the form of my own reception—being an outbirth of *esse* itself, or life itself.

“This *esse*,” and I here again quote Swedenborg, “has three attributes, the divine of love, the divine of wisdom, and the divine of use, and these are presented in appearance out of the sun of the spiritual world—the divine of love by heat, the divine of wisdom by light, and the divine of use by the atmosphere, which is the continent of heat and light.”

These three attributes were with the Lord, and constituted the Lord before the creation of all worlds, and are what in the Word are expressed by the sacred names of Father, Son, and Holy Spirit, the Father representing divine love, the Son divine truth, and the Holy Spirit divine use. These three degrees are discrete in first principles, and these principles may be said to be alive, while all created things, which are mere recipients of life from them, are in and of themselves dead, and only to be regarded as alive, because they are receptive of life from the Lord, of life descending according to degrees—the first or inmost degree being life compared with the second, which only receives life, and so on. This is what I understand to have been the order of creation. For example—the God of heaven and earth had, as I am instructed, a divine human principle proper to what is called his *esse*, and when the spiritual sun emanated from the *esse*, it was the first degree proceeding thence, and constituted the divine humanity in potency, and it was by, through and from this divine humanity that all things were created. But even this humanity, compared with life or *esse* in first principles is dead, because it is not life itself but only a recipient of life. This humanity, from which the Lord created all things, is divine truth in the character of the Son of God, because truth is the form of good and therefore outermost. I understand Swedenborg to affirm that the humanity by means of which God created the world, was a humanity in potency simply, until he assumed it from the woman and glorified it, and then rose again, when it became the divine humanity in actuality; and further, that the three principles which exist in God infinitely, exist finitely in all the things proceeding from him, viz. the divine life, the divine humanity or outbirth of the divine life, and divine use, which last, being an ultimating point, is resurrection or regeneration; for, when anything whatever is at its fulness it dies, and then lives again, or what is the same thing, a reäc-

tion takes place, and the point where reäction takes place is the death point,—a death, however, which rises into new life; so that there is, in fact, no death, but a continual stream of life, pressing ever onward and ever upward. Everything is either acting or reäcting, and the point where action ends and reäction begins, is the point where death and life meet, but the occurrence of death is so instantaneous and evanescent, that it may be compared to a mathematical point, to a nonentity which exists, so to speak, only in the imagination. One substance is removed only to give place to another. This illustrates the process of regeneration, in which life is constantly treading on the heels of death, and thrusting it down, with a view to its own elevation on its ruins.

But all things are created that they may become recipients of life in a higher or lower degree. If they had not been first created, they could not be re-created or regenerated. Love, wisdom, and use, are in their fulness in each discrete degree, because there is life, *existere*, death, and because life springs out of death, as our Lord himself says, "Whosoever liveth and believeth in me, though he were dead, yet shall he live." Death, under such circumstances, produces reäction. and reäction is necessary, because, without it, there could be no continuation of life, which is effected by a higher degree putting off or dissipating a lower degree, the higher existing or subsisting from the lower degree, and the lower dying that the higher may live; for subsistence is perpetual existence, and this subsistence of all things is the Lord himself, and is from the Lord in things out of Him or proceeding from Him, and especially in the sun of the spiritual world, regarded as the first medium or equilibrium, and this first equilibrium is both life and death—life as to essence—death as to reception; for every recipient is dead compared with the life that flows into it.

By understanding what Swedenborg says respecting the spiritual sun, and the nature of degrees from the highest to the lowest, we shall better comprehend what is also said of the ultimates which the Lord glorified and made divine, and of the resurrection whereby he made all things divine—as it were, alive again, i. e., all those things which emanated from Him and are called dead. We are to bear in mind that all things are appearances compared with the great First Cause, which is Reality itself. Good and truth are the only two constituent principles of all things. These, by marriage, produce a third, which is called use, or sons and daughters. This third, which is called use, was the first emanation of the Lord's divine humanity, and this is the light of the spiritual sun, which, compared with divine heat or love, is dead. Life and death embody all things, and these two, in first principles, are heat and light in that sun, and therefore in potency. The heat is the internal, the light is external or body, and this is the reason why the Lord, who is essential love and wisdom, which are represented by the elements, heat and light, is seen in the sun as a man. When he descended to the ultimates of humanity, he descended in the character of divine truth, which, in the process of glorification, was changed into divine good. Where creation ends, recreation or regeneration begins. Influx, in the latter case, is from external to in-

ternal, and divine truth becomes divine good; for which reason, the Lord is called divine truth when descending, and divine good when ascending, i. e., in the recreation, regeneration, or resurrection of all things, he is, and is called, divine good. The first principles of all things are in the sun of the spiritual world, which there become substance and form, and which constitute the divine humanity of the Lord. This remains in potency until it is glorified and made divine. Compared with the divine internal, it is dead, because it is the external or first recipient of life. On this subject, the language of Swedenborg is distinct and positive. I have already cited from him a striking passage bearing on it (D. L. W. 294), and I now add the following quotations from the *Arcana Cœlestia*, corroborative of the same idea:

“In the Word throughout there is mention made of *servant*, and thereby, in the internal sense, is meant what is subservient to another. In general, everything that is below in respect to what is above; for it is grounded in order that an inferior thing should be subservient to a superior, and, so far as it is subservient, it is called a *servant*.”—A. C. 5305.

Again:

“*Servant* denotes the humanity of the Lord before it was made divine, because the humanity of the Lord, before he put it off and made it divine, was nothing else but a servant in this state.”—A. C. 2159.

Again, from the Apocalypse Revealed:

“Forasmuch as the genuine spiritual sense is abstracted from personality, therefore, in it, by *servant*, are signified truths. Now, inasmuch as truths are subservient to good by teaching it, therefore in general, and properly speaking, by *servant*, in the Word, is meant what is subservient, or he or that which serveth; and in this sense not only the prophets are called the servants of God, but also the Lord with respect to his humanity. In heaven, all are called *servants* of the Lord who are in his spiritual kingdom, but those who are in his celestial kingdom, are called *ministers*. The reason is, because they who are in his spiritual kingdom are principled in wisdom from divine truth, and they who are in his celestial kingdom are principled in love from divine good, and good ministereth and truth serveth.”—A. R. 3.

There are three degrees in the three degrees which exist in the spiritual sun, viz. The three kingdoms of nature, called the animal, the vegetable, and the mineral. The mineral kingdom is the basis or recipient of the next higher kingdom—the vegetable, and this of the next higher, the animal; and all and singular the things which are in each of these kingdoms were in the spiritual sun in principiates, before they were in earth in ultimates. The atmospheres also are the ultimate continents of the three degrees, and each of the atmospheres has three degrees, and these degrees are divided and subdivided till they run out, as it were, to infinity, and then all things return or gradually ascend to the great First Cause, as they originally descended from Him. This descent and ascent of life is like a great chain, stretching from heaven to earth, and from earth up to heaven—a chain without beginning and without end, and literally eternal.

JOHN WALMSLEY.

BERLIN, Canada West, May 30, 1856.

## ARTICLE III.

## MRS. FLETCHER.

SWEDENBORG tells us, that in all ages of the world, some conjugal pairs have been united upon the earth, that the earth might be held in connection with the heavens.

It is truly delightful when circumstances reveal to us these warm, loving hearts, who form the great heart of the world. Undoubtedly Mrs. Fletcher was one of these, and her history is peculiarly interesting, because she lived at the same time with Swedenborg, and her outer mind was still in darkness, while her heart was open to heaven. Yet she must have felt the influences of that new heaven which was formed at the last judgment, and the angels so pressed upon her thoughts of the beautiful spiritual world, that it is very interesting to see how very near she came to the truth, but could not quite lift the veil which shut her out from the light and blessedness of the inner world.

Mr. Fletcher was one of the followers of Mr. Wesley, and she was obliged to renounce the home of wealthy parents, and with it all worldly advantages, that she might conscientiously live out her faith.

We will give the incident as it is narrated by Mrs. Child, in her "Biographies of Good Wives."

"What are called the pleasures of society, were at variance with her ideas of religious duty, and she was unable to discover how she could at the same time serve God and the world. She begged leave not to accompany the family to the theatre, because she could not conscientiously partake of such amusements; and when her father told her that 'her arguments proved too much; since according to her doctrines, all places of diversion, all dress, all parties, indeed the whole spirit of the world, was sinful,' she replied, 'I believe it to be so; and am therefore determined to be no more conformed to its customs, fashions, or maxims.

"This of course opened the door for many domestic trials. Her father reasoned, her mother grieved, and her acquaintance sneered. Sometimes she yielded to the temptations around her, and was enticed by the world; but these states of mind were usually followed by depression, arising from a sense of her own weakness. This brought on fresh reproaches; her melancholy was said to be occasioned by her strange ideas of religion; and if she were visited by illness, it was attributed to the same cause.

"She loved her father very tenderly, and therefore it was peculiarly painful to her to oppose him. Obedience to God seemed to her at variance with obedience to her parents; and she was continually perplexed to know how far she ought to conform to them, and how far she ought to resist.

"When she was about seventeen years of age, she became acquainted with a gentleman who professed great affection for her. Her religious friends advised her to think of him, as he was likely to be very acceptable to her parents, and would enable her to enjoy more liberty than she could have under the parental roof. She was perplexed by these counsels, and sometimes tempted; but she soon became convinced that her affections were not sufficiently interested; and all thoughts of him were swallowed up in a renewed ardour of piety. Her mother sometimes expressed the opinion, that Mary had better be removed from the family, lest her example should influence her younger brothers, and thus, as she supposed, ruin their worldly prospects. Even her father, who was more calm and considerate, wished to exact from her a promise, that she would never in any way, attempt to make her brothers what she considered a Christian; she replied, 'I dare not promise that.' Her father then intimated it was best for her to remove from home;

saying, with some emotion 'I do not know that you ever disoblige me, wilfully, in your life, but only in these fancies.' Her mother approved of her resolution to take lodgings, and assisted her in her arrangements. She says, 'Something, however, seemed to hold us, on both sides, from bringing it to the point. For the next two months I suffered much; my mind was exercised with many tender and painful feelings. One day my mother sent me word, I must go home to my lodgings that night. I went down to dinner, but they said nothing on the subject; and I could not begin it. The next day as I was sitting in my room, I received the same message; during dinner, however, nothing was spoken on the subject. I was much distressed, I thought, if they do not invite me to come and see them again, how shall I bear it?' At last, just as they were going out, my mother said, 'If you will, the coach when it has set us down, may carry you to your lodging.' My father added, we shall be glad to have you dine with us next Tuesday."

Miss Mary Bosanquet, thus thrown upon the world, was not in indigent circumstances, for she had inherited a small fortune from her grandmother, and with this she established a home for orphan children. In this she laboured for many years, and while thus engaged she made the acquaintance of Mr. Fletcher.

The first intimation of her affection for him was made to a dying friend, to whom she said, "It is sometimes presented to my mind that I should be called to marry Mr. Fletcher." Her friend replied, "I like him the best of any man, if ever you do take that step. Yet, unless he should be of a very tender disposition toward you, you would not be happy; but God will direct you."

Mr. Fletcher himself had no knowledge of this presentiment until fifteen years after, when he was married to her. Yet it is most interesting to find, from a letter which he addressed to Mr. Charles Wesley, that the impression was mutual. He says,

"You ask me a very singular question—I shall answer it with a smile, as I suppose you asked it. You might have remarked, that for some days before I set off for Madely, I considered matrimony with a different eye to what I had done: and the person who then presented herself to my imagination was Miss Bosanquet. Her image pursued me for some hours the last day, and that so warmly, that I should perhaps have lost my peace, if a suspicion of the truth of Juvenal's proverb, '*Veniunt a dote sagitta,*' (the arrows from the portion rather than from the lady) had not made me blush, fight, and flee to Jesus, who delivered me at the same moment from her image and from all ideas of marriage."

This letter is interesting, as showing that our Lord bends and does not break our fallacies. He who knew the beautiful truth concerning the marriage relation, well knew that the Lord would not deliver a good man from all ideas of marriage. But as then, he had only extreme ends in view, the Lord removed from him the perception of the "image" that pursued him.

Subsequent to this letter, ill health compelled Mr. Fletcher to leave his vicarage of Madely and seek a foreign climate. After an absence of fifteen years he returned to England, and his first act was to write to Miss Bosanquet, telling her, that for twenty-five years he had entertained a regard for her, which was still as sincere as ever; and if it appeared odd that he should write on such a subject when he had just returned from abroad, and especially without first seeing her, he could only say, that his mind was so strongly drawn to do it, that he believed it to be the order of Providence."

"This letter struck her as very remarkable; for she had, with the most scrupulous delicacy, refrained from all communication with him; and fearing that it was



wrong to employ her thoughts so much about him, she had prayed to the Lord to give her some indication that he was the man on whom she ought to fix her affections; and the token she asked was, that he should write to her as soon as he returned, and before he had seen her."

Upon meeting, after this long separation, they covenanted in the name of the Father, Son, and Holy Spirit to "become one for ever."

"The marriage took place in 1781. Mr. Fletcher was fifty-two years old, and she was ten years younger. Throughout their married life, they were inspired with a unity of purpose, and a perfect sympathy of heart; so that it seemed as if their souls had actually mingled into one."

Here is the marriage union revealed in its inner power and beauty: for at that time, youth, and beauty, and health, and fortune, were all impaired, and yet the charm of companionship, of thought answering to thought, and feeling beating responsive to feeling, gave a zest and blessedness to life that is not often shadowed forth, even in the romantic dreams of the young.

What gives a peculiar interest to the narration of this union of souls, was that it was knowledge or faith born of love. For Mrs. Fletcher had never read Swedenborg; she knew nothing of the revelations made concerning conjugal love, yet at that time she was ultimating upon earth what Swedenborg was learning in heaven. Her journal is full of confirmations of Swedenborg's revelations. She writes:

"The Lord has showed me that he would make his will known to me through that of my dear husband, that I was to accept his directions as from God, and obey him as the church does Christ. That so I must give myself to his guidance as a child; and wherever we were called, or however employed in the work of God, I should always find protection, while I renounced all choice, by doing the will of another, rather than my own."

But to "do the will of another" could not have been a difficult task when it was such a gentle, loving, purified will. About a year after their marriage, she writes:

"I have the kindest and tenderest of husbands; so spiritual a man, and so spiritual a union, I never had any adequate idea of. Oh, how does my soul praise God for his gracious providence! What a helpmate he is to me, and how much better do we love one another than we did a year ago!"

At the close of another twelvemonth she writes:

"And do we see the anniversary of our blessed union yet another year? And are we yet more happy and more tender toward each other? Yes, glory be to God! we are; and what is better, I can truly say, our souls get nearer to God. We are more spiritual, and live more for eternity."

But this blessed union did not continue long upon the earth, and the sorrowing wife records in her journal,

"Three years, nine months, and two days, I lived with my heavenly-minded husband; but now the sun of my earthly joy is set for ever, and my soul filled with anguish, which only finds consolation in total resignation to the will of God. When I was asking the Lord if he pleased, to spare him a little longer, the following answer was impressed on my mind with great power: 'Where I am, there shall my servants be, that they may behold my glory.' In the accomplishment of this word of promise I look for our reunion. It explained itself thus: that in Christ's immediate presence was our home, and that being deeply centred in Him we should be reunited. I received it as a fresh marriage for eternity. Whenever I thought of this expression, 'to behold my glory,' it seemed to wipe away every tear, and was as the ring by which we were joined anew. As such I trust for ever to hold it."

In another place she writes :

“I who have known him most perfectly, am constrained to declare that I never knew any one walk so closely in the ways of God as he did. The Lord gave him a conscience tender as the apple of an eye. He literally preferred the interest of every one to his own. He was rigidly just, but perfectly loose from all attachment to the world. He shared all he had with the poor. He bore with all my faults and failings in a manner that continually reminded me of the injunction, ‘Love your wives, as Christ loved the Church.’ His constant endeavour was to make me happy; his strongest desire, my spiritual growth. He was, in every sense of the word, the man my highest reason chose to obey.”

The following passage shows how the new heaven which at that time was forming in the spiritual world, was striving for ultimatum in the thoughts of man, and how very near a loving heart came to an open personal perception of truth. Mrs. Fletcher writes of her husband :

“Perhaps he is nearer to me than ever. Perhaps he sees me continually, and, under God, guards and keeps me. Perhaps he knows my very thoughts. These reflections, though under a *perhaps*, give me some help. Could they be confirmed by reason, and above all by Scripture, they would yield me much consolation. I will try if I can find this solid ground for them. It does not appear to me at all contrary to *reason*, to believe that happy departed spirits see and know all they would wish, and are divinely permitted to know; and that they are concerned for the dear fellow pilgrims whom they have left behind. I cannot but believe they are. Though death is a boundary we cannot see through, they who have passed the gulf may see us. Some small insects can see but a little way; an apple would appear to them a mountain; but we can see a thousand of them crawling at once, on what we call a small spot of earth. When an infant is brought into the world, how many senses, till then locked up, are brought into action! There was an apparent separation from the mother: but every day increases its ability for entering into her thoughts, and bearing a part in all her feelings. And may we not suppose that some powers, analogous to sight and hearing, are equally opened on the entrance of a spirit into a heavenly state; though, like the infant, perhaps small in the beginning, compared with the measure that is to follow? Are not these reasonable ideas strengthened by various passages of *Scripture*?

“When Elijah laid himself down to sleep under a Juniper tree in the desert, an angel bade him arise and eat the food a watchful Providence had provided for him. The prophet did not, like Daniel, fall down as one dead; nor like Zechariah and the shepherds, become sore afraid; after a moderate repast he slept again, and received a second visit from his bright messenger, with the same steady calmness as before. From which I am led to suppose that Elijah was accustomed to such visitations.”

“If there be joy in the realms above ‘over one sinner that repenteth, more than over ninety and nine that went not astray,’ how evident it is that the state of both individuals must be known there. The spirit of my dear husband loved and cared for me, and longed above every other desire for my spiritual advancement. If it were the body, why doth it not love me still? Because that which loved me has gone from it. And what is that but the spirit, which actuated the body, as clock-work does the hand which tells the hour? As spiritual union arises from the communication of the love which flows from Jesus Christ. I cannot but believe that a fuller measure of that divine principle must increase, not diminish, the union between kindred souls; and that their change will not consist in the loss, but in the improvement of all good affections.

“We are now in the body, and have senses and faculties suited thereto; and may not spirits have faculties suited to spirits, by which they can as easily discern your soul, as you could perceive their bodies, if they were in the same state of existence as yourself? If you had never heard of a looking-glass, would you understand me if I said, ‘Though you stand at one end of that long gallery, and I at the other, with my back toward you, I can discern your every action and motion?’ Yet such a knowledge the looking-glass would convey to me. Now if all things on earth are

patterns and shadows of those above, may not something analogous to the glass, represent to the world of spirits as just a picture of the changes of posture in the spirit as the glass does those of the body? That the appearance of souls still in the body may be seen in heaven, without the knowledge of the person concerned, is evident; because Ananias knew not that Saul had ever seen or heard of him, until God said to him, 'Behold he prayeth; and hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he may receive his sight.'

"God, both in his nature and works, is *perfect unity*. Division never comes from him. His original design for our first parents was not sorrow, consequently not separation. If we suppose their friendship was not to have been immortal, we must suppose pain to be in Paradise."

A long time after this, it is written in her journal:

"This day five years my beloved was on his death-bed. And how is it with me now? I answer from my heart, 'it is well.' I love him at this moment as well as I ever did in my life; but I love the will of God still better. I adore Thee, my Almighty Saviour, that thou hast done thine own will, and not mine! and that my dearest love has been five years in glory. O, that I might be permitted to feel a little of what he now is. Lord, are we not one? 'The head of the woman is the man, as the head of the man is Christ;' and, 'whom God hath joined together none can put asunder.' We are yet one; and shall I not feel a communication from Thyself passing through that channel? Lord, make me spiritually minded—'meet to partake the inheritance of the saints in light.'

"Last night I prayed I might not have so disturbed a night as I have found of late, but that the Lord would keep away those hurrying dreams, which often disturb the quiet repose of my spirit. And it was so. I found a difference. About the middle of the night I saw my dear husband before me. We ran into each other's arms. I wished to ask him several questions concerning holiness, and the degree to be expected here, &c. But I found something like a dark cloud on my memory, so that I said in myself, 'I cannot frame the question I would ask; I am not permitted.' At length I asked, 'My dear, do you not visit me sometimes?' He answered, 'Many times a day.' 'But,' said I, 'do not principalities and powers strive to hinder you from communing with me?' He said, 'There is something in that.' 'And does their opposition cause you to suffer in coming to me?' He replied, 'There is not much in that.' 'Do you know every material thing that occurs to me?' 'Yes.' 'And may I always know that thou art near me when I am in trouble, or pain, or danger?' He paused, and said faintly, 'Why, yes;' then added, 'but it is well for thee not to know it, for thy reliance must not be upon me.'

The last mention she makes of her husband is as follows:

"I feel death very near. My body is full of infirmities; (*she was afflicted with dropsy and cancer*;) yet I am able to creep through each day, and to work a little in my Lord's vineyard. This day, September twelfth, I am seventy-six years old, and the same day my dear husband would have been eighty-six. It is nearly thirty-four years since our blessed union. It seems but yesterday; and he is as near and dear as ever."

Three months after she wrote this, her spirit was released from her body. She died in 1815.

In reading the biography and journal of Mrs. Fletcher, the most delightful reflections have been awakened in me. She is not one of my ideal women. She is not what my fancy would have created, were I writing a story of conjugal love. But it delights me to see how our Lord bends himself to the lowest materials, and fills them out with his own Divine glory and beauty of holiness. Doubtless there were many errors of opinion, and hence, mistakes of life, in this poor lady, who was so sorely afflicted by the infirmities of a diseased body, and it is beautiful to see such an one irradiated by the holy and Divine Spirit of Love. The perception of the mercy and forgiveness of the Lord, is

brought home to us so vividly in the narration of such a human life, that a new hope is awakened in us, that our own imperfections and short comings cannot avail to keep us out of the sphere of the Divine Love. Good Mrs. Fletcher, in the excess of her zeal and love, was often plunged into debt and difficulties, which were not according to the leadings of the Divine Providence. For our Lord never intends us to do more than he gives us the means to do. All the riches of the world are his; and his ruling love is to save and bless all of his creatures. He blesses them through mediums, and to each medium he gives the power adapted to a definite end. Hence, if Mrs. Fletcher, or Miss Bosanquet, had the means to provide for ten orphan children, she should not have taken thirty or forty; for in so doing she stepped out of the order of the Divine Providence. When she was in trouble and difficulty, overwhelmed in debts and confusion, our Lord brought her help, but this does not justify the proceeding. For the poor and the orphans belong to the Lord. We are to do what we can—but we are not to consider ourselves their Providence.

This defect of judgment in Mrs. Fletcher, is like a dark spot, irradiated with the light which surrounds it; and when we read that after her marriage with Mr. Fletcher, that out of their little income, she spent “five pounds upon herself and one hundred and eighty upon her poor,” we realize her beautiful self-sacrificing nature, and clearly see that the superior judgment of her husband had reduced her impulses to order. His management kept her out of debt and embarrassments, and yet put no check upon her charity. Blessed is the woman, who is so governed and restrained; whose warm, loving heart, reposes in the wise understanding of a man.

Happy Mrs. Fletcher! who, after all the care, labours, and anxieties, and weary sufferings of this life of trial, and above all, after the thirty long years of widowhood, awakened in the beautiful inner world. What an exquisite happiness she must have experienced in realizing that she was to be for ever young, and beautiful, and charming to the man whom she so truly loved. To feel that every capacity of her being was increased, and hence her power to make happy was boundlessly increased. I cannot think of her in her new state, and contrast it with her earthly sorrows, without recalling the words of Swedenborg:

“No one can have an exquisite perception of what is good, yea, of what is blessed and happy, unless he has been in a state of what is not good, not blessed, and not happy; from this he acquires a sphere of perception, and this in the degree in which he was in the opposite state.”

How gloriously must this truth have dawned upon the mind of this dear lady, when she had cast off her cancerous, diseased body, and found herself resting in the arms of her beloved, a virgin bride, in all the grace of youth and beauty; how sweetly that childlike trust in him must have developed itself in her increasing youth, as she advanced in the celestial life of love. Truly life is a Divine gift, when we realize the eternal nature of love, and all its pleasant scenes and delights. Happy Mrs. Fletcher! who on earth performed (*unconsciously*) the highest use, of linking heaven and earth; and has now gone to a life of pure and eternal blessedness. \*

## ARTICLE IV.

## CHILDHOOD.

WHEN we look forth upon the dreary, temptation-filled area of earthly life, injustice and want of wisdom towards those who are soon to walk our thorny way, become a wrong of the greatest magnitude. We foresee the path which is to be trodden by the earthly child, and if our knowledge and experience be not wisely used for those who have them not, we are refraining from extending a cup of cold water to the needy. There is a world of instruction given us by Swedenborg, relative to the development of the soul from its birth; we have seized upon much that is of priceless value to our regeneration, but we have been more slow to grasp that which will prepare the newer spirit for its coming regeneration. We have taken a lesson from the Lord's all-pervading love, but have often paid less heed to the wisdom by which it operates; we have striven to keep heaven and its soft lovingness in mind, but we have been less alert to ward off the hell through which this heaven must be approached. Infancy should be surrounded by angelic influences. This truth is received with delight by all; but it is my ungracious task to look upon a less welcome phase of truth, to contend against the false indulgence that so delightedly shields itself under the banner of drawing out a child's affections by persuasive tones, when an absolute negative should be given to its selfish desires. Parental government should, in its fitness, emulate the divine government. When we meet the common spectacle of good parents and dissipated and selfish children, it is plain to infer that some vital error has been at work. The parents we may know as pure and ardent christians, who daily sought the divine throne in behalf of their offspring; the prayers mayhap have not been conjoined to wise deeds; if there be a hiatus between the desire and the means employed to ultimate it, a perfect result cannot follow. True beseechings are not without avail; they soften the heart that offers them; but to pray for children without praying for daily energy to snatch them from the indulgence of evil,—without praying for power so to crucify inclination as to be able to bring a cloud upon the childish face, if need be,—such praying is comparatively idle.

Human beings never implant remains in the soul of the child: a mere exterior duty is theirs. The babe who is born in the vilest den of infamy, has implanted, in the heaven of its soul, such things as would make the celestial angels veil their faces, and utter, "Holy, holy, holy, Lord God Almighty!" We are told that the Lord above implants remains, and this so interiorly, that the angels understand little of the process, or of the holy things which are given in the inmost of the spirit. This wondrous world which is within man, yet which never comes in clearness to his apprehension, is created by the Lord in infancy, and is above the angelic heaven;—it is the temple of the Most High. The angels of the third heaven never are conscious of this in-

most world; they live from it, and upon the remains stored within it: light and heat flow from it into the interior or middle region, and are appropriated by man in this region; here, his consciousness begins, and here he thinks; that is, the regenerate man: the worldling does not think from the interior, but from the exterior. The internal will is in the world where remains are stored. In infancy, the exterior or rational principle is not in being. The exterior exists, but it is turned away from the inmost in a contrary direction: this is not as man was originally created; regeneration must gradually turn the exterior around to receive influx properly and freely. When men become as holy as they ought to be, they will of necessity communicate with heaven openly while upon earth, for "the miniature heaven of man is a corresponding image of heaven at large," and the one must be reflected in the other. When the exterior is *at one*, or in legitimate correspondence with the inmost in the exterior degree, angels will talk with men, as was the case with the most ancient church. It now takes a life-time to approach towards the true order of our being. Those who come after us, we may hope, will have greater knowledge, and will be helped as we have not been. Next to the world of remains given in infancy, a plane is formed. Sciences and knowledges are taught by human lips, and these are vessels recipient of real truths. Thus the understanding is born; no one can become an angel until the understanding is conjoined to remains, or celestial innocence. The corrupt exterior of man is diametrically opposed to this celestial will, hence as soon as children emerge from the innocence of ignorance, they plunge into the exterior, and desire to appropriate its life to themselves: with advancing months and years, the inmost recedes, and the child acts from his hereditary disposition.

Here begins the hard duty of the parent: he must do his part towards subduing the exterior, which the child cannot subdue for himself. The parent must prepare the earth for the descent of the inmost heaven. "All receive an infernal *proprium* from the earthly father." A new *proprium* is given by regeneration. Parents must so train the exterior, that remains may flow into the knowledge which they teach: if holy truths are not taught, the child's heaven is closed up: if evil is taught, those who teach it are striving to make a hell of the exterior. "All which makes our life, is acquired from the period of childhood. It is necessary that an obedient exterior should begin to be acquired by a child, from the instant that passion or self-will are exhibited; it is clear to comprehend that these are not from heaven, but from the just awakening *proprium* belonging to man. If this is allowed to rule, reluctant angels are driven away by the fond parents who desire their stay. Human love, which would detain them, fails to coöperate with them, and strengthens the barriers against their approach. Infants should be taught obedience very early; it is a most essential error to wait until their reason can be appealed to: this appeal, if often made, strengthens selfhood and egotism. When reason is sufficiently developed to comprehend a parent's motives, the frequent necessity for punishment should be past; the will should be so habitually accustomed to a higher control than its own, as naturally to

concede to the parent's wish, without a thought of raising an opposition, however great the disappointment of its hopes may be.

It is a meagre part of a parent's duty to sit down and teach the secret lessons, and tell the heavenly stories that seem to call forth so much that is beautiful in childhood. Indispensable as such duties are, they are but a portion of the great work of spiritual training. The child must learn that sacrifices are expected from it, and the pleasant teaching must help to smooth the way for these sacrifices, that they at length may be rendered with a loving grace: not for praise, but because the angels of God's beautiful heaven thus win all their final love and grace: thus learn to desire that all the Lord's children should be happy, and should be made beautiful by love. The lesson of self-renunciation must grow with the child's growth, albeit to teach this lesson a mother's pitying tears must often fall. Not that opportunities to enforce this truth should be eagerly sought,—for alas! they occur too often! The beautiful and holy things which are stored in the young soul, are impeded in their descent into the natural mind, if selfishness is permitted to run riot in it; a careful watch must be kept, lest the serpent, whose trail is upon the exterior, approach and tighten its folds, choking flowers of promise, and withering them, when they should bloom afresh in native grace. The partition is very strong between the inmost and the exterior degree of our minds: this we learn when we begin the uphill work of regeneration; it should teach us to be more merciful to young children, and to beware how we are aiding to perpetuate in them man's fallen condition, by not plucking up the weeds that constantly spring to life in the exterior. The responsibility of parents is greater than it would appear at first glance. The all of regeneration is to subdue the natural mind to the spiritual; this is done from the Lord, by means of the interior degree, which is filled with truths;—this degree forces the external to obedience. We know how mighty are the agonies endured to accomplish this. The parent stands to the child as the interior degree stands to the exterior; as was said, the interior or rational principle is not born in the child.

It seems plain that the work of regeneration can be more rapidly advanced if the youth take the reins when the exterior is in a proper condition. If the outward will be in such a state of comparative pliability, and the understanding be stored with the ample and glorious truths of the New Dispensation, it can scarcely be that the novitiate in life will not take up the work of regeneration as soon as manhood or womanhood approaches. The Lord does not wait to subdue us until we see his reason for it; were this the case, there never would be a beginning of discipline. Most darkly veiled from heavenly life and hope are the hearts of those who see no necessity that the Lord should thwart them or chastise them: many chastisements fall, ere man can believe and love the heavenly will. Had not a powerful arm arrested him before he was able to reason from spiritual grounds, he would have rushed on with mad velocity to hell. If parents delay the lesson of implicit obedience, they smooth the way for their children to glide downward more easily. Parential life must be a life of self-denial at many times. The indulgent fondness which would smite with a curse its object, must often be subjected to a higher behest. Hap-

pily, thousands of beautiful and tender hours are given, when the fruits of faithfulness are seen in blessed luxuriance, and the harvest season will draw nigh "to crown the year with fatness." All that is loveliest in childhood and youth will bless the hearts of those who are unselfishly devoted to the well-being of the young.

Inasmuch as a tiny intellectual cannot apprehend the ideas contained in speech, only tiny strokes of punishment can convey an idea of the necessity of not doing forbidden things. Once corporeal punishment was very repugnant to me; it is so now, when it is used after a child is old enough to be punished in a more reasonable way. It is more apt to be used as a safety-valve for passion, than other methods. There is not the least necessity for continuing the whipping principle after a child is four years old, for, by that time, all that is most disagreeable and arduous in government should be past; docility should be obtained, and the child should then be gentle enough not to turn home into a daily scene of nervous distraction. Of course, frequent occasions for the exercise of firmness will happen, and this continually for years, but the passionate outbreaks, the teasing for what has been once denied, the very thought of contention against a parent, should be among the things that were.

Thousands have allowed the springtime to go by when they should have planted seed in a young life; around the family hearth gather the still young children who have been wronged, and whose wrongs are avenged by the headstrong will and pertinacious passion with which they govern the parents, and make their lives most uncomfortable and anxious. In such cases, an immediate change of policy, an unswerving determination to take the position which properly belongs to them, and keep it; this alone can restore the children to the external order and obedience, to which they should have been trained from the first. Past weakness is external; it cannot be undone, but a new leaf may be turned, and a new writing be traced upon it. One would think that some parents must be devoid of intellect, and all power of reflection, by the way in which they beat their children: never seeming to reflect that the falsehoods which they daily tell, ought to be considered as such. How many times do we hear a mother say to a faulty child, "Now you shall not go where I promised you." In half an hour the child is dressed, and goes, of course. Again, something is taken from a child, and with an emphatic little stamp of the foot, the mother says, "I shall not let you have this again to-day;" but the article is soon given up, and a teasing propensity is actually originated by the mother who bewails it. All such mothers grow tired before a victory is gained. The sinful cherub is received into favour before being thoroughly conquered. If shut up in a room alone, and told not to come out until bidden, the child steals forth, and if quiet, the foolish mother does not enforce her previous command, seemingly unmindful that she is the yielding party.

It is a vastly different thing to understand how to govern, and to act accordingly. A third person can look on and see and writhe under errors of government in another, and yet the third party may, under the influence of affection, be guilty of the same errors. All young



married people have the most beautiful systems laid out, and are positive that their children will be better trained than any who ever stepped into the Eden of parental love; and the majority of these hopeful ones find their management a miserable failure. This shows the great necessity of making government a daily study; it is not always easy to do as one has proposed to himself; wisdom must be formed by experience, an earnest and zealous impulse to do better must not die out, as the thoughts turn with interest into another channel. The training of children must be continuous,—should be always a first consideration with parents; a part of this training consists in keeping them in ignorance of the importance attached to them.

I have said little about the deep tenderness and patience, the heavenly atmosphere, which should surround children,—the sweet, bright joys that should bless them, because this is known and believed by every one. Love prompts this, and it is comparatively easy. A judicious firmness is far more difficult of acquirement, as is evidenced by the thousands who do not habitually exercise it, and who sometimes lose the little which was once possessed. A sudden and loud outbreak of voice is very exasperating to a child. It should be practically impressed upon children that disappointment and suffering tread upon the heels of wrong with exquisite exactness. It is meet that sunshine and joy should recede when evil feelings are indulged: it will then be plain for a child to understand that heaven is the result of unselfish affections. If the display of wrong feeling in the presence of a parent brings rebuke, or punishment if necessary, a deeply sensitive conscience will be awakened, and, in after life, a selfish impulse will naturally be followed by an uneasy conviction, which will be a growth from the unhappiness experienced after wrong actions in childhood. It will be understood that peace must be won back again by some true and heavenly deed; and the deed will be done, while from the lifted curtains of a holier world fresh light will stream. Habits of fretful impatience prepare the child to be fretfully impatient under the every day annoyances of coming life. Rules are of little avail without constant and acute observance of the times when they are to be applied. Sometimes circumstances may make it very unjust to apply the rule. A distinction should be made between faults of character and those which are annoying in their effects, while they are comparatively innocent. I always pity a poor little thing who is whipped for unthinkingly tearing or soiling its clothes, or for breaking anything by accident.

S. A. W.

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Without undervaluing *knowledges*, the world is more deeply interested in *uses*.

“If ye *know* these things, happy are ye if ye *do* them.”

“Every pleasure which is from *charity*, receives its delight from *use*; and the more distinguished the use is, so much the greater is the *delight*.”—*Heavenly Arcana*.

## ARTICLE V.

## MODIFICATION.

[Concluded from the July No.]

WHENEVER a volume or body of matter receives a greater influx of modifying forces than flow therefrom in an equal time, the accumulating modifying force will be distributed to the modes or particles of the body, and each will be carried into a state of increased activity, each repelling the other and striving to enlarge the sphere of its activity, and to come into a state of greater freedom. This mutual repulsion of the constituent parts of the body will enlarge its space or expand it. *This is a heating or calorific process. Hence heat is that modifying force which induces a mutual repulsion of the constituent parts of a body, thereby necessarily expanding the volume of the body and giving an increased state of freedom to its particles, just in proportion to the freedom of state given to the particles of the body, just in that proportion will they spontaneously become active from their internal effort or expansive energy, and they will assume a form of activity perfectly suited to their own nature and quality; they also will, according to the state of freedom, manifest their essential qualities. This is the luminar or manifesting process, which we define thus: Whenever by means of heat, or the calorific process, the constituent parts of a body come into such a state of freedom that they spontaneously act from their own internal forces, and consequently, according to their own internal form or organization, thus manifesting their essential qualities, then that body is luminar. This internal activity of a body, modifying the ether, and coming to our consciousness, by means of the eye, is light. When by means of the air and ear, we become conscious of the internal activity of a body it is sonorous; and the action is sound.*

Hence, light, in the ordinary acceptation, is only one form of the *luminar process*. Properly speaking, all processes by which we become conscious of the qualities of material organizations, by means of the senses, are luminar.

There can be no doubt, *a priori*, as well as from numerous phenomena, that every body or volume of matter whatsoever, is modified by the calorific process; and that the modes are constant in the ratio of the invariability of the temperature. The nature of the modes vary with the constitution of the body in which they exist. Every modified body must affect other bodies through the medium of the atmospheres, and there may be innumerable processes carried on, and numberless effects produced, inappreciable by our senses. By means of such modifications, doubtless, one body imparts its own state, and its own impressions to another, and when these impressions are rendered fixed by any means whatever, or, in other words, when the impressed modes are rendered permanent, we have the *photographic process*.

Here we have a satisfactory explanation of the process by which a metallic or a chrystaline surface, having figures upon it, imprints

those figures upon other like surfaces when placed near each other in the dark.

The pressure of the atmospheres, or what is the same thing, their elastic tension, must be taken into consideration in investigating the subject of modification. Unless there were a pressure or a tension of the atmospheres, they could not exist in volume, and consequently no modification could exist in them; they could not be mediums of communication by which one body could act on another when at a distance.

Since it is impossible to conceive how one body can affect another through an absolute void, all bodies which mutually influence each other must have a substantial means of communication; and when this is not produced by a projectile, as a medium, it must be by a contiguous medium. It further follows from these considerations, that all those phenomena usually ascribed to attractive and repulsive forces, are produced by the atmospheres as mediums through their modifications and pressures.

The laws of aërial pressure, and the phenomena due thereto, are well known, and need not here be repeated. Now, we have only to apply the laws of *transcendent analogy* and of *discrete degrees*, to these phenomena and to the higher atmospheres; at the same time giving due consideration to the *forms* of the latter, to find a rational explanation of numerous processes hitherto ascribed to occult causes.

The atmospheres press in all directions, upwards, downwards, and laterally; and this pressure is equal in all directions, when the particles, or when the modes of the medium are spherical; but the pressure is not equal in all directions when the particles, or when the modes of the medium are spiral or vortical.

The amount of pressure varies with the surface exposed, and with the distance of the body subject to pressure from the centre of pressure.

We are insensible of the aëreal pressure upon our bodies, although it is fifteen pounds to the square inch; and the same causes which render this pressure insensible to us, likewise render the pressure of the higher atmospheres insensible, which probably far exceeds that of the air.

Whenever the pressure upon a body is not equal in all directions, the body will tend to move in the direction of the least pressure, and if free, will move in that direction.

Pressure in a medium may arise either from the pressure of another medium, or from the active forces of another body or medium.

We have heretofore shown, that there exists between the sun and planet an axis or chain of modification, arising from a combination of the direct modes of the sun with the reflected modes of the planet which volutes them together and holds them in conjunction. And thus they are affiliated by mutual modifications. *Similar relations exist between all suns and their planets; and a like relation exists between all active centres and other bodies, reflecting and reciprocating their activities or modifications, and taken dynamically, is a centripetal or centrifugal force.*

It has been also shown, that every body within a modified atmo-

sphere reflects its modifications, and becomes a secondary centre of modification, and surrounds itself with a sphere of its own modifications. *It follows from this, that two secondary centres within the same sphere will mutually reflect their modificatory forces, and there will arise between them an axis of modificatory relations, communication, and conjunction; hence, there will arise secondary relations between secondary bodies, which relation, taken spatially, is one of mutual attraction or repulsion.* By virtue of this principle arises interplanetary relations; and between all material atoms, affinities, in the ratio of their modificatory power. The volume of the atmosphere within the axis is in a different state of tension or pressure, from that without it; and as this tension varies, the relation between bodies themselves will vary.

We here discover two kinds of relations :

1st. Those existing between primary and secondary centres, as between sun and planet, planet and satellite.

2d. Those existing between bodies of the same degree and plane, as between sun and sun, planet and planet.

In the human sphere the first is represented by the relation between parent and child, the paternal and filial loves and duties; the second, by the relation between parent and parent, between child and child; the fraternal loves and duties. The highest representation of these relations is the love of God to his human creatures, and their reciprocal love to him, the sacred relation by mutual love between angel and angel, and between man and man. These analogies are not fanciful, but are real.

It will at once be seen that the secondary relations arise from, and exist by, the primary.

If two bodies within the aura or the ether are in such proximity that they enter into relation, and if they modify the medium spirally, then the two bodies will approach or recede from each other, as the spiral currents of the modes run in the contrary or the same direction, and there will arise the phenomena of attraction or repulsion.

If there be two bodies or substances, one of which is an outer centre of spiral modification, and the second be a centre of such a sphere of modification that it can be rendered spirally modified by the first, by the reflection of its modes, then at first, under the inductive action of the first body, the second will be solicited towards it by the action of the spiral forces; and this will continue until there arise *reflected* spiral modes from the second body—and these modes will either solicit or repel the direct modes. If they solicit, then the two bodies will be attracted so long as the forces remain unchanged. But if the reflected spiral modes are opposite to the direct, then the reflected modes will increase in intensity as the two bodies approach, until finally they will equal or exceed the action of the direct modes; and the two bodies will be repelled until the reflected modes cease; when two bodies will then again attract each other, and finally again repel each other, and hence will arise *electric phenomena*.

Here, in the first instance, or during the attractive phase, the direct spiral forces act upon the *modificatory sphere* of the second body and

not upon the body itself, but the *reflected modes* or repellant spiral forces arise from the action of the direct modes upon the second body itself; and these reflected modes induce a modificatory sphere of repelling spiral forces around the second body.

We have before shown that it is a general law that free bodies and particles are carried to the modes of a modified medium, by which means free matter becomes aggregated, and the modes apparently become centres of attraction.

Hence, there appear to be two kinds of attraction, the one last-named, by which free matter is aggregated at the nodes, of a modified medium, and magnetic attraction produced by the action of spiral currents.

Having determined the means by which material bodies, by modificatory power, become mutually attractive and are also aggregated, we are now ready to inquire into the power and process by which the atoms and parts of bodies are continued and held in connection. Suppose two atoms of matter, solvent in a medium, are brought into contact; now, if they present sides to each other, having parallel planes as surfaces, whether they be plane or curved, in such a manner that the ether is excluded from between the planes of contact, then between those planes there will be a vacuum of ether, and the two surfaces will adhere with a force equal to the tension or pressure of the ether upon the plane of contact; this will be the *adhesive* or *cohesive* force of the two atoms. If the aura be in like manner excluded, the planes of contact will adhere with a force equal to its pressure upon the same extent of surface.

Hence we arrive at the conclusion, *that the so-called force of cohesion arises from the pressure of the atmospheres, and there may be as many degrees of cohesion as there are atmospheres.* The adhesive force in each degree will vary with the extent of adhesive surface, and with the tension or pressure of the atmospheres. The adhesive surfaces may be plane, circular, or spiral.

Two surfaces may adhere under the ethereal pressure, yet the aura may still intervene between them. In such a case the two planes will not be in absolute contact, still being separated and repelled by a most perfectly elastic aura; consequently they may approach and recede within certain limits, and will change their distance with every variation in the *tension* of the ether and aura.

When the expansive force of the aura is such that the planes of contact become so separated that the ether intervenes, then the two atoms will *dissolve* their connection. Under similar circumstances a whole body will become dissolved or liquified.

If the tension of the ether become such that the aura is excluded from between the cohesive planes, or if it be excluded from any other cause, then the atoms will cohere in a still higher degree; and can only be dissolved or separated until the aura is made to intervene between them.

*Hence, the elasticity of solid bodies is due to the elastic tension of the atmospheres.*

The cohesive planes of solid bodies may not only be separated by an

elastic medium but may also be separated by the atoms of a fluid medium, possessing little or no elasticity;—in such a case the body will be quite inelastic;—yet where the cohesive planes of the atoms of a body are separated by either an elastic or inelastic medium, these planes will easily move upon each other; these planes will be lubricated as it were by the intervening particles, and the body will be ductile and malleable.

*Hence, ductility and malleability are due to fluid matter between the cohesive planes of the atoms of bodies.*

The most dense, and at the same time the most ductile and malleable body will be one, the cohesive planes of the particles of which are separated by the smallest fluid atoms, and at the same time held together by the pressure of the highest atmosphere. Such, for example, are gold and platina.

When the atoms of a substance are solvent in a modified medium, the atoms will be carried to the nodes of the medium, and will arrange themselves aggregately along the nodes and around the nodes, and as their planes come into contact, they will cohere under the pressures of the ether or aura, or of both, and chrystalline masses will begin to be formed, taking a structure, according to the geometrical figure and shape of the cohesive planes, and as the masses increase at the nodes, they will gradually occupy the spaces of the nodes themselves; and the medium itself, water, for instance, will either be incorporated into the mass or will be gradually excluded therefrom; thus chrystals and chrystalline masses will be successively formed in the mineral kingdom.

In the vegetable kingdom, the fluids, saps, and juices are the mediums which are modified; at the nodes and around the nodes of which the vegetable tissues are formed by uniting the spiral planes of the particles, under the spiral modificatory action of the ether, into fibres and membranes. Thus the nodes of the ether and aura become embodied in the forms of the vegetable kingdom, their luminal processes become daguerreotyped in herb, shrub, and tree. Every vegetable vesicle, fibre, tissue, or organ, is only an *incorporated* node, or an organization of simple nodes. The nodes of the atmospheres are the organic flowers of the vegetable kingdom.

We have shown that the calorific process varies the volume of a body; or that a body varies its limits with every variation of temperature. Now the vortical form is such, that it cannot possibly vary its limits without taking up a rotary motion; for it consists of a perpetual duplication of spiral lines and surfaces.

Now, since every particle of ether is surrounded by a volume of the aura, and when the aura is modified becomes the centre of vortical forces—and is of necessity rotated upon its centre:

When the vortical form surrounding it contracts about it, it will also be condensed and rotated at the same time, and when the vortical form expands, it will leave the ethereal particle to act according to the forces operative within it. It will continue to rotate under the impulse received from the vortical forces, and if the impulsive force is not expended before the vortical form again contracts about it, it will receive another rotary impulse, and hence there will arise an incessant rota-

tion of the ethereal particle. The vibrations of the aura, or its alternate expansions and contractions are of necessity of much greater rapidity than those of the ether under equal forces. Hence the vortical volume about the ethereal particle will have commenced its contracting phase before the ether has scarcely begun its expansive phase, and consequently the latter has not the opportunity of expanding to its full extent—and the aura exercises an incessant pressure upon it within certain limits—because the ethereal particle is spherical, its expansive force in no way interferes with its rotary motion.

Hence we draw the following important conclusion, that

*An animatory, (or an alternate expanding and contracting motion) of the aura produces an unceasing rotary motion of the particles of the ether.*

And for similar reasons, volumes of ether, surrounding particles of air, gases on other spherical bodies, when modified vortically or spirally, will carry, or tend to carry, those bodies into a rotary or circular motion.

A volume of any fluid matter, enclosed in and acted upon by a volume modified vortically, will be carried into a spiral motion, and spiral currents or forces will carry a fluid mass into a circular motion—and circular forces or currents will produce rectilinear motion.

Hence, *from an animatory or vibratory vortical motion (which is the same thing as electricity, as above shown) there may be produced incessant spiral, circular, and rectilinear motions in successive order.*

These propositions are capable of the most rigid mathematical demonstration, and they certainly afford a rational explanation of very many phenomena denominated magnetic and electric.

Every mode may be taken as an individual entity, and the forces operative in the mode taken together may be treated as a single system.

Every atom of the primordial aura is a subsisting mode of the ultimate spiritual substance, and its active forces are only the first evolution of spiritual conatus into efficient powers. The aural atoms are not to be taken as made up of rigid inert matter, carried into action by forces coming from without, but they consist of streams and currents of the primitive natural substance carried into perpetual circulation and maintained therein by the unceasing evolution of natural forces from internal spiritual effort.

Time and space arose with this primordial evolution, and wherever there was such an evolution, there was a solar space. The suns, thronging the regions of space, are now the centres of such evolution, continued to the present from the first.

In like manner the ethereal particles are only the subsisting and incorporated modes of the solar aura, a volume of its particles under modificatory forces, organized into, and maintained in a fluent form.

In every successive modification of the first natural substance, a portion of the active forces becomes inert, becomes equilibrated at the nodes, or at the limits of the modes, and hence every succeeding order of modes becomes less active, more inert, more material and gravid, or, in other words, every succeeding discrete degree of the first natural substance becomes more inert and material until the ultimate

internal force is equilibrated, the form becoming angular, the forces inert, and the substance matter.

Thus the primordial forces and substances evolved from the ultimate spiritual, through a succession of discrete modifications, forms, and substances, from and around the solar spaces, became involved, equilibrated, and quiescent in an ultimate product, *matter*; constituting the planets, in which are latent, involved, and in repose, in simultaneous order, all that preceded them in the successive involution.

These successive stages of natural generation are still maintained and subsist in the solar and planetary atmospheres. The planets are still maintained by the same powers that originated them. These powers subsist in the atmospheres.

There is not an angular atom on the earth but what is now a simultaneous aggregation in due order, of circular, spiral, and vortical forms and forces; thus holding within itself, in a latent state, luminal, electric, magnetic, and calorific forces and forms—which may be, in suitable circumstances, evolved and excited into activity, under the action of corresponding forces in and through the atmospheres, originating in the sun.

These forces and forms thus embosomed in the planet, evolved under the solar forces, reflected towards their origin, meeting, uniting with, and embracing those forces, give origin to the mineral, vegetable, and animal kingdoms.

The successive genetic evolution of these kingdoms is simultaneously represented in the physical man, who is the summation of the natural series, the microcosm, having in himself forms suited to the reciprocation of all orders of the universe without and around him. These forms are the incorporation of the modifications, forces, and forms of the external world into himself. They are organs in himself performing for him and within him the functions and uses of the various spheres, forms, and functions of the world without. The forms, forces, and modes of the one perfectly correspond to those of the other. The physical spheres become modified just like the external spheres. The eye, the organ of ether and light in the physical world, becomes modified by the ether—the ethereal modes become its modes. The ear becomes modified like the air, and the modes of the air become the modes of the ear—but the eye and ear are imbued with *life*. They are sentient substances, and we become conscious of the existence of their modes, *which are sensations*; we name them sound and light. Sensations are only living modes. The modes of the air and ether are one with the modes of the ear and eye; the latter are brought into the same mode or condition as the former, and being endowed with life, they are perceived as sensations. The ether is brought into the same state of modification with the objects of the external world, and then this state of modification is communicated to the ethereal organ, the eye, where it and the whole interior compages of the brain are brought into the same state of modification, which being endowed with life, becomes conscious of its modes and which are perceived as visual forms. Thus it is with all the senses.

Sensations are only the modes of living self-conscious substances.



Man can only perceive the modes of his own being and organs, which, by communication with the external world, are brought into the same state of modification with it, and recognize its state, condition, and quality from his own.

*Man becomes conscious of the external world only by being brought into the same state with it. Modification in nature becomes sensational perception in man.* PRESENCE, whether in the natural or the spiritual world, is ONLY AN IDENTITY OF STATE.

Modification is the principle of nature herself; and the end and use of the senses are to bring the microcosm into the same state of modification as the macrocosm. Thus the one enters the presence of the other, they see each other face to face, and enter into mutual recognition.

W. H. B.

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ARTICLE VI.

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THOUGHTS AND PERCEPTIONS CONCERNING THE BIRTH OF OUR LORD.

OUR thought must rise to the inmost centre of being, and realize that radiant self-existent Life. "Before the earth was, Thou wert O Lord! from everlasting to everlasting." How wonderful it is to conceive of that Infinite Life, that in the fulness of a Divine consciousness, filled out the heavens and pervaded the universe, yet enveloped itself in a finite body, and took form upon the earth. No wonder that all the heavenly hosts were moved to watch the progressions of this mighty descent, and that they greeted its consummation with a "Glory to God in the highest, and on earth peace, good will toward men."

It is good that our thoughts should dwell upon this theme, that we may realize how totally different was the birth of our Lord from that of all other births. He alone descended from a state of *consciousness* into a material body. The finite created soul comes down from God, all formed and fashioned after its divine originator, from the auras, and ethers, and atmospheres of the heavens, and it is ultimated upon the earth, and first takes consciousness in the lowest sensual plane of life; thus man is born natural-natural. The undeveloped forms of his spirit are folded up within him, and they are to be awakened, and to have the "spirit of lives breathed into them" by the Lord, according to the many acts in his outer life. "Our Lord alone was born spiritual-natural." That is, He alone had a developed spiritual consciousness in heaven, while yet His life upon the earth was in a state of infantine ignorance. Yes, the "Master of Life," while upon the earth in swathing bands, ruled in His self-existent, infinite soul of consciousness, the heavens and the earth, and breathed forth the creative sphere of efflux which peopled distant worlds with new-born souls, while upon earth He lay "cradled in a manger."

This perception makes clear to us, what Swedenborg says concerning "Bethlehem," which, he says, "signifies the spiritual of the celes-

tial principle. This is the reason why the Lord was born there, for He alone was born spiritual celestial, the Divine principle being in Him." And in the light of this perception and revelation, how infinitely glorious is that Divine Word which says, "And thou Bethlehem of Judea! Thou art great among the cities of Judah: for out of thee shall come a Ruler, that shall rule my people Israel." *Israel* there signifies the spiritual-natural principle—or the natural animated by a spiritual consciousness. At that time man had become wholly natural, only the thoughts and feelings relating to this world were awakened in him; thus the connection between heaven and earth must have ceased, but that the Lord descended, in all the fulness and plenitude of His Divine Life, into the natural, and filled it out with an infinite spiritual consciousness. Yea, this mighty inmost life descended to the lowest corporeal and sensual, so that that which is highest and inmost stood revealed in the lowest and outermost; and "God manifest in the flesh," made the heavens and the earth one.

When we dwell upon the heavenly truth relating to the birth of our Lord upon the earth, a vista of light seems to open up to the heavens, and we see the "angels of God ascending and descending upon the Son of man." The whole Divine Word grows luminous—and the first verse of the Bible opens upon us with a new and infinite significance;

"In the beginning, God created the heavens and the earth." The *heavens* here signify the Divine in the infant Jesus—the *earth* the assumed humanity. And the whole Divine Word then becomes the history of the incarnation.

The Old Testament is the history of our Lord written out, as He planned and foresaw all the thoughts and perceptions, all the struggles and combats through which he would pass when his Divine nature was immersed in the finite natural. But the New Testament is the "fulfilling of the law and the prophets." That which the Lord wrote concerning himself—which was minutely planned in his Divine consciousness was now ultimated—the Divine thought and feeling was lived and acted out. The first chapter of Matthew is a history of the descent of the Lord, through the inmost and highest principles of the assumed natural, to the lowest and most external, until He breathed in a material form upon the earth.

It is called "The book of the generation of JESUS CHRIST." "The name JESUS signifies the Divine Good, and the name CHRIST the Divine truth, and by both the Divine marriage in heaven." Thus this first verse of the New Testament is a full enunciation of the pre-existence of the Lord in the fulness of His Divine humanity: for he is called the "son of David," "the son of Abraham," as if David had preceded Abraham. And as names in the Divine Word simply represent principles, and "David" signifies the Divine humanity, this principle did precede "Abraham," who represents the inmost degree of the natural principle, or the inmost of that finite humanity in which the Divine human clothed itself.

Our Lord's descent from the throne of His glory into a material form, must have been in the beautiful law of order, in which the finite soul descends from the efflux of His creative sphere. And as the

created form, receptive of life, takes its first finite form in the aura of the celestial heaven, that it may have a human will principle,—which is called its celestial principle, and is represented by Abraham, so also is the self-existent Life clothed itself in a finite celestial form : ultimated itself in a definite and particular form in the celestial heavens. Thus did the “son of David” become the “son of Abraham,” or the Divine human manifested itself in a finite celestial will principle, that the path of light and life might be unbroken from the inmost to the outermost. The celestial form clothed itself in a spiritual form in the ether of the spiritual heavens, that a finite understanding might be moulded upon the finite will, and thus the whole force and power of the spiritual heavens might be ultimated or brought down to the earth in “God manifest in the flesh, and thus was He the “son of Isaac,” and descending yet lower a natural human was moulded from the atmospheres of the natural heavens, and the “son of Jacob” was a newer and lower generation of being. The “Abraham,” “Isaac,” and “Jacob,” or the assumed finite will, understanding, and act—which they signify, must have been the wonder of the angelic hosts, who beheld the glorious descent of the Lord of Life. And it is no wonder that they hastened to perform the joyful work of annunciation, and to reveal to the virgin that a “holy thing was to be born of her.” For besides the natural mind, which is formed in the heavens, there is an external natural which is formed in the womb of the mother, which moulds a body for itself from the inmost and finest substances of the material universe. All of the spiritual capacities and faculties of being first ultimate themselves in the delicate forms and substances of the material brain, which is a complex of the whole man; these are the twelve sons of Jacob. Judah is the highest and inmost of this complex of principles; hence, for the sake of order and brevity, the descent is traced through him. One after another of lower thoughts and feelings are formed in the embryo, until the fully developed human form is represented by “David,” who represents “the Divine humanity about to appear upon the earth.” And “Solomon, the Lord after his coming.” The glory and magnificence of the King Solomon was then the type of the richness and fulness of power, embodied in the infant Jesus—born upon the earth. And after Solomon, was a development of a divided will principle, Roboam, which struggled and combated against the finite understanding represented by Israel. Then came the even lower and lower development, until the assumed finite, human consciousness, saw itself in the bondage of a sensual love of evil, represented by the “carrying away into Babylon,” and from this weary captivity one principle after another was born or regenerated until was “born Jesus who is called Christ;” that is, a Divine consciousness revealed itself in the material humanity.

The Divine Word is so infinite and transcendent in its meaning, that it is an effort for us to grasp and retain even a faint perception of its meaning. And yet, oftentimes, the Lord reveals to us a sequence, order, and beauty in the Word, which overwhelms us with admiration. Thus it is that this first chapter of Matthew, which was once to us but an unmeaning list of names, has now become truly :

heavenly and divine revelation, showing us the formation and descent of our Lord from first to last principles. And the third chapter of Luke reverses this genealogy, and reveals the opening up, or development of the consciousness of all the forms of the assumed humanity, back to "Adam;" showing that from our Lord's state of infant ignorance, which is represented by Adam, all was regenerated, so that the full, sensual, and corporeal humanity had become living and glorified with the innocence and purity of that state, in which was the fullness of the Divine remains. The developed humanity was at-one, or born of that state of infant innocence, just as the human of any finite man must be as a little child, before it can be of the kingdom of heaven.

When we perceive the descent of our Lord, and the ascent through the awakened and regenerated forms of His assumed humanity, then we can understand why there were "fourteen generations from Abraham to David, and from David until the carrying away into Babylon were fourteen generations; and from the carrying away into Babylon unto Christ were fourteen generations." Seven signifies a fulness of state or formation, and fourteen being twice seven, represents the full formation of the unconscious forms of being, and likewise their awakening or opening up to a conscious existence; for our life is dual—the forms of our being are fashioned in a gyre—which at first unwinds or opens downwards and outwards, but which afterwards must open upward and inward; thus every outer consciousness must have a corresponding inner consciousness, that it may be receptive of influx from heaven.

In this genealogical descent and birth of our Lord, the question arises, why is the name of "Joseph, the husband of Mary," inserted? for the Lord was not begotten of man. Being the self-existent spirit of love, he did not require to descend through the will of man. As the mind dwells upon this thought, it awakens to a beautiful perception of the oneness of life between male and female. Mary was the complement or filling out of the being of Joseph; she could not have been created without Joseph; he was an essential of her existence; for man is not man apart from a woman, neither can a woman be a woman apart from man; there is no independent existence for either, and Joseph was the link that held Mary in life, and gave her a permanent form upon the earth; hence his name is inserted in the genealogy, and as he was the rational principle which gave form to the corporeal will-principle of his conjugal partner Mary, through her he became one of the representatives of the principles through which the Lord descended to the earth.

The more interiorly we study the Word, how divinely beautiful it becomes to our perception, and how simple is the process by which we attain light and understanding. When we read the Word we should always hold ourselves in the presence of the Lord, form a definite image of the spiritual sun in our thoughts, and then read the Word as the history of the Lord's regeneration; from thence light flows into us, and it becomes the history of our own regeneration, and through us the history of the regeneration of the Church upon earth. Thus the celestial, spiritual, and natural sense of the word shines through its material forms and figures, and it becomes to us the "Word that was with God, and the Word that was God."

## ARTICLE VII.

## CONSERVATISM, THE TRUE POLICY OF THE NEW CHURCH.

So far as men are recipients of the love and wisdom of the Lord, they are members of his New Church. The evidence of their membership, is the love they exercise towards the Lord, of which they are themselves conscious, and the love they exercise towards the neighbour, of which both they and the neighbour are conscious, and which even the world acknowledges, because it beholds the fruits of it. Where men do not love the Lord because he is the great fountain of heavenly love and wisdom, and do not love the neighbour because he is the recipient of the Lord's love and wisdom, there there is, and can be, no Church, visible or invisible. "By this," says our Lord, "shall all men know that ye are my disciples, because ye love one another." And again, "The whole law is fulfilled in one word, Thou shalt love thy neighbour as thyself." The law of love is the rule of action for the New-Churchman; and this love, though it be enjoined, is yet a free service which man renders to the Lord and to his brother man; it is essential freedom, essential life, and the moment force is put forth to compel it, that moment it ceases to be love, it ceases to be life. Love and obedience must be voluntary and free, and as soon as they lose their free and voluntary character, they are no longer love and obedience, but become hatred and rebellion. The Lord himself does not interfere with this free and happy life of man,—the life of love, because he desires that he should be saved, nor can man interfere with it, in respect to his brother man, without becoming a monster and a tyrant. Faith and love are the only connecting bonds between man and the Lord, and between man and his brother man. This faith and love individualize every man and constitute his manhood. One can neither be wise for another, nor love for another, any more than he can eat or drink for him. The relations which man sustains to the Lord and which man sustains to man are, therefore, personal relations; and the duties he owes to both partake of the same character, and they must be personally performed by himself alone, and by no other person, and they must be freely and lovingly performed. Hence, every man, in the divine mercy, is created a recipient of love and wisdom, in order that he may become a church,—in order that he may freely receive and freely exercise heavenly love, and may thus become wise and happy, and increase in wisdom and happiness for ever. Hence, we say that a man is responsible for his own feelings, his own opinions, and his own acts,—not to man, to whom he sustains a relation of equality by being, along with him, a recipient of heavenly life, but to the Lord, who creates, redeems, and saves him by the operation of his love and wisdom, and who is, consequently, his only sovereign, master and judge. To man singly, or to bodies of men, who attempt to take away his freedom and his life by depriving him of the Lord's love and wisdom, he exclaims, "Get thee behind me, Satan! I bow the knee to no man, and to no men of woman born,—to no graven image, nor

to the likeness of anything in heaven above, nor in the earth beneath, nor in the waters under the earth. The Lord God Almighty, my King, whose behests I am bound to obey, and which I love to obey, has prohibited me from yielding to any human power in spiritual matters. I am a freeman *jure divino*, and I repel all interference with my spiritual rights and duties on the part of men, my equals." Such is the freedom of the man of the New Church, which he derives from the charter of his Sovereign. If he were not required for his own happiness, and if he were not disposed of his own accord, to exert all his powers in the voluntary service of his Maker;—if there were not an irresistible impulse in his breast to love his greatest and best friend to the utmost of his ability,—an impulse as strong as the power of gravitation;—if he did not see, and feel, and acknowledge that this love takes hold of eternal life with a mighty grasp, he might, in such case, permit man, his fellow, to control his thoughts and feelings, and direct his actions; but, under existing circumstances, he cannot do it, consistently with his own safety or that of others; on the contrary, he feels that a paramount duty devolves on him to discountenance and put down, if possible, by the force of heavenly love and wisdom, all such arrogance and assumption, from whatever quarter they may come.

The essential characteristic of the true Christian Church is love,—love properly directed,—love to the Lord, and love to the neighbor. Unfortunately there are indications, at the present day, in this country, that the church, called, by way of distinction, the New Church, has less of this vital element in it than is necessary for its healthy growth. We hear of dissensions in it about internals and externals, about doctrines and practices, and points of order; and we know that they exist. The New Church, it is greatly to be apprehended, has forsaken the golden mean between objectionable extremes, and is running into ultraisms, which injure its symmetry, lessen its strength, destroy its unity, and which are calculated (unless overruled by the Providence of the Lord, as they will be,) to split it into miserable and contemptible factions, similar to those which have, for ages, disfigured the old Christian Church. We hear of a spiritual tornado that passed over it during the last year, and which tore up by the roots some of its strongest forest trees, and spread havoc and ruin in its path. It is supposed that this war of elements has ceased for a time, but fears are experienced, in some quarters, that the storm will be renewed with incalculable consequences. With some, an eager thirst of power and prerogative prevail, and these are the especial champions of law and order. With others, there is a loud outcry against incipient tyranny, and a demand for privileges that are withheld from them by those who would assume dominion over them, and these are stout advocates for liberty and right,—for "the liberty wherewith Christ has made them free." We are reminded by this struggle, which, notwithstanding the tornado spoken of, has only, we imagine, just commenced, of the old controversy that has so long been maintained, with rather unequal success, by the opposing votaries of a strong government on one hand, and of popular rights on the other. Both these parties in the New Church may have their day, but eventually both must fall, or aban-

don the position they now occupy. The idea that men in the New Church are to assume the slightest jurisdiction over men, is a blunder, and will sooner or later be abandoned. The government of the New Church is essentially a theocracy,—the government of divine love and wisdom,—a spiritual, heavenly government, which has not a particle of earthly dross in its composition. As subjects or citizens, living under an earthly government, the members of the New Church are, and should be, as submissive to the laws of the land as any other class of citizens; but, as belonging to the kingdom of heaven, they are subject only to the laws of their Creator, and, if ecclesiastical tribunals lay down rules antagonistic to these laws, they are not bound to obey them. The one-man-power;—the power of cliques in the shape of oligarchies;—the power of associated numbers, are all equally to be dreaded in the New Church. The Lord has no vicegerents,—no plenipotentiaries,—no representatives expressing his sovereign will and pleasure,—no special agents, exercising power under certain limitations,—no general agents, without limitation of prerogatives, exercising a sound discretion, in the New Church. There is no contest, or should be none, in this Church, as to who shall be greatest, but only as to who shall be least, in order that the Lord may be greatest. Even the priest, standing over the congregation, and occupying, under the Lord, the place of head of the social body, is not invested with prerogatives, but only with privileges,—the privilege of doing all the good that he can to the members of the flock to which he sustains the relation of shepherd or pastor. Has the priest, as an individual,—as a person,—as a recipient of divine life, the right to dogmatize, to dictate, and to control the free thoughts, the free will, and the free actions of the individuals, persons, and recipients who compose his congregation? He has not. The Lord has not imparted this power to any earthly being, and if any priest assumes to exercise it without possessing the right, does he not, by that very assumption, become a wolf in sheep's clothing? Does he not aim thereby to domineer over the Lord's heritage, and can such usurpation, in our day, and in the New Church, receive the sanction of his brethren, and be submitted to with unhesitating acquiescence? It cannot be, so long as they recognize the Lord as their blessed and only potentate. No! nothing is more inconsistent with the genius of the New Church,—nothing more irreverent to the Lord of all, and distasteful to his holy angels, than the lust of dominion,—than the aspiration after ecclesiastical power and secular honors by the disciples of Him who made himself of no reputation, and who was utterly indifferent to earthly fame. The pastor should make sacrifices,—the sacrifice of property and of life, if necessary, but he should not aspire to greatness,—to elevated position in the Church,—to the first place at the Lord's table. He should wait at least till he is invited to it by the Lord of the entertainment,—until not only he, but all the other guests distinctly hear the annunciation, "Come up hither!" No! let him that would be greatest in the Church become the servant of all. It is more honourable in heaven to serve than to rule. It was the love of rule that cast man out of Eden, and which still keeps him out.

We maintain, then, that the constitution of the Lord's New Church,—the perfection of its organization, is regenerated humanity,—not a constitution of human origin,—not an organization resulting from the outward consent of the members who compose it, but created, from the corner-stone to the top-stone, by the Lord himself. Men establish human governments for their own convenience, for the maintenance, protection, and vindication of their individual rights, and the promotion of the general order; but men, living in the natural world, are not entitled to establish a government over the Church, a spiritual body, for the obvious reason that this government is already established, and is coëval with the existence of man on earth; that the fundamental principles of its polity were promulgated, ages since, and are universally known and acknowledged. In human governments, owing to the imperfection of mankind, the powers of sovereignty are distributed into different branches, and the legislative, judicial, and executive functions, except in the case of an absolute monarchy, are kept distinct from each other, and assigned to the different functionaries, who, by their respective action and mutual reëction, maintain the balance of the government, and sustain it in its orbit. It is quite different in the Church whose Supreme Director is invested with infinite love, wisdom, and ability, and who is liable to none of the imperfections which belong to his creatures. All legislative, judicial, and executive functions, in the Lord's kingdom, belong to the Lord alone, the Supreme and Sovereign Head over all things to the Church, his body. With such a government men ought to be satisfied, but they have not been. They have endeavoured to seize the reins of government from their Creator, and to occupy his place as rulers in and over his own kingdom. Profane and imbecile assumptions!

Every individual member of the human family, who receives the divine love and wisdom into his will and understanding from the Lord, is thereby constituted a church in the least particular, and becomes a form of use to the great body of humanity, of which the Lord is the Head,—the Supreme Legislator. An aggregation of such individuals forms a larger church, entering into the same body, and continuing under the same direction, recognizing no earthly leader, but bound by the statutes and ordinances of the Lord alone. The government of the New Church, therefore, we repeat, is a pure theocracy. The Lord is the Governor among its nations, its peoples, and its tribes. Wherever a true New Churchman is found on the face of the earth, he acknowledges, with joy and reverence, that the Lord is his King, his Lawgiver, and his Judge, and he desires to bend his knee to no other monarch. But the serpent, the love of ecclesiastical domination, may enter his Eden and seduce him from his allegiance to his true Sovereign. The various members of the body, instead of performing the uses respectively assigned to them, and for which they are fitted, may, as sensual loves and aspirations prevail, begin to wrangle and contend with each other about the uses they are severally to perform in the economy of the body,—the ear claiming the peculiar functions of the eye, the eye those of the ear, the foot those of the hand, and the body those of the head. Those that serve, discontented with their ministry, may seek



to rule, and to rule over the Church, which ceases to be a Church the instant it fails to recognize the Lord as its sole Ruler.

Such, unfortunately, has been the case with the Lord's New Church in this country in its efforts to establish a human government for the Church, and to appoint human rulers over it; thus divesting the Lord of his functions of sole and Supreme Legislator and Judge in and over his own Church. We allude to the establishment of an Ecclesiastical Legislature, under the name and title of "The General Convention of the New Church of the United States."

At first, a few scattered receivers became the nucleus around which little churches were formed, and when the little churches, by their representatives, met at Boston or elsewhere, they constituted a larger church; so that the Convention became at length, and has been so styled,—a mother Church,—the fountain of power to New Church Christendom,—especially of the binding and loosing power,—but still a strange mother, being many years younger, as a mother, than her own children, but old enough to be a mother Church,—a second Rome, sitting in all the pomp of supremacy, if not on seven hills, at least on three. The sceptre has never left her hand for an instant. She has created her own public opinion, and it is one of profound reverence for her behests. Her officers may die, but the Convention never dies. Her prerogatives, which stretch their arms far and wide, north, south, east, and west, flourish in the bloom of youth and never fade. They are like hereditary monarchy, transmissible to future ages, and the moss that begins to encrust them, only makes them more venerable and charming in the eyes of those who bend the knee and worship. Individual responsibility is lost in the general action. No one member of the Convention feels culpable, and the great body itself, being destitute of a soul, does not feel the blow it inflicts. It is without a conscience, or its conscience is seared. There are high-minded men in the Convention, lovers of justice, men of large hearts, who detest tyranny in any and every form, and who sometimes writhe, and twist, and turn under the application of the screw to their free and healthy limbs. They sometimes lift their feeble voices at the council-board in tones of intreaty, but they are without influence. They have no power to change the existing policy. It has grown with the growth, and increased with the increasing strength of "mother Church." They see, they sadly feel, that they are in the toils of the hunter, that they are within the grasp of a giant and cannot help themselves. They see and they feel that, in such desperate circumstances, graceful submission and a modest confession of impotence, are their fate; and at least more convenient, if not more honorable, than fruitless opposition. What a state of things is this in the Lord's New Church,—the Church of churches,—the crowning Church of the Lord's kingdom! How deplorable! how unexpected! Do love and wisdom thus operate! Are these the manifestations of divine life in man,—the man of the Church! Is this the latter day glory foretold by the prophets? Are the mountains of earthly pride, in this way, brought low, and are the vallies of humility thus exalted? Alas, alas, the early receivers of the heavenly doctrines in this country and in Europe never anticipated

such results! They never dreamed that, in the course of half a century, an overgrown, overawing hierarchy would, like the tower of Babel, be erected in the New Church, whose top should reach to the very heavens, producing, as the work progressed, a confusion among the builders, by which they would be driven asunder and scattered over the face of the earth. For such will be the inevitable result of this Convention-building,—of this long, vigorous, and united struggle of New-churchmen to bring into being, and elevate to the heights of dominion, a great “mother Church” for all receivers of the new and heavenly doctrines. It stands on the ocean shore, and it will be swept away by the tide. It is antagonistic to the free life of the New Church, and is consequently a dead power, though armed with ten thousand thunders, and the living power, as sure as the Lord lives, will, in due time, put the dead power down, and deprive it of its ability to harm the Church.

It may be well to examine the structure of this ecclesiastical body a little more in detail. From the time of its first organization, it has undergone many changes. The regulation of the ministry, as the Executive Committee, in their recent report upon the President’s Annual Addresses, inform us, has been, and still is, its principal business. Ministers are made officers of the Convention, in order that they may be under the control of the body. The societies and churches to which they minister, have little or nothing to do with them. If they are to be disciplined, the Convention does it. The Convention is the court, the plaintiff, jury, judge, and executioner. The presiding officer of this body, or the President of an Association may,—so absolute is his power,—before trial had, condemn a ministerial offender and suspend him from his office, if IN HIS OPINION, the circumstances of the case justify so summary a proceeding. The party may not be guilty of the offence charged, nay, may be wholly innocent of it, but if, in THE OPINION of this high functionary, he is culpable, it is quite enough to justify such an extreme measure, which is tantamount to a divorce, *à mensa et thoro*, if not *à vinculo matrimonii*. He has a right of appeal to the body over which this officer presides, but as the Court assembles only once a year, his connection with his church and congregation ceases for the time being, and, in the mean time, his character and position in the ministry suffer.

One of the chief objects of the Convention has been to establish a hierarchy or particular order of priesthood, similar in its features to that which prevails in the Episcopal or Romish Church. The authority for this proceeding is found in a passage in the *Coronis* or Appendix to Swedenborg’s work, entitled the “True Christian Religion,” which has given rise to a difference of opinion among the receivers of New Church doctrines. The passage is as follows: “Every kingdom in this respect” (*i. e.*, in respect to a trine) “is like a man; in it there must be a king as a head; also magistrates and officers as the body; and yeomanry with servants as the feet and soles of the feet; in like manner in the Church, there must be a mitred prelate, parish priests, and curates under them.” In the “New Jerusalem and its Heavenly Doctrines,” Swedenborg qualifies what he says in respect to a trine in

a kingdom by adding, "where such a form of government prevails." The same qualification may properly be extended to what he says of the Church, so as to read, "where such an order in the ministry is established." If we substitute *church* for *kingdom* in the above extract, the passage will then read: "Every church in this respect (*i. e.*, in respect to a trine) is like a man." In the church as in the man, (who may be a minister of the church) there is a trine or trinity of love, wisdom, and use, because there is a like trinity in the Lord. All the teachings of Swedenborg lead us to conclude that if there is a trine in the New Church, it can only be a trine in the minister and not in the ministry. The contrary opinion would countenance the doctrine of tripersonalism in the Lord himself. Slight, however, as is the authority upon which the Convention has introduced a hierarchy into the New Church, and withdrawn from churches and associations their inherent and inalienable rights in respect to the ministry, it is not a little singular that in their organization of the clerical college, they should have acted directly in the teeth of their own supposed letter of instructions: for instead of "mitred prelates, parish priests, and curates," they have fastened upon the Church what they are pleased to designate as "ordaining ministers, pastors and missionaries, and licentiates," for which classification they have no sort of sanction either in the Word of God, or in the writings of its illuminated expounder.

After a declaration in the Constitution of the three essentials of the Church, the subject of discipline is first treated of, and a passage cited from the Word, which, in its literal sense, has been regarded as a fundamental rule in the Old Church, in its proceedings with offenders. It would have been well had some light been shed upon this passage by unfolding its spiritual meaning for the special guidance of those in the New Church whose province it is to wield the rod over the heads of delinquents and heretics.

The members of the Convention enter into a compact to "learn and perform those uses which appropriately belong to a general body of the Church." What those uses were, at the time the Constitution was formed, does not seem to have been understood. They were to *be learned*, and, when learned, to be practised. Time was to reveal to the Convention its peculiar sphere of operations.

At the very last session of this body, thirty-nine years after its organization, an effort was made by an intelligent member to induce the Convention to define its uses,—the member, at the same time, expressing the heterodox and somewhat alarming doctrine, that the Convention was not to be regarded *as a church*. The application came up in the form of a report by the minority of a committee. The individual who made it was absent. It was, we are sorry to say, ungraciously received. It was moved that it be sent back to its author in order that it might be couched in a more respectful and submissive style, and also that it should not be printed in the journal of proceedings. The Executive Committee, however, in their report upon the addresses of the President for 1853-4-5, submitted at the last session, have furnished as much information on this topic as it is possible to procure at this stage in the history of the Convention, bu

the information is scant. It is to be regretted that the Executive Committee have found themselves at fault in defining the uses of the Convention. It is a deep profound from which they have started back with a consciousness of their incapacity to shed the least particle of light upon it. Their inability to meet the crisis is, however, in some degree shielded from scrutiny by the ægis of wisdom and expediency which they have thrown around it. "It is the opinion of the Committee," they say, "that while the Church is in its infancy, it is not wise or expedient to define the uses of the Convention with much precision, because we have not advanced sufficiently far to enable us to do it with confidence, and attempts to do so would probably narrow the usefulness of the Convention" (*i. e.* its powers), "and would cut off from operating with us, in the general uses of the Church, a large body of sincere, devoted, and good New Churchmen, who might not be able to agree with us in our definitions."

But if the definitions were clear, distinct, and intelligible,—as they ought to be,—no such result could possibly follow, unless the New Churchmen referred to are less sagacious and discriminating than most New Churchmen are. No body of men, in these days of civil and religious liberty and general intelligence, ought to be expected to enter into any kind of engagements with their eyes blindfolded. We greatly apprehend that the failure to secure the consent of so large a body of sincere and devoted New Churchmen, will be found less attributable to lack of intelligence than to the assumption of undefined power by the ecclesiastical Legislature. This would doubtless justify any amount of opposition.

The Committee express themselves modestly, inoffensively, and justly on the subject of legislation. "It seems to us," they say, "that the less machinery we have,—the less of rules and regulations, except so far as they may be clearly seen to be useful to enable us to discharge our duties more efficiently, the better; and that, in the present state of the Church, it is better to come together to perform the manifest uses of a general body, without spending too much time in defining them, or in legislating upon the subject." We agree with the Committee that the simpler and plainer the machinery of government is, the better. The multiplication of laws should be avoided as much as possible. "The best government," it has been said, "is that which governs least." But we do not concur in what the Committee adds on defining the uses of a general body. If the uses are, as is affirmed, "manifest," why not define them? The simple statement of what is so clear to every body, would be quite sufficient, and the difficulties now in the way of so many minds would be removed by a very simple process. The consumption of time is spoken of as an evil, but surely time may be well expended in defining the powers of a government under which we are to live.

The Committee say further:

"It is difficult to define the uses of a general body like this Convention, except by saying that they are those general uses which cannot be well or adequately performed by the associations, societies, or smaller bodies of the Church."

What kind of a definition is that? Surely it is not enough to say

that there are general uses, without distinctly announcing to the world and especially to new churchmen what those uses are,—of what kind, color, import, purport;—what powers, under the name of uses, they embrace,—what they let alone, and whether or not general uses are so general as to embrace all uses, i. e. all powers whatever. It is the wide domain of power that is given to the General Convention, under the phrase “general uses,” or “uses of the general body,” that constitutes the vice of the body itself, and which may enable it at any time to legislate in such a way as to destroy, by absorption, the religious liberty of the entire church and of all its members. General uses, undefined, are no uses at all. They are like general charges against a man’s character, and amount to nothing without specifications; or they are like general knowledge that is not made up of particulars, and which does not entitle a man to reputation for scholarship. We recollect, in our boyhood, hearing that an under-graduate of a certain college excused himself, on some occasion, for his ignorance of his lesson, by saying that he had a general, but no particular, knowledge of it. This learned gentleman ever afterwards bore the name, among his confreres, of *General Knowledge*. In like manner, the General Convention of the New Church of the United States is fairly entitled to the soubriquet of *General Uses*—a name to which perhaps there is no valid objection, except that under it, considering the proneness even of “mother church” to assume a stately port, it may, on some occasions, like another famous General known to history, be too apt to “take the responsibility.” We are sorry to find that the intelligent committee who were appointed to review and report on the President’s Addresses, should have found it so difficult to define the general uses of the Convention, while they at the same time admit that these uses are “manifest.” Their particulars,” they say, “i. e., the particulars of the uses, cannot be pointed out *in advance*.” Thus the Constitution of the Convention creates a government without limitation of powers,—for such is a government of general and undefined uses.

The Committee exhibit much frankness in the expression of a sentiment, which we doubt not was as painful to them to utter, as it is astounding to many persons to hear:

“The great body of persons nominally in connection with the Convention, have taken very little interest in its doings, and have left the operations of the general body to a FEW INDIVIDUALS, who have become, in too great a degree, regarded as THE CONVENTION.”

That is to say, the Convention, though nominally large, and having some infusion in it of the popular element, is in fact an oligarchy, and all the powers with which it is invested, and as many more as it chooses to assume under the head of general undefined uses, are in the hands of a few individuals. The Committee have thus fairly shown their hands, and distinctly announced to the world, that all the rights, powers, privileges, prerogatives, and franchises of the New Church in the United States are under the control of an oligarchy, composed of men whose intentions may be good, but who are exposed to the fearful temptations which surround persons invested with unbounded power, and who are wholly irresponsible for its abuse. It is among the sin-

gular oversights which are apparent in the framing of a Constitution whose avowed object was to enable the people at large,—the brethren,—to hold a check-rein upon the actions of their rulers,—the clergy,—that no provision should have been made in the fundamental law for the impeachment of its high functionaries for malversation in office, for arrogance, assumption, ecclesiastical domination, a mischievous and unbecoming interference with the relations and privacies of domestic life, abuses of the eighth commandment, and various other violations of law and decency. In all the dynasties, civil or ecclesiastical, that have ever been established in the world, if the conduct of the governors were unmasked, and they were held accountable for their misdeeds, they would have much to answer for. In a country where civil and religious liberty prevail, it is quite out of the question to revive the stale old English maxim, that “the King can do no wrong.” He often does wrong, when he ought to be the first to set an example of right doing, and his tyranny and injustice are often pleaded as an apology for the arbitrary acts of others. We repeat, that it is a singular defect in the Constitution of the Convention, framed for the express purpose of governing its rulers, that no provision is made in that instrument for the punishment of the rulers, when they govern tyrannically and unjustly, and violate the fundamental laws of charity, enjoined by the Word of God. As they have the power of suspending others from their functions when, *IN THEIR OPINION*, they do wrong, there ought to have been some means provided for at least *their* suspension from office, when they are actually known and proved to have been guilty of egregious misdemeanors in the fulfillment of the trusts committed to them. If there is to be an ecclesiastical judicature in the New Church for the trial and punishment of offenders, the jesuitical and inquisitorial intermeddling of its officers with matters that do not belong to them, is one of the first matters that ought to be brought up to the bar for judgment. But no ecclesiastical legislation, as we believe, is demanded in the New Church. The government of the Lord is the government of love and wisdom. The Lord never punishes,—neither do his holy angels. All punishments are of infernal origin. We want no external organization in the New Church to enable the people to govern their governors. Let the people, with the divine aid, govern themselves, and the governors restrain their own tempers and their own exorbitant love of rule, and all will be well.

The duty of the President of the Convention is “to preside at its meetings and perform such other duties *as are implied by the name of his office.*” The uses of the Convention being undefined, the prerogatives of this functionary partake of the same character. Some of his uses are pointed out. He is required to communicate a Message and deliver an Address to the Convention at its annual meeting, and to write a letter to the English Conference either personally or by proxy. Besides being President of the Convention, he is also *ex officio* President of the Executive Committee, and also of the Committee of Ministers,—the two most important of the Standing Committees of the body,—the former wielding the money power, and the latter the ordaining and clerical-regulating power of the Convention. He has

also,—as before stated,—the power of suspending any clergyman from his functions whenever he pleases, the latter having the right of appeal to the body over which he presides. The rights of the Societies connected with the Convention are next to nothing. They have a right to establish a Sabbath-school and a free library, and to tell each other their faults in a private way, and, if they cannot get a hearing, to bring their accusations before the Church. The Convention also has a Secretary and a Treasurer,—a Committee of Spiritual and Religious Instruction, who are invested with a censorship of the press before publication; a Committee of Foreign Correspondence, who keep up an epistolary intercourse with foreign countries, and give introductions to receivers going abroad: a Committee for raising funds; a Missionary and Colportage Committee; a Board of Publication, &c. &c.

Next to the clerical-regulating function,—the ordaining function is perhaps held highest in esteem by the Convention. The ordaining clergy, without wearing the mitre, occupy the first rank in the clerical college. The ordaining clergyman may give a license and may ordain the licentiate. This is a prerogative that belongs only to a select few, the number of ordainers, attached to the Convention, not exceeding six in the whole United States. The ordained clergy generally cannot ordain candidates. This sacred rite can only be performed by those specially set apart for the purpose. We believe that ordination is proper, but cannot see why any one pastor or minister in good standing is not as competent to perform this service as another. We see no ground for such an invidious distinction among the clergy of the New Church. Our Lord himself has said, and said to the Apostles, "Be ye not called Rabbi; for one is your Master, even Christ, and all ye are brethren." There is, or should be, an equality among the clergy, and no differences recognized except what result from seniority or superior wisdom and goodness. The rules established by the Convention often subject the candidate to great inconvenience, and are of the most hierarchical tendency. Laws of order are the apology, but what kind of order is that, either in the Church or out of it, which often deprives a people, for a length of time, of the pastor of their choice, and the pastor elect of his individual rights? It is enough that the Lord has, as he believes, called or "appointed" him to minister in holy things, to lead in the services of the sanctuary, and to teach the people the internal sense of the Word. It is enough that the people have elected him for this purpose. In that call, and in this election, rests the whole force of his ordination. It is quite a sufficient setting apart to the function of the ministry, that he is able to perform its several uses, that he is in the love of those uses, and that the people wish him to perform them, and accept his guidance as their spiritual teacher. All the sacredness which attaches to the ministry, results from the inflowing of divine love and wisdom into the receptive organs of the minister, and their outflowing thence towards the Lord, the great Giver, and towards the congregation to which he is called to minister. What right has any self-constituted body of judges, because they happen to be ministers, or ministers and laymen united,

to step in between the minister elect and his people, and say, "You shall not perform this important use to which you say you have been called,—we do not regard you as fitted for it, because you do not agree with us in opinion in all matters. You prefer your individual freedom to our associated power. You do not believe that the minister derives his power to preach and teach and administer the ordinances from the Lord through the medium of the ordaining functionary, but you believe that he derives it directly from the Lord and mediately from his holy angels. You do not believe that the ministry on earth is a self-perpetuating body,—an appointed channel through which the divine life flows. You have no great opinion of the imposition of the hands of this or that impure, tyrannical priest as conferring spiritual gifts, and bringing down upon the head of the candidate the blessings of heaven; and there are other things you do not believe which we believe. We cannot, therefore, ordain you. We cannot consecrate and set you apart to holy duties, and allow you to say to the people, 'the Lord cause his face to shine upon and bless you.' You have no part and lot with *us* in this matter, and from us you shall receive no power in or over it. If you get anybody else to ordain you, we shall regard it a disorderly proceeding. We shall not recognize you as an ordained minister. See what we did in the cases of Dr. Bryan and Mr. Beswick. We did not give them the right hand of fellowship,—neither shall we regard you, so ordained, as upon a footing of equality with us. It is the Convention,—not one man,—not a few men,—but it is a large body of New Church receivers,—a very respectable body, and one that will become more and more so the larger it grows,—it is the General Convention of the New Church of the United States, that sets down one man and raises up another. Wait till this powerful body, through its authorized functionaries, is willing to ordain you. It may be next month or next year, or the year after the next, or it may be never. It certainly never will be, until you become quite conformable to the views of the Convention in every particular, and upon your knees acknowledge its absolute supremacy. In the mean time wait, and wait with patience, and if you and your people are tired of waiting and clamour for a pastor, we will send them one from the Convention mint, who, in opinions, style, gesture, in things internal and things external, and especially in his deep reverence for the Convention, will be perfectly immaculate. But should you attempt to minister any where without our permission, look to yourself warily, and look far and wide around you, for into no society, which has placed itself under the protection of our wings, shall you come, though it may be hungering for the bread of heaven, and thirsting for the water of life, and though it may be willing to eat from your basket and drink from your goblet. No! rest assured, you will be hunted down, denounced, proscribed, excommunicated."

If one man has no power over another in the church or the kingdom of heaven except to love him,—perhaps to enlighten him, and do him all the good he can;—if, in the Church, there are no laws but the Lord's laws, which the individual member of the Church is bound to acknowledge and obey;—and these are positions which we take to be



undeniable, and are prepared to defend against all who call them in question;—then the aggregation of individuals in a church or convention does not confer upon the associated body any powers or rights or legislative functions that do not belong to the individuals who compose it. Men, whether regarded individually or collectively, possess, in and of themselves, no power whatever. All their power is derived from the Lord alone, and is continually given only as men are prepared to receive and use it according to certain laws distinctly laid down in the Word of God, laws of universal obligation and which have never been repealed; and the power of acting according to these laws, without let or hindrance, is heavenly liberty, and any attempt to interfere with this action is ecclesiastical tyranny and usurpation, and will not be tolerated long in any church, and especially in one of which the essential element is freedom. The General Convention of the New Church in the United States (general in name, but partial in reality), notwithstanding the arrogant pretensions and arbitrary acts which have disfigured its history in time past, will, therefore, soon pass away, and be dissolved into its original elements. The force of early associations, the money power, and the lust of dominion, which may most securely be exerted through an irresponsible and soulless body, will keep it together for a while, but it contains within itself the elements of its own dissolution. The great body of New Churchmen, embracing many of its best clergymen, and most of its intelligent and free-thoughted laymen, are pained and shocked by its tyrannical career and opposed to its continuance. The tenure of its existence cannot, we think, extend far into the next century of the New Church. As soon as the most prominent of its present leaders pass off the stage, the Convention itself, we are satisfied, will go by the board; and the miserable dissensions which have sprung up under its influence will cease, and a better state of things prevail.

But, while on one hand, in the past history of the New Church in this country, the lust of dominion is apparent, and has hurried individuals forward to inexcusable and even fatal lengths, the passion for a very large liberty in spiritual matters has precipitated many into extremes equally to be regretted, and particularly on the subject of **THE MINISTRY**. There is a certain respect due to the common sense and universal usage of mankind on this subject as well as on every other. It is not the object of the New Church to tear down but to build up, and to build up in an orderly way. A minister is as essential to a church, as a church is to a minister. It is especially necessary in the New Church that the internal sense of the Word should be expounded, and that there should be individuals whose segregation from secular pursuits, and devotion to the study of the Word, prepare them to expound it in a satisfactory manner to the congregation. There is, it is admitted, an unusual degree of intelligence among New Churchmen. They are, for the most part, pretty well acquainted with the doctrines of the Church, and, as far as they understand them, they love them. No one ever yet became a New Churchman, we are convinced, without reading diligently and understandingly the writings of the Church, or enough of them to comprehend their general purport.

Still, most of the congregation, owing to the engrossing nature of their weekly avocations, cannot be expected to be so intimately acquainted with the whole of that sublime system of truths revealed to us in the writings of the Church, as those whose more peculiar duty it is constantly to study them with a view to their proper announcement on the Lord's day, when the people turn aside from their worldly affairs to worship him in his holy temple. Custom and long association have thrown around the ministry a kind of *prestige* that belongs more properly to the holy things taught by the minister than to his own person. Indeed, the teaching function of the minister, as we learn from the writings of the New Church, is representative of the Lord, because he is Truth itself, and it is truth alone that teaches mankind. Hence, the ministry has, in the inculcation of heavenly truth, a great use to perform in the Church which can scarcely be estimated at too high a rate. The New Church, intelligent as it is, cannot do without a ministry, although some distinguished and highly valued minds in it think otherwise. Much as we respect their opinions on most points, we cannot concur with them in the slight importance they attach to the ministry as a distinct class of functionaries. The idea that every man is or may be a recipient of the divine love and wisdom, which has been much dwelt upon, does not seem to us to detract in the least from the absolute necessity of such a class of religious teachers. All wisdom comes from above, but it always comes to the world through human mediums, and, until it shall appear that the people at large derive no decided benefit from the instructions of the clergy, we shall continue to think that their services are eminently promotive of the highest interests of society; and that the better instructed they are in the truths of religion, the better qualified they will be to instruct others. We are the advocates of an educated, paid, and ordained clergy. The age is enlightened, and New Churchmen especially so. They have long since passed out of the infantile into the adult state, and they require to be nourished by the best and most varied viands. They will not sit down to an indifferent banquet. They have a thirst for truths of the highest order, and of all kinds of truth that lie within the inner vail of the temple, and are associated, by indissoluble ties, with the very best affections. They require that a teacher should draw largely from the great treasure-house of the Word, things new and old; that he should be well acquainted with the peculiar wants of his people, and be able, like the angels, to adopt his communications of heavenly truth to the ever varying states of recipients. The New Church is a city set upon a hill,—the hill of Mount Zion,—and has a spiritual and celestial reputation at stake. Intellectual and moral qualities must, therefore, be combined in order to fit the New Church pastor for his duties; and so long as the Church is in its morning state, just entering, as it were, on its everlasting career, and as all eyes are beginning to be turned upon it, and watching the brightness of its coming, it is especially necessary that those who stand upon its spiritual watch-towers should not only be accomplished members of the church militant, but should at all times have their armour burnished and bright that they may be ready for an encounter with the enemy.

There is no doubt that in the New Church, well instructed laymen may often be found, who are every way competent—as much so as the clergy who preside over them,—to expound by teaching, and to enforce by their own example, the deepest truths of the Church. It is well where an entire congregation is found composed of such individuals, but this state of things does not supersede the necessity of a Spiritual guide, whose special and delightful office it is to stir up their pure and well disposed minds by way of remembrance. Besides, something is due, even in the New Church, to the universally prevalent conviction that a certain order is suitable in conducting public worship; and, where this order is found to be useful and acceptable, there is no good reason why it should be abandoned. Sudden innovations upon it,—where they are not demanded by vital and permanent principles,—cannot but shock the general sense of propriety of mankind. The New Church has no decided dogmatic teachings on this subject, but generally recognizes the usefulness of the existing order. Hence, it informs us, and it does it distinctly, leaving no doubt on our minds upon the subject, that there are preachers and preaching in heaven,—preaching which is listened to with edification even by the celestial angels; and that the same should form a portion of the economy of public worship in the Lord's kingdom on earth, *i. e.* the Church, is an inference necessarily deducible from such promises.

It is simply the duty of the New Church minister to conduct the worship reverently, and announce truths with force and distinctness. In doing this, the heart, the reason, the eye, the voice, the language, the gesture,—the whole of that human organism which the Lord has given us in order to ultimate and give form to the influxes of heavenly love and wisdom must freely coöperate. The minister does not cease to be a man when he becomes a New-churchman. No! his humanity is only more fully developed by the process of regeneration, and becomes more effective for all good ends and uses. But in the utterances of heavenly truth, while his humanity is the necessary medium by and through which he meets his fellow-man, he loses all thought of it as being more or less perfect, and announces, as it were, spontaneously and under the impulse of a quickened spirit, the wise lessons of the skies. These will be more effective for the time being, and, if often and regularly repeated, will be more permanently effective, coming from the voice of the living speaker who deeply feels their importance, than when uttered from the press. The Lord has given men not only a will and understanding, but a voice, senses and limbs, that in the ultimate plane of nature they may be ministers to the truth; nor are their high uses, in this particular, to be undervalued. Because the press has become a great and powerful agency in the dissemination of the truth, the preacher is not to be set aside. To those who cannot read (and even in this age of light their name is legion) his services are as indispensable as they were in the early ages of Christianity before the art of printing was discovered; and to those who can and do read, they are, for reasons already suggested, equally important, to say nothing of the administration of the ordinances of the Church, and other sacred duties that properly devolve on the minister. Because

the laws of the land, and the principles of medical science, are embodied in books that are open to the inspection of all, are lawyers and physicians, therefore, useless members of the community? And because the internal sense of the Word is found unfolded in the writings of Swedenborg, and editions of his writings are now beginning to be multiplied, does the Word of God, for that reason, cease to require living expounders? Look at the present condition of the New Church, and see how narrow as yet are its boundaries. How are these boundaries to be enlarged? The Lord, we say, will provide the means. Yes,—true, but they will be human means, and proper means, and, if we do not greatly err, the pulpit, under sensible and suitable direction and illumination from above, will be one of these means, and the press will be another. Important uses are attached to each of these instrumentalities, and the clergy of the New Church, for various reasons, which it is unnecessary to specify, will and should have both of them more or less under their direction. The press will be an influential instrumentality in the hands of the clergy as well as the pulpit, and while the former should be free and open to all who are qualified to enlighten mankind, the clergy, from their studies and vocation, will always be among those who will be able to employ it most efficiently and turn it to the best account in the promotion and advancement of the truth.

There are none, as far as we are aware, in the New Church, who think less highly of the uses of the ministry than we do, who are prepared at the present time to abolish it. They look with interest to some future advanced state of the Church, when we are informed that “all men shall know the Lord, from the least to the greatest,” and when, by their universal knowledge, they think the uses of the ministry will be superseded. In this hope or calculation, we think they err. So long as heavenly wisdom and celestial love last, so long we believe that the ministry, which is a medium for the development of these divine influences, will continue. We cannot think of the overthrow of the clergy, as a distinct class of functionaries in the Church, without dread, and believe that it would be attended with the most fearful consequences, such as a neglect of the Word of God itself, which would lose its hold on the popular affections as soon as it ceased to be regularly expounded, at stated periods, from the pulpit; and also the non-observance of the Lord’s Day, as a day of sacred rest and religious observance. What would follow but a general skepticism and infidelity, until the very name of religion, and especially of revelation, would be treated with contempt, and all religious restraints be removed from the minds of men? Before such changes are contemplated and attempted, let the religious world reach that state of perfection which good and sanguine persons see in the distance of the far-off future, and then their expediency can be more safely discussed than at a period when the Church requires all the appliances which the age offers to promote its progress. In the mean time, the course of the Church should, as it seems to us, be a conservative one. It should steadily fasten its eyes on the golden mean that lies between objectionable extremes, and adhere to it with the utmost inflexibility.

For the sake of that liberty wherewith Christ has made us free, it should frown down, and, if necessary, put down, with a strong hand, all attempts at priestly domination in the Church, whether proceeding from isolated individuals or associated bodies of New Churchmen; and, on the other hand, for the sake of order and decency, it should equally avoid the promulgation of latitudinarian doctrines and practices.

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CORRESPONDENCE.

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LETTER FROM MADAME D'EHRENBORG.

The readers of New Church periodicals will have noticed in letters from Dr. Tafel, of Tubingen, frequent and very complimentary allusions to Madame D'Ehrenborg. The lady referred to appears to be well known and highly esteemed as a writer, as also for her distinguished social position.

The letter given below from this esteemed lady, was received about two months ago. It was addressed to the editor of the *Weekly Herald*, but only two or three numbers in the weekly form having been issued after its reception, its publication was somewhat inadvertently omitted, and thus delayed until now, which will not, however, in the slightest degree diminish the deeply interesting character of the letter itself.

The object for which the letter is written, is one that can scarcely fail to commend itself to the judgment and sympathy of the New Church brethren in this country. Surely, *Sweden* ought not to plead in vain for the means of giving to her own children some knowledge of those truths which have gone forth to the world through one to whom her name was given as an honour, but who in return has honoured that name and made it immortal.

BERNE, SWITZERLAND, May 6, 1856.

*To the dear friends of the New Jerusalem Church in America:*

The old Swedish lady whom Professor Tafel has kindly told you about, is now taking the liberty to introduce herself in this manner, after having many years desired personally to call upon you, in your own admirable country. But now when she has not enough of youth, health, or wealth to make such a journey, she comes to you, in spirit, by a letter. But, as she will even now seem to be in want, and to come as a beggar,—beggars are not in general very welcome visitors,—she even now hesitated. If it were necessary for her to beg for herself, she would prefer rather to “die” than to beg. But the cause for which she would beg is one that she loves more than herself, and this love encourages her. And yet, even now, she hesitates, unknown as she is. Her natural feminine reserve has not departed with the colour of her hair, although she has found it necessary to overcome it in some measure, during the last few years.

But as you, dear sir, have, even without my request, placed me under obligations to you for sending me your excellent *New Church Herald*, on recommendation, as I suppose, of the good, zealous Professor Tafel, I feel encouraged to add to my thanks an appeal for a still greater charity.

Your valuable and excellent paper will be a missionary to poor Sweden, by giving many good things to translate and communicate. Some articles from it I have already translated, last fall, at the house of Professor Tafel, and this winter, on visiting M. Le Boys de Guays, who receives the *New Church Messenger*, I found he had also translated some articles from that paper into the mother tongue of the great Emanuel Swedenborg.

The New Church in Sweden had a few valuable members, for the most part among men of distinction, but hitherto there have been very few receivers among the general mass of the people. And even those few prominent men have nearly all been removed to the spiritual world, and, for a long time, it seemed as if the new heavenly light was going to be extinguished in the native land of him through whom those revelations were given to the world. But, during the last ten years, a desire to obtain a knowledge of those new truths has sprung up in the public mind. To meet this want, there is great need of new and better editions of old translations. Works, hitherto unknown, need also to be translated.

Some three years ago, I visited England for the purpose of obtaining some knowledge of the state of the New Church in that country, with the view also of reporting to my countrymen what that enlightened people think and make of a doctrine which the greater part of the Swedes are either ignorant of, or are hostile against. My published letters, which related chiefly to this matter, have been more favourably received than I could have anticipated. I do not know that any one has been converted by them, and yet I am told that they have done good, and softened many hostile minds.

The publisher of these letters is a very respectable man. Many years ago, he wrote a handsome biography of Swedenborg, and he is willing to do all he possibly can for the New Church. He lives in Stockholm, where he is engaged in public business. He was a chosen member of the last diet. He has a small printing-office in Upsala, which he keeps more for pleasure than for gain. He is not a *rich* man, but he possesses enough to be independent. I became acquainted with him in Stockholm, about two years ago, and, when in conversation with him, I told him that the New Church in England had printed a French translation of Swedenborg's works at an expense of more than £300 sterling, he said, "If they would give me only £200, I would publish *all* Swedenborg's writings, and arrange a depot of books that should sustain itself."

This, I considered, a very liberal promise, and, thinking that our English friends would feel gratified to do something for Sweden, they having been the first to receive the benefits of those works, and Swedenborg himself, having, at great expense, printed and published the *Arcana Cœlestia*, and the *True Christian Religion*, in the English language at London, refusing to receive a penny in return, with great hopes, I wrote to them in regard to it, but I was so unfortunate as to write at a very bad season. Our good English friends, who have succeeded in spreading the works in so many parts of the world, even putting them into many public and private libraries in Sweden, my own among others, had lately incurred many expenses in the way of arrangements made for new editions; also for a new depot, and the unhappy war raging at that time, increased their perplexities. So that I not only met with refusal, but did not even succeed in obtaining a promise for the future.

After this, my thoughts turned to AMERICA, but, as I was unknown there, and unable to visit it personally, I was at a loss what course to pursue. In the meantime I visited France, to take note of the state of the New Church there, and also to write a series of letters in regard to it, having previously received many tokens of regard from some of the friends in that country. I also hoped to meet with a few Americans at the great exhibition and the meeting of the Evangelical Alliance. But as I knew the New Church friends in France were very few in comparison with those in England and America, I had not the least thought of receiving aid for poor Sweden from that source. Yet, having heard that these few members were already in possession of a rich depot of printed translations, and even possessed a considerable amount of funds besides, I mentioned to some of the friends in Paris, during the last days of my sojourn there,—during the month of April—the wants of poor Sweden, and asked them if they would do something to aid us. They immediately promised a subscription for the next year, and also encouraged me to appeal to the friends in America. *This is now my errand!* I am fully aware that you have enough expenses to meet for the Church in your own country; but experience teaches me, that a man of small means,—needing all he has for the support of his family,—should a hungry friend, who has made a long journey, unexpectedly enter his dwelling, would certainly give him a seat at his table and a piece of his bread. I think also, that if I were to go in person to America, and pay every one of you a visit, you would readily entertain me with a cup of tea, or a dinner, or a

supper. Perhaps some of you would even give me a lodging for a short time, in consideration of the fact that I am a countrywoman of the great and good Emanuel Swedenborg, a receiver of his precious doctrines, and willing to do everything in my power to propagate them.

Now, when I do not come in body, but in spirit,—and a spirit does not need any supper or dinner, or lodging, or any other entertainment that would require your money,—I propose, and beg and hope, that you will give to the New Church in Sweden, what such entertainment would cost, either more or less; simply considering and estimating what you would be willing to bestow for my personal comfort if I were to visit you.

The sum of one thousand dollars would pay for the above-mentioned translations; after which, any additional amount which the friends in France would give, could be devoted to a New Church Swedish Journal, in which we could publish many good articles, translated from the *Herald* and other American journals which have been so kindly sent us.

Again, we need tracts. Before going to France, I distributed among my friends several English tracts, with a request to translate them during my absence, and I shall try to get them published this summer.

I will not ask our American brethren to send money during *this year*, if it be inconvenient to do so, but a good *promise* would be *most welcome*, and let it come as soon as possible. And we would like to have the promise as definite as possible, so that we can be sure of it, and make our arrangements accordingly. It will, of course, require some time to obtain these subscriptions; but I have hoped that every thing might be arranged before the centennial anniversary to be held in London next summer, so that some of the friends from America who may come to the anniversary, shall bring with them the amount of their contributions in American gold. At the same time, some Swede, perhaps myself, if the Lord will permit, and give me health and means, will be there, and most gratefully receive the gift.

Thus, after having performed my commission, I must leave you, although I would gladly communicate much more to you, but I am preparing for my return to Sweden, and I have other things to write and to do than my feeble old body may bear. I am fully aware that I have written a very miserable letter, and I regret not having undertaken it earlier. But I hope your charity will look at the *will*, and not at the weakness of the writer. I am also ashamed of my poor English, and I have nobody here who can correct its many faults, but I pray that you, my dear sir, who may, perhaps, be pleased to print this letter in the *Herald*, will also have the kindness to correct and improve it.

My address in Sweden will be,—in the Swedish language, "*Fru Fredr. Ehrenborg, Lund.*" I may not remain long in that place, but my friends there will forward to me all communications etc., that may be received. And I hope you, my dear sir, will return me an answer to this letter, and will, perhaps, also continue the *Herald*. I have already received some five numbers of this lovely paper, *i. e.*, one of No. 49, one of No. 50, two of No. 52, and the first number of the third volume. No. 51 has failed to reach me. The duplicate of No. 52, I have left with my good friends here, the children of *Madame Manuel*, who are endeavoring to learn the English. I am sorry to be obliged to deprive them of the other papers. If you would like to send them a copy also, they would feel truly happy and grateful. I cannot furnish my own, for I think I can make it much more useful in my own hands. But it will afford these friends and some of their relatives much pleasure and instruction, if you will send them also your valuable periodical.

Although this is my first letter to you, I am in hopes it may not be my last. If you will return me a good answer, perhaps I may be able to write you another from Sweden, whither I am going, to tell you my joy, and give you my best thanks for the sympathy and encouragement that I hope to receive from you in behalf of the cause that I love.

With a sister's love in the Lord's New Church,

I am yours,

FREDR. EHRENBORG.

In copying the above letter for the printer, we have availed ourselves, in some instances, of the writer's indulgent permission to change some of the expressions

into more familiar and idiomatic forms; and yet have done so with a good deal of reluctance, fearing we might impair what we were endeavoring to improve. The letter of our correspondent, if read without changing a word, displays the most refined literary taste, with much tact, as well as power in the use of language. The writer's knowledge of the English has, evidently, been derived almost entirely from studying it, and without the advantage of associating, to any considerable extent, with persons by whom the language is spoken. The style and peculiarities of expression remind us of the letters of Dr. Tafel. We look in vain for a single error in orthography, or for any departure from a strictly grammatical construction of sentences, nor do we find an expression in which the meaning is doubtful, or even obscure. There is only a certain studied exactness, with occasionally a little peculiarity in the use of words, reminding us that the thoughts are not flowing through their own native channel. But thoughts, or rather the deep living earnestness with which the above letter is filled, will, we are sure, call forth a sympathetic response from more hearts than one. The appeal in behalf of Sweden will not be made in vain.

Suppose we venture to nominate ROBERT L. SMITH, Esq., of Brooklyn, New York, as a suitable person to receive any aid or promises of aid for the cause of the New Church in Sweden. This nomination is made without consultation with Mr. S., and yet, with a strong conviction, that while the use of his name in this connection will not be unacceptable to him, it will be fully approved of by every one else who may desire to contribute to the object proposed.

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We insert the following from our brother with great pleasure:

TOLEDO, July 19, 1856.

REV. S. HOUGH,

DEAR SIR,—Please give notice through your paper, that my removal to the West renders it inconvenient to perform the missionary labor expected in different parts of Ohio.

I part with the friends in that State with great reluctance; but circumstances over which I have no control seem to render it necessary. They will be remembered with warm affection, and should opportunity occur to visit them, it will be hailed with delight. My address will be *Homer, Webster county, Iowa*.

I will be glad of a call from New Churchmen visiting the West, and it will give me pleasure to be useful to them in any way I can.

Very respectfully and truly yours,

J. H. WILLIAMS.

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We have received from a correspondent a letter in which he makes the following ingenious remarks on the Last Judgment:

Can it be demonstrated from the letter of the Word that the Last Judgment took place in the year 1757?

Ans.—I think it can, if we first determine the amount of the error in our present Chronology, a thing I cannot do, not having access to the necessary means. That there is an error, however, is admitted by the learned on all hands, but the exact amount of it is as yet disputed. We, for our present purpose, will take it for granted that the vulgar era is behind that of the true by eleven years, thus, that the vulgar, A. D. 1832, was the true, A. D. 1843, which year is the last of the 2300 over which Daniel's vision was to extend. Read chapters vii. and viii., and compare chapter viii. 13, 14, with chapter ix. 23, 24. This done, turn with me to chapter xii. 12, where we find mention of 1335 days, which days evidently termi-



nate at the same time as the 2300; for, surely he is blessed who waits and comes to the cleansing of the sanctuary. We find the 2300 days at the commencement, and the 1335 at the end of a long prospective history of literal events connected with the Church on earth, (all of which I would mention by the way, has to be understood by the man of the New Church spiritually, in the same way as the retrospective history of the Jews, while at the same time we are bound to receive the literal truth of the one as fully as of the other,) and amongst the many events there described, we find that at such and such a time of the history, "At that time shall Michael stand up, &c." Read from chapter xii. 1 to 7 inclusive; here we see the judgment, with the time specified when it would take place, which is 75 years before the ending of 1335. Now, this is evident, for, if the 1335 does not commence with the time, times, and a half, let any one show what there is in the context to indicate a different commencement. If there is nothing, then the result is self-evident; from true A. D. 1843, it being the same as vulgar A. D. 1832, take 75, and we find 1757, the year of the last judgment, or to make this more plain I have said, that 11 years transpired after the Crucifixion of our Lord before the time our present Chronology dates from. Therefore, our A. D. 1832 is just 1843 from the end of the 70 weeks in Daniel; it is also the end of the 2300, and the 1335, but the judgment takes place 75 years before this end. Therefore, the statement is as follows: 1832, less 75, is equal to 1757.

A. S.

PHILLIPSBURG, C. W.

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 WITHDRAWAL FROM THE CONVENTION.

PHILADELPHIA, August 1, 1856.

REV. T. B. HAYWARD, *Secretary of the General Convention.*

DEAR SIR.—After much reflection, I have resolved to request the removal of my name from the list of ministers in connection with the Convention. My reason for making this request, is simply that there are many things in the plan on which the convention is formed, as well as in the policy it pursues, which I feel it impossible to sympathize with or approve. Hoping that this withdrawal may not, in the slightest degree, diminish the kind and fraternal sympathy existing between brethren who are members and myself,

I am, very truly and affectionately,

Your friend and brother,

SABIN HOUGH.

Above is a copy of a letter lately addressed to the Secretary of the Convention. Within the last year we have often been asked if we were a member of the Convention, and a little surprise has sometimes been expressed at finding our name on the list. We have known very well that our sympathy with the policy and doings of the Convention, was so slight as scarcely to entitle us to membership, and yet have hesitated about a formal withdrawal of our name, lest such an act might be regarded as indicating a want of fraternal kindness or respect. But it does not seem best, and scarcely consistent, any longer to delay a definite and formal withdrawal. The above note will answer any further questions in regard to our connection with the Convention. We are conscious of cherishing no unkind feeling towards the Convention, or any member thereof, but think we can perform more use in the Lord's Church, and in a more orderly way, by receding from any further efforts to co-operate directly with an association whose principles of organization appear to us sadly defective, when viewed in the light of the heavenly doctrines.

## NOTICES OF BOOKS.

**THE PLEASURES OF RELIGION.** *A Poem in two Parts. With other poems.* By O. Prescott Hiller. London: William White, 36 Bloomsbury St. Boston: Otis Clapp, 9 Beacon St. 1856.

We have been surprised that the New Church has hitherto produced so little poetry. Its celestial genius will naturally seek an outward embodiment in song; and while we claim no monopoly of poetical talent, we are sure that the New Church opens a hitherto unexplored field for the manifestations and out-flowings of the poetic temperament. Every true poet is more or less of a New Churchman. His inspirations descend—not from the Muses,—but from the throne of God, and are expressed in the language of correspondences.

The effort of Mr. Prescott to give us a New Church poem, embodying something of the *morale* and doctrine of the Church has been eminently successful. Its pictures of the golden age, when love ruled the breast, and man in his vigils and his dreams was permitted to talk with the angels and hold intercourse even with his Maker, are life-like and entrancing. A courtship in those early days, and the character of the pure and heavenly emotions to which it gave birth, are described with much spirit, and in passages of exquisite beauty. The iron age follows with the changes it produced in the face of nature,—with its wars between individuals and nations, its avarice, its sensuality, and its atheism. These traits of the fall of man are vigorously presented, and furnish portraits but too true to the life, and which are calculated to awaken pity and nerve resolution.

The minor poems are equally graceful and lively, and uniformly imbued throughout with a New Church spirit. We thank Mr. Hiller for what he has already done in this pleasing department of literary effort, and believe that he is capable of still higher flights. What we very much want in the New Church, and what the world outside of the Church wants and requires, is an epic poem on the redemption, built upon the platform of "Paradise Regained," (which is remarkably truthful in its great idea,) but enlivened and aggrandized by the magnificent machinery of "Paradise Lost." Will Mr. Hiller attempt it?

**THE OLD CORNER CUPBOARD.** Cincinnati: Freeman and Stafford, p. 304. 1856.

It gives us much pleasure to call the attention of our readers to this truly beautiful book. It has none of the overstrained passion and vehemence of most modern novels, and we welcome it as the harbinger of a more pure and refined taste in romance writing, and hope that it will be greeted by the public as such. The style is remarkably easy and graceful, the writer showing undoubted talent both in narrative and description of character.

We would add, that without any officious thrusting forth of *doctrinals*, the book is filled with a genuine New Church spirit, and we trust that it will be liberally patronized by all New Church people, that thus the writer may be encouraged to give the public something else equally ennobling and purifying in its character.

**AUTOBIOGRAPHY OF REV. DAVID POWELL,** a Minister of the New Church signified by the New Jerusalem in the Apocalypse, together with eight of his sermons. Edited by the Rev. Wm. H. Benade. Philadelphia: Published by a Committee of the Darby Society of the New Church. 1856.

This is a pleasantly written biography, and will be read with much interest by members of the New Church. It is a record of the life, the trials, and the labors of a good and faithful pastor, who was earnestly devoted to the uses of the

ministry, and who, by his gentleness and fidelity, acquired the love and respect of all who knew him. It was partly,—the larger portion,—written by himself, and has a charm of modesty, sincerity, and truthfulness about it, which render it especially attractive. It furnishes a portrait of the original from his own hand,—a fact which must enhance its value to the members of his late congregation, as well as to all who knew and loved him. The part added by Mr. Benado, completes the portion of his life which, owing to his sickness, he was unable to finish with his own hand, making the entire sketch as full as could have been expected. Six discourses of Mr. Powell follow the biography, and furnish, probably, a fair specimen of his style of sermonizing.

We have whiled away a few hours in the perusal of this interesting book, and derived from it both pleasure and instruction, and we commend it, as a useful and agreeable biography, to all New Churchmen.

**THE PICKWICK PAPERS.** By CHARLES DICKENS, Author of "David Copperfield," "Dombey and Son," "Nicholas Nickelby," "Bleak House," &c. &c. People's American Edition, complete in one volume. Philadelphia, T. B. Peterson, No. 102 Chestnut Street.

Notwithstanding his American notes,—a very illiberal, and we were about to say, ill-bred production,—Charles Dickens is quite a favorite with American readers of works of fiction of which the material is drawn from living experience. Like Goldsmith, and Shakspeare, and Milton, he has made himself acquainted with the ordinary and extraordinary springs of human action, and knows well how to set in motion some of the tenderest and the best. He is the historian of the existing abuses of social life in England, and we only wonder that so vivid and truthful a painter of dark scenes in his native land, should have found so little to console him in a country in which the inequalities of society were less glaring, and where, if he saw little to venerate, he might have seen much to awaken pleasing expectations. We, however, forgive his "Notes," like good Christians, in consideration of his other works written before and since his visit to the United States, and among the former are "the Pickwick Papers." We are glad to see so handsome an edition of them as the one recently issued from the press of Mr. Peterson, published in a clear, distinct, readable type, on good paper. We propose giving the work a third reading, having enjoyed an exquisite pleasure in reading it twice before, and our satisfaction having increased with the second perusal. It is one of that kind of works which interest without engrossing, and amuse without dissipating the mind. Mr. Dickens has written abler works since, which have sounded the very depths of humanity, and awakened echoes from thousands of human hearts; but he has written nothing of a playful and humorous character better calculated to please the general mind. When it first appeared, it created a favourable impression of the author's original vein, and established between him and the public relations of friendship, which have since been supplanted (for the most part) by those of admiration and deep interest. If there has been some falling off in the character of his later productions, and such is the general impression, a knowledge of this fact may serve to awaken him to increased industry and care in the preparation of his future works. Those which he has already produced are among the standards of our fictitious English literature. He is the founder of a new school of writing, which has had numerous imitators; but the master will go down to future times probably unequalled, certainly unsurpassed, by any of his pupils.

## EDITORIAL ITEMS.

We perceive from the last number of the "New Churchman," that it is proposed in England to establish a New Church newspaper under the auspices of the Conference. The name suggested for it is "THE MAN, political, social, moral, and religious"—the publication to commence January, 1857. We do not learn that the plans are yet fully matured, but the enterprise seems to be seriously agitated.

A new and enlarged edition of "The Church of Christ not an Ecclesiasticism," has recently been issued, where the author, H. James, Esq., is at present residing. It will, we think, require very essential emendation to make it an *improved* edition.

Our New Church friends in England were, at the last advices, anticipating a visit from the venerable Dr. Achatius Kahl, Dean of the Cathedral of Lund in Sweden, and Doctor of Theology. Of this event, the "New Churchman" speaks as follows:—

"We hear, from good authority, that Dr. Achatius Kahl, Dean of the Cathedral of Lund in Sweden, and Doctor of Theology, is about to pay a visit to London, in order to visit the English friends of a cause in which he has worked so ably and so long. He is expected to arrive in London on or about the 10th June. We hope that this venerable and excellent man will be received with true New Church English hospitality by all our friends. This is his first visit among us. He is now between 60 and 70 years of age, yet youthful in spirit, and zealous as ever in promoting the advancement of goodness and truth all over the world. He was born on the little Island of Hoen in the Sound, nearly opposite to Copenhagen; in which island his father was a pastor. (This was the island in which the celebrated Danish Astronomer, Tycho Brahe, had his Observatory.) Dr. K. has been connected with the Cathedral of Lund for 40 years, and is esteemed, all over Sweden, for his learning, noble private character, and literary works. He has lately been decorated by the King of Sweden with the Order of the Polar Star, as a recognition of his beautiful work on *Tegnér and his Contemporaries in Lund*. (*Tegnér och hans Samtida; Lund*.) He is also the author of an admirable work on the New Church (*Nya Kyrkan*), in Swedish. And we are indebted to him for the copies of the *Adversaria, Itinerarium*, and in general for his active co-operation with Dr. Tafel, whose labours have crowned those of Dr. Kahl. Personally, it is impossible to meet a more agreeable specimen of a Scandinavian gentleman and clergyman, than Dr. Kahl; and with this introduction, we leave him to the hospitality of our friends."

REV. THOMAS WORCESTER, D. D.—We are glad to see that Mr. Worcester has at length received a doctorate from Harvard College, his *alma mater*, of which, we believe, he has long been one of the Overseers or Trustees. Mr. Worcester is a gentleman of respectable talents, although he has never given to the world, as far as we are aware, any evidence of remarkable ability or scholarship. The New Church does not stand in need of such a compliment, but we are pleased to see that it has been paid. Mr. Worcester is quite as well entitled to the honor, as many others who have received it from the same institution. We wish him joy of his new distinction. *Sic itur ad astra.*

NEW JERUSALEM CHURCH AT FRANKFORD, PA.—A new and commodious church (of stone) has recently been erected at Frankford, which we learn from our New Church friends at that place, will be ready for dedication in September next.

THE  
NEW CHURCH REPOSITORY,  
AND  
MONTHLY REVIEW.

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ORIGINAL PAPERS.

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ARTICLE I.  
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HUMAN BEAUTY.

A DISCOURSE PREACHED IN CHARLESTOWN, MASS.,

BY WOODBURY M. FERNALD.

"Let the beauty of the Lord our God be upon us."—*Psaln* xc. 17.

WE are frequently addressed on the joys of heaven and the pains of hell, and the various motives and incentives to human conduct which these themes present, are brought to bear upon the heart in all their power, to affect and influence us. But there is one characteristic, both of heaven and of hell—and one great consideration with almost every one in the world, that fails, perhaps, to have that effect upon us which it might have, and which it is capable of having, if it could be seen and realized in all its religious importance. I refer simply to our love of outward beauty. It is one of the strongest passions of the human heart. And it is peculiarly appropriate to a religious discourse, when we consider how strongly mankind are swayed by it, and how they are deceived by it; and also when it is considered in the light of those interior and spiritual principles which are the cause of all the beauty and all the deformity in the world.

But, it is only one department of the subject to which we now call attention; it is *Human Beauty*. "Let the beauty of the Lord our God be upon us." The word *Lord*, in the text, refers to the principle of Divine Good, and God to Truth; and the prayer is, virtually, let the form or the beauty of the Divine Good and Truth be upon us; or more interiorly still, let the Spirit of the Divine Good and Truth be within us; for all outward beauty, when it is true, is but the visible form of the divine good which dwells within us.

Such being the principle of the text, we proceed in its application to that excessive love of outward beauty which so characterizes and influences the masses of mankind. We might, indeed, characterize

our subject as *Personal Beauty*, were it not for the falsity which is frequently conveyed by the term; for it pertains to the persons of men and women in a particular manner: but unless it be truly human—unless the person so distinguished be characterized by those inward qualities which *are* truly human, then the beauty of the exterior is merely false, and pertains only to the outward person, who has not the beauty of the Lord our God within him. Our subject, then, is announced simply as Human Beauty. And we feel that in so doing, we are introduced to a matter of immense importance—of immense practical utility. For what is there that sways the heart of man more? True it is, that the *religious* principle is the strongest, and *love* is sometimes said to be the strongest; but divorce either religion or love from beauty, and how is the whole subject deprived of its power, and what a weakness has gone forth upon the strongest passions and principles of men! The truth is, we do not dwell in mere abstract qualities; the mind always imagines some form of divine and spiritual things, however much, in theory, that form is denied. And when men think of the glory and grandeur of God, or when they roam in imagination over the magnificence of eternity, and contemplate the high things of heaven, or the deep things of hell, there is always some visible manifestation to the mind's eye, which serves to fix the impression, and give consistency and reality to the contemplation. An angel is as truly a something, that can be formed in the mind, with one person as another; and whether we speak of heavenly or human love, we know very well that the form which the object takes in the mind is the great secret of the presence of that object, at least to the thought, and thence to the affections. And why is it that the objects of highest adoration, the person of the Saviour, and the saints and angels, and other divine subjects, when they have been represented in sculpture and in painting, have had such an effect in the worship of the Church? So evident it is, that even in religion, the distinct form of spiritual things, in all the shapes and colors with which they may be set forth in an embodiment of Beauty, is a powerful and exhilarating principle in the human mind.

But in *human* beauty there is a peculiar fascination. And where is the man or the woman who does not yield to it, and acknowledge it? What is there, I had almost said, more strongly desired by those who are dead to all interior things, than this witchery of outward beauty? Wealth, fame, and beauty; the three great things that captivate and entrance the world; the love of power alone being confined to comparatively a few, but entering largely into all of these. And what a *deceptive* power is that which beauty wields! How many thousands are intoxicated and ruined by its influence, and strong minds laid low and humbly at its feet! It is the charmer of the world. There is nothing in music so thoroughly penetrating and seductive, and no eloquence so effective and persuasive. There are millions who would forego wealth, and dispense with fame for it, and even love itself, if it is not kindled at its altar, its fires frequently refuse to burn, for the one thing necessary to its life is not there to inspire it.

In all this, doubtless, there is much that is to be condemned. It is

but the external that the world is so taken with, while within there is neither beauty, nor love, nor worth. But that external—why is it there? How comes it endowed with such a power? These are questions which we shall do well to consider thoroughly.

And first, we would ask—Who has not been struck with the astonishing incongruity between the external form and the internal character? Is there not something in every one which seems to say—this is a disorder; this is not what, in a true state of things, it should be? At least every one is struck with a sense of impropriety, is unpleasantly affected with it, and if it were not for the frequency and commonness of the occurrence, the shock would be much greater than it is, at such a discrepancy between the outward and the inward. Why is it, we are tempted a thousand and a thousand times to ask, that such angel qualities are wrapt in such hideous forms? And why do we see beneath the faces of the beautiful, such vileness and wickedness of character? Is there not something, in the minds of all of us, that seems to say, that beautiful persons ought to be good, and unbeautiful, disagreeable looking persons, ought to be unhandsome in character? Would not this be the more harmonious arrangement? Every one must feel this; and why is it, then, that there is so much of heaven in appearance—so much of the Creator's skill and art lavished upon the forms and countenances of the commonality, and even of the bad of this world, to make them very Apollos and Venuses in the sculpturing and coloring of human nature, while at the same time it would seem that the Divine Artist had forsaken his work on the real saints and genuine excellence of mankind, so that the whole is comparatively a piece of unpleasantness and confusion? Such are the questionings of a *superficial* view of the matter. But even here, it is not strictly true that such a prospect is presented. There is always a *something* visible in the countenances of the good, that is in harmony with their character. And as a very general rule, it may be said that there is a certain nobleness, and prepossessing exterior, on the better sort of people, and a decidedly piratical and fiendish look on the countenances of desperadoes and villains. In fact, as a *general* rule, it may be said that the best of people always look the best; and we very seldom see the look of pirates and murderers upon the nobility of human nature.

Another fact may be noticed. In making the acquaintance of a very good person, with an unprepossessing exterior, we always, to a very great extent, come to forget the deformity of feature in the beauty of spirit that shines through. But what do we mean when we talk thus of the beauty of the spirit, and of such beauty shining through? Is it not plain here, that the spirit has some form of its own? For what is it that gives the expression, that varies the countenance into a thousand forms and shades of goodness, sweetness, and love, if not the spirit, which alone possesses these qualities? And, also, should we see in distinct variation of form upon the countenance, the *evils* of a corrupt spirit—the disfigurings of anger, malice, pride, and vanity, unless the spirit itself thus formally expressed itself? Who can notice the dreadful forms which the evil passions assume in the very body of man, at the same time reflecting that the body in itself has no life

and no power of action at all, and not be convinced that within, in the very substance of the soul, there is the original power, the first absolute formation, of every quality of the heart?

And thus it is that both the beauty and the deformity of the spirit shine through to manifest perception. And we no sooner make the acquaintance of a good or evil person, than we come to forget, or fail to observe, the more material and fixed features with which they at first greeted us, and see more of that spiritual form which thus characterizes the very soul.

The truth is, beauty itself is only the outward form of goodness, and deformity itself is only the outward expression of evil. Hence the prayer,—“Let the beauty of the Lord our God be upon us,” and hence, also, we read of the “beauty of holiness,” of “Zion, the perfection of beauty, out of which God hath shined,” and of the “beautiful garments” of the holy Jerusalem.

But why is it, then, that this beauty does not more universally and more harmoniously sit upon the faces of the good, and the corresponding deformity distinguish all the evil? The answer to this question is found in a profound truth involved in the law of human descent. The truth is, every man and woman has two faces, a spiritual face and a natural face. The spirit itself being in the human form, the face of every spirit is a perfect representative and index of the character. And if it could appear, as it will in the spiritual world, unobstructed by the flesh, it would manifest the quality of the spirit, whether good or evil. But the face of the body is derived from a fleshly parentage, and frequently manifests features which are totally at variance with the reigning spirit within. The spirit within can only form itself, in addition to the form impressed upon it by nature, by its own acts—by the disposition which it wilfully cherishes and habitually makes the reigning love of the soul. Thus it has power to make its own face, whether beautiful or deformed, and it will appear, when released from the body, especially when it has settled into its permanent character, in its own form *according* to its own character. But the face of the body a man cannot alter much. He has some power over it; for it is a truth well recognized, that by long continuance in a certain course of conduct, even the countenance will visibly proclaim the change which has been going on within. Who does not recognize it in the face of the sensualist, in the miser’s earthly and downcast look, the adulterer’s leer, and the established expression of sincerity and honesty? But for the most part, the face of the body is a fixture of matter. Man cannot change and vary it as he can the more plastic spirit; and the features which he is thus obliged to wear, are frequently no indication of the character that reigns within. There is indeed character there, and it may be a great deal of *hereditary* character, for these features, every one of them, were first formed by the spirit that so ultimated itself into matter. They are the product of a long ancestry. But the changes that the man himself has made in his character, whether improvements or otherwise, do not appear in the outward form as they are traced and fixed in the form of the spirit. And thus it may happen that the spirit itself is inexpressibly beautiful, while the body is disfigured



by the laws of an hereditary and fleshly parentage. And so also it may be that the outward face, by the same law of the transmission of physical forms, is wonderfully beautiful, while the inward, spiritual countenance, is disfigured and deformed with every evil. "Look not on his countenance," (said the Lord to Samuel, concerning Eliab) "or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." (1 Sam. xvi. 7.) Ah! how true it is, that the beauty of the world lieth covered! And what is all this ambition for, as it reigns among the young and old of both sexes, to be thought beautiful? "Handsome is that handsome does," is an old proverb, with a great deal more of interior truth in it than is thought of. The truth is, this *doing* of beautiful things does in reality form the *spirit* into beauty; for it is the acting out of the principles of goodness and truth into works, that ultimates the finer substances of the soul into the form of their own goodness. Hence it is that in heaven, the angels themselves are such forms of beauty. "Goodness and charity," (says the seer of the Church) "is what forms, and makes a resemblance of itself, and causes the delightful and beautiful of charity to shine forth from the minutest parts of the face, so that they themselves are *forms of charity*. They have been seen by some, and excited astonishment. The form of charity, which is seen in the life in heaven, is such that charity itself is what effigies, and is effigied; and this in such a manner that the whole angel, especially the face, is as it were charity, which manifestly both appears and is perceived; which form, when it is beheld, is ineffable beauty, affecting with charity the very inmost of the mind."—*H. H.* 414.

From hence is perceived the whole foundation of this passion for human beauty. It is a laudable desire, if it be founded in truth. It is, when *truly* existing, simply a desire for an external corresponding to the internal. And the whole secret of the great power whereby beauty affects us, is that it is the outward form of the principle of divine goodness. But why, then, does it so affect the vicious and depraved? It does not, with the same degree of power; the beauty which they love is of a lower and grosser order; an evil man, I apprehend, would find something in the divine form of an angel of the third heaven which would be utterly repulsive to him; he could not approach even to *look* upon the purity; upon the same principle that it is not the sacred and holier pieces of statuary or painting that he seeks out first to admire the beauty of, but something grosser and more sensual; and if the evil *are* frequently taken with the beautiful in art or nature, it is chiefly for the external only; they do not connect with it the corresponding qualities of goodness; they do not think of it as suggestive of goodness at all, or purity, except so far as they have still remaining in themselves some of these heavenly qualities; and it is frequently, we all know, only an evil love which the external of beauty inflames within them. Thus they pervert and debase this very principle of heaven. And even the lower and grosser beauty which they are apt to admire, they admire it only on the external, while the instant it enters into their heart, it is perverted to the love of evil.

But oh! how high the flame, how pure, and angelic, and lovely, is that wonder of celestial admiration which enters into the heart of the regenerated man, as he beholds the divine beauties of heaven! He sees the form of it as the form of immaculate purity. He knows that it is only goodness divested of every evil that can give such form. It is the incarnation, as it were, of goodness itself. And as he gazes upon the seraphic and cherubic glories of those heavenly beings, with holiness in all their looks, with loveliness, and humiliation, and innocence, and adoration, and spotless garments of truth and purity, how truly he may feel in his soul that the beauty of the Lord our God is upon them, because it is within them! *That* is worship in the beauty of holiness. That is a scene which no eye of impurity can approach to look upon, for it is of heaven only, where nothing can enter that in any wise defileth, that worketh abomination, or that maketh a lie.

But let us now inquire still further into this form of goodness and beauty. We say it is only truly beautiful because it is good; and though the connection is not fully seen by persons in general, yet it is partly seen, and partly felt; and that is the secret of its great power in the world. And now, do we realize how by all this life, we are really *forming* our souls—shaping their very substance into beauty or deformity, according as we do or do not believe in the Lord, and obey his commandments! This may be seen even in the marks which human life is leaving upon the *outward* form. See how the protracted experience of this life fixes its impress upon the features of every one,—how, sometimes, the lines and lineaments of the countenance will reveal, even to a stranger, the predominating influence of the experience through which one has passed; and how the airy features of joy, the deep lines of sadness, the withering marks of misfortune, disappointment, and hope deferred, the contracted visage of habitual deceit, or the open *contour* of generosity, benevolence, and nobleness, all are cut by an infallible sculpture in the face and form of the subject of them. Now, precisely so it is with the spirit, in reference to all the experience of the manifold life of the world. The outward form indeed, is but, generally speaking, the expression and moulding of the interior form. It is the spirit that does all. And each passion leaves the deep tracery of its working, each fine feeling the delicate imprint of its passage over the soul, each thought the lines of its engraving. Take a microscope, and apply it to the human face, and you would see much more, and more distinctly, the work of the life upon the features. If now, we had a microscope to look upon the spirit, we should see in distinctness, the fine engraving, sculpturing, and coloring of this life. But ah! the angels do see this. There is a story of a sculptor who received a visit in his studio from an interested observer, who, after admiring the almost finished production which stood before him in marble dignity, left the artist, and after an absence of some considerable time, returned to take another view of the work which had so interested him. "Why," said he, "you have done nothing to it since I last saw it." "Oh yes," said the artist, "I have softened this feature, and brought out that; I have given a greater prominence to this muscle, and a less to that." "But these are trifles," said the visitor.

"Yes," rejoined the artist, "but a great many of them make perfection, and perfection itself is no trifle."

Just so it is with regard to the spirit of man, which is no less a solid and substantial structure than the marble form of the artist, and which is wrought upon through long years by the great artist, Human Experience, where every enterprise in which we have engaged, every pursuit and calling of our lives, every disposition and affection with which we have followed those pursuits, especially the predominating principle which we have suffered to characterize us, become wrought into the form and texture of the spiritual organism, and will appear in feature, color, shade, in beauty or deformity, in the world to which we are all inevitably travelling. There we shall stand revealed to the eyes of all who will look upon us; revealed to *ourselves*; not as the natural man, who beholdeth his outward face in a glass, but as an inhabitant of *eternity*, with whom the book of life is all unrolled, and the spirit is finally, both inwardly and outwardly, the fixed, imperishable form of its own good or evil.

And now, ye lovers of beauty and worshippers at its shrine, what an incentive to such an ambition is here! Let it not be said that it is altogether an unworthy motive which is here held out. I confess, for one, I do not feel it as unworthy. It appears to me, that the true man or the true woman, who, in the light of correspondence, connects, or desires to connect, the inward with the outward in all things, may find here an object of a laudable ambition. For it is not the outward, but the inward, which is the ruling principle of it. I once knew a woman of culture and refinement, not of the New Church, who honestly expressed a desire to be beautiful in the spiritual world. She ardently desired and coveted it as a blessing. Not ministering to any weakness or vanity at all, I frankly owned a sympathy with her. If heaven itself is enriched with all outward beauties, and we are assured on high authority that it is, and if the very angels themselves are forms of charity and inexpressible beauty; and moreover, if hell by an internal cause is compact with all spiritual deformity, I think that a true man or woman can wish nothing else than that the regenerated affections may appear in heaven in heaven's own glory. Oh! it is the very redemption of beauty from all mere superficiality which it has ever been cursed with—this connection of it with all purity and goodness. And knowing, as we all do, how universal and strong the passion is, and how many are deceived with it, and ruined with it, I make use of one sermon to appeal directly, especially to the more unreflecting, to the heart for the truth of it. I say, suffer yourselves to be instructed and saved by it. Be convinced, oh! young maiden, young man, that to be beautiful is to be good! And let thy prayer ever be, in all places of retirement and of self-beholding—"Let the beauty of the Lord our God be upon us." Or in the language of an apostle—"Whose adorning, let it not be [merely] that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel. But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." (1 Peter, iii. 3, 4.)

How much of truth, more than we have suspected, is there in many passages of the Scripture which speak of the beauty of holiness! And when the outward covering of flesh which enwraps the world shall be torn off by death, what revelations will surprise us, as we see in the countenances of our fellow-beings the marks of every virtue and every evil for which they have been distinguished in the world! There is many a beauty, far-famed and long-famed in this world of nature, who will have to part with it all in the spiritual world, and many a rude and disfigured countenance whose spirit will there shine in heavenly radiance, and "as the stars for ever and ever." "In all Israel, there was none so much praised as Absalom for his beauty; from the sole of his foot even to the crown of his head, there was no blemish in him. He stole the hearts of the men of Israel," (2 Sam. xiv. 25; xv. 6,) but he died an ignominious death, for there was an evil heart in him, and how, think you, he appeared in the spiritual world?

On this interesting subject, it were well to listen to the Seer of the New Church.

"All spirits in the hells, when inspected in any light of heaven, appear in the form of their own evil; for every one is an effigy of his own evil, inasmuch as with every one the interiors and exteriors act as one, and the interiors present themselves as visible in the exteriors, which are the face, the body, the speech, and the gestures; thus their quality is recognized as soon as they are seen. In general, they are forms of contempt of others, and of menaces against those who do not pay them respect; they are forms of hatred of various kinds, also of various kinds of revenge: fierceness and cruelty from their interiors are transparent through these forms. \* \* \* Their bodies also are monstrous; and their speech is as the speech of anger, hatred, or revenge; for every one speaks from his own falsity, and the tone of his voice is from his own evil: in a word, they are all images of their own hell." H. H. 553.

But now, from these direful forms of evil, turn we to the forms of celestial and spiritual good.

"All beauty, [says the same heaven-illuminated scribe,] is from good in which is innocence; good itself, when it flows in from the internal man into the external, constitutes the beautiful, and thence is all the human beautiful." A. C. 3080.

Again:—"From conjugal love the angels derive all their beauty, thus each angel is beautiful according to that love; for all the angels are forms of their own affections; inasmuch as in heaven it is not allowed to feign with the face things which are not of the affection, wherefore the face of the angels is a type of their mind: whilst, therefore, they have conjugal love, they have love to the Lord, mutual love, the love of good and the love of truth, and the love of wisdom: these loves with them form their faces, and present themselves as fires of life in their eyes, to which, moreover, innocence and peace are added, which complete their beauty. Such forms are the forms of the inmost angelic heaven, and are forms truly human." A. E. 1001.

Once more:—"Genuine conjugal love is an image of heaven; and when it is represented in another life, it is by the most beautiful objects that the eye can see, or the mind conceive; it is represented by a virgin of inexpressible beauty, encompassed with a bright cloud, so that she may be said to be beauty itself in essence and form: all beauty in another life is said to proceed from conjugal love; its affections and thoughts are represented by adamantine atmospheres, sparkling as it were with rubies and carbuncles, and this with delights which affect the inmosts of the mind; but as soon as anything of lasciviousness intervenes, they disappear." A. C. 2735.

What shall we say to these descriptions of heavenly beauty—these forms of the life of every one! Do they appear like the idiosyncrasies of a madman—the illusive visions of a vain imagination? or are they the visual realities of one whose spiritual sight was open to perceive them, and embodying in themselves the soundest principles of spiritual philosophy? We know that for the spirit to be anything, it must have *some* form; and what so natural as the *human* form? And if human, why not more or less human, that is, more or less beautiful, according as the essence of Divine Good and Truth, or the contrary perversions into evil and falsity, fix and form themselves in the spirit of man? We agree fully with our seer; “these are forms *truly human* ;” and the spirits of evil must be monstrous and direful. “How loathsome a figure must result,” says one, speaking of this very philosophy of forms, “when the miser’s greed, or the adulterer’s leer, has become *fixed* on the character, and shapes or controls its expression !”

But now, it is to be known, that the change of face goes on *gradually* after a man enters the spiritual world, that is, in proportion as he puts off from him all seeming qualities which he had feigned in the world for different and deceitful purposes. As the true life comes out—the man as he is, in his interiors, so does the true form appear. Or, to quote again the words of Swedenborg:—

“When the spirit of man first enters the world of spirits, he has a similar face, and a similar tone of voice to what he had in the world; the reason is, because he is then in the state of his exteriors, nor are his interiors as yet uncovered: this state is the first state of men after their decease. But afterwards, the face is changed, and becomes quite another one . . . I have seen some recently from the world, and knew them from their face and speech; but when they were afterwards seen, I did not know them: those who were in good affections were seen with beautiful faces, but those who were in evil affections had faces deformed. . . . The reason also, why the faces are changed, is, because in the other life it is not lawful for any one to counterfeit affections which are not properly his own, thus neither to induce on himself faces contrary to the love in which he is; all, whoever are there, are reduced into such a state that they speak as they think, and show by the looks and gestures what they will. Hence it is that the faces of all are the forms and effigies of their affections; and hence it is that all who have known each other in the world, know each other also in the world of spirits.

The faces of hypocrites are changed later than the faces of the rest, because from custom they have contracted a habit of composing their interiors so as to imitate good affections; wherefore for a long time they appear not unbeautiful; but because what is pretended with them is successively put off, and the interiors which are of the mind are disposed to the form of their affections, they become afterwards more deformed than others.” H. H. 457, 458.

Thus it is, then, that we are let into the whole secret—the whole philosophy of beauty and deformity. And is it, my friends, any trivial or uninteresting theme? Is it not instinct with great practical importance? For beauty yet attracts, yet commands us. We bow to it, we worship it, we adore and idolize it. There is nothing so ministrative to human vanity, and nothing, frequently, so deceptive and ruinous. But there is a *true* beauty. It is the outward sign of an inward reality. Seldom, however, do we see it so. It pertains, in its perfection, only to the spiritual man. It is richer than any art, or any sculpturing and coloring of the outward world, and it is such as the angels of heaven are clothed in. There is also a terrible *deformity*

beneath many fair and beautiful faces, which will fill the world of spirits with surprise and horror. "The world is still deceived with ornament."

But it is a deception which cannot last, and will not endure the searching glances of eternity. The mask will there drop from the face of every one, and the man and the woman stand revealed to all.

The very *dress*, also, of the spirit will proclaim the character. What a strife and ambition there is in this world about dress! Now, by the same principle of correspondence it is that the angels of heaven only are clothed with the most magnificent apparel; while the spirits of hell appear in filthy and ragged garments, every one according to his insanity. "They who have not defiled their garments, shall walk with me in white," (says the revelator) "for they are worthy." (iii. 4.) "Blessed is he that watcheth, and keepeth his garments." (xvi. 15) "Awake, awake, put on thy beautiful garments, O Jerusalem, the holy city; for henceforth there shall no more come unto thee the uncircumcised and the unclean." (Isa. lii. 1.) These things are said from appearances in the spiritual world.

Now, from these appearances—from the colors and the light there, and the glittering of all things, and the glory of all things, how great must be the beauty! The angels seen by John were "clothed in white raiment, and on their heads crowns of gold." And the revelations of the New Church on this head are full and particular. The garments of the angels are from spiritual substances, which are emanated from and around them. And they likewise appear in a mysterious manner in the apartments and precincts of their habitations. And they are all clothed according to their intelligence or truth; for truth is the outward investiture of good. Hence it is said of Jehovah himself, that "He covereth himself with light as with a garment." (Psalm civ. 2.) And "that the garments of some glitter as from flame, and those of some shine as from light, is because flame corresponds to good, and light to truth from good. That the garments of some are bright and white without splendour, and of some are of diverse colors, is because the divine good and truth are less refulgent, and also are variously received, with the less intelligent." H. H. 179.

From hence, then, is the beauty of the heavenly apparel. Now, from the whole, is not here a truth—this beauty of face, this grace of form and movement, this melody of speech, and this glorious apparel—is it not enough to inspire the heart of every lover of truth and goodness, to rebuke all sensuality, all grossness and evil, and to make us yearn for the glory of heaven? Oh! what purity and what beauty! Too much, almost, for man to contemplate in his sins and errors; but stir up, awake, awake, to the exalted theme, and "let the beauty of the Lord our God be upon us!" Cultivate pure affections, unselfish loves, good intentions, just and true thoughts, and *live* in this manner, and death shall conduct us to this gate of beauty. The King in his glory shall be there to meet us, and we shall enter in, to be arrayed in our wedding garments, to spend an eternity in his presence, to behold and receive "the beauty of the Lord, and to inquire in his temple."

## ARTICLE II.

## OUR CHILDREN.

WHAT IS OUR DUTY TO THEM AS SOCIETIES OR LARGER BODIES OF THE CHURCH?

AN APPEAL TO RECEIVERS OF THE HEAVENLY DOCTRINES.

“Lovest thou me—feed my lambs.”

[Continued from the August No.]

## NO. III.

WE now come to the third point, which regards the Lord's ends in relation to the child, and our duty as His Church. We approach this point with diffidence, for it is one of vast importance. It is the great question, in fact, that should most interest us; and it is the one which our remarks hitherto are designed to help us to decide. Yet we must consider it briefly, and in the most general manner.

According to Dr. Beecher's theory, as stated in the “Conflict of Ages,” the whole material universe has been conceived and brought into being for the express purpose of creating a new probation for the myriads of the fallen spirits or angels of far back past ages, upon which they are supposed by him to be now entering, through the germs of human infancy. But, according to the teachings of the New Dispensation, the entire material system of the universe has been but a preliminary step to the creation of human infancy as a higher end, and its continued development into mankind; and this as a basis of a succeeding angelic state. As the Lord creates a body for the sake of developing within it a human soul, so he has formed the material worlds for the purpose of rearing from them spiritual heavens. A child is the first step in the ascending scale towards accomplishing this great Divine object. And it makes no difference whose the child is, or when or where brought into being; no greater or more important product has ever resulted, or ever can result, from all this grand and magnificent array of planetary and stellar systems of the material universe. The earth and all the celestial orbs have been made for this specific object, namely, human infancy, and the continued development of the germ of being of which human infancy is the precious repository. Every child, of whatever pedigree, is, as a Divine end, equal in importance with the first one that was brought into being—equal in itself, and equal as a radiating centre or fountain from which are to issue the ever multiplying streams of the future—only that the first child had a little the start in point of time. There are the same relations between it and its origin in the Divine Mind, and the same in regard to the future, and no less momentous consequences are depending upon its proper development. It is also equally the object of special Divine care and Providence.

If the Lord's ends fail in regard to the child, all fails; the universe is an abortion. In the proper development of the child is his only hope of a heaven. And He has not less regard for, or less interest in

the lesser heaven, which the child,—every child,—is designed to become, than He has in the larger complex heaven of many such smaller heavens. *Each* is designed to be His temple, and the latter no more truly so than the former. In Infinite Love, Wisdom, and Providence, He is forming each, or aiming to do so, for His habitation, that He may dwell in them, fill them, and bless them—which is the grand end of His Love—as the soul dwells in, fills, and enlivens the body; in fine, that they may become one with Him. All His Providences, not only those that immediately regard the child, but all those in any way relating to the universe, or any of its parts or degrees, look constantly to this end. Thus, with the Lord, the child, including its actual and its potential nature, that is, what it now is, and what it promises to be, is the jewel of all jewels, the treasure of all treasures, the priceless diamond, of which all else is but the costly setting; it is the budding fruit, of which the entire universe is only the producing tree. And this is the case with every child, however humble be its origin.

As an evidence of the truth of this remark, consider for a moment the wonderful providences that surround and watch over human infancy. It is designed that love shall beget, that love shall conceive, and that love shall attend and watch over the progress of formation; and love, too, inferior only to the Divine Love which makes human love its most important instrument. What can be conceived of, more perfectly adapted for the accomplishment of the great Divine end in regard to the child, than the parental relation? Think of the relation of the father, of the mother, and of the other members of the family. The infant is the object of all care, of all affection, the centre of all attraction. Its nourishment, its protection, its well-being, are the first and last thought of her, than whom the universe could not furnish a more perfect earthly guardian. A mother's bosom is the richest of all finite fountains—nay, it is so, whether we consider the physical or the germinating mental wants of the child,—nothing could possibly be more perfect in its adaptation to its end or use. A mother's lap is as the hollow of the Divine Hand,—protection could not be more perfect, unless we regard that as so, which watches over the "pre-infantile" period of being. And there is no accident in all this. All this conjugal love—conjugal, we perhaps should say—all this parental affection, this wonderful and beautiful adaptation of means, relations, circumstances, and influences, were created, were made a constituent element in human being, with reference to this great use as a prior end. Can we then conceive of anything of greater value and importance in the Divine Mind, than the child?

Let us go a step farther. This is only physical infancy,—only the forming bud. As soon as the animal child has descended fully to earth; that is, as soon as it is born into the world, and its five senses are opened, and thus external nature can breathe in, through these, upon the swelling germ of mind, *it* is, as it were, conceived and carried, as in gestation, in the womb of whatever circumstances and influences the parental and family relations may weave around it. But there soon comes a time when these relations are not, alone, sufficient. The *mental* child also struggles for birth, for a wider sphere, for a



freer atmosphere, in which its lungs of thought may expand and breathe.

If physical birth brings with it great responsibility and increased demands for care, mental birth,—when mind begins to reach forth its arms, and to act as a separate and distinct individuality,—is certainly not less imperative in its wants. The moment the child, in its mental development and necessities, breaks away from the too narrow limits of the family circle, and calls for the influence of a wider society, and a wider range of means of mental nourishment, mental action, and mental growth, it is born, as it were, into a new world, and commences its *infancy* and *childhood of mind*. On whose bosom is the mental infant now to nurse; in whose lap now receive protection and care? Who is to be its mental mother, to watch over it, nourish it, love it with true maternal affection, guide it, support and protect it in its more than physical dependence and helplessness? Has the Lord left so important a period of development without its maternal guardian? And who are to take the place, in a wider sense, of brothers and sisters, whose agency is so important in the growth of the mind? And, more than all, whom shall it now learn to love as its nearest spiritual relatives?

These are questions of intense interest to every truly New Church parent. They are questions which we are all called upon to consider, and answer as members of the Church. They come directly to the point which we are called upon most especially to consider. And, in answer to these questions, we would ask, Why has the Lord ordained a church? In reply to this question, we might ask, Why has He created a natural mother? There is the same answer to both; and need we tell him, who has a true sense of the great Divine End of all creation, what this answer is.

In the Divine plans and ends, every child is a *temple* of the Divine Love, resting upon earth, and reaching to heaven. All the works and all the providences of the universe look directly or indirectly to its erection as the great Divine object for which all these things exist. It is the great and eternal monument of Divine Wisdom, Providence, and Love. It is the central object of the Divine energies and care. It is as if all the nations of the earth were to bring all their skill, all their means, and all their energies together, and were to devote them, as one man, to the erection of the noblest human object that could possibly result from the most perfect combination of human genius and power. Yet such an object would, at best, be but a lifeless husk, compared with what the Lord is aiming, with the highest perfection and energy of all the Divine Attributes, to form in every child. We have seen the perfection of the Divine means, in the natural mother and the family relations, for laying the *foundation* of this august temple,—for perfecting the material body, and for the earliest nourishment of the natural mind. Even good spirits and angels are summoned to the work; nay, and such angels as “do always behold the face of my Father who is in heaven.”

Again, we ask: After creating so costly a foundation, has the Lord left the priceless superstructure to mere chance? What are the bod-

and the sensual mind, compared with those subsequent degrees that are to rise from and upon these, and flourish eternally in the heavens? If the Lord has done so much for material, animal infancy, how has he provided for the following period of spiritual infancy, which is the period of pre-rationality, or of childhood and youth?

The Lord has formed a Church on earth,—For what object? If we have been correct in our statement of the Divine end of all creation, it is obvious that His Church is designed chiefly as a means to this end. Indeed, He calls the Church His wife. And so she is really His wife; and, as such, the mother of His great spiritual family which he has collected in the heavens. And now let us ask, What are the great leading uses of this Church on earth? Are they its own well-being, its own perfection, its own best and highest development? Doubtless the *Lord* has no higher end. But are these, legitimately and properly, *her* ends and motives of action? Or, are these the ends which He secures by *her* devotion,—and only thus,—to *certain specific uses as her ends?*

The Lord designs that the natural human mother shall become an angel of heaven. But how is she to become so? By herself seeking this as an end, and forming her course accordingly? Certainly not. This is *His* end. In fact, He designs that she shall be a happy wife, a joyous mother, and be glad and blissful in all her relations in life. And she is most wonderfully organized for the accomplishment of these benevolent and Divine ends. But how are these ends to be effected? What are the means? *Her ends* certainly are the highest means, the highest Divine means. And what are these? What do her whole organization, mental and physical, and her relation to God and to *His* end in her creation, and in the creation of the universe, proclaim them to be? What shall *she* aim to do, study to do, and strive to do, *first* of all, that the Divine end in her, and in relation to others, may be most effectually fulfilled? Shall she aim at her own happiness, or her own qualification and preparation for heaven, or for future happiness, as an end? By so doing, she will be most certain to miss her object. The Lord cannot work for her through such an end as means. And no true mother conducts in this way. No, the chief object of the mother is her offspring. Her affections, her thoughts, her energies, the whole design of her mental and physical structure, are centred there. All that she loves besides, is as an instrument to that end; that is, if she is in the true order of her life. In other words, she loves to perform the use, in the Lord's plan of creation, for which she is made and adapted. And—mark this—it is by performing this use, and loving and aiming to perform it, and only thus, that she is, under a most wonderful and beautiful Providence, *fitting herself* for that future enjoyment, for which she could never qualify herself, by seeking it as a direct end. And so it is with us all, in all our relations. We are so organized, that we are really enjoying true happiness, and being developed for a still higher state of enjoyment, just in proportion as we are aiming and desiring to perform the uses for which we are adapted, from the love of these uses, and seeking our own good only with regard to preparation for a better performance of these uses

as an ultimate end. Thus the mother is growing into an angel, not in proportion as she is seeking to be one, for the happiness of an angelic state, but in proportion as she is performing, in each degree of her being or stage of development, with her most devoted affections and energies, the uses for which the Lord has ordained her.

Is the Church, or a wife and mother in a larger form, an exception to this law? The Lord designs the Church,—as a larger body, as a more full recipient and habitation of His Love,—to be a heavenly body for the sake of being a happy one. But He designs that the Church, as an individual, shall become so through the means of performing the uses, for which she is fitted, and for which she was ordained, as an end in in the Lord's kingdom; and not by seeking to promote her own exaltation and glory, or to build herself up for a higher prize of joy. A Church, as well as an individual, must grow, if she really grow at all, by the *actual performance of use from the love of use*. And if her contributions, of whatever kind, her provisions for religious instruction and for worship, relate primarily to her own state as an end, and do not look beyond that or through that as a means to a better performance of a use to which she aims as a higher end, how does she differ from the mother who seeks her own good and happiness without regard to that of her offspring, or to her use *as a mother*? A Church may love good religious instruction, may delight in good preaching, may enjoy the various ordinances of worship, and may, *therefore*, make abundant sacrifices, on a lower plane, for the sake of providing adequately for these things; but if, after all, she has not an end *beyond these things*, and does not lay out the strength which these are designed to give her, in the performance of use, from whence comes her love of these things but from a kind of spiritual selfishness? and what is she but a spiritual sluggard, a barren wife, a heartless and unnatural mother? If the natural mother is a happy and useful wife, sister, friend, and member of society, and is rising in her spiritual development towards heaven, just in proportion as she performs and loves to perform the duties of all her relations as mother, why should not the case be precisely similar with the spiritual Church, or mother in a larger form? A mother may luxuriate in the choicest dainties of the table, nay, of even good wholesome living, yet, if she wastes her energies by lounging upon rich sofas, instead of devoting her strength to active usefulness, what does she become but an enfeebled, impotent shadow of what she should be, perhaps even a diseased suffering victim of her slothfulness? And what can save a mother in a larger form from a similar fate, if she do likewise? It is not the high spiritual living,—the eloquent preaching, the rich religious instruction, the facilities for worship, however perfect these things may be, however much enjoyed and devoutly observed, that give health and growth to a church; but it is the *using* of the strength, thus acquired, in the faithful performance of her proper uses, that does this.

We have now two most important questions before us:—First, what shall take the place of spiritual mother to the child—shall receive its germinating mind as into a womb; shall carry it and nourish it, as in gestation; shall, afterwards, when ready to be born into the rational

degree of being, nurse it as from the warm and genial breast; shall tend it as in the soft lap of maternal affection; and shall extend around it the strong arms of protection, that the temple of its mind may, during *this* degree of its erection also, be without spot or blemish; so that, when the child comes to manhood, or that period after which he alone is responsible for the completion of the structure, he may justly have no one to reproach for any defects or imperfection in the quality of the mechanism of any of the previous degrees? Who is to love as a larger spiritual mother, who to guide, to watch over, support, and protect this spiritually dependent, this irrational and therefore irresponsible period of human development? This is our first question. The second is this:—What is the great leading, specific use of the Church,—that use which corresponds to the leading use of the natural mother? We do not ask what are her collateral uses, which are many; but what is the use for which, above all, she is a Church on earth. Is it to provide *herself* the means of worship? This is to *directly* seek her own good;—for the *Lord* needs not the worship of any, neither can *He* be benefitted by it. Moreover, He has so ordained all His creatures, that they really promote their own good, not by seeking it as a direct object, but indirectly, by seeking the good of others, or their own for the sake of others, or for the sake of use to others, as the ultimate end.—Is it to provide herself with the means of spiritual instruction? But this should be done only that she may have light and strength to perform use as the great end of her improved state.—Is it to indoctrinate the young into her peculiar tenets, or the precepts of the Word? But who is to form the *soil* for the reception of such seed? Who is to *create* the *vessel*, oversee and provide the *daily, hourly material, out of which to construct the mental organism*, and see that it is so formed in every smallest degree of its growth, as to be *receptive* of good precepts and instructions? Proper instruction is of incalculable importance, for it has much to do in determining the quality of the organic structure of the mind. But this occupies only a brief period; its influence therefore is very limited. Those influences and circumstances that are *hourly* and *momently* weaving the solid organism and forming and characterizing the *permanent walls* of the *vessel* are really doing a far more important work; for their action is constant and unceasing; whereas instruction is only periodical, at most; and the child has less power to profit by such instruction, inasmuch as it has but little capacity for reflection. If, as regards children then, religious instruction constitutes all the duty of the Church, her use in this respect is a comparatively feeble one. Think of the natural mother that can satisfy her conscience, or her inclination even, by nursing her babe from her own breasts once or twice a week, and leaving it to depend for the remainder of its nourishment upon what chance or strangers may throw in its way. No, no, this does not express the great use of the Church of which we speak. This does not answer our second question.

Thus both of our questions still remain unanswered. And we know of no satisfactory answer for either of them, unless they can

answer each other. And does not every true view of our subject lead to one and the same conclusion; do not the entire nature of the forming child, and the great Divine end of the created universe, and the Divine object of a church and her relation to this great end, all prove that the Church is the spiritual mother of the child; and that, on the other hand, its proper mental nourishment, protection and growth are *her peculiar care*, her great use? And in what other way can she perform so great a good and serve the Lord so acceptably as by collecting all the little ones that Providence may throw in her way, under her wings, feeding them from her own bosom, and hedging them in from every harmful influence, until the rational principle shall have become strong enough for their sword of defence? Can any one doubt that this is the great use of the Church? and that all other uses should be regarded as secondary, and subservient to this as the great end; that her own worship, her own religious instruction and her own growth in grace, look to this end as the use for the performance of which these are designed, under Providence, as higher qualifications and means?

And this being her great use, what should be her devotion to it? Consider the devotion, the unwearied care, the self-denying constancy of the natural mother! nay, even the perfection of Providence and the entire subserviency of the whole system of the merely physical mother! The latter cherishes and protects the new being as an *organic part of herself*, distilling for its nourishment the very purest essences of her life, and doing this constantly and without a moment's cessation. The best of that which feeds the physical mother is, by a most wonderful and beautiful provision, elaborated by her system into nourishment for her embryo. It cannot therefore want, while she is adequately supplied. It is only by depriving the mother of what is needed by her constitution, that the embryo can be made to suffer want.—Can anything be conceived of, more perfect than this? And yet the *protection* of the embryo is not less perfect. Nothing can harm it without first doing violence to the maternal organism of which it is temporarily a part. And then, when the child is so far developed as to become a separate individual being, it is an object dearer to the natural mother even than life. It is her first and her last care; never out of mind. Her thoughts and affections are an ever-present shield through which no harmful obtruder can reach the tender and defenceless one nestling in her bosom. And she loves it and cares for it, not the less, but all the more, for the love she feels for the paternal instrument of its being. Her bosom is also an ever present fountain of most perfectly adapted means of nourishment and growth. And for all this, as it were, self-abandonment for one leading object, for one great use, is the true mother a less faithful and devoted wife, a less useful member of society; or is her influence for the good of others any the less felt and extended? Rather, does not her devotion to this great use arm her with a power,—does it not give her an influence, though perhaps less conspicuous, than it would be possible for her otherwise to exert? Thus, none of her collateral or subordinate uses

suffer; but rather they are filled with a better and a purer life. Nay, she herself receives a higher life, and is in every respect a more full and perfect, and therefore a happier being.

And will not a true Church,—one that is filled and actuated by the spirit of the Church, we mean, and not a mere observer of cold formalities and ceremonies,—bring her richest gifts to the altar of this great use, and offer them up a willing sacrifice? Nay, if she has anything of the feeling of the true mother, will she not *love* to do this? Indeed, will it not be the source of her most exquisite delights? Will it be said that the time has not come for such self-denying devotion? It is equally as difficult for the unnatural mother, who, little regardful for the interests of her child, seeks her happiness in the fashionable world, rather than in the nursery, to understand what a heaven of blessedness are the great maternal uses to another, whose contented home of little ones is her chosen paradise. We know not for what the time has come, only in proportion as we *realise* by actual experience. *Unexpected* strength will flow into our arm, the moment we put our hand to the plough. The heavens will open above us, and let down new light, in proportion as we dismiss our beguiling doubts and cold skepticism. We shall be warmed, encouraged, and invigorated by new and *unlooked* for rays from Him, whose highest hopes of the New Heaven are centred in those little ones who are born within the sphere and influence of the New Church, just in proportion as we in faith devote our best energies and our warmest affections to the cause of their proper education. We shall certainly be enabled to *see*, and *to do*, if, like the faithful mother, we only *love* to do.

(To be continued.)

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“Your brother has such an infirmity, and you another; none are without a peculiar constitutional weakness as the weight that easily besets them. As, for instance, one is too free, and another is too close; one is too hasty, another too slow and backward, &c. Now these defective parts in each are most troublesome to the other, because of the contrariety, and cause the greatest jars; but yet these are to be looked upon as the *hammers* of Providence; the one still striking upon the defective part of the other, and each drawing the other still more and more toward the true medium wherein the virtue is found. And thus the contrariety and opposition of tempers and constitutions, if rightly used, and borne within Christian charity, will but hasten us on in our way, and help us onward to perfection.”

“The celestial, instinctive union is deep calling unto deep, and deep answering deep.”

“No one asks a reward for doing what he loves to do; all we can ask is freedom to act.”

## ARTICLE III.

AN ANSWER TO THE QUESTIONS IN THE JULY NO., IN REGARD TO  
CONJUGIAL PARTNERS.

As our New Church papers may be looked upon in the light of conversational mediums, to isolated receivers, I am prompted to answer these questions, not because I feel myself possessed of superior wisdom, but because it is truly pleasant to discuss interesting questions with kindred minds.

G. H. asks:

“Does every masculine soul necessarily have its corresponding feminine partner existing somewhere?”

The man and the woman form but one human being—for the woman is taken out of man, and developed into a distinct individuality, into the outer world of consciousness, that she may be reunited to the man in a conscious inner blessedness, and then “they are no more twain, but one.” Here, we are taught what was in the beginning, by the developed end; for it is an axiom that “the end is always in the beginning.” “Hence the existence of the man, (*vir*,) or the man of understanding,” necessarily implies the existence of the corresponding will, principle, or the feminine form, which is the complement of his being, and without which in his original creation in the heavens as the celestial man (*homo*) he would not have been human. The spirit of man is first formed in the heavens before it takes consciousness upon the earth, for it is written, “In the beginning created he the heavens, and the earth.” The *earth* is the external man, and the *heavens* the internal. Now, there are three degrees in the heavens,—and because man is a form of life descending from the creative sphere which surrounds the Lord’s Divine person, and this finite human soul clothes itself in a celestial form in the highest heaven, in a spiritual form in the middle heaven, and in a natural form in the lowest heaven—it follows that the celestial will-principle and the spiritual wisdom are developed into a dual existence in the natural heaven, which is the continent or basis of the two interior heavens. Thus the separation of the masculine and feminine must take place in the natural heavens, and they are ultimated in material bodies upon the earth, as male and female. “In the beginning created He them, male and female,” does not apply to the external creation upon the earth. But “in the beginning” refers back to the central sun of the universe, which is “the beginning” of all things. And the man (*homo*) is two in one, because the Divine love and the Divine wisdom are two and yet one, as substance and form are one.

G. H. asks:

“Are conjugal partners, by any spiritual law, necessarily born at the same period of time?”

Everything which proceeds from the Lord, flows forth according to the most exact laws of order. For God is order. And He is order

itself, because He is man. And all things in the complex take the human form—because God is the soul of the universe, hence the universe is a grand man, or the body of God. All things from within, ultimate themselves in fixed, definite forms, in the external, according to a regular series of degrees. We see it in the individual man. First his senses are developed, then a corporeal will or desire. As the infant develops into the child, youth and man, a rational degree is developed, which reasons concerning the things presented by the senses, and sits in judgment upon the corporeal desires and appetites. We see that this order cannot be reversed. Now the man in his outermost and lowest degree is a rational being. Until the rational begins to be developed, he cannot properly be called a man. The germ of the rational manifests itself very early. The infant, lured by its senses, will grasp the flame of a candle; but a corporeal sensation dominates over the mere sensual, and it carefully avoids the evil in future. Behold already the incipient dawn of reason. Thus, little by little the child questions, learns, and reasons about the material world, with which his senses and corporeal desires connect him. Until this external rational begins to develop into consciousness, the inner feminine principle, which is the middle degree of his being, cannot be ultimated; but in the fulness of time it takes form upon the earth, in the regular sequence of an upward development. It is, in fact, an intellectual will-principle, developed into form, within the rational mind. This feminine form may be ultimated upon the earth, far away from its masculine compliment. The Lord so orders the ultimations of each, that they are surrounded with circumstances which develop them into an intense individual consciousness. Of course, being united spiritually, they act and re-act upon each other, though separated by thousands of miles in space; for spirit is above and within space. Thus every truth the man learns, gives a more decided form to the feminine principle which belongs to him; and every spiritual emotion and perception of the woman, endows the rationality of the man with a new life, and tends to develop the gyres of his being heavenward. Outward intercourse is not in the least essential to this development; perhaps in most cases it would retard the perfecting of the spiritual union.

What a tremendous responsibility thus rests upon each man and woman! A dual life is lost or saved; a double consciousness of woe or blessedness develops into eternal life. For the two are one. One innermost form receives life from the Lord; and even in the lowest hell an inmost torture is felt from a divided thought and feeling. Endless disorder reigns in the hells, because the one man can never be united to his one woman. In heaven is blessedness, because the holy marriage union reigns; each conscious thought is united in a fulness of life to its conscious will, and the two form a celestial man, which is in the image of the Divine. God is man; hence the two are a perfect man. The woman is embosomed in the form of the man, and at a distance they appear as a man; but to themselves they are two within the one, and exist as a thought and a feeling acting in a perfect and delighted harmony, hence in a boundless freedom and blessedness.



G. H. asks :

“Cannot a masculine or feminine soul exist, or live eternally, without ever being joined to any conjugal partner?”

There are beings in the world who have never felt a desire for this union, who prefer a life of celibacy. It must be that only one part of them has been ultimated. The Lord created them a perfect whole; but there has been an abortion in the ultimation upon the earth. Such cannot enter heaven; for heaven is love, and they do not desire love; for the man cannot receive conjugal love, but through the woman. And a man in whom the inner degree has not come into a living force and vitality, can never be developed into his inmost celestial form. As for a woman, she could not be born upon the earth until her masculine principle had been ultimated into a fixed conscious form, any more than an intellectual principle could be developed into existence without the continent or basis of the sensual, corporeal, and rational minds. From this we infer that those celibates whom Swedenborg saw inhabiting sandy deserts outside of heaven, were all men; their women had been created by the Lord, but not born upon the earth. They were immortal by virtue of the fulness of their first created forms, but never could attain a heavenly existence, because they were simply external men; and wanting an inner consciousness, they were shut off from an inmost consciousness. Such cannot see the Lord. But doubtless the Divine mercy provides for them, and they perform some essential use.

G. H. asks :

“If conjugal partners are born at or near the same moment, why does the feminine character, by consent of all nations, mature first in time?”

According to what we have stated, the male must be born some years previous to the female. The female, being an inner form, is of more plastic spiritual substances than the external rational degree of man; and it is a law of order, as we ascend in the scale of creation, that development becomes more facile and rapid. For this reason, as man is the highest and inmost form, there is no doubt but that in the celestial degree, his development is in a higher ratio than that of the ultimated feminine principle.

G. H. asks :

“Can a very old person and a very young one, hereafter, by entering congenial societies, become conjugal partners?”

There is no such thing as *becoming* conjugal partners; for, as the two are a one, they *are* conjugal partners. And, in the order of time the two cannot be born very far apart, because their birth is a regular sequence of development. If the man is born upon the earth, and the woman is not ultimated in the regular order of the succession of degrees, the man is left without the power to love, or the desire to unite with any woman, even in an external degree; for all sensual love is a perversion of the conjugal principle, which can never reach the external male mind, save through its inner degree, the female mind.

“Has time anything to do with the development of the co-pairs of similitude mentioned by Swedenborg, or does *similarity of soul* cause conjugal oneness, without any regard to the period of birth in this world?”

*Identity of soul* causes conjugal oneness; the man and the woman are not a separate act of creation. The Lord does not make a man, and afterwards form a woman for him; but as feeling and thought are simultaneous, so are man and woman. The Lord creates a man in His image and likeness, and out of the man takes the woman. The two are developed into a conscious individual existence, just as a feeling and thought are developed into a consciousness, and are yet inseparable; for at all times the feeling determines the *nature* of the thought, and the thought is the *form* of the feeling. Thus it is with the man and the woman; their existence is one and inseparable. And as the man is, so will the woman be; and as the woman is, so will the man be. The one acts and reacts upon the other, as the heart and lungs act and react. And they are developed in time, according to the laws of order, as we have above stated.

“Are infants, or very young people, unawares, in some interior spiritual connection with their *future* conjugal partners?”

They are with their *past* conjugal partners; for the union is in the heavens, in their celestial man, *homo*, that “angel who always beholds the Father’s face.” The Church is received by the woman through the man. No woman can see God save through the inmost celestial male principle of her mind; through that *man*, from whom she is taken, to be ultimated upon the earth.

G. H. asks:

“If it is an absolute spiritual law that conjugal partners are born for all good men, does it necessarily follow that infernal partners are born for infernal men?”

As man and woman are not a separate act of creation, no devil in hell could have been created, except as the highest angel of heaven is created, he was a living atom, breathed forth from the creative sphere of the Lord’s Divine person. In the beginning he was a man, *homo*, celestial and perfect in his nature, though in the lowest depths of hell. The “human internal” of each immortal being is held in life by the Lord “above the highest heaven.” The lost man is a devil, because he has not turned his natural mind to the Lord. It is developed only in its outer degrees. The gyres of his being are turned downward, and fixed in that form, so that he cannot be united to his internal consciousness. But when the rational principle is formed in the outer man, then his feminine principle is ultimated, his woman is born. But he cannot be united with her, because the gyres are not receptive; they do not hold; hence they are for ever repellent; they are as a vessel without a bottom or foundation; they are opened downward. A woman cannot enter into his bosom and dwell there; he is no basis or shield of protection for her. And yet doubtless many a man is saved by a woman; for so long as the two live upon this plane of being, the gyres of the mind are not closed above, and the woman, by a holy and elevated life, can reclaim a very wicked man. But if the man is bad, he, as it were, gives the woman a downward tendency, and

it is far more difficult for her to look to the Lord. But if the unfortunate woman yields to temptation and immerses herself in evil, then the man cannot be saved. St. Paul says that the unbelieving husband can be saved by the believing wife. The woman, as the middle degree, stands nearer to heaven, and her responsibility is boundless; she must watch every propensity to evil in herself, as if she were struggling for the salvation of another. Thus, woman can be delivered from all selfishness in her desires to attain purity and elevation of being.

“When Swedenborg mentions that the Lord provides conjugal partners for those who desire them, does he convey any idea of predestination?”

Predestination is the act of creation. The Lord creates finite man from himself, and endows him with every capacity of the Divine soul. He cannot make man infinite, because the very fact of his being created, makes man finite. He is not self-existent; hence he has a beginning—hence he is finite. But the Lord floods him with the same boundless radiance and fulness of life, that the sun does the tiny blade of grass upon the earth. The grass can take as much of the sunshine as it chooses—so it is with man; the Lord would give him all; but man takes only what he chooses or desires. If his soul yearns for love, for union, for the joys and blessedness of a spiritual companionship—behold he finds a second self, responsive to his every thought and feeling. But he cannot have this union unless he desires it, any more than a feeling can have a thought, until the feeling first exists. The man must first desire the woman, before the woman can be his.

“Would two conjugal partners, married in this world, have been married in the spiritual world, under any circumstances?”

They could not have been *married* interiorly in this world, unless they were first married in the spiritual world. For regeneration is opening up into life and consciousness the inner forms of our being. These inner forms are folded up in us from the beginning of creation. If we live only for this world, we are “full of dead men’s bones,” that is, these inner forms have not the spirit of lives breathed into them; they are like the “whole house of Israel,” whom the prophet Ezekiel saw first as “dry bones, upon which were brought sinews, afterwards flesh and skin, and at last breath was breathed into them, by which they revived.”

When we long for truth, the dry bones begin to shake; when we *act* the little truth we learn, sinews are formed; when we desire good, flesh is formed; when we *act* the good, skin is formed; and when we acknowledge that the truth and good are from the Lord, life is breathed into our inner man; for it has opened to an influx from the Lord. Thus our regeneration is a new birth, or the creation of an inner man, who was already formed within us, as a faculty of being, not developed to life. Thus our identity is preserved through all changes of state. It is always a higher and inner *one* that is developed into life, not a new person made and inserted in the old man; but an embryo nourished into life. Hence we only come to that which is already within

us; and a true marriage could not exist upon earth, except as the opening up of the inner degrees developed within us; the marriage which was there from the "beginning." And thus we see, that whether these two partners had ever met upon the earth or not, they would certainly have met in heaven; just as the two rays of light from our material eyes will meet in a focus as they progress, and reflect but one image.

The male and the female correspond with the right and left eye, which apparently are two, but in fact are but one. The union of the eyes is within the brain. The ultimation shows two; but the use combines them into a one externally, and this reverts back to a perfect interior action. Thus the two conjugal partners united upon the earth, must experience a more rapid regeneration; a greater fulness of the joys of life, than isolated ones who can never combine into a focus of use.

"Could a very different educational bias have prevented the interior similitude of such partners?"

The "interior similitude" would always have existed. Though external circumstances might have caused external differences, they could not have effected interior forms; for it is a law of being, that the interior forms do not develop until the external or lower form becomes receptive of the inner form of life. True education is the educating or leading forth these interior forms; it is evolving the latent capacity for thought and feeling. A spurious education deadens the capacity, and creates artificial external forms, which fall off the moment the true inner life starts into action. To understand the human mind under any circumstances, we must look upon it as a series of discrete and continuous degrees, coming down from the Lord, and taking consciousness upon the lowest plane of life, and developing upwards exactly as it came downwards. All of our errors and mistakes arise from looking at man as an external creation. We should fix firmly in our minds the fact, that "God created the heavens and the earth,"—the *heavens* signifying the spiritual man, the *earth* the sensual man; or the lowest part of man which is developed through the senses of the material body. This lowest part of man has three distinct degrees,—the sensual, the corporeal, and the rational. These belong to the earth, and are "born of blood, and the will of the flesh, and the will of man;" and are the seat of all hereditary evils and diseases; and are the "three or four generations" which "hate the Lord." But the inner forms are the "thousand generations" which he "blesses, when they love Him, and keep His commandments." These are "born of God," when they "receive him," *i. e.*, open themselves to His Divine influx.

Hence conjugal similarity belongs to these inner forms, "born of God." After they are regenerated, or awakened into life, then they remould the outer degrees of the mind, which were "born of blood, of the will of the flesh, and the will of man," into an at-one-ment, or harmony of being with that which was born of God. And in this process conjugal partners can be united; otherwise, their external differences would keep them apart in most cases.

G. H. asks, lastly :

“Were any two, now conjugal, necessarily so at birth; and have they been in continual harmony throughout their life and regeneration?”

The conjugal partners, by being ultimated in very different external circumstances, and through earthly parents of different hereditary tendencies, must necessarily go through very different processes of regeneration. In their unregenerated state, and in the outer man, they might appear very differently. For this cause it is useless to let the mind dwell upon who are conjugal partners upon the earth; for the most honest and sincere person may be deceived a thousand times. Often apparent similarities delude for a time; but as more interior states are developed, striking dissimilarities appear.

It is best, under all circumstances, not to *seek* marriage,—not to say, “It is *good* for me to be married, and I will go out and look for a wife.” Such gather only the apples of Sodom. But when the man turns himself to the Lord, and trusts implicitly in the Divine guidance, then, in his own good time, through the electric flash of feeling, the Lord will reveal conjugal partners to each other, and they will marry; not for worldly ends, for houses, and lands, and homes, and position, and sensual comforts, but for heavenly and eternal ends. Then will the earth bloom as an Eden, and the satisfied heart and mind rejoice in an inner blessedness and purity of life, to which the self-will, or the self-intelligence, or the worldly prudence of man, can never lead. It is good for man to live alone, until the Lord awakens him out of his deep sleep, that he may behold a lovely Eve smiling upon his heart in the blessedness of a heavenly love. \*

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#### ARTICLE IV.

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#### THINGS THAT BE.

WHEN we contemplate a heavenly society, which is a church, and see how love to the Lord and the neighbor permeates the whole fabric of government, it makes us ready to close our eyes against a view of our church upon earth, where we see ultimated the “wounds, and bruises, and putrefying sores” which spiritually deform us as individuals. And yet it will not do to cease making an incessant contrast between our Church militant and the upper Church triumphant, which we hope to join ere long. We have selfishly clung to the relatively wise proverb, that “charity begins at home.” The intense sectarianism which for so many years characterized us as a people, is slowly melting away as the fire of regeneration reaches inward, and quickens more true perceptions; but it is doubtful if we have yet passed the space between the Pharisee and the Publican. As a mass, we are struggling in the breach, having left the stand-point of the Pharisee, but not yet clasping to our humbled souls the honest confes-

sion of the self-abased Publican. Once we desired to seize every harmless soul within reach, and screw him upon our iron bedstead, without an examination into his peculiar needs; we were anxious to do our part, and clad in the armor of truth, our hand was against every man; we were always ready to thrust our empty vessels before the wearied eyes of our neighbors, instead of winning them to a perception of the beautiful form of goodness, which should be transparent through the truth vessels. It is this indwelling good which must fascinate those who thirst after righteousness. We are told that with the regenerate angels, "truths at length no longer appear, only so far as good is transparent through them." This thought should make us far less solicitous to gain others to our views, than to awaken from some deep heart-recess a pure feeling or fresh aspiration towards God. We must see truths before we can love them, and it is right that they should be pricelessly dear to us; but it is meet that we beware lest we cling to the strong goblet, unmindful that it lacks the wine of life. In the Word we read, "And God went up from Abraham." We vacillate between two states; indwelling love, or the *good* of truth is active within us; in such states, we desire to awaken good in others; but God goes up from us, and we relapse into a cold world of truth, where we are eager to bring others to think with us, and not according to the positive necessities of providence and permission. The divine patience springing from good is wanting. We do not tread with reverent step upon the prejudices which the Lord himself does not break, but bends to the right.

As a people, the private lives of New Churchmen stand as fair as those of other Christian sects. We have our enterprises and our faithful laborers, who never grow weary in well-doing, and our eyes love to dwell upon these, in whatever field of labor they may be engaged; we rejoice to see the incense of their deeds rising towards heaven, and appreciation waits upon their steps. But if we turn impartial glances towards other Christians, who do not profess our theology, we discover the same unselfish, unflagging zeal in dispensing the word of life; the same deep, loving charity, and consistent crucifixion of self. These Christians are not content with a merely church-field, as it may be called; but waiving all distinctions of name, the poor and ignorant are gathered in, the drunkard is sought out, to the idle work is given, the orphan is taken from the poisoned haunts of vice, placed in a healthful home, and taught the way of life. Forgetting the distinguishing traits of individual churches, the charitable of all unite upon a broad plane, and teach the simple, clear truths enunciated in the gospel. We do not mean to say that the whole body of orthodox christendom labors in this way; but there are thousands who do. It may be said that our glorious truths are new, and that no field of labor upon earth can compare with that which disseminates them; we would not undervalue them, or desire to dilute or mix them, nor would we so generalize our Church, that it would lose its peculiar character. There are many imperative uses which must devolve upon us, or remain undone. We do not consider ourselves as a sect, (though we must pardon the world for considering us one) and yet no sect upon the face

of the earth has taken to itself the right to be so denominated, more than we have. We have shut ourselves up in a high, spiritual area, and have trusted that our *sphere* would extend everywhere. Believing that our system of religion will heal the nations, we have not sought to scatter goodness among those who cannot understand our intellectual treasures; we have judged the waiting poor, not by their hunger for good, but by their thirst for truths, which they may not yet be in a state to understand. The noble labors of public utility and mercy receive no word of encouragement from us; we very rarely see New Church names associated in any great public cause, where differing denominations give each other the right hand of fellowship. It cannot harm us to ask the reason of this; if *we* discover some beautiful, interior motive, the world, and the Christian world cannot legitimately attribute it to anything but a narrow exclusiveness. We know that angels seek out the good in man, and excuse or strive to palliate the evil; and we know that we should emulate their spirit in observing the Church; we should not with cold look mark out imperfections, while we pass by redeeming traits. But when we regard the Church as a one with ourselves, as a field in which we must work, an organization which we must help to regenerate, then it is proper that we regard it with the same candor which we strive to exercise towards our own erring souls. We have no reference to any particular portion of the Church; we embrace the whole, when we say that its vitalizing current does not sufficiently seek to flow beyond the marked borders of Zion. Why are we so slow to work beside those who are striving to amend gross vices? Our numbers are too small; we are too isolated to labor effectively in a solely New Church organization for the lost and debased; we cannot in any way compromise our faith by joining those who are true to their simple platform—charity. “The mission at the Five Points,” “the home for the friendless,” and many other institutions towards whose existence we have lent no angelic deed of love;—these speak to us in stern rebuke. Many of us are poor in this world’s goods; many have heavy cares and sad embarrassments which are accepted by the Lord as excuses, but the majority of us have been lacking only in love and energy, thus manifesting our want of such qualities as are blessed in the sermon on the mount. The Lord’s beloved ones, whose beauteous good we have not seen consciously conjoined to *all* our truths;—these of every name and denomination have reared their temples of thanksgiving upward, while we have looked on with folded hands, approving these uses, which have seemed suited to those who are more in externals. It would be agreeable to proclaim to the world our perfections as a church; but that world cannot read our interior thoughts, and mockingly says, “By their fruits ye shall know them.” We have a higher duty to perform than self-praise. If the individual must examine himself, so must the Church; it is better to acknowledge our faults, though we lay down our trumpet to do so. Circumstances there are which oftentimes chain our hands, when we hunger and thirst to fulfil a duty which seems ours peculiarly; but if we cannot perform the duties for which our hearts entreat, we must bow in submission, and work where we can. Those of us who are separated from New

Church organizations, and are scattered in villages and towns, should take heed lest we bring upon our system of religion the stigma that pertained to the barren fig-tree, by our coldness towards enterprises of benevolence. We have not lifted up our voices in concert, as other denominations have done, to bid a "God speed" to the temperance cause; we have not opened our temples for it, nor hastened beside those who are spending their best efforts in it. We have believed that the juice of the grape could be used, without being abused. This is possible; but does the wretched wife, whose husband is a loathsome example of bestiality, admire our nice and measured temperance? Does she listen with hope to our logical remarks upon the necessity of learning how to use God's gifts with discretion? No! she turns to her gaunt home, to the children whose spiritual loveliness is withering under the fiery breath of the inebriate, and asks for a theory whose practice will reach her necessitous case. Men's lowest vices must first be removed: we must send forth a life-refreshing word to those who languish in the soul-prison of sensuality. Have we no plain, sweet truths, whose utter simplicity may appeal to the most stolid intellect, to the most poverty-stricken nature? Surely we have a healing balsam for all, and surely we cannot consider ourselves as faithful children of the new dispensation, if we merely *say* that the kingdom of heaven must fill the earth, while we confine our attention to the heart and lungs of the universal man, and leave more ultimate members of the body entirely out of our thoughts. If the blood does not course through the feet as well as the brain, it is diseased. There is no necessity for bringing ourselves before the public in an impertinent or conspicuous manner, nor need we do this in bestowing our spoken sympathy where it ought to be bestowed. The Most High does not pour upon us the light of the third heaven, that we may work in his vineyard with closed gates. He opens higher degrees in the soul to the intent that they may flow forth to very ultimates. More than any other people, we profess to believe that religion is not altogether a Sunday affair, or a sanctuary affair; we believe that it must penetrate through the various departments of society, removing evils everywhere. We have not tested the vast power that lies in ultimates, or rather lies in bringing the inward feeling into outward expression. In an article in the "Herald and Repository," these words occur: "When I first saw the spiritual sun in my thoughts, it was to me such a joy and delight, that I determined to compel myself to elevate my thoughts and perceptions to it as often as I could, by forming habits of thought; one of those habits was, that I never would walk up and down stairs without thinking of the divine sun—this was a childish device."

This idea at first struck me as a very beautiful, although "childish device;" but almost instantly it came flooding my heart with joy, and seemed to overlie a sublime principle: a radiant vision of the Golden Age broke over me, and I realized that *thus* the people of the Celestial Church were reminded by material things, of inner, spiritual things. It charmed me more, because it confirmed a dawning perception of the power that lies in connecting correspondentially the natural and celestial. Long ago, I resorted to a diamond ring, as a remembrancer,



when I failed in duty; I put it on in hours of temptation, with intense prayers. A week or two since, I was incessantly tempted with day-dreams: they came back again and again, after being driven away. After two or three days, I drew forth my talisman, and put it on: from that instant temptation did not make the most remote approach to me. The busy, pleasure-loving, selfish spirits fled, *en masse*, leaving me the field. I had no more efforts to make; the work seemed to be done for me by the angels, who comprehended the correspondence of the ring, and brought it to my memory, with a gleaming vision of the diamond and golden life of the upper heaven.

When, as a Church, the heaven of our souls is in legitimate connection with our spiritual earth; when good desires and thoughts are brought out, and ultimated in deeds, on a broader plane than at present, then, when we enter our temples of worship, it will be as if "angels, and archangels, and all the company of heaven," had lifted the everlasting gates, that the King of Glory might come in; not come in the inmost of our being, for He ever dwells there, but He will come in the outer degree of the soul, filling it with the glory which we shut back, by our perverseness. The "beauty of holiness" will not shine from our midst, until the inmost of the Church is gradually and harmoniously linked to the very outermost; not until the celestial love that should possess us, is sent down and outward, to the veriest wretches that exist in society.

Last Sunday, as my habit is, I partook of the communion in the Episcopal church, which I attend from necessity. One thought lived in the centre of my soul: I desired to learn to love outward circumstances, because the Lord by them could best promote inward health; I desired still more to love spiritual and inward things, and to be able to rejoice in all that tended to advance them above natural things in my affections. With these thoughts, I knelt at the consecrated altar. Suddenly a subtle spirit said: "How can an outward act like this, the mere appropriation of bread and wine, strengthen me in my resolutions and desires for the heavenly and inward?" An angel came, and said: "The bread of God, which cometh down from heaven, and giveth life unto the world, passes through myriad gradations, and in its very ultimate in the material world, natural bread is its last covering, as it were, its correspondence. Divided by discrete degrees, it is yet linked back in a regular and beautiful series to heaven; its outward correspondence, when we think of it at the holy table, instantly recalls to the attendant angels the whole series, and God's wondrous love, which is the *esse* of all things, is realized in its proceeding operations, spreading forth unto all ultimate things. If we realize the correspondence of material things, and our thoughts, with holy reverence, seek backward for their origin, we have gained the last link, by which we can always travel to heaven." Ultimate works of benevolence link us to angelic life and society. Our loving Lord has fashioned the whole creation, so that we may take it, and with it go to meet the inward heaven. When we have learned what heaven is, He gives us to see in the outward world a beautiful order of remembrance, that shall evermore take us back to it. While we are immersed in materialism, we do not comprehend

the marvelous sweetness of these words, "Deliver us from evil, for *thine* is the kingdom, and the power, and the glory." It is only when we are somewhat delivered from our grossest evils, that we perceive the Lord and heaven, as the origin of this haughty earth. It is only when we bend to the earth, with heaven in our thoughts, that a Divine fulness descends into our being. It is the union of charity with its ultimate work fulfilled, that makes lovelier angels of many Old Church people, than New Church people will make, who exult in our superior truths, rather than in filling them with the bread of life.

And yet, when we know what we *may* be; when we believe that this fair earth may be written over with celestial meaning; and that this depends upon *obeying* the Lord's commandments, we cannot but take up our journey heavenward with humbler and more hopeful zeal.

S. A. W.

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ARTICLE V.

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DOCTRINE CONCERNING THE LORD.

THIS doctrine, as the chief corner stone, seems as yet to be rationally understood by but a few. Its lucidity as the chrystalline pearl of great price is not yet fully seen, unobscured, except by those who, in sincere humiliation, are doing the Lord's will, that they may know of the doctrine whether it be true. Can it be from lack of information in the heaven inspired teachings of the New Dispensation, that we do not comprehend the whole truth? That cannot be. The sure mercies of a Divine Instructor guided the pen which produced the writings of our Church; and in them as fountains of truth can be found the living waters that mercy offers to all wanderers in a thirsty land.

Swedenborg tells us that the dogmatic assertions of individuals and of councils avail nothing in the establishment of truth. He entreats us, when in doubt, to go immediately to the Lord, and also to "The Word," since from it we have eternal life. Therefore, to all anxiously and sincerely desirous of being enlightened as to the chief doctrine concerning "The Lord," we would say, "Ask and ye shall receive;" ask by doing the Lord's will, that ye may know of the doctrine whether it be true.

We have more to say. A call for the yeas and nays on Mr. Mason's side of the question, or for those on any other side, cannot give "Our Spiritual Mother" authority to establish her dogmas and insist upon their acceptance, because a majority decide for or against particular views. It is our duty to pause before taking for true doctrine anything seemingly irrational. It is also our duty to withhold credence from any particular doctrine, until we find that doctrine harmonizing, first with "The Word," next with the law of correspondences, and lastly, with scientific law in general.

In applying the letter of *The Word* to the doctrine laid down by Mr. Mason, we discover a contradiction so palpable as to be really startling. From Matthew, 27th chapter, 51, 52, 53 and 54th verses, we plainly see that the dead bodies of the sleeping saints are said to have arisen after the Lord's resurrection, when the material body of our Saviour yet hung upon the cross. In those verses, the rending of the temple's vail, the earthquake, and the appearance of saints rising from the dead, are all described as taking place after the resurrection, but previous to the burial. This passage alone, completely upsets a doctrine which declares that the material body, or the crucified body, arose as a glorious Divine Humanity; for the Divine Humanity descended into hell and released the saints in bondage there, so that their spirits were seen by many in a vision, rising as it were from the grave, before Joseph had even wrapt our Saviour's mutilated remains in their grave clothes.

By the law of correspondences, the Divine Humanity is perfected by states of temptation, the passion of the cross being the final temptation, and at the same time, the full glorification; for according to Swedenborg, by the Lord's burial the angels understood only the rejection of the residue from the mother. Therefore, since man's regeneration corresponds to the Lord's, in respect to His Divine Humanity, the uncreate, infinite and life-giving substance of that Humanity never died, any more than a man dies when his temptations lead him to say, "my God hast thou forsaken me."

In applying the general law of scientifics to Mr. Mason's views, our reason or rationality absolutely convicts him of absurdity; for right in the face of Swedenborg's whole philosophy, he declares that the Divine Human appropriated and absorbed into its principiates the very ultimates of matter in the shape of fish and honeycomb. Without meaning to be irreverent, we ask, how could a body come through closed doors, partake of mineral and vegetable matter, and afterwards pass through or out of those very doors, unless that matter had retraced itself back to its divine origin, the uncreate, infinite and self-existent substance of the Lord? And who ever heard of things posterior, subverting creation's law of influx, by transmutation into things or substances prior? As well might a kernel absorb its shell. As well might apples be reconverted to blossoms, blossoms to sap, and a whole tree in like manner go back again into the womb of its mother earth.

We think it would be easy to give a much more rational interpretation of the Lord's eating the fish and the honeycomb.

BALTIMORE, August.

G. H.

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"Sensuals and Scientifics extinguish love and faith."—E. S.

"While our love is small, our perceptions in spiritual things are very dark."

"He that dwelleth in love, dwelleth in God, and God in him."

## ARTICLE VI.

## THE ANGEL BOY.

SOME weeks since, a beautiful child, whom I loved, died; or rather, was born into the spirit world. I did not see him after the disease, which liberated him from the bonds of time and space, had seized upon his delicate, graceful little body; so I remember him in all the brightness and purity of his innocent beauty.

The last time I saw him, he was standing above me, at the head of the stairs; and as I came down, and looked back at him, I could not help exclaiming, "He looks like an angel!" A few days after, he was stricken with scarlet fever. The disease struck in upon his brain; and after a wild and bitter agony of suffering, short and terrible, the little angel was "gathered to his own."

They told me that the tiny body looked beautiful in death; that white, and waxen, in a pure transparency, it lay in the satin-lined coffin, wreathed and covered with flowers, like some rare image of beauty.

But I did not see the cold and empty body; and I shall always think of him as I saw him standing, in his baby grace, above me, bending over, with the rich brown curls lying over his white brow; the soft, delicate cheek, tinted with a faint rose-bloom; and the large, dark brown eyes, that seemed to look out from an inner heaven of innocence and purity, with such a bright spirit-light, that it was truly an angelic revelation to gaze into them.

Beautiful child! that dawned upon the earth, as a vision from a higher world, and vanished ere any taint of earth had soiled the infant purity. Thou camest as a bright messenger, to reveal our Father's love, and then reäscended to thy native clime, to bear our thoughts and affections above to the beautiful inner world.

I realize this new link, which binds my thoughts to the spirit world, in many a lonely hour. I see the baby form, the bright smile, and hear the pattering of tiny feet; and see the little hand, with its rose-tinted fingers, grasping the beautiful flowers which he so loved upon the earth; and the vision has so much of reality, that I can scarcely help speaking, and saying to him, "Come to me, Marvin Maxwell! come, and give me a flower."

But the flowers he gathers now are spiritual flowers, blooming in the "gardens of God;" and the flowers that he gives to me, with coy smiles of love and joy, are beautiful thoughts and perceptions, concerning his bright inner life.

It is a blessed thing to realize the eternity of the affections; for this knowledge opens to us a way, by which we can follow the after-life of an individual. We ask what he loved, and whom he loved, in this life; and then we know his surroundings and associations in the other life. Thus, I see this dear child ever surrounded by flowers, bright, rainbow-colored flowers, changing with every gleam of light in his angel eye; new beauties developed in them, with every new perception born in

him of their beauty. This flower-book is the only one in which he will learn; while earth-children plod wearily over dull and obscure books, in close and crowded rooms, slowly and painfully acquiring a knowledge of the outer facts of science, the happy angel-child sports in a heavenly freedom, and catches bright thoughts from the sunbeams that come down from the Lord upon the sweetly blooming flowers.

And not alone does the fair child wander in his heavenly joy; for I see ever beside him a beautiful maiden, whom I knew as a bright-eyed, happy old lady upon the earth. This child was the darling of her heart; and when "Aunt Maria" passed away from earth, I have no doubt but that her spirit lingered as a "ministering angel" around the baby, whom she died loving; who was her last and warmest affection. But age and sickness then marred the blessedness of her love. Now, how different it all is,—the old, feeble, and worn-out body, is cast aside, and the genial, loving spirit, that always smiled forth from her tender, forgiving eyes, now moves in the elastic grace and beauty of youth, and smile answers to smile of her new-born child in the spirit-world; for I can think of no other mother, in the spirit-world, for our bright little Marvin, but the maiden aunt, who had been a mother to his orphaned mother upon the earth.

The work of life goes on ever the same; the scene and circumstances change, but the characteristics, the ruling love, the prevailing tone of thought and feeling, remain the same; thus it is in the spirit world, that the bad grow more evil, and the good more good. And as Aunt Maria was upon the earth, so must she be in heaven. Here she lived a life of unselfish devotion in the service of children. Her widowed brother's children became her children, and the Lord flowed into her heart with a mother's love for them;—on earth the habits of thought and affection were formed, that were to make a life of joy and use for her in the heavens. And now behold her, happy and blessed in the love she bears for this angel child. On earth, sorrows and cares were connected with the enjoyment of her affections; but in heaven the angel child is always good and lovely, for he is of those of whom our Lord said, "Their angels do always behold the face of our Father in the heavens." No more sin and sorrow can touch him; but in the full radiance of a bright intelligence, and the gentleness of a holy love, he will follow the instructions of the angel mother provided for him by the Lord. And she, as she teaches the beautiful child concerning Divine truths, will find herself in a high, inner illumination from the Lord, for He will teach the child through her.

This tender maternal love, which is a part of every woman's nature, can only meet with a full fruition in heaven. The love of the earthly mother, beautiful as it is in its self-renunciation, still has in it a leaven of selfishness. She loves her little one as a part of herself. She is consumed with cares concerning its bodily wants; but in heaven, love is a soul-affection; it is an ardent desire to see the spirit unfold to higher intelligence, to watch the image of the Lord reflected in the opening intelligence. The angel mother loves the little one, who is transplanted from earth to heaven, and entrusted to her individual care, as the Lord's child. Her highest joy is not that it is hers, (for

she claims no selfish possession in it) but that it is the Lord's, and that it is an angel of heaven, and that thereby the joy of heaven is made more full and perfect.

And to you, O ye earth mothers! is this beautiful truth revealed through a spiritually illumined messenger, that ye too may go and do likewise. Love your little ones as immortal spirits, look upon them as the Lord's children, entrusted to you, that you may bring them up for the heavenly Father. The use of the earthly parent is quite as high as that of the angel mother; for through them angels take consciousness. And this life, which begins to realize itself upon the earth, is as it were the root of the plant which is to bloom in celestial auras. But if the seed fall into an ungenial soil, the flower and fruit will never be perfected.

When we look upon a little child, and remember the holy word which says, that "The Lord formeth the spirit of man within him," and realize that folded up within this body which we see, is a spirit which was fashioned by the Lord, which came down from Him, through the heavens, and ultimated itself through us, and that this folded and unconscious spirit is to be unfolded by the culture we give it from without, and that only in the degree in which it is unfolded can it come into heaven, how responsible must we feel for every thought and feeling we awaken in that sleeping germ. Be gentle and fearful, O mothers! that no evil be impressed upon that which the Lord fashioned for good. Be as the angel mothers, who look to the Lord unceasingly, and receive their light and love from Him. Even so may we do upon the earth, if we will conquer our own selfish natures.

But when a little one is taken from us, mourn not with a grief that cannot be comforted, for the Lord blesses us through these little angels; they hover around us, and long to impress us with their angelic joys. They minister to us by bringing to us beautiful thoughts of the heavenly life; they are living heart-links that bind our affections to the throne of God.

A holy and beautiful influence descends upon my heart, whenever I think of little Marvin Maxwell. I rejoice, and am thankful, that I personally know an angel of heaven; and when I pass away from this outer world, and ascend to a state of spiritual consciousness, I hope once more to look upon that marvellous beauty that upon earth seemed a gleam of heavenly light. To me there is a joy in thinking that a little creature, so delicate and refined, is saved from all the trials and temptations and weary sorrows of this life. He is safe now, for ever innocent and beautiful, a lamb gathered to the fold of the good Shepherd. \*

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"The male man and the female man, were so created, that from two they may be as one man, or one flesh; and when they become one, they are then, taken together, man (*homo*) in his fulness."—*Comp.* 1328.

## ARTICLE VII.

CONVENTIONAL MATTERS—REPORTS OF COMMITTEES,  
ASSOCIATIONS, &c.

PRESIDENT WORCESTER'S opening Address, at the meeting of the last General Convention, has already afforded us a theme of remark, which, if we had been less charitable, would have been less severe, whatever he or his friends may think of it; for the spirit of our strictures would be fairly expressed by the aphorism of the Wise Man, "Faithful are the wounds of a friend." In that article, however, so far from gleaning the field by our criticisms, we did not even reap it entire; consequently, there is much left for the supplementary sickle, should any one be prompted to thrust it in, and many an apron-full for the gleaning Ruths to carry away. *As, par example:—*

"If we would be in the New Church, we must not only have New Church doctrines in us, but New Church loves in us,—that is, such loves as the doctrines describe and require; loves that are not confined to self, to our own particular connections; loves that do not like limits; loves unto which the law, 'Thus far shalt thou go, and no farther,' does not apply. That law is given to the sea, and to the things which are represented by it; but not to the heavens,—still less to the heaven of heavens,—and still less unto Him whose merciful kindness is over all his works. It is well that infernal loves are limited, and that they should be limited,—the more the better:—but let the loves which come down from the Lord out of heaven, be free to act according to their own nature; let them grow, expand, and extend themselves, ever finding new objects of affection, or new modes of doing good to those already found. For this purpose, we regard the Convention as a very important means."

For this purpose, *we* regard the Convention as a very unlikely means. It is precisely because the Convention operates adversely to heavenly loves; that it confines its loves to itself, and its own particular connections; that it limits them, and says, "Thus far shall ye go, and no farther;" that it does *not* suffer the loves which come down from the Lord out of heaven, to act freely, according to their own nature, to grow, expand, and extend themselves,—it is precisely for this reason, that we bear against it with such a constant press of objections. We regard it as utterly destructive of all genuine neighborly and brotherly love, on a large and catholic scale. The members may love each other, after a fashion, or love themselves in each other, as is usually the case with all sectarian bodies; but as for loving those who dissent from their polity, who refuse to come into the "open doors" of their organization, it cannot be,—it is not. And if they imagine such a love to exist, a faithful exploration of the true state of their feelings would convince them of their mistake. It is not in human nature, in this world, to regard with complacency, however it may be with benevolence, those who steadfastly withhold themselves from associations, in which the proprium of the members has so much at stake. When others have no motive for excepting to such associations, but simply the conviction that they are contrary to the Divine will,—that is, to Divine order,—their standing aloof is felt to be a perpetual rebuke; and this will be

sure to be met by internal hostility. The outward guise and semblance may be fair and civil; but an internal disaffection will inevitably rankle in the spirits' recesses. Strange that the perception is wanting, that in a *true state* of the Lord's Church on earth there could, by no possibility, be such an antagonizing attitude of its members, as is here hinted at, growing out of diversity of views on matters of Church order. One portion *could not* have a ground for thus sitting in internal judgment on another; and the fact that it did, would be proof positive that the occasion, whatever it were, which gave rise to it, was a *guilty* occasion. The simple fact, that a proposed scheme of order, founded upon expediency, but not expressly enjoined by the Word, compelled a conscientious separation of brethren, would indicate at once on which side the responsibility of the schism rested. Human wisdom has no right to introduce anything into the Church which shall divide its members. But to test this profession of love to outsiders, in which the Address is so abundant, let us suppose some measure to be proposed for the general good of the New Church cause,—some measure which the Convention did not originate, but with which it is invited to coöperate,—such as the establishment of a university, the formation or support of a printing and publishing society, or even the participating in a centenary celebration—would the Convention, as a body, come into any one of these measures, so as to hold a hearty fellowship with those who decline their association? Never! Whoever doubts, let him make the experiment of a proposition, and we can assure him his doubts will be very quickly dispelled. Nothing so derogatory to the dignity of a Church in *true order* will be at all tolerated. As to the claims of love and brotherly concord, under such circumstances, they are disposed of on short order. The *true Church*, duly organized, has something else to do than to attend to such trifles. What is love compared to order?

“When we come together from remote parts of the country, we have an opportunity to overcome the spiritual distance which is apt to grow upon natural distance; the coldnesses, the jealousies, and the antipathies, the separate interests and rival claims, all subside and disappear, when we come near enough together to understand one another. And, besides, we then have occasion to cast off the accidental forms which the goods and truths of the church assumed in our minds from the circumstances in which we were placed, so that we can see them, as they appear to the angels.”

Let the conviction once become fixed, that “natural distance” is intrinsically no bar to spiritual proximity, and then the only question that remains to be considered, is, whether the advantages to be attained by the suggested “coming together,” are of sufficient moment to counterbalance the disadvantages which will inevitably grow out of it, provided the convening involves a permanent organization. On this head the reader can be at no loss for our opinion. We are clear, that as far as this matter is concerned, it is much better that no attempt should be made to overcome the “spiritual distance,” that is fancied to separate disciples, by overcoming “natural distance.” Why should local distance tend to widen spiritual distance? Paul would seem to have experienced no difficulty on this score;—



“For though I be absent in the flesh, yet am I with you in the Spirit, joying and beholding your order, and the steadfastness of your faith in Christ.” While a man is locally where the divine Providence has allotted him his place and his work, he is sufficiently in conjunction with all kindred spirits for every end of spiritual use. Occasional meetings of brethren for mutual edification or coöperation in certain forms of use may be unobjectionable, though our own impression is, that individual uses are incomparably more important; but let once the idea become seated in the minds of New Churchmen, that the bounds of space are to be periodically broken through, in order to bring them together in external organic relations, and a foundation is laid for the Babylonian structure which will soon begin to rise.

But we are told that “the coldnesses, the jealousies, and the antipathies, the separate interests, and rival claims, all subside and disappear, when we come near enough together to understand one another.” How inevitably does the spirit of Conventionalism falsify the genius of the Church! From whence should there be coldness, and jealousy, and antipathy, and separate interests, and rival claims among the Lord’s disciples prior to their coming together to form an ecclesiastical polity? Does the spirit of heaven engender the fruits of hell? Can a greater calumny be breathed against the divine operation in the souls of men, than is implied in this imputation? *Tantæ animis cælestibus iræ?* That such promptings may operate *after* the coming together of the friends of ecclesiasticism, and their welding into an external unity, we can well conceive; and in this respect we believe too, that the more they come together in the body, the more will they eventually be rent asunder in spirit, for thus will separate interests and rival claims be multiplied, and all manner of internal alienations, jealousies, and hostilities be awakened into being. Let any one of gentle spirit sit through an annual session of the General Convention, and see if the Dove would be the appropriate emblem of the meeting.

“And if any part of the receivers conclude that it is not expedient for them to unite with us, our desire is that they should unite with one another; that they should love one another; that they should perform the duties of brethren to one another; that they should be spiritually one, and that they should act as one; for in this manner would they do most to promote their own spiritual welfare, and that of all mankind.”

All this, we trust, is precisely what they are aiming to do; and they believe they can accomplish it by a much “more excellent way,” than by any such external union as the General Convention has seen fit to adopt. The exhortation here tendered to them to unite together in outward ecclesiastical bonds, strikes them as very superfluous, inasmuch as they feel themselves united already in all important respects with their spiritual associates, and being thus united, they will of course be in the exercise of all those affections of love, service, and mutual endearment, which are inseparable from true spiritual union.

“And what greater obstruction can be thrown in the way of those who are beginning to believe in and to follow the Lord, than for the church to be divided before them, so that they shall see one part of it contending against, reviling,

sneering at, and ridiculing another part? What greater stumbling-block can be put in the way of the Lord's little ones than such conduct is? What is more calculated to dispel all good influences, to efface all good impressions, to extinguish faith, and make them cease to look upward for life and happiness,—to make them believe that religion is nothing but hypocrisy, and then to make them turn to sensual and worldly things as the only things worth seeking? What, therefore, would a spiritual man take more care to avoid?"

This hits the nail on the head. *Mutato nomine fabula de te narratur.* We hesitate not to bring home to the doors of the Convention the very mischiefs here enumerated, and which it was intended covertly to lay to the charge of its opponents. The very genius of the Convention is prolific of the evils here deprecated. It cannot exist without entailing those disasters which make the New Church a by-word and a hissing to all who may have interest enough to note the scope of its working. It is the grand makebate in the midst of us, and as the gasconading Falstaff said, that he was not only witty in himself, but the cause of wit in others; so is the Convention not only mischievous in itself, but the cause of nearly all the mischief that exists anywhere in the Church. It is marvellous to think of the ubiquity of its blight. Its shadow is the pall of the dead virtues, graces, and charities that have withered under its corrupting influence. Does any one ask why so many in the Church are opposed to this institution? we have only to take this list of abominations, which the present address would work up into a bill of indictment against all who dissent from the policy of the Convention, and pin it upon the bosom of that body as the *Ecce Homo*—the blazon of its baleful effects.

Again: does any one ask why we cannot bear the Conventional policy in peace? why we are prompted to attack it? why we must be waging a perpetual warfare against it?—we have virtually rendered our reply in what we have already said. We cannot be at peace with it without being at war with the Lord's kingdom. We cannot be complaisant to falsity without being treacherous to truth. If the Convention is what we have asserted and endeavored to prove it to be, it ought to be attacked; it ought to receive no quarter; it ought to be universally regarded with abhorrence, and all the energies of the Lord's spiritual body summoned to throw it off as a morbid, fungoid excrecence which threatens to feed upon its very life. The wrong is not in attacking, but in forbearing to attack an evil that brings with it a common danger to the whole Church. Is not every inhabitant of a port or harbor into which an infected vessel is wending its way, one from which cholera or yellow fever is liable to issue forth upon a desolating march, equally interested to stay the progress of the plague? Must they not act aggressively? Shall they wait till the pestilence begins to mow down its victims? So here we see in this institution the "letting out of water," the incipency of an incalculable harm to the Lord's New Church; an incubus which must be shaken off for fear of suffocation, and we cannot afford to show it the courtesy of delay in waiting for provocation. Its very existence is provocation, and we assail it accordingly. Meanwhile the advocates of the polity decline argument in its defence, and content themselves with denouncing all discussion as tending directly to disturb the peace of the Church,

which is undoubtedly and happily true. A false peace is better disturbed than preserved.

From the President's Address we pass to another curious document, the report of the Executive Committee on the successive addresses made by that officer at the sessions of 1853, 1854, and 1855. How far it is wise in the members of a church so alien to the spirit of the world, to conform its ecclesiastical usages so much to secular models, to ape to such a degree parliamentary precedent as to appoint a committee on the President's Address, as if it were a speech from the British Queen, or a message from the American Chief Magistrate, we will not now pause to consider. We confess, indeed, for ourselves, to a slight sense of the incongruous, in the matter; but if our brethren choose to sympathize in this respect with the world's magnates, they are welcome to do so. Our business is rather with the "intellect" of the Report, than with any of its accidents. Thus it opens:

"It is the opinion of the Committee, that while the Church is in its infancy, it is not wise or expedient to attempt to define the uses of the Convention with much precision, because we have not advanced sufficiently far to enable us to do so with confidence; and attempts to do so would probably narrow the sphere of usefulness of the Convention, and cut off from operating with us, in the performance of the general uses of the Church, a large body of sincere, good, and devoted New Churchmen, who might not be able to agree with us in our definitions."

Exceedingly noteworthy is the logic of this paragraph. To one who was but moderately versed in dialectics, it might perhaps appear that an ecclesiastical scheme, the uses of which it was too early to define, was one which it was also too early to adopt. What would be thought of a number of men who should get together and form themselves by one process into a company of the precise object and aim of which they had no definite idea in the outset, but which they presumed they would learn as they "advanced"? But this is not all. They not only do not know the uses they expect to perform, and therefore cannot define them, but they imagine also they may cut off from coöperation with them a large body of excellent men "who might not be able to agree with us in our definitions." No wonder; it would be the height of folly to expect of sensible men, that they should enter blindfolded into such a conventional arrangement; but they would not stumble so much at the definitions as they would at the things to be defined. The very project itself would give them pause. And then why should not the query ever suggest itself, whether it was not far better to waive the organization itself, than to forego the sympathy and coöperation of "a large body of sincere, good, and devoted New Churchmen"? For we can assure the votaries of the Convention that the determination of the particular forms of the uses to be accomplished is not the difficulty to be overcome; but the stumbling-block is in the initial conception itself of such an organized body, which shall call itself the Church. Now, when "a large body of sincere, good, and devoted New Churchmen" hesitate and hold back on this score, it ought to be regarded as a speaking indication of the divine Providence,

that the scheme itself should be abandoned, for there are no possible advantages to be gained by carrying it out, which can compensate for the alienations and separations of those who are brethren in the faith. In this consideration, the whole force of the anti-convention argument is concentrated, and yet this is a point which the spirit of hierarchy, inseparable from a Convention, is ever incapable of seeing. It comes too near to the very soul and centre of spiritual life. There is too much of heaven in it. May the Lord anoint the seared eye-balls of the inner man of all those who ought to see what they do not see!

Farther on, the Committee say, however, that whatever else is obscure, in the way of use, the "regulation of the ministry" is not!

"We cannot conceive how the ministry can be regulated, except by a general body of the Church; and therefore it seems plain to us, that its regulation is one of the primary uses, if not the most important use, of the Convention."

But how comes such a general body into existence? Is it not made up of particular bodies, or single societies, which are, of course, prior in the order of being to the general body resulting? And are not these primary bodies capable of completeness, before they come into the confederation? May they not be endowed with ministers of their own election or acknowledgment, without the agency of any higher body? We do not here insist upon our own peculiar convictions on this subject, on the ground of which we deny entirely the orderly existence of any ministry at all in the Church, as a class of men distinct from the laity; but taking the popular apprehensions on this point as a basis, we see not why every single society in the Church may not regulate its ministry for itself, as well as anything else. Where then is the necessity for subjecting this matter to the control of a general body? There is no necessity but that which grows out of the assumptions of every such body, on the score of ruling, and of creating an external unity in the Church. So long as it is conceded that the New Church exists as an external organic one, so long, of course, the ministers belonging to the body will be considered its representatives; and it will feel itself charged with a special responsibility as to the soundness in faith and life of the teachers who come before the world in its name. It needs, it will be said, some adequate protection or guaranty, that its doctrines shall not be perverted, and its good repute and general interests damaged by the false, or distorted, or disparaging, presentations of incompetent men. In this respect, the New Church comes into a common policy with all the other great bodies or sects of Christendom. The Episcopalian minister represents the Episcopalian Church; the Presbyterian minister the Presbyterian Church; the Methodist minister the Methodist Church; and so on throughout the whole bead-roll of the sects. And, undoubtedly, on this theory the regulation of the ministry becomes very naturally the concern of the whole body; but the theory itself we deny, *in toto*. We contend that this is a perfectly unwarranted sense of the term *Church*, which would made it synonymous with sect or denomination, as usually understood. This is superinducing an external upon an internal unity, which we hold to be directly contrary to the principles of true Divine order, and

the fruitful source of nearly all the evils which have afflicted the Lord's heritage in all ages. The prevalence of this system of things has undoubtedly created a public sentiment in accordance with itself, so that now a public teacher of any particular tenets is looked upon as the representative of some general body, holding those tenets; and therefore a certain responsibility is conceived to attach to that body, on the score of the orthodoxy of those who preach its doctrines. But this world is to be taught, that in regard to the New Church, all this is gratuitously assumed. In this Church, individualism is the grand characteristic. Its genius utterly ignores this merging of the individual man in the collective body. All the relation sustained by the members is that of charity, except when voluntary associations are formed for specific ends, and which are not guilty of the absurdity of calling themselves the Church. Every man is accountable to the Lord alone for the faith which he adopts and teaches. If an individual stands up in public, and proclaims as New Church truths, what I am satisfied are gross falsities, I may be pained and grieved, and may endeavor, in the exercise of my freedom, to correct the evil, by counter statements; but I have no other remedy. He has a perfect right to declare what he pleases, if he can get hearers to listen to him, and there is no earthly tribunal to call him to account. He stands or falls to his own Master, and to no one else. It is no doubt a sore grievance, that truth should be thus dealt with; but this is a contingency inseparable from the boon of the largest spiritual and civil liberty. Any system of measures adopted to check the evil, will be sure in the end to generate a still greater evil, by fettering the inborn freedom of a creature of God. We therefore submit to the abuse, for the sake of the use. We have vastly more to dread from the restraints of freedom, than from its rampant exercise; but we seriously doubt whether the Committee are yet sufficiently "advanced" to recognize the truth of this position. No matter if they are not, others are.

"The genius of the New Church, and of the institutions of this country, alike accord to all general bodies the power, which is always in ultimates, to elect their own governors, and determine by what laws they will be governed."

The averment in this sentence has a specious air, but is very far from being beyond question. We readily concede that any number of individuals have a natural right to aggregate themselves into a collective body, and that several of them in like manner may form themselves into a general body of still larger dimensions. In this form they may, having a special object in view, adopt a constitution and elect officers with reference to that object. But it by no means follows from this, that such a general body, though composed of Churchmen, is thereby to be considered a Church in larger form. The right here affirmed of general bodies, does not hold of the Church, as the Church, as such, has no right to adopt any other constitution than that which is already provided for her by the Lord himself, no matter what the civil institutions of the country may allow or disallow. The moment that the men of the Church form themselves into such a general body for the accomplishment of a particular use, that moment

they cease to be distinctively the Church, and resolve themselves simply into a voluntary society auxiliary to the ends of the Church, like the Printing and Publishing, or the Tract and Missionary Society. In this character they have no more right to "regulate the ministry" than have either of these societies. The Church viewed as a whole, is nothing else than the unorganized aggregate of all the single societies composing it. By the very terms of the definition, there neither is nor can be, without a daring infraction of divine order, any such thing on earth as an external organization of the Church as a whole.—But hear the Committee still further:

"The history and experience of the Church demonstrate that there is a fearful tendency to individual usurpation of arbitrary rule by the priesthood, when acting under their individual authority, unrestrained by arbitrary rules, or the government of the general bodies of the Church."

Under favor we take it upon us to say, *per contra*, that "the history and experience of the Church" demonstrate no such thing. The very supposition neighbors upon the absurd. When was there ever a priesthood resting upon an independent basis, and "acting under their own individual authority?" Priesthoods are always part of a great organized system, and usurpation succeeds, because the usurpers are backed by each other. What will a poor priest be likely to effect when standing alone? Like the conies, they are but a "feeble folk" till they get into the munitions of the rocks of an establishment, and then they became lions in strength, and bulls of Bashan in roaring. Witness the Pope and his clergy. The truth is, this insinuation touching the usurping proclivities of priests, viewed in their individual capacity, is a mere feint designed to cover the undeniable tendency in this direction of associated priests. It is like the attempt of an indicted villain to whitewash his own character by blackening that of his accuser. The scope is transparent.

Among other Reports, we find one from the Michigan and Northern Indiana Association, which speaks a new language in the ears of the General Convention. It boldly intimates to that body, that its lofty claims in regard to the ordination of the ministry, are beginning to be looked upon by "a large number of the intelligent and conscientious receivers of the heavenly doctrines, as a manifestation of the love of power or rule in the Convention, and a holding on to something very similar at least, to the Apostolic succession;" and it affirms, moreover, that "the fact that such feelings do exist extensively in the Church, destroys, to a great extent, the usefulness of this body." This is plain but seasonable speech—precursive doubtless of much more of the same tone, yet destined to reach the hearing of the Convention. But the suggestions of the Committee that follow, we cannot receive without qualification. They say,—

"We need a General Convention to carry out the general uses of the Church; such as printing the writings of Swedenborg, and the collateral writings in our own and other languages, and the sending forth of missionaries and colporteurs to sections of our country where there are no associations, and also to other nations. These are general uses of the Church, which associations and societies

cannot effectually carry out. The Convention should elect and introduce into office its own officers and missionaries in its own way."

The essence of our reply to this, has been already given in our preceding remarks. Electing and ordaining ministers, whether as missionaries or pastors, is a business entirely foreign to the objects proposed to be attained by such a body as the Convention would be, should it ever be transformed into an organization like that which the Committee here recommend. If the whole, or a greater part of the New Church, should combine, and form themselves into such a body, for such a use, we would by no means have it called the General Convention; for it would then be as certain to enact over again its old doings, and to live over its old life, as would the cat, when dressed up as the fine lady, feel a return of her native instincts at the sight of a mouse. As we have already endeavored to show, the Convention, when it becomes a body aiming to accomplish certain specific uses, ceases, to all intents and purposes, to be a Convention, in the ordinary acceptation of the term; and ceasing to be that, it should forbear, in our opinion, to have anything to do with the introduction of men into the ministry. It will lead to an inevitable confusion of functions, besides being founded upon the erroneous idea that a man, by undergoing the ceremony of ordination, receives some new endowment or accomplishment for service in the vineyard which he did not possess before. If a man is qualified to be a true member of the Lord's Church, he is qualified also to be an agent for making other men such, and that too without any additament of human authority or dignity.

It may be said, that the object of such an official designation is not to clothe the subject with new powers, or new abilities, but simply to consult the states of those among whom he shall labor, and who, from habit and tradition, would seem silently to *demand* that such a person should be able to show his credentials as a regular minister in the connection. As such a state of public sentiment exists, it is deemed best not to outrage it, but to humor it. For ourselves, we are little inclined to aid in perpetuating mere prejudices. Our grand position is, that every man who *has* the truth, is not only at liberty, but is bound, to declare it. The restriction of this right is the work of men who, under color of upholding a Divine institution, would make a monopoly of that which is as free as the breath of heaven. What does a society (not a Convention) for missionary purposes need, in its employees, but evidence of zeal for the cause, and ability to promote it? Let them act on this ground,—take men as they are,—employ them as they are,—but on no account mix up New Church uses with Conventional assumptions.

G. B.

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"Faith consists of innumerable truths, for it is the complex of them; but those innumerable truths make, as it were, one body, and in that body are the truths which make its members."—*S.*

"Man becomes a hypocrite, whilst he thinks much about himself, and prefers himself to others."—*S.*

## MISCELLANY.

## SOCIETIES IN THE HEAVENS AND ON THE EARTH.

A valued correspondent desires us to insert the following extract from the "Arcana," to which he has added a brief comment, intimating the bearing which this paragraph has in his view on the subject of the external order of the Church. We cheerfully comply with the request, exercising at the same time our editorial privilege of appending remarks to what is thus propounded by our correspondent.

"With the societies in heaven the case is this; the universal heaven is one society, which as one man is ruled by the Lord, the general societies there are as many as the *members, the viscera, and the organs in man*; but the special (or specific) societies are as many as the *viscerula (little viscera)*, within each content of a viscus, a member and an organ; and the particular societies are as many as in these there are lesser parts constituting a greater; that this is the case is evident from the correspondencies of man, and of his members, organs, and viscera with the Grand Man, that is heaven. . . . From these considerations it may be manifest how the case is with the distinctions of societies in heaven. But with each society in particular, the case is this; it consists of several angels, who agree together as to goods, the goods are various, for each hath a particular good; but those various goods *agreeing together* are arranged by the Lord into such a form, that together they present one good."—A. C. 7836.

The drift of the above extract is to our mind sufficiently obvious. The societies in heaven are not confined to individual or single bodies, but are organized into large associations. It is the influx from thence, no doubt, that causes men of the Church on earth to allow the Lord to lead them into corresponding forms for the promotion of unity in ecclesiastical as well as civil matters.

## REMARKS.

The drift of the above *comment* is also sufficiently obvious to our mind. It is meant to convey an idea counter to that upon which we have so frequently insisted, to wit: that the external organization of the Church is complete in a single society, and that the aggregate of such societies, without additional organization, constitutes the visible New Church on earth. Such is our assured conviction; and from this conviction we are not at all moved by the tenor of the paragraph above cited. To that we fully assent, and should be sorry to hold anything contrary to it. All the societies of heaven constitute a grand whole, of course, and this grand whole exists in the form of the *maximus homo*, with the thousand-fold members, organs, viscera, and other components of which the various parts of the human body consists, some being relatively primary, and some secondary and subordinate; as the hand, for instance, has a certain preëminence over the foot, while yet both are equally necessary to the integrity of the body. But this human form of heaven results from the very nature of the case. It is the working of a spiritual spontaneity, and is totally independent of the *conscious action* to that effect of the various individual members or societies composing it. So with the Church on earth. Taken in the aggregate, it is associated and arranged according to spiritual affinities and subordinations, and the laws of space in the present, as in the spiritual world, do not at all operate as a bar to the most intimate interior harmony, sympathy, and co-action of the various members, however locally remote from each other. In this respect the analogy of the earthly with the heavenly is very perfect. But in regard to single New Church societies in this world, the case is different. These are formed of those who are in local proximity with each other, and who, for that reason, can arrange themselves into permanent external organizations for the performance of uses appropriate to the natural plane of life. Such societies are the units composing the sum total of what is properly to be denominated the visible Church of the New Jerusalem, an appellation which we



think abundantly warranted by the tenor of the writings to which the men of that Church defer.

But here comes up at once the question,—If a given number of individual receivers may properly thus form themselves into a single external society, for the more effectual performance of Church uses, why, by parity of reasoning, may not a given number of such societies also form themselves into a similar organized body, with the same end in view? And so in like manner, what should forbid the consolidation of several superior bodies into a permanent one of still higher grade, constituting, if you please, an œcumenical body, embracing, in one grand visible totality, all the inferior kindred bodies in the whole world, which is the ideal completion of the scheme? To a superficial view, such a theory of external order, would, no doubt, appear to be the most natural inference imaginable from the premises. It is this theory which, in fact, lies at the basis of every system of ecclesiastical government in Christendom, except the Congregational, which wisely ignores the fundamental fallacy underlying and pervading the entire scheme. This fallacy is one of the most pernicious and baneful character, fraught with all manner of imaginable and unimaginable mischief. It is no less an assumption than that a *spiritual and internal unity in the Church as a whole, necessitates an external one*. This is the *proton pseudos*, the first born lie, that vitiates the entire system built upon it. It is an absolute *non sequitur*, and yet from its speciousness would almost seem to claim the authority of a first principle, respecting which there can be no dispute. Thus speaks, for instance, a correspondent in a private letter of recent date: “It is with me a self-evident fact, not only that man is a Church in its least form, but that many men, in a similar state, may make a Church in a larger form; and, for the same reason, many of these may again unite, and form a yet larger Church. Thus, three joints of the finger make one finger; three joints of the arm make one arm; the three divisions of the body make one body; but that whole body is not made of three heads, or three trunks, &c., nor that arm of three hands, &c.; but minor parts unite and make a larger, and those larger unite and make another larger, and those yet larger unite and make one largest. And so the Grand Man is not formed of congregate individual men; but these individual men form a society, and these societies form a heaven, and these heavens form the one Grand Heaven or Grand Man. And as one blood flows through the whole body, so does one life flow through the whole Church, and the whole heaven; and so of other points. But these have been presented to you again and again, and not noticed.” They have been *virtually* noticed as often as presented; but our replies have not been noticed. However, we are not impatient, and meanwhile will give good heed that no such charge shall be brought against us in future.

Our friend, as well as all the writers on his side, invariably fail to perceive, or manage to evade the true point at issue. It is not disputed that the sum of all the minor parts forms the totality of the body, the Church; but the question is, whether the idea of *external union and organization* enters necessarily into the conception of the Church as a whole. We say that it does not, and here we plant our feet. A New Church society is formed, we will say, at Boston, another at New York, another at Philadelphia, another at Baltimore, another at Charleston, and another at Savannah. Each of these societies is distinctly and externally organized in itself; but sustains towards the others none but spiritual relations. They have not by any formal act become confederate together, but stand relatively to each other, as did the several American States prior to their individualities being merged in the Federal Union. Now we contend that in this relative position towards each other these several societies, so far as built upon the one true foundation, are *ipso facto* united and organized by spiritual association, which is independent of space, and that any farther organization of a permanent character is not only unwarranted, but utterly useless and inevitably pernicious. But let one qualification be distinctly noted. We speak of a *permanent, fixed, external* organization of the whole Church. If any adequate end of use may seem to dictate a united mode of action, whether to a greater or less extent, such, for instance, as the more effectual propagation of the doctrines, let it be adopted; but in this

case we contend that the resulting body is not to be considered as the Church, acting strictly in its Church capacity, but that it resolves itself into a voluntary society, like a Bible, Missionary, or Tract society, which, though composed of Churchmen, is not thereby to be considered as acting as a Church, or as *the Church* in a larger form. It is simply an associated body of men, of a particular character, united under certain rules and regulations for the accomplishment of a definite end. They do not indeed lose their distinctive Church character as individuals by coming into such an association, but what we would say is, that their action in this capacity is not specifically that of the Church, but of a voluntary society. This is supposing the *whole* Church to resolve itself with one accord into such an association, or the whole Church in any particular country, which may undoubtedly be done, and in some cases perhaps to advantage, although, for the most part, such societies are composed, like the Printing and Publishing Society, of only a portion of the Church. Now as it would obviously be a very arrogant proceeding for the Printing and Publishing Society to call itself the Church in an organized form, why should it not be equally so for the whole Church to assume that title, provided they were organized simply with a view to a specific use?

The distinction here set forth we regard as a very important one, though liable to be lost sight of wherever the spirit of self-exaltation comes into play. The position, however, is by no means obscure, that the gathering and combining, for given ends of use even of all the men of the Church, does not of itself make that body any more a Church, than they were in their individual capacities before such an organized union was formed. Nor, if such a body draws up and adopts what it calls a constitution, is it at liberty to consider that instrument as the Constitution of the Church, for the Church knows no constitution but that which is formed by the eternal truths of the Divine Word emanating from the Lord himself.

It is very obvious, however, that the organization of which we now speak is not that which is represented by what is termed the General Convention of the New Church in the United States. That is a body formed not for specific, but for general ecclesiastical uses, and with a view to carry out in ultimates, or in external form, the true ideal of the Lord's internal or spiritual Church. The single societies, by adopting this organization, create an external unity or go into a denominational embodiment, which its advocates deem essential to the representation of the spiritual unity that binds together the great family of faith and love. In this the New Church would seem to take its model from the Old. It is in this manner that the ecclesiastical bodies termed Episcopalian, Presbyterian, Methodist, Baptist, &c., are formed into distinct polities, in which the bond of union is a doctrinal creed and a special platform of government. To the one and the other the same objections hold good. The inference on which the polity is founded is inconsequential. It does not necessarily follow, that because the men of the Church are required to organize themselves into single societies, therefore these societies are required to form themselves, in like manner, into a larger body, and several of these into one still larger, and so on, as we have already described. Conceding that such an organization is intrinsically practicable, yet the fact that it lacks the express warrant of Jehovah, and that the experience of all history demonstrates this policy as the source of the direst evils which have ever afflicted the Church, is sufficient to stamp upon it the condemnation of all well instructed and well disposed minds.

We would, therefore, lift up our voice in words of warning on this score. We would earnestly urge our brethren to avoid, as the bane of the Church, a permanent polity which has so uniformly been productive of evil. All such organizations, when fixed, become sooner or later the hot-beds of sectarian bigotry and hierarchical domination, before which the gentle graces and virtues of the Christian life are sure to be put to flight, and the bare semblance of a Church alone to remain.

We repeat, that such a circle of societies *can*, if they please, unite on such an external platform, and go into a denominational form, the objects of which shall be so plausible and

fair-seeming that scarcely one in a thousand shall suspect the least harm to grow out of it. But it is sowing the dragon's teeth, and the *horrida seges* will be certain to follow. Ichabod—the glory is departed—may henceforth be written upon the portals of our Zion. Faith, such as it is, may continue to hold its place, but Charity has sighed a sad adieu. The Lord's freeman has surrendered his liberty, and henceforth walks with a bored ear, revealing into what contact he has been brought to the door-post. His slavery is indeed disguised under the show of freedom, because the surrender was *voluntary*. But the reality of spiritual thralldom is there, and it is none the less real from its being hidden from the eye. Henceforward he is to think after a pattern, and woe be to the least rising of dissent. He becomes in consequence a marked man, and a merciless moral ostracism will assuredly be visited upon him. No matter what the excellence of his general character, or what the value of his previous services, he is ruthlessly sacrificed to the spirit of ecclesiasticism, which brooks no dissonance from the general note.

Still, however, the truth of our position is not acknowledged; and the question, like an uneasy ghost, again and again comes up, *why* such a polity may not be adopted with impunity, especially in the New Church, where higher and better states are presumed to prevail than in the Old Church, and where the past is not supposed to be a criterion of the future. Our answer is, that as the fundamental principle is false, having no countenance in the writings of the Church, evils corresponding to the false will be sure to grow out of it; and these, when once established, become more and more difficult of extirpation. The true way to deal with them is to nip them in the bud, or rather to pluck them up by the roots, which is effectually done when the underlying falsity is utterly repudiated, and no permanent organization admitted but that of single societies. Let the original inherent independence of these societies be sacredly maintained, whatever may be the plea urged for its surrender. Advantages may doubtless be suggested as certain to flow from such an external organization of the whole Church, which can be secured by no other method; but against these let the inevitable disadvantages be arrayed. The *combined* agency of the Church may be desirable in some instances, though we believe they are few; but this of itself is no sufficient argument for a *permanent organized unity*, for which there has been among men in all ages a kind of mania, and one that can only be cured by cutting off to the utmost all possible occasion for its operation. The denial of any authority for the fundamental principle of the theory, lays the axe at the root of the evil, and nothing else does. It must be understood, that man has nothing to do with establishing an external order in the Church at large. This is nothing short of the usurpation of the Divine prerogative. It is this assumption which, spiritually viewed, constituted the sin of David, in numbering the people. "Number, in the spiritual sense, signifies quality; and hence, to number, signifies to know the quality, and to arrange and dispose according to it. It was on account of this signification, that a punishment was inflicted on David for numbering the people. Who may not know that there could not be so great an iniquity in numbering the people, as to occasion the death of seventy thousand, by a pestilence sent on that account, unless from some spiritual cause. But the reason of this was, that by Israel and Judah was represented, and thence signified, the Kingdom of the Lord in the heavens, and in the earth; and by numbering were signified to know their quality, and to arrange and dispose accordingly, which things belong to the Lord alone." (A. E. 453.) Now it is well known, that this plea of order is the grand plea upon which the Conventional organization is built. But the establishment of order implies the putting of persons and things in their place, according to their intrinsic adaptedness; and this supposes an adequate knowledge of the quality of the subjects thus to be disposed and arranged. What is the grand drift and design of all ecclesiasticisms, but to embody those principles of order which their founders deem Divine? Yet in all of them there is the assumption of the same radical falsity, that the internal unity, harmony, and love, which reigns among all true disciples, requires to be represented by a corresponding external union. Much nearer the truth is the view given

in the following paragraph from Carson's Reply to Brown on the subject of Presbyterianism: "Is there no union among the children of the same father, though they are scattered in different kingdoms? Must they, in order to show their union to the world, enter into an association to assist and defend each other? Would not such association, instead of showing the world their real union and brotherly affection, convince it that they wanted the true bond of union. If there existed real brotherly love, there would be no occasion for any formal external bond. It is not the existence of love, but the want of it, that causes such associations among professing Christians. If they had real union, there could be no need for visible external bonds."

But our limited space admonishes us that we must withdraw our hand. In concluding then, let us put clearly before our readers the true state of the question. Our worthy correspondent cites a passage from Swedenborg, with the design to show, that as there are various societies in heaven, all united in one Grand Man, so there are to be various societies in the Church on earth, formally associated and confederated together into a corresponding, visible body, on the external plane. Such a body will naturally be represented by a General Convention as its organ, though this is not expressly affirmed in the statement of our friend. We, on the other hand, while holding to the establishment of single societies, deny the inference, that true order requires the combination of these societies into one general body, invested with a controlling or regulating power over the inferior component parts. This is the issue. We maintain, that neither the passage above cited, nor any other passage in Swedenborg's writings, teaches the doctrine which our correspondent would draw from it, and we affirm moreover, that all the serious trouble in the New Church in our country, grows out of the fixed determination of one party to sustain and infuse that doctrine to the utmost of their ability, and the equally fixed determination of another party to resist it.

Finally, let us count upon the reader's pardon, if we here introduce a paragraph from an answer of our own, to an article on New Church organization and government, published in the pages of the *Repository* several years ago:—"To our own mind, the process by which this result, (the formation of the General Convention,) was brought about, was a very simple, and, unhappily, a very *natural*, one. It was the unconscious and undesigned enacting over again, of the policy of the builders on the plain of Shinar—"Go to, let us build us a city, and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth." Building a city is framing a system of doctrines and worship; erecting a tower is establishing a polity of self-worship; making a name is acquiring the reputation of power; the being scattered abroad over the face of the earth, is the not being acknowledged, an evil which the proprium, whether lay or clerical, very much deprecates and seeks to guard against. We, however, acquit the founders of the present General Convention of any intention to build a tower. We do not think their design was to go beyond the building of a city, and even in that we have no doubt that they were sincerely of the opinion that such a measure was then expedient, and that they were prompted by a regard to the best good of the Church. Nor do we deny, even, that some good, under the circumstances, may have followed, as the New Church in our country was then in its feebleness, and what was called a General Convention was then in fact little, if anything, more than a mere local association, which, however, could doubtless be of use in giving concentration, form, and active energy to the Church in its incipient stages. But as little doubt have we, at the same time, that the measure was dictated by reasonings similar to those which have in all ages ultimated themselves in councils, synods, assemblies, local and ecumenical, as a necessary mechanism for upholding and advancing the Lord's kingdom in the world. The fundamental plea of all Babel-builders is ever substantially the same, viz.—that of expediency, concealed within which is the latent love of dominion, that only bides its time for development. When any one, therefore, asks why the various societies that were once isolated and independent did not remain so, but sought for closer union of an external kind, we refer him

to the eleventh of Genesis for an answer. If he will inform us why the men of that age did not quietly continue of "one lip and one language," each acting out his appropriate use in his individual capacity, but instead of this consociated into an ecclesiastical polity that finally issued in a Babylon of abominations, we will at once offer him a solution of the movement which resulted in the formation of the General Convention. The same principles which account for the one account for the other. It is a yearning for external, in addition to internal unity. Nothing, however, is further, in the first instance, from the thoughts of the projectors, than the finished fabric of spiritual architecture which grows up under their hands. It reminds us of the inscription which the poet Cowper thought of putting upon a structure that he caused to be erected in his garden, one which he designed to be of very humble dimensions, of very cheap and coarse materials, but which the workmen persuaded him to improve here and there, by this and that indispensable emendation, till at last it came out an imposing edifice entirely beyond his original purpose. His humorous pen soon furnished the following couplet as a fitting inscription:—

"Beware of building; I intended  
Rough logs and stone, and thus it ended"

So in all ecclesiastical house-building, the execution is very apt to outrun both the programme and the estimate." G. B.

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#### "WHERE SHALL I OBTAIN ORDINATION?"

A correspondent from a distant part of the country, tells us that he has been a preacher for many years in the Methodist denomination, but has no longer a place there, on account of having received the New Church doctrines. He desires to preach these doctrines within a limited sphere, but is many hundred miles from any one who is recognized as an ordaining minister. Of the external forms and usages of the New Church he knows but little. He has read the doctrines with a deep delight, and is desirous of performing some little use in making them known to those around him. At the same time he is in indigent circumstances, and is not able to incur the expense which would be necessary in order to obtain ordination into the New Church ministry. He appeals to us for advice. What shall he do?

We will tell him what we would do, if placed in similar circumstances. We would go forth and teach the doctrines of the Church to any and all who might desire to learn from us. We would imitate the example of Paul, who conferred not with flesh and blood, neither went he up to Jerusalem to them who were apostles before him. We would do this, not in any spirit of self-confidence, nor in any disrespect of older brethren of the Church; but we would thus act, because the Lord gives us these truths, and no created being has the right to withhold us from proclaiming them.

And yet if we determined to devote our life to the use of the ministry, and the time should come when we were called upon, or were likely to be called upon, to administer the ordinances of the Church, we would endeavour first to find some officiating and recognized New Church minister, if this could be done at any reasonable expense of time and money. We would ask him to ordain us according to the form and manners generally adopted and used in the New Church. We would ask him to perform for us that office and use, as the Lord's minister, and not by virtue of any human authority or appointment. The fact that such ordination had been received, should then be made known to the Church, and to all concerned. Thus we would publicly dedicate ourself to the use of the ministry as the Lord's servant. The design and effect of such ordination should be, to give an orderly and public expression to the fact that we had dedicated ourself to that peculiar and important use.

We are wholly and thoroughly convinced that the best interests of the Lord's Church require, and will continue to require, that certain men should devote themselves to the

work of the ministry, and to that alone, as far as possible; regarding every other work or use as secondary, so far as they are concerned. The feeling with every such man should be, that this is his use—this is the work that he has to do; to study the Sacred Word, in order to bring forth therefrom those truths which are needed for the regeneration of man. Nor have we the least fear or apprehension, that the time will ever come when the Church of the New Jerusalem will not contain in her midst a class of men who will devote themselves with all their souls, might, mind, and strength, to this specific use. In the work of the ministry they will live and labour; for this will be their ruling love.

But this delightful and heaven-descended use will ere long break itself loose from all connection with, or dependence upon, any arbitrary ecclesiastical rules, enactments, or arrangements. Under the old dispensation these things might have been needed. It was certainly best that they were permitted. It is best, also, that these things have been permitted to try to perpetuate themselves under the new dispensation. But whoever carefully observes the tendency of passing events, can scarcely fail to see that the ministry, and all other things that appertain to the New Jerusalem—that enter into the formation and building of the Holy City—must ere long be liberated from such external restraint. The providence of the Lord will guide and direct the uses of each man. As for external and arbitrary restraints, resulting from the supposed power and authority of certain men, or bodies of men, and who are not even the parties for whom the uses are performed, but would stand between those parties and the persons who perform the uses, and would thus endeavour to direct and control those things that do not concern them;—these things, we say, and everything of this sort, must ere long be separated from the New Jerusalem. The love of self and the world *may* need such restraints; the love of the Lord and the neighbour does not need them.

We would be very sorry to have any one suppose that a true and orderly New Church ministry—a class of men devoting themselves with all their life and strength to the work of teaching the heavenly doctrines from the pulpit and through the press, and in every other orderly way—that such a ministry depends in any sense upon the General Convention, or anything of that sort. As a simple matter of fact, a large part of the earnest and laborious ministers of the Church are at this time entirely independent of the Convention, acknowledging no allegiance to it, nor having any connection with it. Nor do we know that any one of them experiences the least inconvenience from the want of such connection, or feels the slightest disposition to return to it. The truth is, that an ecclesiastical Convention, like the one we now have, or any other of a similar sort, is about as necessary for regulating the movements of the ministry, as a fifth wheel would be to regulate the movements of a carriage. And there would be quite as much reason to fear that a carriage could not get along, if such fifth wheel were removed, as there would be to fear that the ministry would not be able to get along quite as well as they now do, without the Convention to control and direct them—or rather to *endeavour* to do so.

The Lord's Church is a kingdom of uses, which are forms of charity flowing from the love of the Lord and the neighbour. The ministry is simply one of these uses; the printing and publishing of books is another; the education of children is another; and there are very many other *uses*—more in fact than can be counted or estimated. If the Convention were some form of use, and it were possible to ascertain what that use is—if the use were clear and definite, an obvious form of charity—something which ought to be done, and from the doing of which, the world would be made better—if this were the case, then every man who had within him the spirit of the New Church would regard the Convention with satisfaction and delight, and would pray the Lord to bless and continue it. That it is endeavouring to perform some good and orderly uses, is undoubtedly true. But the truth is, that these uses could be performed quite as well, and even better, without it. The *New Jerusalem Messenger*, with the same editors and publishers it now has, would, as we confidently believe, obtain a very large increase of subscription, if relieved from the clogging influence of the Convention.

But why—you would ask—does the Convention thus vitiate and impair every use it attempts to perform? The answer is obvious. *The Church* knows very well that those uses which it thus appears to do, are not the inmost animus or life of the Convention. For when its leaders have been asked to define the uses of the Convention, to lay them open, and place them distinctly before us, they have declined doing so; and by so doing, they have given occasion for the conviction to be deepened and strengthened throughout the Church, that the real object they have in view is to fasten upon the whole Church in this country, as far as possible, the tyranny of certain external, unitary, ecclesiastical forms. Remove this end and purpose, and the heart of the Convention will be gone—its combining principle will be taken away. But there need be no fear that the genuine, orderly uses of the Church—with some of which the Convention endeavours to mix itself up, but which it only clogs and hinders—will perish with it. These—the ministry, the publication of the works of the Church, the education of our youth, and all other uses that have their origin in heaven—will live and go forward. Let no one connect these uses with the Convention, or suppose that they are in any way dependent upon it.

In endeavouring to answer the question, "Where shall I obtain ordination?" we have brought in the consideration of several collateral questions, but these may reflect some light upon the one with which we began. H.

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#### SWEDENBORG.—NOTICES BY THE ENGLISH PRESS.

The August number of the "London New Churchman" refers to some notices of Swedenborg and his works, by certain English periodicals. The extracts from those notices are worth looking at. So are the "New Churchman's" comments thereon.

##### THE PRESS AND SWEDENBORG.

The "Leader" newspaper, of 31st May, contained a notice of Swedenborg's treatise on *Conjugal Love*. After quoting Swedenborg's declaration of his intercourse with the spiritual world for twenty-nine years, the reviewer remarks:—

"What are we to say to such an assertion? He makes it quietly, assuredly, knowing that men will be sceptical, but knowing that he is speaking the simple truth. He walks with angels, and the sceptics, to whom the angels are invisible, declare he dreams. But this he serenely smiles down. What he has seen, he will describe with a particularizing minuteness, which must give us pause. Swedenborg, indeed, is a psychological study: learning, acuteness, *plain practical sense*, as well as high scientific attainments, make his visions and teachings marvellous. One cannot dismiss him with the remark, 'The man was mad.' There was strange method in his madness. There is excellent matter mingled with his ravings. He has not only founded a sect; he has gained over men of subtlety, sagacity, and scientific eminence. A madman who can achieve this, is worth studying. *Yet, to believe in him!—to credit for one moment that he did see and hear what he so circumstantially relates!*"

What foolish scepticism this last sentence betrays! Beneath it lies a virtual denial of man's immortality and the spiritual world; and in such denial, what self-sufficiency, what blindness and folly!

The reviewer then quotes a portion of a memorable relation, and continues thus:—

"The book before us is very curious. It contains, amidst its fantastic visions and statements, many wise and some queer notions. *Conjugal Love* is painted as Heaven, and *Adulterous Love* as Hell. Religious writers, however, are privileged to handle topics which journalists shrink from; and we dare not even allude to some of the sections in this work; not that Swedenborg is to be blamed for them,—his purpose is moral and sincere,—but our modern exclusiveness on such matters forbids their being mentioned. While great stress is laid on the delights of the bodily senses, they are everywhere proclaimed inferior to those of the soul. Much of the book is unintelligible, because it implies a knowledge of Swedenborg's doc-

trines; but any one may turn over its pages, and pick out many curious passages. It is not a book to read, but a book to read in. On the shelf devoted to curiosities it deserves a place."

On the shelf devoted to curiosities we believe Swedenborg's *Conjugal Love* will have little rest. Its "acuteness and plain practical sense" on its all-interesting subject, the world stands much in need of, and down into the world it will have to come.

The "Idler" for June, opened with a paper on Swedenborg, his life and writings. It contains a very excellent sketch of his life, and concludes thus:—

"Whatever may be our opinion of his doctrines, we cannot avoid revering if not loving the man:—so simple, yet wise; so humble, yet gifted; so intensely devoted to the service of God, and so sincerely anxious to aid in the salvation of men. The remarkable industry of his life, the wonderful variety of his knowledge, the acuteness of his intellect, the grandeur of his imagination, and the strange passage of his soul through so many varying moods of thought, make him truly a wonder among men. How wide the sweep of his mind, how powerful his grasp over scientific thought, how brilliant his speculations in those theologic domains which he has rendered so peculiarly his own! Of these remarks we shall find abundant evidence in the outline of the thought-life of Swedenborg, which, for want of space, we now defer till we meet again to talk of him, who for so many years lived, or seemed to live, in,—

‘The unveiled blaze  
Of the light-girdled throne of the Ancient of Days.’"

For the July number of the "Idler," we looked with much interest, that we might see what the writer had to say of Swedenborg's works. But, alas! the "Idler" is dead. After a short and brilliant existence of six months, it discovered that the world was very indifferent in relation to it; and, why should anything trouble itself to live, when it is not cared for?

#### LECTURE ON THE CHARACTERISTICS OF DICKENS AND HOOD.

The following notice of a lecture by the Rev. D. G. Goyder, is from the "Derby, (England.) Reporter," March 14th. Mr. Goyder is a New Church Minister, whose writings have made him well known to the receivers of our doctrines, not only in England but in this country. The analysis of the character of Dickens strikes us as being handsomely done.

The Rev. D. G. Goyder, author of "The Autobiography of a Phrenologist," and many other works, but better known perhaps as a popular lecturer upon "Phrenology" and other scientific subjects, gave the eighth of a course of lectures at the Athenæum Room, on Tuesday, March 4th. The audience was considerable. The subject chosen by the lecturer was certainly an attractive one, being "The Characteristics of Charles Dickens and Thomas Hood," which of course gave him the opportunity of illustrating his remarks with numerous witty and humorous quotations. Mr. Goyder commenced by describing the peculiarities and excellences of the works of Dickens and Hood from their organization.

He gave a short biography of Dickens, whom he stated was born in 1810, and in 1834 filled an obscure situation in connection with the "Evening Chronicle," in which appeared his Sketches by Boz. The success of these sketches, which were collected in two volumes, and which had an unparalleled circulation, led to the publication of *Pickwick*, which he stated to have had a circulation of 35,000 copies. This work established the reputation of Dickens, and it was followed by *Nicholas Nickleby*. He next became editor of *Bentley's Miscellany*, and in that journal appeared *Oliver Twist*. After these succeeded the *Old Curiosity Shop*, *Barnaby Rudge*, *Dombey and Son*, *Martin Chuzzlewit*, *David Copperfield*, *Bleak House*, and now *Little Dorritt*. He also published some caustic *Notes on America*, and a series of Christmas books, and is now the editor of *Household Words*, to which he largely contributes.

Mr. Goyder next proceeded to state that he had carefully perused all the works of Dickens with the view of drawing an analysis of his character from his literary productions alone. He had never seen Mr. Dickens, though he had seen his portrait, and from his portrait he was enabled to see and to judge of his intellectual qualification, and he would say that he possessed very large individuality, very great power of language, and good observing powers generally. But these observations were not sufficient to afford all the requisite mate-



rials for delineating his character. He did not consider Mr. Dickens to possess a mighty intellect. It was not, in his opinion, equal to that of Thomas Hood. [Mr. Goyder exhibited the portraits of both these authors, and commented upon their individual characteristics.] He stated that there were all the religious and moral sentiments, as well as all the animal propensities, hidden under the profusion of Mr. Dickens's hair, of which he appeared to be vain, and to which, if he was rightly informed, he had now added the moustache, if not the beard. But, continued Mr. Goyder, my perusal of the works of Dickens convinces me that the most powerful organ in his brain, is one which in all probability he will not yield his assent to—it is *Secretiveness*. I have from the first attentively considered Dickens in his works, and I find in every book he has published a stock character, and that character is a personification of *Secretiveness* in one of its many phases. I have said that I conceive his brain on the whole to be exceedingly well balanced, but the leading features in his organization are *Secretiveness*, *Love of Approbation*, *Imitation*, *Ideality*, *Marvellousness*, *Language*, and *Individuality*. Of these, *Secretiveness*, *Individuality*, and *Language*, are the predominating powers. To make good my observation with regard to the stock character of Mr. Dickens, and that character a personification of *Secretiveness*, I will before proceeding to the illustrations enumerate them. Thus, in *Oliver Twist*, we have Fagan the Jew, and his "artful dodgers." In *Nickleby*, we have the inimitable Squeers and the elder Nickleby, Ralph. In *Dombey and Son*, we have Mr. Carker. In *Chuzzlewit*, we have Mr. Nadgett and Jonas. In the *Old Curiosity Shop*, we have Daniel Quilp. In *Barnaby Rudge*, Mr. Gashford and Mr. Chester. In *David Copperfield*, Uriah Heep. In *Bleak House*, Skimpole and Inspector Bucket. And even in his new work, *Little Dorritt*, the usual character, though not yet fully developed, appears in Mr. Flintwinch, and peeps out in Flora, the widow.

Mr. Goyder then read several illustrations—the capture of Smike by Squeers, and the release by John Browdie—describing, as he proceeded, the particular organs of the brain necessary for the production of the various scenes. From the second chapter of *Chuzzlewit* he read a striking illustration of Mr. Dickens's power of description, and in the doings of the wind, which he attributed to Individuality.

He then proceeded to show the organ of *Secretiveness* as exhibited in the character of Mr. Nadgett, as well as that of Jonas Chuzzlewit, and Mr. Tigg Montague. From this he proceeded to Daniel Quilp in the *Old Curiosity Shop*, reading the fearful scene which precedes the death of the dwarf.

Mr. Goyder next proceeded to the character of Thomas Hood, and after a brief biography, drew a parallel between him and Mr. Dickens. He stated the forehead is, in Mr. Hood, much broader and deeper than that of Dickens, and the intellect, with the exception of Individuality, is every way superior. But Language and Wit are the controlling organs of Mr. Hood's development. He described Dickens as a being of imagination—Hood as one of judgment and intellect. The coronal aspect of Hood was higher, and his benevolence larger than that of Dickens. Dickens's charity appeared to him more as the result of a combination of benevolence and Love of Approbation. Hood's was purely benevolent, hoping for nothing again. Dickens excelled in description—Hood in matters of fact. Dickens was a humourist—Hood a genuine and true wit. \* \* \*

Mr. Goyder was certainly fortunate in his selections from the authors under his consideration, which he read with excellent effect, creating a fund of good humour, which exhibited itself in many a hearty laugh, a well-bred smile, and elicited repeated bursts of applause.

After a few graceful compliments had been paid to the lecturer by Mr. Webster Earp, that gentleman proposed the vote of thanks, which was carried heartily by acclamation.

#### DISCUSSION.

We have received from an aged and venerable receiver of the doctrines of the New Church, a letter of recent date, from which we take the liberty of making a single extract on this subject:

"The elements of discord in the New Church now being ignited, must, I think, retard its progress; though I see no alternative but earnest and persevering discussion with a sincere desire to elicit the truth."

It is not to be expected that all New Churchmen should fully harmonize in the opinions they entertain on all subjects. The fundamentals of faith are essential, and create no important differences. The laws of charity, too, are understood. Those points about which persons differ are usually nonessentials. It is not intended in the Divine Pro-

vidence that all men should think exactly alike. There is as great a diversity in the minds of men as there is in the works of nature, and there ought to be, in order that harmonious results may spring out of endless varieties. Truth does not contradict itself. Contradictions spring out of false moral states, and a consequent defective moral vision. These states find their natural development in quarrels and disputes about the points in controversy; and those who are in such states should go to the Lord to enlighten them, and fit them, by changing their states, to discuss fairly and dispassionately any points of difference that may exist between them and their brethren. Such kinds of discussion are not inconsistent with the genius of the New Church. They have a tendency to develop the truth, the great object of inquiry, and are not only to be expected, so long as the minds of receivers are in an inquiring state, but are attended with beneficial results. It is often necessary to contrast truth with error in order that the mind may see on which side the truth lies, but this can never be done if reason lays aside the reins, and delivers the man up to the dominion of his passion. The latter must be sternly controlled when New Churchmen are disposed to enter the arena of theological discussion. The progress of the Church in particular minds will necessarily be retarded until they fairly and fully recognize established principles, while the Church at large, that is better informed, may still be making progress.

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#### WHAT CONSTITUTES THE CHURCH?

In a letter lately received from a New Churchman residing in Oregon, our correspondent makes this remark. He says, "since my residence in Oregon, my mind has dwelt much upon the question, "What constitutes the Church?" For an answer I have carefully read the *Arcana*, also the *Apocalypse Explained*, and marked the numbers in each, which I considered as clear and definite in answer to the question, and the sum total of the whole in Swedenborg's words is, '*Where goodness and truth are, there is the Church of God.*' You may judge of my surprise and pleasure, when on reading our friend Barrett's article on the *Visible Church*, I found his references to the very same numbers which, two years before, had so much engaged my attention.

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**OYSTER SHELLS.**—A gentleman who has some knowledge of conchology, suggests that it is a serious mistake to attempt to make oyster shells before the oysters are made. He thinks it much better to let the shells form gradually, adapting themselves to the growth and development of the oysters. It is even said that oysters will not grow in shells already formed; each oyster claims the right to form his own shell.

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**INDIVIDUALIZATION.**—It often happens that a remark incidentally written or spoken, without the least thought of its being repeated, contains an important truth, worthy of being recorded and long remembered. Such is the case with the sentiment contained in the following paragraph, which occurs in a letter received from a New England correspondent. The words appear to have been incidentally dropped from the pen of our friend, and to have been intended for our eye alone.

"The more I see of different people, and hear them express their views, the more I am convinced that the true end of the New Church is to *individualize* men. The very diversity of individual character, if left to work itself out in freedom, according to reason, will add to the harmony of the whole. To this end it seems that all attempts to control men, in what are mere matters of *state*, and out of which, if they look to the Lord, they cannot fail to come safely, are of no avail, but rather a hindrance to the descent of the New Church. The New Church comes to such as need it, and feel that need. It comes to each one to supply a want that *he* feels,

and which no one else can feel. Of course then no two can see it alike. Or perhaps it would be more correct to say it does not take on the same form to any two. If this is so, how absurd, not to say wrong, is it to look for external unity among those who receive the Heavenly Doctrines."

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## CORRESPONDENCE.

### CONSERVATISM—RADICALISM—THE CONVENTION—THE MINISTRY.

*Dear Brother Hough*—I cannot but feel a certain grateful elation of spirit in view of the very strong reinforcement which has come to the rescue of the truth in the able article on "Conservatism," &c., in the last number of the "Herald and Repository." My thanks to the author are none the less fervent, that I do not know him, and have at present no clue to his identity. It gives me pleasure, however, to think that liberal principles have one more outspoken advocate in the Church than I had supposed. I not only felicitate myself, but I felicitate the multitude of my brethren, on the open accession of so powerful an advocate to the cause which a few of us have been endeavoring feebly to uphold.

With the leading drift of his remarks, I cannot, of course, but agree with entire cordiality. He has, I think, clearly exposed the true character, and the baneful working of the General Convention in its bearings upon the best interests of the Church. He has shown it to be the seed-plot of spiritual tyranny, the bane of charity, and the deserved abhorrence of true New Churchmen. At the same time, he has qualified our aversion to the hierarchical fabric which has been so inauspiciously built up by the expression of a strong assurance that it is a doomed fabric, and that not many years will elapse before it shall have been numbered with the things that were.

With a few of the closing paragraphs of the article, however, I am not so happy as to be able to agree, nor in fact do I see easily how they are to be made to agree with what goes before; and for this reason I must beg leave to propound to the respected writer a few remarks and queries, to which he will respond, if he deems best; if not, not. In either case I shall be content, as the intrinsic force of my suggestions will be the same, whether they elicit a reply or not. Permit me to submit to consideration several points embraced in this part of the paper.

"There is a certain respect due to the common sense and universal usage of mankind on this subject, as well as on every other. It is not the object of the New Church to tear down, but to build up, and to build up in an orderly way. A minister is as essential to a church, as a church is to a minister."

Here the inquiry immediately suggests itself, to what extent the writer would have us act on the position thus stated. Would he intimate, that because "the common sense and the universal usage of mankind" had led to the establishment of a priesthood as distinct from the laity, therefore we were bound, for that reason alone, to regard all such usages as sacred, whether resting on the basis of Divine authority or not? Nearly every institution among men, however injurious and corrupt, intrenches itself at last in the asserted sanction of "common sense," and then it resists invasion. Even the General Convention itself, which our friend so vigorously assails, in the former part of his argument, would no doubt put in the plea of common sense and long continued usage in its behalf; and we have some curiosity to learn why our friend of the triple stars is not bound to regard the plea as valid. For ourselves, the first and the grand query on all matters of this nature, is not, what says common sense or general usage, but what says the Divine Word, and its illuminated expounder. Many things that are highly esteemed among men, are abomination in the sight of God. Our effort surely should be to make our judgment conform to His.

Again, our essayist tells us, that "it is not the object of the New Church to tear down, but to build up, and to build up in an orderly way." Of course it is not the ultimate object of the New Church to tear down, any more than it is the ultimate object of the man, who proposes to build a new house, to tear down the old one that stands on the site. But the tearing down is the incidental but inevitable result of the purpose to build. And so in the present case. The writer would not surely say that the New Church, in its onward march of truth, did not of necessity demolish a great many structures of falsity. It is at least possible that the popular distinction of priesthood and people may be one of them. The mere fact that it has been of long standing and wide acceptance, does not of itself prove the contrary. If it be, it is one object of the New Church to tear it down, as a preliminary condition to supplying its place with the truth; and surely nothing can be more "orderly" than this mode of building up. It is a mere assumption to intimate that it is *disorderly* to

oppose a priesthood in the New Church, so long as no adequate warrant is produced for its existence.

But we are informed, in somewhat axiomatic phrase, that "a minister is as essential to a church, as a church is to a minister." This, in the Convention sense of the term, is about equivalent to saying, that a judge is as essential to a court, as a court is to a judge, or a teacher is as essential to a school, as a school is to a teacher,—a proposition or truism not likely to be disputed. But we are somewhat surprised that a mind capable of the just and comprehensive views embodied in the paper before us, should not have perceived that the terms "minister" and "church," have both, on our theory, a different import from that which the common apprehension attaches to them; and when thus interpreted, a minister is neither essential to a church, nor a church to a minister. A church, in this relation, as we understand it, is simply a voluntary society, composed of those who think and feel alike on certain great points of truth and life, and who enter it on terms of perfect equality. The individuals thus associated are all possessed of the truth, to a certain degree, and all empowered to proclaim and expound it for the common benefit of the whole. Those who have the most ability, by nature, or culture, or the power of a holy life, will do this to the most acceptance, and will, as a matter of course, without any undue assumption, acquire a certain moral ascendancy, constituting them acknowledged leaders to their brethren. The grand object of such an association, is mutual improvement and advancement in the regenerate life. To this end all are called upon to contribute; and, so far as they do this, all are ministers or clergy, and yet all are laymen. Such a distinction as that which now obtains between clergy and laity, as constituting two permanently distinct classes, we hold to be totally unknown in the Lord's New Church, except as it has been surreptitiously introduced. A true Church society is a school of mutual instruction, instead of a school in which one man is the sole teacher. But we have been so long habituated to the one-man system, that it is extremely difficult to entertain the idea of any other mode of conducting the affairs of a church, particularly in meetings for worship. Hence, our anonymous friend, having the old idea in his mind, insists upon the necessity of a distinct order of individuals, segregated from secular pursuits, and devoted to the study of the Word, in order that they may be enabled to expound it in a satisfactory manner to the congregation. We are of course aware of numerous advantages to be derived from the policy here adverted to; but we offset against them the evils and abuses inseparable from the system, and find the latter immeasurably to preponderate. For ourselves, therefore, we reject it; and we confess our inability to see how the writer under review can consistently oppose so vigorously the Convention on the one hand, and uphold the ministry as a distinct body on the other. It is the ministry which has made the Convention what it is, and keeps it what it is. It is a spiritual oligarchy in the Church, by which its destinies are ruled; and how a radical reformation or revolution in regard to that body is to be effected, without taking ground against the order, as such, entirely passes our comprehension. Indeed, if there is to be a ministry pertaining to the New Church, as an ecclesiastical body, it would seem that the present mode of introducing them into office, under the auspices of the Convention, was the most orderly and proper. If the New Church, as such, is to be responsible for its ministry, how can it dispense with a body like the Convention, which shall be the organ of the whole Church for inaugurating it into the holy office? And if so, does it not follow, that the Convention must be perpetuated as long as a ministry endures? Is our friend of the stars prepared to admit this?

That a majority of the members of our congregations, from their absorption in secular concerns, are not expected to be profoundly versed in the doctrines of the Church, and therefore proportionably less qualified to teach, may be conceded as a fact, while at the same time it is to be deplored as a delinquency. If men were less worldly, they would be spiritually more enlightened, and better capable of instructing others. Even as it is, the writer bears an honourable testimony to the men of the Church on this score. "There is, it is admitted, an unusual degree of intelligence among New Churchmen. They are, for the most part, pretty well acquainted with the doctrines of the Church, and, as far as they understand them, they love them. No one ever yet became a New Churchman, we are convinced, without reading diligently and understanding the writings of the Church, or enough of them to comprehend their general purport." Granting this to be so, what should prevent them from being able to contribute severally somewhat to the common stock of edification sought to be obtained by the whole society? And if the members are competent to this, there is no necessity that the societies should be destitute of *preaching*. What is preaching but the declaration of truth as the preacher understands it? And if any man has truth, why should he not declare it? What but this is the preaching in heaven, which the writer makes a warrant for preaching on earth?

In this single point the whole merits of the controversy are concentrated. If all the men of the Church are in fact kings and priests, as the inspired Word affirms; if on this ground all alike enjoy the prerogative of dispensing to others the spiritual treasures imparted to

them; if, moreover, as the present writer expressly affirms, "the New Church has no decided dogmatic teachings on this subject," i. e. the existence of the ministry as a distinct class, then we hesitate not to maintain that the warrant for such an order is entirely wanting, and that the ground of expediency alone is inadequate to sustain it. We may insist upon the moral demands of the age for a high order of pulpit performance, for eloquent utterance and speaking gesticulations, for ample endowments of intellect and erudition, for nourishment upon "the best and most varied viands;" still the question remains, whether all the advantages derivable from this source are not more than counterbalanced by the sinister results wrought in the *states* both of priests and people, by the love of dominion in the one, and the spirit of servile deference and torpid inaction on the other.

"Custom and long association have thrown around the ministry a kind of *prestige* that belongs more properly to the holy things taught by the minister than to his own person." . . . "The ministry has, in the inculcation of heavenly truth, a great use to perform in the Church, which can scarcely be estimated at too high a rate." . . . "The idea that every man is or may be a recipient of the divine love and wisdom, does not seem to us to detract in the least from the absolute necessity of such a class of religious teachers." . . . "We are the advocates of an educated, paid, and ordained clergy."

All this, so far as we can perceive, goes unequivocally in favour of precisely that ecclesiastical regime in the New Church which has engendered the General Convention, and entailed upon the body the very evils which our correspondent so strongly denounces in the dominant scope of his argument. We could easily cite from the former part of the essay a succession of passages which to our mind are in direct contravention of the plea for a clergy which constitutes the latter part. But we will content ourselves with leaving it to the writer himself to re-compare the tenor of the two portions of his essay. He declares himself the "advocate of an educated, paid, and ordained clergy." If there is to be an ordained clergy, who are to be the ordainers? Are clergy only to ordain clergy, or may it be done by the collective membership of the different societies? The polity supposed in the two cases is so entirely different, that we hold the writer to have been bound to develop his views more at length upon that point. What does he mean by ordination? How much would he retain of the system of which ordination is usually a part, and how much would he reject? The inference would seem to be fair, that as he advocates an "educated" and a "paid" clergy, that is, a class of men entirely separated from secular, and devoted to sacred uses, so he holds to a distinct priestly order, of *jure divino* origin, and of self-perpetuating powers, than which, if he can find anything more to be dreaded in the assumed principles or the practical influence of the General Convention, we would gladly be informed what it is.

"Look at the present condition of the New Church, and see how narrow are as yet its boundaries. How are those boundaries to be enlarged?"

It is not essential to our main position to deny any real agency which the pulpit has had or may have in enlarging the boundaries of the Church, any more than it is to deny that of the press. They have each of them a function to perform. But the question with us is, how to secure these advantages without incurring a liability to all the baneful evils of hierarchy. This contingency the writer under review seems strangely to ignore. We do not perceive that it enters at all into his view of the subject. Yet the problem is very perplexing how he can have an eye so open to the mischiefs of ecclesiastical domination in the doings of the General Convention, and yet be so blind to the palpable results of a priestly caste, which is the animating soul of that Convention. Will he enlighten us on this head?

As to the extension of the New Church, we see for ourselves no difficulty on our theory. We believe the grand instrumentality for that purpose is the life-sphere and the personal efforts of the individual members. Individualism is the very genius of the system. Associations for printing the works, and personal agency for disseminating them, is the grand reliance under God, of the New Jerusalem. A ministry without a clergy, preaching without pulpits, inauguration from heaven without ordination on earth, are in our view the grand desideratum of the times. Yet with our strong convictions on this head we are no advocates for sudden and violent innovations. We would have nothing precipitated before the fitting time. Meanwhile we would have discussion go on and the truth elicited. Let this be done in a spirit of candor and brotherly love. Let every argument on either side be fairly and honourably met. Let there be no evasion, no special pleading, no *ex cathedra* or oracular judgments, the grounds and reasons of which are withheld. This we believe to be the true *conservative* course. A "Conservatism" which falls short of this; which would slaughter the cattle while it spares the Agags of corruption, is a conservatism to the credit of which we do by no means aspire.

G. B.

[We are permitted to intimate that a reply to the above strictures may be looked for in the next number.—S. H.]

## THE CONVENTION.

CHARLESTON, August 22, 1856.

REV. SABIN HOUGH, Philadelphia.

*My Dear Sir and Brother*—I see in the August number of the "Repository," your withdrawal from the Convention, and I feel constrained to express my regret at the necessity inducing the act. I say at the necessity, not the act, for the same necessity that prompted you, in the course pursued, would prevent me joining the Convention. My regret is grounded in the fact, that there should be difficulties so insurmountable in the way of members of the Lord's New Church, as to preclude their meeting together for the advancement of the Church in themselves and in others, but are obliged to separate, and say, the one to the other party, you go your way, and I will go mine.

This state of affairs does astonish me. It may be, the fault is in me; that I have not yet attained sufficient strength of vision to see clearly. Be that as it may, according to my capacity, it is wondrous strange; and I will endeavour to show the grounds of my astonishment in as succinct a manner as I can.

And first, what separates? To narrow the question to the smallest compass:

The Convention assumes to itself the rights of a legislative body, not only in the enacting of such rules and regulations as will promote and maintain order in their own body, a right clearly recognized, but in enacting such rules and regulations as they think are indispensable to the true order of the Church, out of their body; in other words, a conformity to which rules and regulations they make a *sine qua non* to admission to their body. On this latter claim, you and I take issue with them. Let us assume as truth, and I trust it is not a vain assumption, that both parties aim to build up within themselves, and in others, the Lord's Church of the New Jerusalem—and then ask, what is this church? The answer is obviously, that it is the reception into human minds of the Divine love and wisdom; thus purifying the affections, and enlightening the understanding (internal,) and the carrying this purified will and enlightened understanding into the daily walks of life (external.) Thus, and thus only, is formed the Lord's New Church, both internally and externally. The Lord has given us, through his servant Swedenborg, the fundamentals of this Church, which is a sure foundation on which the Church is to be built; they may not be dispensed with any more than stone and cement may be, in the erection of a stone structure. Using them, thus building on such a foundation, the superstructure Love and Wisdom and Use, Charity, Faith, and Works will most assuredly be furnished. These foundation stones are stated in the "Arcana Cœlestia," 1834, and are the Doctrines of the Lord; the internal or spiritual sense of the Word; of life, and the maintenance and obedience to the Decalogue. (I quote from memory.) All things else are collaterals, incidents, mere questions of expediency, to be left exclusively to those among whom they may arise, and to be determined alone by and for themselves, leaving each individual Church and Society to act according to its own convictions.

Each Society is a sovereign body, and so long as it is built upon the *Fundamentals*, who has a right to say authoritatively, or what body of men has a right to say, such and such an organization is right, and any other wrong—or that a minister must be constituted thus, and in no other way? We think each Society must act for itself, and leave all others the same privilege. The question of expediency is a distinct affair, and open to discussion. Suppose a convention to assemble on such a basis—all in the bonds of mutual charity—who can fail to see that the prospect of abating error would be ten thousand times brighter than the present plan of arrogating and legislating—you are wrong, all wrong, and can have no part or place among us.

It is folly to say that the Convention does not assume to act as a legislative body, call it by what name you please. I had occasion, not long since, to write to a worthy brother, with whom I have no personal acquaintance, but for whom I entertain great respect for his zeal in the heavenly cause. Upon this subject he writes to me, "In no sense can the Convention be called a legislative body." I replied, The Society in Charleston, based upon the same principles, (fundamentals,) with all the societies composing the Convention, applies for admission at the doors of the Convention. The answer would be, you cannot be admitted. The Convention has solemnly determined (legislated) that your mode of organization, including the manner of appointing and ordaining your minister is all wrong, (heretical); and, therefore, while we admit that you are a sovereign, independent body, having thus necessarily the right to perform sovereign and independent acts, and admit, too, that you are based upon the same principles or fundamentals as we are, and know nothing against you in a moral point of view, yet you must go home again, comply with our rules, before we can admit you into our body. If all this be not legislating, I know not what legislation means. It is asked, supposing there exists a necessity for a body called a Convention, what would they have to do if deprived of those powers upon which I have animadverted?—my answer is, they would have enough to do; independently of the

great use of bringing brethren from remote distances together—placing them side by side, face to face, and heart to heart, and thus by affection made to know each other; they would freely discuss, without offence given or taken, and thus the best plans would be matured and *recommended*;—if not adopted, no matter—charity would still be alive.

In the same Number containing your withdrawal from the Convention, I read an article with the caption, "Conservatism, the True Policy of the New Church. I like the writer's general remarks on the subject treated of, but he winds up in a very remarkable manner. After advocating freedom in a very forcible manner, he says, "For the sake of that liberty wherewith Christ has made us free, it should frown down, and if necessary, *put down with a strong hand*, all attempts at priestly domination in the Church, whether proceeding from isolated individuals or associated bodies of New Churchmen." What does he mean by putting down with a strong hand? I know of no strong hand in the New Church, but the Truth, and it is mighty and will prevail; only administer in love.\*

In the foregoing remarks I trust nothing has been said to offend—nothing can be more remote from my intention; well knowing that the last of all ways to convince, is to offend. I well know there are those, and not a few, who cannot see as I see, but why should that trouble me? I might as well quarrel with them for not having my nose or my eyes. I believe they are honest. I beg them to believe that I am; and thus believing, we may compare notes, and the one help to put the other right.

Should you think proper to give this letter a place in the "Repository," I would be glad to see it there, and because I think the proper spirit has dictated it.

May our gracious Lord guide us all in that way we should go; and thus hand in hand lead us up to the gates of the Holy City, is the prayer of

Your brother in the Lord's New Church,

W. H. INGLESBY.

FROM OUR QUONDAM LONDON CORRESPONDENT.

12 CANONBURY TERRACE, LONDON, 1st August, 1855.

*My Dear Sir*—My attention has just been called to a remark on page 290 of your June Number, concerning the issue of a pamphlet by me, on the subject of the "Lord's Resurrection Body," as it is expressed. You express regret that anything should divert me from the completion of the Index to the "Arcana Cœlestia;" at the same time, not concealing your misgivings as to the propriety of opening such a subject as that of the pamphlet at all, at least among our brethren of the New Church in America, who have not yet been agitated by its discussion.

Had the pamphlet come to hand, I have no doubt you would have seen reason to express yourself very differently on both these points. "Do your *first duty*, and your second will already have become clearer in its light," is the motto I have endeavoured to act upon, and neglect of which must be held censurable in any one having understanding enough to be of importance. I must explain, however, that my pamphlet is not really of the character you imagine, but was called forth at a particular juncture, when the recent publications of Mr. Mason and Mr. Bruce suddenly revived a controversy which has always proved destructive of all genuine theology in the New Church. Other persons here, as well as myself, could not help feeling that the grand doctrine revealed by Swedenborg concerning the Lord's Life in the World, nay the vitality of the Gospel histories themselves, was destroyed piecemeal by the views put forth, and the curious points of divinity discussed in this controversy. In short, I was expressly invited to write a few pages, expressing the convictions I was known to entertain on the subject, and I did so with the certain assurance that I was serving the Church *well*, by devoting a day or two—even though taken from the more arduous labour of the Index—to this task. The "diversion" of purpose in this case, was similar to that in the story of the Samaritan, whose chief business led him from Jerusalem to Jericho, but meeting with a man who had fallen among thieves, and been cruelly used, in his way thither, he stayed his foot awhile to offer him every kind service; and not only encouraged him with friendly words, but bound up his wounds and set him upon his own beast, and first placed him in safety before he continued his journey.

The comparison is by no means an exaggerated one, for, as you will perceive when the pamphlet reaches you, my object was not to gratify any feeling or ambition of my own, by entering as a party into the controversy lately set afoot, but to point out as earnestly as I could how false and dangerous its entire treatment was. I have written, therefore, as one absolutely opposed to such a controversy in heart and understanding, and this being my feeling, it seemed important to speak out at once, before the many curious and unsettled minds which form the New Church, so called, in this country, were once more inextricably involved in the confusion of tongues that disgraced a past generation. A providential oppor-

\* We do not suppose that the writer of the article alluded to, could have been thinking of any other "*strong hand*" than that of truth, the very instrument he was then wielding.—Ed.

tunity seemed to offer itself for saying a few words with effect, and had I allowed it to pass, there was reason to fear that the very few words I could say would prove of little service.

The "low spiritual state" you allude to, is precisely the condition of mind that requires the proper treatment of the sublime theme of the Lord's Life and Sufferings to refine and elevate it; but which, on the contrary, is sunk to lower and lower depths, by the cold, doctrinal form in which theological truths are presented to the understanding. While writing, also, though I had to write in haste, and could say but little of what I wished, the hope of the Church in America was stronger in my heart than any expectation of awakening attention in this country, so oppressed with formalism, not in its public life only, but in the very mode of thought among its thinking people. It appeared to me that the very fact, that hitherto this subject had not been discussed in America, was in favour of my purpose to call attention to another and totally different treatment of it, and if my appeal was to meet with any response at all, it would be in those new and free lands. In this hope I am still confident I shall not be disappointed. Instead of what you call a "low spiritual state" affording reason for silence on the topic in question, it is the very reason for speaking loudly and incessantly of its claims, until attention is awakened to it—of course, I mean, in the form that it appears to me we ought to consider a subject of such high moment, and by no means in the shape it has hitherto assumed amongst us.

It is probable, however, that the pamphlet has before now reached your hands, and leaving it to tell its own tale, and do the little work appointed to it,

I remain, my dear sir, ever yours, truly, E. R.

### ETERNAL PUNISHMENTS.

Messrs. Editors:—I recur to this subject for the purpose of noticing, very briefly, the reply of your correspondent, "W. M. F." to my note published in the July number of the "Herald and Repository." W. M. F. admits, that in common usage, and according to the definition of Webster, the word *predestinated* means "*predetermined, foreordained, decreed by an unchangeable purpose;*" "and," he says, "there is no objection to adopting this meaning of the term in reference to Swedenborg's usage of it in the case in question." Thus far we agree most fully. He goes on to say that, although *the Salvation of all was predetermined, foreordained and decreed by an unchangeable purpose*, yet this was not done without reference to the free-will of the creature. Here again we agree exactly; for I have no idea that any man will ever come into heaven until he voluntarily and freely chooses good in preference to evil. From these premises he concludes that; "All the meaning, then, that can be attached to the term, is *precisely this and no more*: that God *designed*, and was willing, from all eternity, *that all should come unto him and be saved*. He determined, ordained, and decreed it." It seems to me that no one, from this statement, would suppose that W. M. F. entertains a doubt as to the ultimate salvation of every individual of the human family. Suppose a Calvinist were to assert that God "*designed*" and was willing that a definite number of the human race *should go to hell*, there to be eternally punished; that he *determined, ordained, and decreed it*: would any one entertain a doubt that he intended to be understood that this result was inevitable? I think not. It must be admitted, I think that the Calvinists evince more *consistency* in believing that God decrees nothing but what will surely be accomplished, than W. M. F. does in asserting that He was not only willing, but from all eternity *designed, determined, ordained and decreed by an unchangeable purpose that all should come to him and be saved*, when yet *he knew they would not*.

W. M. F. does not, however, seem to be altogether satisfied with his statement that the word "predestinated," in the case in question, means "*precisely this and no more*:" that God *designed, from all eternity, that all should come to him and be saved—He ordained, determined and decreed it;*" for in the next paragraph he goes on to argue that inasmuch as "Swedenborg could not have used the word *predestinated* in any sense contrary to the free-will of the creature," therefore "the meaning is simply this: that God from eternity *willed, planned and designed*, that all should come into heaven *if they would*." Instead, therefore, of it being the *unchangeable purpose* of God to save all, as stated in the first paragraph, we are here told that "predestination" means simply, that God will not keep men out of heaven if they want to come in. Now although it surely requires no extraordinary degree of benevolence on the part of our Heavenly Father to permit men to "cease to do evil and learn to do well" if they want to; yet it must be admitted that even this contracted view of the subject, gives us a more favorable opinion of the divine character than we would have if we were assured that he was determined to keep a portion of the human family for ever out of heaven, *volens volens*, as Calvin taught.

Taking it for granted, as admitted by W. M. F., that the salvation of all was decreed by an unchangeable purpose, and yet this was not done *without* reference to the free-will of the creature. I conclude that it was done *with* reference to the free-will of the creature—



that the Lord knew that all men could be induced to "cease to do evil and learn to do well" without violating the free-will of the creature, and therefore he determined, ordained, and decreed that it should be done.

I am not disposed, Messrs. Editors, to protract the discussion of this subject, for I do not regard it as one of very great practical importance; if our Heavenly Father is not only willing, but *designs* and *determines* to save all his short-sighted and erring children from their sins, our belief of the opposite doctrine will not prevent him accomplishing this desirable result; and on the other hand if he knew, from eternity, that a portion of his children would suffer eternally in hell, our belief to the contrary will not alter their fate in the least.

It is only as the question affects our views of the wisdom and goodness of our Heavenly Father that it assumes any importance in my estimation.

In believing that the laws of Divine Providence are such that all men will finally be led voluntarily and freely to cease to do evil and learn to do well, my views of the infinite wisdom and goodness of the Lord are much more exalted than they could possibly be by believing that he lacked either the wisdom or the goodness to prevent a portion of his children from suffering eternally in hell. But if this latter view of the subject enables others to see more wisdom and goodness in the divine character than the view I have been advocating, let them by all means adhere to it so long as this is the case; for it is better that men should believe that doctrine, (whether true or erroneous,) that impresses them most forcibly with the wisdom and goodness of our Heavenly Father.

H. M. W.

#### REMARKS.

We agree with our correspondent, that the subject to which he refers in his communication, is not "one of great practical importance, and concur with him in the inexpediency of protracting a discussion upon its merits. We entirely coincide with the views expressed by "W. M. F." in the July number of the *Repository*—views which have not been changed by the remarks now offered by "M. F. W.," although we must say we are gratified by the spirit of fairness and candour which pervades them.

We shall now add but little on the subject. The decrees and ordinances of the Lord are the ten commandments. We know of no other decrees either anterior, or subsequent, to the birth of the creation. We are informed of certain decrees passed and counsels entered into by three divine Persons before the foundation of the world. But the New Church has never possessed intelligence enough to penetrate their mysterious depths. It exercises no faith in them whatever. The only decrees of the Lord which have been made known to us, and which we recognize as existing, are, we repeat, the ten commandments. These decrees are perfectly absolute and irreversible; but inasmuch as they constitute the laws or rules of action for free moral agents, they are violated every day. If the argument of "M. F. W." is worth anything, its value depends upon his being able to establish the position, that fixed and unalterable laws cannot be violated, simply because they proceed from an all-powerful being, and are of themselves of an absolute character; or by proving the irreconcilable antagonism of the Divine foreknowledge, and the liberty of man. In respect to the latter point, it is enough to say, that future events do not take place because they are foreknown, but they are foreknown simply because they will take place. The certainty of the events is the cause of the foreknowledge—not the foreknowledge the cause of the events. The Lord has not determined nor predetermined that men shall act wrong, but that they shall act right; and, with a view to their doing so, he has determined, predetermined, and decreed that they shall be free, and this freedom is the basis of their moral obligations and their moral responsibilities. His announced will and pleasure are, that all men shall come to a knowledge of the truth and be saved; but all are not, for that reason, saved; many are lost—many throw themselves away, and commit a kind of moral suicide. "O Israel," says the Prophet, "thou hast destroyed thyself." A distinction should be made between the actions of an agent and the laws by which his actions are to be regulated. The latter are the subject of divine decrees, and are called ordinances or commandments—the former do not depend on the determination of the Lord, but upon that of man, for the simple reason that he is endowed with freedom in order that he may render a voluntary obedience—a voluntary homage to his Creator. He is required to love the Lord above all

things, because the highest degree of happiness results from the concentration of his affections upon that great Being of beings who is most worthy of love. But it is obvious that the moment love ceases to be voluntary, it loses its quality of love. Love is necessarily free, and the truly free life of man is a life of love directed to a proper object. Men freely love different kinds of beings, and different kinds of things, and the quality of their lives depends upon the quality of their loves. The loves of the good and of the evil are diametrically opposed to each other; their lives are different; all their pleasurable emotions are different; they are as widely sundered from each other in their respective predilections and employments as heaven is from hell; and it is because of the wide lines of demarcation that exist between these two classes of characters that there is a heaven and a hell—spheres of life suited to each; where the evil may enjoy the evil of the life resulting from their evil loves, and the good may enjoy the good of the life resulting from their good loves. "H. M. W." is of opinion that the goodness of the Lord is sullied by such a moral economy of the universe as now exists, and that different results, such as the utter annihilation of hell and of its unhappiness, may still, in some future age of man's being, be expected to follow from the free but better direction of his powers. This opinion is the dictate of an overweening benevolence, which, as it seems to us, derives no justification either from experience or observation. We can only judge of what man certainly will be, from what he has been and is. We may hope for brighter and better days for man; but we have but little hope for the obdurate and hard-hearted sensualist, who has, during a long life, been addressed by appeals and arguments to his higher and better nature, and has turned a deaf ear to the wisest and most affectionate counsels.

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#### NOTICES OF BOOKS.

- 1.—**BOOK OF JUDGES.** *Sermons in Explanation of the singular Histories recorded in the portion of the Sacred Volume comprised in the first eleven chapters of Judges.* By the late Rev. SAMUEL NOBLE. London: James S. Hodson. 1856.

Any work bearing the name that stands conspicuous in the title of this volume will be certain of finding a cordial acceptance at the hands of New Churchmen. Mr. Noble must ever be considered as one of the most luminous writers that has graced the cause with which his name is associated, although his principal works have dealt mainly with the more external principles of the Church in the way of apology, elucidation, and defence. Such is the character of his "Appeal," and also the "Plenary Inspiration," and in a great measure, of his "Lectures." In his published Sermons, however, we find that he was by no means deficient in the ability to lay open the interior sense of that Word, whose divine origin he had so successfully vindicated, and to develop the workings of the interior life to which the spiritual sense applies. This ability he has signally evinced in the present volume, which has been brought out in such beautiful style by Mr. Hodson. The Book of Judges, in its details of the wars of the Israelites with the nations of Canaan, sets forth in graphic form the process of regeneration, and this of course gives character to the sermons here embodied. They treat of the workings of the regenerate life in some of its subtler manifestations, and that too in a very practical and edifying manner. The work constitutes a new and valuable accession to our stores of spiritual exposition, and though we shall of course now desiderate the great Master's hand in unfolding the interior arcana of those books of the Canon which he did not professedly explain, yet we may hope for continual approximations towards a supply of the deficiency by labours like the present, which we regard as a happy presage of what we may expect in days to come.

- 2.—**THE PLENARY INSPIRATION OF THE SCRIPTURES ASSERTED, and the Principles of their Composition investigated, with a view to the Refutation of all objections to their Divinity. In Six Lectures. With an Appendix, illustrative and critical.** By the Rev. S. NOBLE. Second Edition. London: J. S. Hodson. 1856.

No more is requisite to be said of this work than that it is a new and elegant edition of

Mr. Noble's exceedingly able and original essay on the Inspiration of the Sacred Volume. This treatise has long since taken its place among the standard works of the New Church, and has, in fact, taken its place among the higher authorities usually cited by theologians on the general subject of which it treats. It is indispensable to a New Church library, and the present edition, besides being of smaller form, without any abridgment of matter, receives a new value from a striking portrait of the author, evidently taken when he was comparatively a young man.

3.—PRACTICAL SERMONS. *By the Rev. O. PRESCOTT HILLER.* London: William White. 1855.

The receipt from England of several additional copies of this work, which is a second volume, puts us in mind to renew the favourable notice we gave of it at its first appearance. Our friend Hiller is conceded to possess a very felicitous vein in the sermonizing line, and we are happy to know that his volumes have not only been highly appreciated for private perusal, but have performed, as they are well capable of doing, a signal use in furnishing societies destitute of a pastor with suitable matter for public reading.

4.—MEMOIRS OF JOHN KITTO, D. D., F. S. A., *Author of "Daily Bible Illustrations," Editor of the "Pictorial Bible," "Cyclopædia of Biblical Literature," &c. Compiled chiefly from his Letters and Journals.* By J. E. RYLAND, M. A. *With a Critical Estimate of Dr. Kitto's Life and Writings.* By Professor EADIE, D. D., LL.D., Glasgow. *In Two Volumes.* New York: Robert Carter & Brothers. 1856.

We have, on more than one occasion, borne our cordial testimony to the very great value of Mr. Kitto's biblical labours. Of all the contributions of modern times to the illustration of the Bible as an ancient and an oriental book, we regard his as incomparably the most important and precious. He always comes up to the elucidation of a passage with a certain freshness and force that we find in no other writer. The esteem in which his commentaries cannot but be held, will naturally dispose the reader to turn to his biography with a lively interest, and this interest, we can assure him, will not be disappointed. For years we have not encountered the history of a literary and religious career possessed of such fascinating elements, or better calculated to kindle a noble and devout enthusiasm.

5.—KNOWLEDGE IS POWER: *a View of the Productive Forces of Modern Society, and the Results of Labour, Capital, and Skill.* By CHARLES KNIGHT. *Revised and Edited, with Additions,* by DAVID A. WELLS, A. M. *Illustrated with numerous Engravings.* Boston: Gould & Lincoln. 1856.

This is rather a book of principles than of matters of fact or statistics. Yet its theoretical views are sustained and illustrated by a large accumulation of facts, in every department of which it treats. From the limited perusal we have been enabled to bestow upon it, we should say it was a most instructive and interesting display of the various economies of labour, art, and commerce, in their ministration to the progress of society and the comforts of human life. The predominance of English aspects of the subject, which is a marked feature of the original edition, is here relieved by additional examples, statistics, and engravings drawn from home sources, and more especially applicable to the actual condition and past history of industrial progress in the United States. This, together with the admirable pictorial designs, renders the present work one of great practical value to the men of so practical an age and country as ours.

6.—HUMAN LIFE; OR, PRACTICAL ETHICS. *Translated from the German of DE WETTE.* By Rev. SAMUEL OSGOOD, D. D. *In two Volumes.* Boston: James Monroe & Co. 1856.

The name of De Wette is well known to all theologians and biblical scholars, who drink at the fountains of German exegesis. Here, however, he appears in another character, and we are called to listen to the Christian moralist discoursing in most attractive vein on the ethics of our sublime religion in contradistinction from its dogmatics. This the New-churchmen may understand as a virtual plea for the claims of the doctrine of life over

those of the doctrine of faith. The terms are not indeed precisely the same as those with which we are familiar in our writings, but the ideas are substantially identical, and the intelligent reader is charmed with the subtlety of the distinctions, which at the same time he perceives to be in the main, sound and irrefragable. The genius of the book is altogether unique, and did space allow, we could fill pages with most delightful extracts, but we must content ourselves with simply an emphatic commendation of it to the perusal of our readers.

7.—SERMONS FOR THE PEOPLE. BY F. D. HUNTINGTON, D. D., *Preacher to the University, and Plummer Professor of Christian Morals in the College at Cambridge.* Boston: Crosby, Nichols & Co. 1856.

A very remarkable volume of sermons, whether regard be had to the weightiness and worth of the matter, or to the careful finish of the style. The peculiar theological position of Dr. Huntington, as being dubiously claimed by the Orthodox, and not readily yielded by the Unitarians, when joined to his acknowledged ability as a writer, cannot fail to concentrate an earnest attention upon this product of his pen. There is nothing, perhaps, in the volume before us, calculated to throw a decided light upon the question of his real sentiments respecting the Divinity of Christ, as the sermons are rather practical than doctrinal; but we are inclined to the belief that he is on this point nearer the New Church ground than any other, especially as he has been charged with Sabellianism. In a most eloquent address from the author, to which we recently listened, he introduced a long and apt quotation from Swedenborg, and in a way that indicated to our mind somewhat of familiarity with his works. But this has no special relation to the merits of the discourses before us, to which, if we have any exceptions to take, it is on the score of their intensely exquisite elaboration in point of style. At the same time, the reader, we think, will look upon this trait rather as the result of general habits of correct and classic writing, than of any special effort in the getting up of the present volume, which will abundantly repay perusal.

8.—THE SKEPTICAL ERA IN MODERN HISTORY; or, *the Infidelity of the Eighteenth Century, the Product of Spiritual Despotism.* By T. M. Post. New York: Charles Scribner. 1856.

The Rev. Mr. Post, pastor of a Congregational or Presbyterian church in St. Louis, has put forth in the present volume undeniable evidence of a mind of great vigor, and of a culture corresponding. His aim is to do battle argumentatively with the position that unlimited freedom is a foe to faith; that it is only under a kind of ecclesiastical absolutism that religious interests are safe from the inroads of an all questioning skepticism, or the spirit of universal negation. This dictum of hierarchical arrogance, Mr. Post combats in a masterly strain of logic and eloquence, such as it has seldom been our lot to meet with. He shows with great clearness that the infidelity of the last century was but the inevitable reaction of the human mind against the thralldom in which it had been so long held, and that an age of true faith can never be expected, save under the dominance of freedom, both spiritual and civil. We shall be mistaken if this gentleman be not heard from again, as one of the brilliant lights of our land.

9.—THE LAST OF THE EPISTLES; a *Commentary upon the Epistle of St. Jude. Designed for the general reader, as well as for the exegetical Student.* By FREDERIC GARDINER, M. A., *Rector of Trinity Church, Lewiston, Me.* Boston: John P. Jewett. 1856.

We have no greater pleasure in conducting the critical department of our labors, than to announce the appearance of Commentaries, such as that of which the Rev. Mr. Gardiner has here furnished the Christian public with a choice specimen. It approximates very closely to what we consider the true ideal of a scriptural commentary. All the important terms are strictly analysed, and the *usus loquendi* illustrated, and in the *excursus* or disquisitions at the end of the volume, the most important questions are more elaborately discussed. That on the "Book of Enoch," contains the substance of all that is to be at present known on the subject.

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ORIGINAL PAPERS.

ARTICLE I.

THE TEMPTATION.

A SERMON, BY DANIEL K. WHITAKER.

Now the serpent was more subtle than any beast of the field which the Lord God had made: and he said unto the woman, "Yea, hath God said, Ye shall not eat of the fruit of the trees of the garden?"

And the woman said unto the serpent, "We may eat of the fruit of the trees of the garden; but of the fruit of the tree that is in the midst of the garden, God hath said, 'Ye shall not eat of it, neither shall ye touch it, lest ye die.'"

And the serpent said unto the woman, "Ye shall not surely die; for God doth know, that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."—*Gen. iii. 1–5.*

THE temptation of man in the garden of Eden, which is treated of in this passage, and which constitutes one of the most momentous events in his history, has been much discussed, but has not, in past ages, it is apprehended, been fully understood. The errors which have existed in respect to the subject, have arisen from an ignorance of the proper mode of interpreting the word of God, which, proceeding from the spiritual world, and descending thence into the natural, and, in its descent, being accommodated to the apprehension, and clothed in the language of men, is written according to the correspondences that exist between natural and spiritual things; in order that when the correspondences are understood, the natural things expressed by them may suggest to the mind the spiritual things intended by them; the natural sense prove an unerring guide to the spiritual sense, and man thus, from the natural world, the region of effects, of which he is a temporary inhabitant, and where he is associated with beings like himself, may ascend to the spiritual world, the region of causes, of which he is an eternal inhabitant, and become consociated with angels.

Inasmuch as, by the wonderful intermingling of heavenly and earthly elements in his constitution, he is so created as to be, during the whole period of his natural life, an inhabitant of the two worlds, of the

spiritual world as to his mind, and of the natural world as to his body; and as his natural life is short, being comprised within the compass of a few years, and his spiritual life, commenced in this world, is to continue for ever, it is important that, even now, he should, as far as possible, become acquainted with that superior world, and with all things in it, in order that he may become consociated with the angelic minds that inhabit it, and may be better prepared to enter it when he leaves the natural world; and this was doubtless the primary reason why he was created both spiritual and natural,—an inhabitant, at one and the same time, both of the spiritual and the natural worlds, that he might prosecute his inquiries, and see the ends and uses of his being, and of all being, in both spheres, and especially in the former, because it is superior in dignity, besides being his everlasting home.

As far as is possible, he should do this. But is it possible to any extent? It is. God has not left himself without a witness. Revelation may, in many particulars, appear dark to human reason; but there is a clear and bright light that shines upon it from another quarter, if we only know how properly to use it. "The invisible things of the creation are clearly seen, being understood from the things that are made." We are to understand the things that are made. In order to comprehend God and Revelation, we must understand nature. But nature speaks one language to men living in the natural world, and quite another to angels who live in the spiritual world. We must understand nature in the latter sense, if we would fulfil the higher vocation to which we are called, as spiritual beings, and become heavenly men.

A natural effect represents the spiritual cause that produces it, and although the cause and effect are in different spheres, yet as we live in the region of effects, and see them with our natural eyes, if we are so fortunate as to understand the law of representation which exists between them, we may ascend, at once, to the spiritual cause, and see it as distinctly with our spiritual eyes, as we now see the natural effect with our natural eyes. It was in consequence of their knowledge of correspondences, that those who constituted the most ancient Church on earth, composed of celestial men, perceived truth without reasoning, read the meaning of all natural things, as angels do, and were consequently able to converse with those pure and exalted intelligences, and even to commune with the Lord, the great Author of nature. One of the evil consequences of the fall was, that man was deprived of this heavenly knowledge, as being utterly unfitted to his fallen condition; and the reason why, in the Divine Providence, in these latter ages, it has been restored to us, is, that man, through its means, may be raised once more to a celestial state. By this means only we are able spiritually to understand and rationally interpret the temptation and fall of man, which have given rise to many conflicting speculations.

The first thing that particularly attracts our attention in the Scripture account of the Fall, is what is said of *the serpent*, who is represented as gifted, contrary to the nature of serpents, with the power of speech, and as inducing the woman to eat of the fruit of the tree in the midst of the garden of Eden, the eating of which had been

prohibited by the Creator under pain of death. Most persons, who receive the Bible as the Word of God, understand this statement literally, and are compelled to draw from it, so understood, conclusions which are quite inconsistent with the high purpose of a divine revelation. We can only arrive at the true meaning of the passage, by applying to it the key of correspondences, according to which the Word of God was originally written.

The most ancient people, who familiarly understood, and constantly employed, this correspondential or representative language in their intercourse with each other, were in the habit of calling spiritual things by the names of things existing in nature; and this they did because language was then in its infancy;—because they were without the arts of writing and printing, and because this employment of natural objects to express their thoughts and feelings, was most significant and effective; and, more especially, because, in consequence of the superior wisdom which belonged to them as celestial men, they understood the true relations which subsist between spiritual and natural things. They did not look out on nature and its wonders with insensate eyes, but almost with the clear and undazzled vision of the elders and the seraphim who stand before the throne. To them the heavenly bodies, sun, moon and stars, and all the host of them;—to them the mineral kingdom, with its untold riches of gold and silver, of jewels and precious stones;—to them the vegetable kingdom, with its garniture of green, its luscious fruits, its delectable flowers, its trees for ornament and use;—to them the animal kingdom, full of life upon the wing, browsing on hill or plain, or traversing the caverns of the great deep;—to them, earth and sky, storm and sunshine, mountain and vale, river and sea, contained traces, foot-prints, hand-prints of the mighty Being from whom they sprang; and these traces they understood, and they discoursed to them intelligibly, eloquently, and profoundly, of the love and wisdom of the great Author of Nature. They were the books,—better than the books of philosophers and theologians,—in which they studied the perfections of the Creator, and the ends and uses, the forces and harmonies, of all earthly things, and the connections they sustain to the things above them.

They had no word to express cunning, but the fox is cunning,—so they called the cunning man *a fox*. We compare him to one. They called him one. Herod was a veritable fox. They had no word for the man who is immersed in sensual indulgences, and who reasons only from his senses,—from what he sees, hears, tastes, and handles, and who neglects the light that beams from his understanding; so they called this man *a serpent*,—because the serpent creeps upon the earth, and makes his home in it; while those who elevated themselves above the earth and earthly things, by the exercise of the higher powers of the intellect, were to them *the birds of heaven*, who mount upwards to the skies and bathe themselves in the sunlight. They had no word to represent innocence and the sports of innocence, but they knew what was the quality of the thing itself in all its aspects, and the lambs that fed and played upon the hill side, or frisked in the vale, were innocent,—

innocent as the breath of morning, so they called the innocent person *a lamb*. To them, the man of lofty port was *a lion*, the king of beasts,—the ferocious man *a tiger*,—the stealthy man *a cat*. The miser, with his earthly proclivities, was *the swine* that wallows in the mire. To them the *heat of the sun* was love, and its *light* wisdom, and the *light of the moon* was wisdom without love. The *colors of the rainbow* were the variations under which truth appears, when viewed, under different aspects, from different stand-points. The *valley* was humility, the *mountain* pride,—or the valley was the innocence of ignorance, the mountain top the height of wisdom, and the far off *stars* that glitter in the firmament, the knowledges of all things good and true. The spheres had a music for them, whose thrilling tones fell on the ear, not of the body, but of the soul, swelling and echoing through all its depths. Nothing in outer life was meaningless, because it spoke to them, now trumpet-tongued, now in angel whispers, but always intelligibly, of the inner life of the spirit. The day had its speech, the night its knowledge;—there were no vocal utterances, but their voices were heard, and their light seen, wherever there was a heart to feel or an understanding to comprehend. Their bodies were types or counterparts of their souls, and every faculty and function of the mind had its corresponding faculty and function in the body, by means of which the former was shadowed forth in the latter, and illustrated by it. Thus *the head* was wisdom, *the eye* perception, *the ear* consent, *the face* the affections it mirrored, *a tone* the expression of thought, *a gesture* the determination of the will, *the lungs* were inspiration, *the heart* life, *the liver* analysis, the *right hand* power, *the feet* obedience. Looking above nature to what nature means, they saw in the glorious *orb of day* the Lord's earthly mirror, in its appearance in *the East*, the Lord's coming, in *its rising*, the Lord's Resurrection, in *its upward march* to the zenith, the Lord's Ascension into heaven. To them, the different *quarters* were not points of compass in any sense of nature, but indicative of the spiritual perceptions, more or less luminous, of their inhabitants. Their garden planted eastward in Eden, had no earthly locality. It was the Lord's garden in the human soul;—*eastward*, because the light of the Lord's love, as it rises, shone upon it; *in Eden*, because Eden was a state of celestial love; *a garden in Eden*, because such garden is the wisdom that flows from such love, and is for ever united with it, and for ever flowing from it, like a living stream, flowing from a living fountain, parted into four heads, and watering the garden. *The gold*, that was in that garden, was not that Mammon which people worship, and which is sure to destroy its votaries in the end, but it was the more precious metal of heavenly love, the germ and essence, the living substance of the life of heaven; and *the trees* of that garden, and the fruit they bore upon their branches, were not trees of vegetable growth, beautiful and useful as they are, but the veritable outbirths of an earthly or heavenly humanity, with the thoughts and affections that belong to them. To them *a tree* was a man, and the kind of the tree determined the kind of the man. What need to them of a written Revelation? The book of nature was their book of Revelation, written all



over with letters of living light, and their meaning engraven on their hearts, in ineffaceable characters.

Although the language of correspondences, among the most ancient people, was unwritten; yet, in after times, correspondences, as understood by them, were collected with care, and formed the basis of a written language, which is employed in the text both of the Old and the New Testaments. Correspondence is the relation which the spiritual sense of the Word bears to the natural sense. The former, compared with the latter, is as the living soul compared with the lifeless body, or only living by the residence of the indwelling soul within it. *Animals*, in the Word, are divided into clean and unclean, the former representing good affections, the latter evil affections; but this rule is one of general and not of invariable application. The same object, representative of moral qualities or states, whether animate or inanimate, is used in opposite senses, the sense in which it is used depending upon the connection in which it stands. Thus, *the serpent*, which occupies so prominent a place in the foreground of the Fall, is used both in a good and a bad sense. Generally, it denotes the sensual principle in man, his sensual appetites, passions, propensities, and reasonings, which are good or evil as they are more or less under the control of the rational or intellectual faculty. In a good sense, it represents the caution and circumspection of the celestial or spiritual man in respect to natural things. In this sense, our Lord enjoins it on his disciples, to "be wise as serpents." The *lifted serpent* represents the elevation of the sensual principle, till it becomes an instrument of spiritual good. *The serpent in the hand*, becomes a rod, and denotes power. *The elevation of the brazen serpent in the wilderness*, denotes the glorification of the Lord's humanity, and by *those bitten by serpents, who looked upon it being cured*, means the elevation of the sensual principle in those who looked to the Lord for aid. But, generally, in the Word, as in the text, *the serpent* means the uncontrolled proclivities and downward tendencies of the sensual and corporeal man,—false and ingenious reasonings, founded on the fallacies of the senses, craft, fraud, and duplicity, employed in the procuring of mere animal indulgences. Hence, in the text, it is called the most subtle of all the beasts of the *field*, the *field* representing the external of the celestial spiritual man, and *beasts* his natural affections, which the serpent corrupts by his deceptive arts. In the same sense, the Lord, who implants spiritual in the place of sensual life, is said to bruise the serpent's head. Hence, he calls hypocrites *serpents*—a generation of *vipers*. Hence, in his last interview with his disciples, he promises them power "to tread on *serpents*, and take them up," *i. e.* power to subdue and elevate the sensual nature of man.

In the account we have of the Fall, the *serpent* means the sensual principle, possessing the properties we have ascribed to it; *woman*, denotes proprium or self-love; *man*, the rational faculty; and *eating* the fruit of the tree of knowledge of good and evil in the midst of the garden, signifies the appropriation of wisdom to one's self, by reason of selfish reasonings and the indulgence of the natural propensities. Thus, the sensual nature appeals to self-love; the rational faculty

eonsents, and man falls. The serpent, the woman, the man, who seem to constitute three parties to the transaction, are, in fact, only one party, exhibiting human nature on three sides of it,—the sensual, the voluntary, and the intellectual. But the party may, and does, here, stand for the celestial-spiritual Church, whose members inclined to the life of the senses, in which it was favoured by the strong impulses of self-love, and to which reason, throwing up the reins by which inordinate passions are controlled, too readily yielded its consent. The story is a simple one, void of all mystery, confirmed by our every day experience of life, and conveying to us the very instructive lesson, that we are not to look beyond the sphere of our own individuality, and our own consciousness, for the authorship of those moral evils and their consequences, of which we complain, and of which we are too apt to shift the responsibility from ourselves to others. Sensuality is *the only demon* that plays a part in the great tragedy of the fall of Adam or man. Woman is supposed to act a prominent part in it, but self-love is *the woman* of the fall personified,—the principle in man nearest to the heart,—the life, and, therefore, woman;—and reason, the third party, or the understanding, without which the will, the self-love, or the woman, cannot carry out its purposes into acts, is personified as *man*.

The *two trees*, in the midst of the garden, represent man's free agency in spiritual things. He has choice, and courses of life from which to choose. His outer senses, his passions, appetites and propensities, his lower reason, or reason acting in concurrence with his sensual nature, connect him with the outer world of life, the world we behold and live in, and where we live only for a brief period. His higher faculties, moral and intellectual, acting according to laws of order, holding passion and propensity in subordination to reason, connect him with the inner world of life, where we may live now, and live for ever. These two lives, the natural and spiritual, pertain to man, and may, in minds properly regulated, exist together in harmony; but they are too apt to conflict with each other, nature drawing one way, and spirit another. A life, wholly devoted to sensual indulgences, in which the voice of reason, conscience, and religion, is seldom or never heard, is usually a wearisome, unhappy life, void of dignity and hope; while, on the other hand, a life devoted wholly to thought, reflection, and religious contemplation,—without ever descending from its heights into the agreeable walks of outer life,—wears upon its front a sternness that repels sympathy. If the proper balance between the inner and the outer life, the internal and external man, between reason and the passions and propensities, is preserved, the former checking, elevating, and governing the latter with a firm hand, as an enlightened and powerful monarch rules his subjects with reason and discretion, encouraging the good with the prospect of approval and benefits, and deterring and restraining the evil-minded by threats and penalties, in case of disorderly conduct, insurrection and rebellion,—then the harmonies of life are preserved, and body, spirit, reason, and revelation, perform their proper functions, and secure their higher aims. Man ascends from a natural to a spiritual state, in the order of regenerate life, and

descends from a superior to an inferior state, in the order of celestial life. The senses are not out of their place in the human economy. The eye, the ear, the touch, the taste, and the smell, are indispensable ministers of the soul, and, reasonably indulged, yield an exquisite and legitimate delight, with which the higher tendencies of our nature are in happy communion. Passion is not wrong. It often sets in motion, and keeps in motion, the sluggish wheels of the inner machinery of life. Appetite and propensity are not, in themselves, wrong. The body must be fed and maintained in health, that the soul may perform its functions in it with vigour. *The serpent* was among the good things which God created at the beginning, and possesses its good qualities, which man may and should use in working out his earthly calling; but the reptile has an innate propensity to creep upon the earth, and hug it with affection; to hiss with the inflation of malice and envy; to bury its fangs in the heel of the rider, so that he falls backward. Make it your friend, your body servant, if you will, and, properly advised and directed, it will serve your purpose well; but, as an enemy, a secret foe by the wayside, moving noiselessly, and with mischievous intent, it is to be dreaded above all things else. It carries with it a fatal poison, that rapidly pervades the whole frame, corrupting the springs of life. Beware of its sudden spring, its suffocating coil, its deadly bite!

Nor is *the woman*, the will principle in man, which was first in the transgression of the garden, always a transgressor. No, she is often as obedient as is to be desired, and rules by her obedience. When love, as a submissive queen, celebrates her marriage rites with reason, she becomes the mother of all living, and all living things bow down before her as Heaven's representative. Reason lifts his head as sovereign; but the will, instinct with heavenly love, becomes the monarch of the man, and guides and controls his every action. But when the will becomes self-love, and ceases to love others out of itself, as the Lord of life loves his creatures, then the devil comes to woman; then the serpent, at first uttering glozing words to entrap his victim, is soon heard to hiss with satanic malice,—is soon seen to spring with unerring precision, and to bite with fatal results. The woman, with all her attributes of power and dignity, is then seen to sink down into a serpent, to creep upon the earth, and expend her energies in seducing others. The misfortune is, that she is too apt to draw the man, Reason, along with her. He yields a too willing ear to the voice of his wife, without asserting and exercising the sovereignty of his manhood. When the serpent comes to the woman,—to the will, and spreads before her all the tempting lures which the senses offer, then is the time for the man, the understanding, the stronger vessel, to assert his dominion, and to rule and act as a sovereign in his own domain. If he now, out of love for his companion, who has already yielded to the tempter, or is in the act of doing so, throws down the sceptre, and follows her example, he is lost, and lost for ever. Let him, on the contrary, seize the tempter by the tail, and lifting it up, the serpent will become a rod of power in his hand. The desire of the woman will then be unto her husband, and he will rule over her, and she will rejoice in his rule, and he will rejoice in her obedience,—the obedience which the will renders to the understanding, when the understanding is enlightened from above.

## ARTICLE II.

## OUR CHILDREN.

WHAT IS OUR DUTY TO THEM AS SOCIETIES OR LARGER BODIES OF THE CHURCH?

AN APPEAL TO RECEIVERS OF THE HEAVENLY DOCTRINES.

"Lovest thou me—feed my lambs."

[Continued from the September No.]

## NO. IV.

AGAIN, we would ask, if not for the young, for what else should the Church expend her energies? For she must certainly use the strength which her light and her privileges of worship and instruction are calculated to give her, or she must and will so far cease to be a Church. She will be like a lamp whose light has gone out for want of oil. It is a fixed and unalterable law of being—of all being, whether physical or spiritual—that to give is an indispensable qualification for ability to receive; that to act according to ability *possessed*, is a necessary prerequisite to the reception of power to continue to act. The arm that is not used, is enfeebled and paralyzed. The individual that does not work, that does not *use* the life that is given him, is *unable* to work and does not enjoy life. So true is it that *action is a law of reception*. As physical organic beings, we are created and perpetually continued in existence by a double influx, one from within and one from without. The effort to procure and prepare the one from without is, by a beautiful Providence, indispensable to keep the organism in a state to receive that which comes down from above or within, and in which are all the potencies of life. Who are they that are dainty and fastidious, when they approach the table laden with the good things of a kind Providence? Who are they that feel no appetite for, and even loathe, the most wholesome viands? Are they those who have "earned their bread by the sweat of their brow?" Or are they those who, from want of proper action, or from the performance of uses, if any, which do not call forth their energies in a natural, wholesome manner, or from obese or other cause, have become diseased? And who are they that are over nice and particular in regard to their spiritual fare; who are more ready to complain and to criticize, than to appropriate and reduce to life the good things that are set before them? When is a society, or any of its members, in an uneasy, unsatisfied, and unsatisfiable and fault finding state? It is when, with zeal according to its strength, it is performing its proper and legitimate uses, and exerting the life it is constantly receiving for the reproduction of a corresponding life and analogous good things in others who are dependent upon its exertions? Is it not, rather, when its limbs become gouty, if we may so speak, from high spiritual living and from inaction; when its hands become palsied from cold indifference to any use beyond that relating directly or indirectly to its own spiritual—perhaps merely intellectual—entertainment and nourishment? Action is life; physical action, physical life; and spiritual action,

spiritual life; and it produces life. Inaction is death, and begets death. This is so, whether we speak of a Church or of an individual. And would it not be well for her, who calls herself the Lord's New Church, to pause for a moment, and consider whether her life is not more a pleasing exhilaration, arising from the stimulus of new and fresh truths, or a kind of spiritual pride that she is so far favoured and exalted above others, than a true life resulting from the performance of the active uses of such a Church; whether she is not really seeking in the main a good for herself, rather than to *do* a good, than to do specifically *the* good of the New Church.

The Church and its adjuncts are the Lord's household. He is husband and father, and she is wife and mother. A husband and father provides for the household. A wife and mother spreads the table and adapts the means provided to the existing wants. But, in doing this, what are her ruling motives and principles of action? Does she make herself—her own personal good—the centre of all her operations? Who would not say that the dear epithet, the exalted titles of wife and mother, as applied to such a being, were misnomers? A true wife and mother forgets herself in her higher and purer affection for those with whom she is so closely connected, and who are so dependent upon her proper performance of her duties for their happiness and well-being. She partakes of the common fare which her own hands have prepared,—not as the *end* or consummation of her uses, but rather as a *means* of *strength* and *preparation* for those uses. From love to her husband, her offspring, which are mutually dear to herself and to him, are her first care. And she satisfies neither her conscience nor her affection by merely giving them, three or four times a day, a set allowance to appease their most imperative wants. They are her *constant* care. The lamp of her love is *ever* burning, is ever extending its cheering rays for their benefit. Their wants, their necessities, their well-being, are as a garden in which the rising, the midday, and the setting sun equally witness her presence and devotedness. She *never* forgets them. And she does not love and care for *them* any the less, but all the more, for her love and care for her husband. In fact, her affection and her devotion for him only double her love and care for her children, and increase her assiduity in their behalf. Such is a merely natural mother.

Does not the Lord, in a similar manner, as Husband and Father, provide for His household? And does not He design that the Church, as wife and mother, shall prepare and adopt what is thus provided, to the wants of those providentially dependent upon her? In fact, if she is a true Church, if she be a real wife and mother, does she not delight to do this as her greatest source of happiness? And is it not selfishness in her, equally as with the natural mother, though on another plane, that makes herself the chief centre and end of her labours? Why is it less selfish in a Church to lay out her energies for the spiritual fare and external graces and adornments of a Church, as an end in themselves, and yet fail to do the works of a Church, or to expend the strength thus acquired in the great uses of a Church, than it is for a mother to act from corresponding motives and do correspond-

ing things on a lower plane? The Lord loves the Church, as a husband loves his wife; but He loves her, not alone or chiefly for what she is in herself to *Him*, but from her capabilities as *partner and instrument in the great uses* which He loves above all things to perform. He loves her more for the good which she can *aid Him* in doing, than for what she is herself to Him. If then, in her ends and in her works, she makes *herself* His household—or so far as she does this—what can be more abominable in His sight? If she puts on the beautiful garments of the Lord's wife, if she clothes herself in fine linen and fares sumptuously, thinking and planning more for her own delicate living than for his offspring, what is she better than the mother that leaves her babes to the uncertain care of strangers, and orders her household more with reference to her own selfish ends than with regard to their good? A true Church is not, indeed, neglectful of those things which are necessary for her proper nourishment and protection; but she is more anxious to *use* her strength than she is to acquire the means of it; and this is really her strongest bulwark and the instrument of her most sure and unfailling support. For, while in this state, while watching over and feeding the helpless ones which are dependent upon her, the Lord is her defence; is feeding *her* in ways that she thinks not of; there is seemingly a spontaneous supply; this comes, as the manna and the quails, from above. Her efforts to supply her own personal wants, the means of instruction and of social worship, are secondary to other objects, and are therefore so filled with new life and support from Him to whose influx she thus opens herself, that she scarcely seems to herself to be making such efforts. She loves the little ones of the flock—and all are such in whom the rational degree of mind is not yet developed—and she loves to care for them, watch over them, and provide for them, not alone from a spiritual *store*, but because the Lord, her husband, loves them, and she delights above all things to *do* His will. And it is not enough that she gathers them within her fold once a week, and gives them one full meal from her bounty; that only with the returning Sabbath she takes them into her lap and nurses them from her breast: this neither fulfils her love to them nor satisfies her conscience. She is as careful for the material that is being woven, with an unalterable certainty, into their organic structure on the week day, and every hour of it, as on the Sabbath. She is as constant in her watchfulness for their every want, lest an enemy should anticipate her by a spurious supply, as the fond and diligent gardener is of his young and tender plants, lest they be choked with weeds, or be preyed upon by insects. And, in her choice of a temporal shepherd, she is, most of all, anxious to provide one that will lead *them* into the green pastures and beside the still waters; one that will make *them* his first care—or her *for their sakes*; one who is more careful to lead her by his week-day labours, as well as by his Sabbath-day instructions, to *do the uses of* her calling, than to fill her head with doctrines which reach not her heart, and which therefore fall upon stony places. She values in a pastor, not so much stirring eloquence, a clear and forcible statement of truth, a winning manner, and so on—for she already has more truth than she uses—as she does those quali-

ties which are the means of *leading and guiding her in the actual performance of her proper uses*. She thinks and cares more for the wants of the young, and of their forming, helpless, irrational, and therefore unprotected minds, than she does for her own wants. The rational mind can look to its Great Father. The irrational, undeveloped mind must nurse upon the bosom and be tended in the lap of its mother; and if the Church, its proper mother, casts it off, or by her neglect, dries up the fountain of its life, it must depend upon a stranger, perhaps one that will give it death instead of life.

We are satisfied that the time has come, when it is incumbent upon the Church, both in her larger and in her smaller forms, to consider, more thoroughly than she has yet done, what are her proper uses, and the relative importance of those uses. It is time for her to be able to see what should be her great leading use, and to acknowledge this as the end and rule of her actions. When this is seen and acknowledged, other uses, subordinate to this, or collateral, will not be neglected, or the less valued; but will be performed with a renewed and invigorated life.

When we take into consideration the Lord's end in the creation of the universe; the fact that everything that he has made, is made with primary regard to this end; the nature and wants of children, as constantly dependent, and yet as constantly forming beings, and our relation to them; nay, our entire physical and moral organic nature; our perfect adaptation to their production and education, as if we were made expressly for this end as our great use in the Divine plan and means for bringing about this great Divine End. When we consider these things, how can we do otherwise than come to one and the same conclusion, viz., that the great leading use of the Church is the care, protection, and education of the young? All the analogies in nature serve to strengthen this conviction. Even in the vegetable kingdom, with what perfection Nature commences the first steps, in the formation of a plant! Everything is done in order, and with entire devotion to the end. Under an unfailling instinct, she first elaborates the elements of the germ, and carefully surrounds it with the delicate organism of the bud, folding over it garment after garment, and at last shielding the whole with hard, impervious scales. Then, when she has sufficiently collected and concentrated her energies, has opened the frost-bound soil, has warmed into action the vegetable arteries and veins, has expanded the leaf, and got all things ready for the great event, she turns back scale after scale, petal after petal, till the germ is revealed, cushioned as in the softest down, surrounded by a bridal of the gayest colours and the sweetest nectars, and opened to the most genial sunlight. And this has cost the best energies of the entire plant. It is its use. It is what the plant was made for as an end. And its own growth and development is one of the results of its performance of this use. But after the little ovale of the germ has matured into a seed, Nature is not less heedful of her charge. She *continues* her care, till the exhausted energies of the parent tree let drop the ripened fruit into the womb of mother earth. The embryo of the animal kingdom is upon another plane, but, nevertheless, the most

cherished object of all the concentrated instincts of Nature. She expends her purest essences, and her greatest skill in its elaboration and continued development. There is nothing for which Nature, with all her instincts, labours so constantly and so devotedly, as she does for the young, whatever be their rank or degree of development. They are her great care and her great work. This is so on the merely physical plane. It is so on the plane of instinct. Why should it not be so on the plane of reason? And does not the shepherd, first of all, care for the young of the flock and gather them into the fold, or the sheep for the sake of the lambs? Does not the husbandman carefully weed the tender corn till it has arrived at maturing strength, and then leave it by itself till the coming harvest? Is the orchardist ever forgetful of his nursery of choice little trees? Is he not, rather, unwearied in his care to make the crooked straight, while he may; to see that each is furnished with properly adapted soil and moisture, and protected from intrusive weeds? Not that he neglects the matured fruit-bearing trees. But their care is always of importance secondary to that of the young shoots, which, if they are suffered to strengthen in uncouth and crooked forms, can never after be made to develop in the true symmetry and order of nature. Nature, in all her works and in all her ends and relations, proclaims no fact more universally or more forcibly, than that the great use of the adult, the manhood of the species, of whatever grade, is to produce, provide for, nourish and protect the young.

Is the Church an exception to this law? Is man in his highest spiritual and associated capacity to invert the law that has thus far reared the pyramid of being, and given him the honour of its crowning work? Again, we would ask, where shall the Church do her work; upon what shall she expend the strength which her peculiar privileges are designed to give her, if not upon the young? Shall she regard herself only in the capacity of a sower, and thus lay out her energies in throwing the good seed, broadcast, among the nations of the earth, and whether they will bear, or whether they will forbear? She may thus cast her pearls before swine. It is certain that the seed which she thus scatters will fall, some by the wayside, some among thorns, and some upon stony places; and it may be that some will fall upon good ground; and, from the hope and belief that some would fall where it would spring up and "bring forth fruit, some an hundred fold, some sixty, and some thirty," we would not say one word to discourage missionary effort. We would only have this desirable object stand in its proper place. The adult mind, wherever found, is at best filled with thorns, with stony and wayside or hard places. The ground is *formed*, and more than that, is *preoccupied*. An enemy even hath possession of the land; and, in each individual case, can be driven out, not by the Church, nor by the Lord even, only as the man, in virtue of his manhood, is disposed to open and lead the way; and, even then, the work must be done little by little, and by his own personal combats and victories. The field, therefore, where the adult mind is the ground, though a broad one, is not comparatively a promising one. Much seed must be scattered with little hope of a harvest. It



is at most but scattering our bread upon the waters, from which we may expect to gather only after many days.

But the great mission of the Church is not that of a sower of seed. She has got to form and prepare the soil. That is, she is to be the instrument in doing this. This is her field. This is her great work. And how unwise, how destitute of even worldly prudence, that she should pass directly by an unoccupied virgin soil, one so easily moulded to suit her ends, and seek out, at a distance, one that is not only hard and unyielding, and filled with stones, but is encumbered with a luxurious growth of thorns, which must, by hard, and tedious, and uncertain labour, be rooted out, before the Church can even put in her spade and plough, *preparatory* to sowing the seed. What would be thought of a husbandman that should do in this way? Yet the cases are not parallel. The husbandman may choose to reclaim his waste and unprofitable acres, and submit to a sacrifice for the sake of a *future* advantage. The Church cannot root out the thorns and other evil encumbrances; cannot deepen the soil and reclaim the stony and way-side barrenness. This is an *individual*, a self-imposed personal task. It is a work which each person, by that aid which is to be given him from above, has got to do for himself, and by his own individual labours, trials, and sacrifices. The Church in *such* cases—and all adult minds are so circumstanced—can *only* sow the seed. She must take the mind as it is, with all its weeds, which she cannot pluck out, and which she has no right to do, if she could. If she can, by chance, find a lodgment for the good seed in some unoccupied corner, well; it *may* be like leaven, and give promise of a harvest; it *may* produce an angel to reward the great Reaper. But there is no certainty. Even if the seed takes root, it may be choked and caused to die out again. Man, in the pride of his selfhood, stands upon his rights, stamps with his feet, and says to the Church, when she would probe his sores and pour into them the healing balm, thus far mayest thou come and no further. Tell me that which pleases me and I will hear thee; if not, thou mayest as well waste thy breath upon the “desert air.”

Not such is the relation of the Church to the child. Upon the juvenile mind she can perform her proper work, which is to be an instrument of *forming* more than of teaching. She may only offer *instruction at the door* of the adult mind. And she must even do this timidly and humbly, as if the reception were more a favour than the gift. But she is made rightful guardian of the juvenile mind. She is here perfect mistress of the field. There is no Anak in the land to dispute her sway. There is no confirmed evil or falsity. There is no rational principle to ask—why do ye thus and so? It is for her to direct, partly in her individual, partly in her associated capacity, the spheres, the circumstances, and the influences under which the soil, the frame-work, yes, the actual organic substance of the pre-rational mind shall be formed. It is for her to control the material that is to be woven into its nature, and thus, to so great an extent, determine its character. In fact, it is for her to *form* the vessel, as well as to fill it with instruction; and the former is by far her most important work. How different then the mind of the child from that of the man, as a field for

her labours! How inconceivably more promising is the former than the latter, of that harvest of angelic beings, for the gathering of whom into His heavens, in the greatest possible number, the Lord has spread out the earth beneath, and planted his Church there.

Where then, if the Church would be a faithful wife and mother, if she would also be a wise steward, and do the most in her power to promote the great ends of her Lord and Master; where, we ask, should she expend her strength? Where is centred the great hope of the Lord's kingdom? Is it in those, the organic structure of whose natures is fixed and unalterable but by their own intractable and more or less perverted free-agency? Or is it in those, in whom this structure is still forming and in the potter's hands? The Lord's end is the greatest possible number of good and happy angels. The Church is his instrument of this end. How shall she accomplish it? By leaving the tender nursery, and allowing the young plants to grow up without care and without comeliness or form, and waste her energies in vain efforts to straighten and bring into symmetrical and beautiful shapes, the old, crooked and gnarled trees? In this respect, the Church may learn wisdom from the experience of the orchardist. He does not neglect the old trees. He prunes them, digs about them and dungs them; but gives his first and best care to the young, and places his chief hope in them. Thus he lays deep and broad the foundation of an indefinitely increasing orchard of healthy, well-formed, beautiful fruit-bearing trees. And so the Church, by bestowing her first and best care upon the young, at the same time that she is conducting herself like a true mother, is using precisely the best means that can be used to promote the Great Divine End, namely, the best and greatest possible number of angelic beings.

Thus the Church is not responsible alone for the formal instruction which the young receive, but for everything that helps to form a mental nerve or a mental fibre; not alone for the mental food which they eat and water they drink, but for the mental earth on which they stand, the mental house in which they live, the mental clothes which they put on, and the mental atmosphere which they breathe, and which is the great arterializer of their mental blood. We mean the Church in its individual and in its associated capacity. It is to her that the Lord has committed, not the germ of mere animal matter, but the germ of mind, that most priceless of all jewels; and committed it to her, not as treasure to keep and preserve, but as the nucleus of an angel to be formed. And her work is to lay the foundation, that part which is to determine and characterize the entire future structure.

How unlike is such a charge to any other? You might commit the building of a ship to any responsible person who understood the business; and if, after examination, he, who is to command her, should find her unseaworthy, he would condemn and reject her. Not so with the mind. The pre-rational period which is most especially committed to the charge of the Church to aid and watch over its formation, is a vessel, and not figuratively, but really a vessel, which cannot be rejected by its future captain and master, the rational principle;

it must be accepted, such as it is; and, more than this, its character is to determine, in a great measure, the *quality* of that principle as it shall become developed. After the formation of the rational mind, which alone is the responsible principle of the mind, the real captain of the mental ship, man, alone is answerable for his own personal character and quality, for all, we mean that is formed after this period. Previous to this time, the Church is responsible—the Church, both as existing in the parent and in its larger associated capacity. The parent and the Church are in the place of the rational degree, as regards the child, till that degree is sufficiently developed to be the guardian of so responsible a charge, and incipient manhood is yielded up from the lap and bosom of the Church to the government of that principle which makes man accountable to the Lord, and *enables him to be so*. Hence, children are commanded to obey their parents—and the Church is their elder mother—as the natural mind is required, in true manhood, to obey the rational mind. Hence, children when they have arrived at adult age, may justly reproach and condemn their parents and the Church for the imperfections of the temple of their being, which was formed during the pre-rational period. Hence, if our children become vicious, wayward, and follow in bad courses, when they become of sufficient age to leave the paternal roof, or previous to that time, we must be self-condemned; and the degree of our bitterness of regret can be measured only by our sense of the immense evil we have done them, as well as those upon whom they will breathe their poisonous influence. And terrible the retribution upon our own heads!

The child is committed to us filled with propensities to evil which it has inherited from our own nature. The world, into which it is born, is full of things which are calculated to feed and bring into actual development these propensities. A friend to the growth of these evils, and an enemy to the true happiness of the child, is watching, at every turn, with insinuating airs and beguiling aspect, to entice away the helpless and tender one from every good influence. Woe to us, then, as parents, and as a Church, if we are less vigilant! Woe to us if we satisfy our consciences, with merely good moral and religious instruction, though it be “line upon line, and precept upon precept, here a little and there a little.” That enemy is not so particular about the morning and evening instruction, the Sabbath-school lessons, and occasional reprimand, or even severer punishment, provided he can oversee and control, to some extent, the doings and influences of the intervals; can provide the week-day companions; can stand at the elbow of its week-day school-teachers; can infuse his own spirit into their counsels, their spheres, habits, and manners; can suggest the motives of action in getting the lessons, and so on. He cares infinitely more about what the mind is every moment being made of, than about what instruction is occasionally insinuated into it; more about the momentarily forming walls of the vessel, than what is occasionally put into it; knowing that, if the seed is not adapted to the preparing soil, it will be like seed sown upon hard and stony places, if not among thorns, and will therefore be followed by no results unfa-

avorable to his ends. Alas! how much wiser are the children of this world than the children of light! The devil knows, even if the Church is indifferent to the fact, that the vessel *is at all times forming of such materials as are at hand*, and are best adapted to the propensities of the mind; and he makes great practical use of his knowledge. He knows also the great advantage of "pre-emption rights." Moreover, he has the advantage of the Church in the hereditary pre-disposition of the child.

Can we then, as receivers of the light of the New Church, which shines with such effulgence upon the nature and destiny of the child, be longer apathetic in regard to its best interests, and our duty in relation to it? Shall the generation, now coming upon the stage, ever have occasion to look in reproachful review upon the formation of the pre-rational degree of their mind? Shall it ever be said of their evils and of their falsities, as they shall rise up in the judgment of condemnation, that, if they were not planted by our care, they were at least formed and nourished into actuality by our neglect? Is it possible to conceive of a more cruel injustice, and of a more flagrant wrong, than that part of human nature, for the formation of which, not the child, but the parent and the Church are responsible, should be the cause of the condemnation of the future man! than that the young man, when he comes of age and takes the reins of self-government, should, at the out-set, be embarrassed in so difficult and responsible a charge, by evils and falsities—not in potency merely, as they were when, a child, he was entrusted to the care and protection of his parents and the Church, but nourished by their neglect into turbulent and formidable activity? For, all that is formed in minority, is but the basis of a superstructure whose character, if it be developed at all—which even is problematical—is to be determined in a great degree by its character. And it is the parent and the Church, and not the youth, who are responsible for this early pre-rational development. Hence, the young man, so far as he suffers from the imperfections of the organic formation of his minority, suffers for the wrongs of his, rather its, guardians; suffers because they, in his helpless and dependent childhood, permitted a corrupt, instead of a sound, organism to be formed, and thus the soil of his natural mind to become more congenial to the growth of weeds, than receptive of the good seed which may bring forth a hundred fold.

(To be continued.)

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"From the universal marriage of truth and good is derived the conjugal love between a husband and a wife, the husband being so created as to be the understanding of truth, and the wife, the will of good, consequently the husband to be truth, and the wife good, thus that both may be truth and good in their form, which form is man, (*homo*), and the image of God."—*Comp.* 1365.

"Like are brought to like, not of themselves, but of the Lord."—*Comp.* 1839.

## ARTICLE III.

## THOUGHTS AND PERCEPTIONS CONCERNING BAPTISM.

FOR many days my thoughts have been constantly excited upon the subject of baptism, and the difference in the modes of administering baptism, *i. e.* by immersion and sprinkling; and in order to ultimate my thoughts into forms of truth, I read over the third chapter of Matthew, and the summary in the "True Christian Religion," concerning "Baptism," and I am much struck with the difference of the baptism of John, and that administered by the disciples of the Lord. John's baptism was that of repentance; and Swedenborg says of it:

"As to what concerns the baptism of John, it represented the cleansing of the external man; but the baptism which is at this day with Christians, represents the cleansing of the internal man, which is regeneration: wherefore, it is read, that John baptized with water, but that the Lord baptizes with the Holy Spirit and fire; and, therefore, the baptism of John is called *the baptism of repentance*. The Jews who were baptized were merely external men, and the external man cannot become internal without faith in Christ. That those who were baptized with the baptism of John became internal men, when they received faith in Christ, and then were baptized in the name of Jesus, may be seen in the Acts of the Apostles, xix. 3 to 6."

This explanation of the nature of the baptism of John, accounts for the mode in which it was administered; for it is evident from the letter of the Word, that the candidates for John's baptism were dipped, or immersed in the Jordan, and that our Lord, also, was immersed in the water. This baptism could not have been the "gate of heaven" to the Lord, for He was already in heaven, and had come down from thence, and with Him, "the waters of baptism signified temptations;" *A. C.* 10289: and the immersion represented the suffocation, which His pure Divine nature experienced, when it was submerged in the evils and falses of the natural man; for water is the correspondence of natural truth, and natural truth is full of mere appearances of truth which lead man into innumerable fallacies.

The disciples of John were only in natural truth; they had come to a perception of their evil nature, and desired a Saviour; but their idea was that repentance would save them from the "wrath to come." This is a fallacy of the external man; the internal man repents and puts away the evil, that he may be regenerated, and that his soul may open to the Divine influx of Truth and Love.

The first state of repentance in the external man is essential to the coming of the Lord. The Lord cannot descend into us, and make His abode with us, until the rational truth of the Divine Word, which is represented by John, appeals to our convictions, and reveals to us our falsities and evils, and our necessity for a Divine Saviour.

As it is with the individual man, so it is with the universal man, and the Lord could not have come into the world, except as a consuming fire, unless preceded by John, who prepared the way before Him, by exciting in the minds of men a plane receptive of His influx.

"The baptism of the Lord signifies the full glorification of his

human," (A. C. 10239:) and because it was immersing the Divine nature in the suffocating impurities of the natural man. The rational principle, John, objected to it. This principle suggested that it should be raised up into heaven; be baptized of the Lord, rather than that the Lord should descend into the natural. But the Lord answers him, "suffer it to be so now, for thus it becomes *us* to fulfil all righteousness." He fulfilled all righteousness by bringing His Divine down into the lowest ultimates, even to the corporeal and sensual; and that *us* is so full of significance; for thus it also behoves the rational to descend into ultimates, and rule in the lowest things of the body; and make them subservient, or at one, with the highest principles of the mind. And our Lord went up "straightway out of the water." He did not remain immersed in the natural, but descended into it, that He might fill it out with the Divine good and truth; thus the natural man was opened to the heavens, and it is written, "Jesus, when he was baptized, went up straightway out of the water: and, lo! the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon him: and lo! a voice from heaven, saying, This is my beloved son, in whom I am well pleased." This emblematic dove denoted the Divine purity which had descended into the assumed natural, and the voice, was truth flowing from the heavens, and making itself one with the truth manifested upon the earth. For this ultimate Divine truth was simply the outbirth of the inmost Divine truth.

Thus was the baptism of our Divine Lord accomplished—and henceforth baptism is to us a sign of regeneration—we wash the outer man of evils, that we may be like the Lord—that we may follow Him in his glorification—and the waters of baptism now have a double signification;—they also represent the heavenly influx descending from above—and like the rain and the dew, they are sprinkled upon us, they do not suffocate us, as by immersion, but come like that rain which the Prophet exhorted us to ask for

" Ask ye of the Lord rain in the time of the latter rain;  
So the Lord shall make bright clouds,  
And give them showers of rain."

This is the beautiful time of the latter rain; now is that influx of truth from heaven, which makes "bright clouds," re-fills out the letter of the Divine Word, until in transparent purity it reflects the Divine glory, and distils upon the earth of our minds, in refreshing showers, that cause them to bud and blossom, in vernal beauty, so that the rich fruits of love may develope into the harmonious uses of life.

These thoughts have been suggested to my mind by reading, months ago, a letter from a Newchurchman, whom I could see had come out from among the Baptists. His letter was published in one of our papers, and I read it with the deepest interest, as I could see the drift of his thoughts. I knew that he was questioning infant baptism. But if he will open his eyes, and see the marked difference between the baptism of John, and the baptism instituted by our Lord, he will see that the little children could not partake of the *baptism of repent-*

*ance.* But the baptism of regeneration, that opening of the soul to the truth and love of the Lord, which is the "Holy Ghost and fire," is their rightful inheritance. We pour upon them the emblematic waters of baptism, signifying by our outer acts, that we desire to associate them with the angels of heaven. The act itself cannot save them, but it is signing them with a sign, investing them with a badge, that they are the children of the Lord. "Their angels, do always behold the face of our Father in the heavens," and is it not fitting that upon the earth they should be offered up to the Lord, a holy offering, an acceptable sacrifice? For by this act, we as parents promise that the Lord shall be to them the supreme object of affection, and we reveal to our children that they are His, and not ours.

In this sense, baptism is the gate of Heaven, and by an acknowledgment on our part, that our children have an internal life, as well an external, they are inserted into angelic societies, for we bring around them associate spirits by our acts. It is true that the unbaptized innocents, are cared for by the Lord with as warm a love, as those who are baptized: but He has instituted this holy sacrament for the sake of order, hence a heavenly influx flows readily into that external order which owes its origin to our Lord. \*

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#### ARTICLE IV.

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#### RELIGIOUS PROGRESS.—MR. MACAULAY.

THERE is at times in the clear silvery tones of man's voice, something which has an indescribable charm for the ears of ordinary listeners. Nor does this charm depend so much on what is termed the language of eloquence, as it does on a certain dictatorial haughtiness of style and manner, accompanied by a positive and emphatic enunciation, which together form a mode of speaking approaching very nearly to the oracular. Dr. Johnson, if we are not mistaken, was a remarkable instance of this colloquial dogmatism, the influence of which, owing to his biography as given to us by Boswell, would seem to be felt by persons even of the present day. Mr. Coleridge perhaps was another example of this oracular chiming, only that the tones of his voice, if spread out to a greater breadth of vibration, resembled the sharp sonorous neighing of the horse, rather than, as in the case of Dr. Johnson, the solemn roar of the bear or the lion. In both cases the impression produced was one of singular effect and power.

But we must not suppose that this peculiar manner of conveying our ideas to others is confined to talkers alone. We are strongly inclined to believe that there are many writers, of no mean celebrity in the literary world, whose works betray the same strong features of positive and overbearing assurance. What they are unable to prove

by a process of fair and sensible reasoning, they undertake to establish by the shorter method of positive and downright assertion. What they cannot unravel by the slow working of their hands and fingers, they violently cut asunder by the more prompt instrumentality of knives and scissors. It will not do that any truth should be supposed to remain hidden or obscure to their presumption and vanity, and hence it is, that they are ready at an instant to fathom everything, and to account for everything. Their reasons, if they have any, would seem to be sufficient for themselves, and by an oracular conjuration, pronounced in bold, clear and confident language, they would seem to render them sufficient for others. The charm sometimes lies in the epigrammatic turn which they give to their sentences; sometimes in the seeming semblance between opposite facts and principles, but more usually in the thorough confident manner of their dictums and assumptions. Men who pretend to so much, and with so much assurance, it is charitably believed can scarcely be much less than they pretend to be.

We have been induced to make these remarks from a recent perusal of one of Mr. Macaulay's *Miscellaneous Essays*, occasioned by his criticism on Ranke's *History of the Popes*. The positions assumed, and the language made use of in this essay, would seem to the writer of this article not only to be singularly daring and presumptuous, but to be altogether unauthorized, empty and sophistical. The leading problem attempted to be established by Mr. Macaulay is, that the religion of the Bible is not progressive, and that we have no greater security now against the most glaring theological absurdities than we had five, or even ten centuries ago. That this doctrine is taught by him without any reservation whatever, will appear plain to every one who will take the trouble of reading the first two or three pages of the essay referred to. Thus in one place he says, "But neither is revealed religion of the nature of a progressive science. All divine truth is, according to the doctrine of the protestant churches, recorded in certain books. It is equally open to all who in any age can read those books: nor can all the discoveries of all the philosophers in the world add a single verse to any of these books. It is plain therefore that in divinity there cannot be a progress analogous to that which is constantly taking place in pharmacy, geology and navigation." A little further on we have this sentence: "It seems to us therefore that we have no security for the future against the prevalence of any theological error that has ever prevailed in times past amongst Christian men." And again, "This reservation affects not at all the truth of our proposition, that divinity, properly so called, is not a progressive science." We will add but one other passage to those we have already quoted, which would seem to give a still more discouraging view of the progressive advancement of scriptural theology. "The history of Catholicism," says our author, "strikingly illustrates these observations. During the last seven centuries the public mind of Europe has made constant progress in every department of secular knowledge. But in religion we can trace no constant progress."



It is singular enough that although, in the above quotations, Mr. Macaulay asserts in broad and unqualified language that there is no constant progress in religion, yet in other places he holds that the most important truths appertaining to religion, or at least to the science of theology, are so plain and simple in themselves, that children and half-civilized men may study them with the greatest delight and advantage. Thus he makes use of the following language: "It is a mistake to imagine that subtle speculations touching the divine attributes, the origin of evil, the necessity of human actions, the foundation of moral obligation, imply any high degree of intellectual culture. Such speculations, on the contrary, are in a peculiar manner the delight of intelligent children and of half-civilized men. The number of boys is not small, who, at fourteen, have thought enough on these questions to be fully entitled to the praise which Voltaire gives to Zadig," &c.

Now, we would ask, in all candor and simplicity, if these speculations, subtle as they are allowed by this writer to be—high and profound as in the nature of things they must of necessity be—much as they have puzzled the intellects of such men as Locke and Clark—are nevertheless so pleasing and delightful as strongly to engage the minds of "intelligent children and of half-civilized men," how it happens that no greater progress is made in the science of religion and theology? If that science be all pleasure, all delight, all ease and simplicity, in what way are so many obstacles opposed to its onward progress and perfection? Why must it become for ever stationary, while every other department of knowledge is increasing in light, and strength, and perfection as time advances? If Mr. Macaulay's ideas on this subject be true, then must we believe that religion has either long ago been entirely studied and mastered, or that it was never possessed of sufficient interest to be seriously studied and mastered. But if this be the case, why talk of the difficulties which inherently attend its progress and advancement. Why lament over its peculiar obstacles, if there are no obstacles to overcome? Now the plain truth is, Mr. Macaulay has in this instance involved his argument in contradiction and mystery, by one of those strong assumptions to which we have had occasion to refer above. It is not true that children and half-civilized men delight to indulge in subtle speculations touching the divine attributes of God. It is not true that boys at the age of fourteen delight to speculate on the origin of evil, on the necessity of human actions, on the foundation of moral obligation, or on any other subject not immediately connected with some selfish enjoyment and pleasure peculiar to their age and condition in life. They may indeed, at this period of their lives, be led to reflect on the duties which they owe to God and their parents. But they will never indulge in any subtle speculation on this or any other subject. The supposition that they will do so, rests on the gratuitous assumption of Mr. Macaulay, and must be supported by proof before it can be regarded as an established fact in systems of mental and moral philosophy. The negation of this supposed fact, we are aware, may seem to conflict with our own notions on the subject of religious progress,

but we are contending for the truth, and if even we supposed this negation to be a matter of much greater weight in the argument than we have reason to believe it is, we would be bound to give it all the importance it deserves.

But what reason have we to believe that the science of religion is not improving and progressive? "Because," says Mr. Macaulay, "the Catholic religion, although a hundred times in danger, has not been entirely overturned by the Protestant party, and has gained back from that party half the ground which it once lost—and because Sir Thomas More, a man of eminent talents, was ready to die in defence of the doctrine of Transubstantiation three hundred years ago, and we have precisely the same authority for that doctrine now that we had then." But what have the rival contentions of Catholic with Protestant, or Protestant with Catholic, to do with the progress of God's true and revealed religion? What has the progress of political science to do with the relative position which one power in Europe holds towards another? Supposing that the Autocrat of all the Russias should be able to subjugate to his own iron sway every independent kingdom and principality which is now comprised within the European continent, would that render less dear to the hearts of thousands and thousands of noble men the true spirit of liberty—would that impair for a single moment the great principles of justice and equality—would that be considered an eternal barrier to the progress of freedom over the world? Let kings madly contend with each other for thrones and diadems—let bigots madly contend with each other for creeds and churches—neither of them can place an impassable obstacle to the spirit of liberty in the one case, or the spirit of religion in the other. They may indeed silence the outward struggle for a time—they may bind the physical man in chains and slavery—but the spiritual power is there; warm, ardent and energetic, slumbering in the hearts of its devoted admirers, and ready to burst forth with renewed strength, when kings and bigots, in weakness and wretchedness, shall have gone to their places.

And what if Sir Thomas More was a man of eminent ability and of eminent virtue, as we verily believe he was, and believed in the doctrine of Transubstantiation? Is that any reason why we should despair of the progress of truth? Do not nearly all in the Protestant Church—do not many of the wisest and most intelligent men—does not Mr. Macaulay, himself perhaps, profess to believe in the doctrine of three divine persons in the Trinity? Which is the greater absurdity? And yet he says there is cause to despair of the progress of religious truth, because Sir Thomas More believed in the doctrine of Transubstantiation. If that be really so, then what utter despair must seize the mind, when it comes to reflect on the solemn and momentous fact, that the whole Christian world, as well Catholics as Protestants, professes to believe in three distinct persons in the divine Trinity!

The great error of Mr. Macaulay would seem to consist in confounding the true spirit of our divine religion with the mere outward formal doctrines of what men profess to believe and understand. But

a little reflection must convince us, that there is a great difference between what the great body of Christians profess to believe, and what, from a careful and deliberate conviction, they believe in reality. How few are there in Catholic, or even in Protestant countries, who have ever undertaken seriously to investigate the grounds of their acknowledged faith and practice! They outwardly assent to creeds and formularies of belief and worship, while their inward convictions are all the time unconcerned and passive, or are struggling against the prescribed rules laid down for them by others. They are imposed upon by their ecclesiastical teachers and leaders, who for the most part are men of selfish feelings and interested motives, and whose worldly power and prosperity are intimately connected with the prevailing religious establishments of the day. But these establishments—these traditionary injunctions of a mere earthly hierarchy—do not embrace nor constitute the pure and holy religion of our blessed Saviour. And this single fact of itself proves that the fundamental principles of religion are spiritual and progressive. It only requires that the human mind should be liberated from this ecclesiastical thralldom—that it should be suffered to think in freedom according to reason—and the progress of religious truth would be apparent at once. And indeed, Mr. Macaulay has himself said as much in other parts of his writings. He has pointed to the great difference in mental as well as physical strength between the Catholic and Protestant kingdoms, and he has resolved it all into the greater degree of spiritual slavery on the one side, and the greater degree of spiritual liberty on the other. A single glance at the religious freedom and prosperity of our own blessed country, might have afforded him a still stronger confirmation of the truth of his position.

Another error into which Mr. Macaulay seems to have fallen is, that the language of the Bible will admit of but one interpretation, and that interpretation has been given to it by the Catholic Church and Sir Thoms More, from which there is no escape and no appeal to a more infallible tribunal. "More," says he, "had all the information on the subject that we have, or that, while the world lasts, any human being will have. The text, 'This is my body,' was in his New Testament as it is in ours." The declarations accord precisely, if we rightly apprehend his meaning, with what he had previously asserted in a part of his Essay which we have already quoted, "that the discoveries of all the philosophers in the world could not add a single verse to any of the books of the Bible." But the question is not in regard to the number of verses contained in the Bible, or how these verses have been construed by Sir Thomas More, by the Catholic Church, or by any other merely human authority, but what is their fair and legitimate meaning when they come to be examined by the light of reason, and to be carefully compared with each other. Now it would be the height of presumption in us to say that this question, when exclusively tested by the literal or natural language contained in Divine Revelation, is free from every kind of doubt and difficulty. But taking this language in its strict literal meaning and giving to it all the force and compass which we might believe it justly entitled to

if contained in the same connexion in other books, we doubt very much whether any one could be found, not deeply imbued already with the teachings of the Church on this subject, who would deduce therefrom at the present day, the doctrine of Transubstantiation, or even the doctrine of the Trinity as taught in creeds that are considered orthodox. These doctrines originated at a period of the world when men thought less clearly—when they reasoned less fairly—when they acted less freely—than they do at the present day. But they have been perpetuated by a class of individuals whose purposes and designs have been sectarian and worldly. Remove the great body of Christians from the adverse influences exerted on their minds by men of this character, and who will say that the progress of religious truth would not be rapid and overwhelming?

But there is another aspect in which our subject may be viewed, and which we are persuaded bears with still stronger force on the position assumed by Mr. Macaulay, although he himself might object to it as something altogether fanciful and visionary. The Bible has not been written like other books—the Bible is not to be interpreted like other books. It is composed in a language that is transcendent and spiritual—a language that is better suited to the heart than to the head. It requires a corresponding interpretation, and may therefore be better defined by the heart than the head. Its truth depends not on a partial discernment of any one of its distinctive features, but on its great assemblage of all wisdom and all knowledge. It comprises all the beauty and all the glory that may be found in the outward elements of earth, and all the beauty and all the glory that may exist in the inward essences of heaven. But this beauty and this glory must be spiritually discerned. They must be appropriated by the affections—they must be hallowed by the feelings—they must be understood by the heart. Hence it is, that the religion of the Bible is the most diffusive and most progressive of all sciences. You may be constantly learning and constantly studying—constantly drawing out from wells of living water—constantly feasting on living bread from heaven—but the great store-house of divine truth and good remains for ever the same. Like the Jewish garments in the camp of Israel, it never waxes old—like the Jewish manna in the wilderness, it is renewed from day to day—like the still small voice heard by the Prophet on the Mount, it is the very dwelling place of Jehovah.

And who will say that this blessed religion has shown no signs of progress during the centuries which have just passed away? Not only has it been surely triumphing over the reign of superstition and ignorance, but it has been rapidly changing the habits, the feelings and the affections of men. The bitter persecutions which once troubled and disgraced the church are at an end—the harsh and unreasonable dogmas which once filled the pages of almost every religious writer, are vanishing before the light of a better and more discriminating charity—men are beginning to feel towards each other more like children of the same family—wars are becoming unpopular, if not absolutely hateful—innumerable schemes of benevolent enterprise are

everywhere at work for the purpose of improving and elevating the minds of the masses—knowledge is increasing—comforts are multiplying—the great interests of society are better cared for and protected. And all this is the effect of the better understanding of that very religion which Mr. Macaulay says has been and is likely to remain stationary for ever.

Our New Church readers will perceive that we have not ventured to allude, in the foregoing remarks, to the glorious light which has been shed on the Christian world from the writings of that distinguished man who is the accredited herald of a more enlightened era, and whom we all reverence and esteem on account of his superior knowledge and wisdom. Such an allusion, if made, we are afraid, would only excite the sneers and ridicule of Mr. Macaulay, and men like Mr. Macaulay, who believe that Sir Thomas More had “all the information on the subject of religion that we have, or that, while the world lasts, any human being will have.” And yet, how thankful ought all Newchurchmen to be, that they may appeal so confidently to the writings referred to as the strongest evidence of the gross errors into which Sir Thomas More, and many other persons equally good and equally talented, have fallen on the subject of religious doctrine and religious practice! These writings ought to convince every man of candor and consideration, that while religion is the dearest, it is at the same time the noblest subject that can employ the study and investigation of the human heart and human intellect—that it underlies the investigation of all other truth and all other wisdom—that it is at once sublime and certain, plain, reasonable and consistent—that it brightens our hopes, that it sanctifies our affections, that it purifies our enjoyments—and that its progressive influence must continue to be felt until it shall attract to itself the entire homage and respect of the wisest and best of mankind.

A. J. C.

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ARTICLE V.

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EXTRACTS FROM SWEDENDORG'S SPIRITUAL DIARY.

*(Continued from the July Number.)*

*That Critics know nothing in comparison with others who are not Critics.*

2040. It has often been shown me that critics, or those most skilled in languages, as the Hebrew, for instance, yea, even those who have constructed Lexicons, and been translators of Moses and the Prophets, were much less intelligent than those who were not critics; for the weighing of words has the effect of distracting the mind by the various senses assigned, causing it to inhere in bare words, and when such critics have seized upon any particular signification of a word, they

hold on to it, wholly regardless of the genuine sense, which they impel hither and thither, and urge with violence, in order to make it coincide [with their views]; which, when once the signification of a word is assumed, they are enabled to do in a thousand ways. All this was shown by a living experience.—1748, May 22.

2041. It hence results that not only are they less intelligent in regard to spiritual things from their inhering in material ideas or words, but some may even be led astray in dealing with the Word of the Lord, which from the bare words alone they gather some other than the true sense, and defend and distort it from the love of self; for when the signification of a word is assumed, they then torture the sense into accordance with it, which can be done [as before remarked] in a thousand ways. Hence the spiritual ideas that are falsified by being mixed with material ones, and which in the other life occasion them impediment and detriment, inasmuch as falsities inhere in material ideas, are to be dispersed.—1748, May 22.

*Concerning Souls [principled] in Faith, that in the other Life they can be at once present with the Celestials.*

2042. The reader may refer to what was said concerning the recent soul above-mentioned. He was now among celestial spirits, and could, without delay, make one in the general stream of their discourse, nor was there perceived aught to hinder his advance from anything false inhering in his ideas, nor anything repugnant from the love of self; for there are falsities and selfish and worldly loves which hinder the introduction of souls into celestial associations, as into these no one can be admitted except as he is in certain states, that is, before falsities and cupidities are vastated, and, as it were, worn away; these may be compared to sharp angles which prevent the easy volubility of the gyre in the unanimous discourse of numbers.—1748, May 22.

*What is signified by being Nothing.*

2043. Spirits who did not understand what is implied in its being said that we are to undergo a process of annihilation, or becoming nothing, inasmuch as they supposed that by losing those things which were most peculiarly their own, they would be left so entirely destitute that neither man nor spirit would be intelligently master of himself, but be like a machine, devoid of all sense and reflection—such spirits often said to me that I should be nothing, should become nothing, but in a jesting way, as they did not understand what was implied in being nothing. But it was given me to reply to them, that this was what I desired, to wit, to be nothing, yea absolutely nothing, for then I should first begin to be something.

2044. They were afterwards instructed, that by nothing, [in this case] was meant that a man should lose all that was his own, that is, his cupidities, and so his iniquities, and thus that he should come to exist as another person, and that they could never be anything until they had lost that which was theirs, and that in proportion as they experienced that loss, or was reduced to nothing, they would begin to be something; and that then they would have whatever they desired

or thought, like the soul above-mentioned, for it is given to him by the Lord to desire such things as are suitable, and those also he obtains in abundance, enjoying them with delight, and without cessation, so long and so far as he is nothing to himself. On this ground he has indefinite favors granted him, which he enjoys with inmost joy and delight, and with a perception vastly fuller than that of which other men are conscious in the possession of their delights, to say nothing of the boundless variety which attends them. The sensation and perception, which they thought would be extinguished, are infinitely heightened, when self-love ceases to be the ruling principle of their delights. Thus instructed, the spirits began to reflect and to desire, and although they were not good, yet they were in a certain species of sleep [in which their evils were in abeyance.]—1784, May 22.

2045. But when they came into a state of wakefulness, they began to return again to their nature, which was given to the contrivance of subtle deceits, wherefore it was said to me that they could be of such a quality in a state of sleep, but not so well in a state of waking, in which the perceptions and sensations are also awake, and of greater vividness, for they are observant of everything, and are vivid according to the common state of wakefulness and light.—1728, May 22.

2046. It is remarkable that it can be manifestly known what state they are in from the hearing of their voice when they speak, as for instance whether they are more or less in a state of sleep; so, also, whether they are deceitful, (((which is manifested in the speech itself, although otherwise no deceits are perceived; and this according to the diversities of the ill intent, so that all the affections may, through the loving kindness of the Lord, be known by the angels from the speech alone, and apart from any special explanation. The speech of the deceitful is tacit, there being in every tone an image of deceit, which is recognized by those to whom the Lord gives to perceive it;)))) and in other things.—1748, May 22.

2047. (((It may also be known if one spirit who is deceitful prompts another to speak, and whether the deceit belongs properly to him that speaks, or to the other, as nothing is more common among spirits than for one class to speak through another, the latter being made the subject-speakers of the former. These things, and what I have previously said respecting speech, it was given me to-day to know by lively experience. I had indeed the opportunity of knowing the same things before, but am not aware that I bestowed upon it the same degree of reflection.—1748, May 22.

2048. In their minutest actions their genius discloses itself, for their most singular things are effigies of themselves.—1748, May 22.

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“The Lord is the Sun in the spiritual world; thence is all spiritual light and heat; and that light illustrates, and that heat enkindles, and by the conjunction of both, He vivifies and regenerates man.”

## ARTICLE VI.

## THE LORD'S CHURCH—ITS HEART AND LUNGS.

THE nature of the Lord's Church on earth, its functions and uses, its position and influence, its government and various relations, are subjects of very general interest. And that they are justly so, we shall endeavour to show, from the fact of their involving considerations of no less importance than the increase of heaven, and its joys, the preservation of mankind, and, perhaps, even the continuance of the earth itself.

The many questions which have arisen in the Church, in regard to its form of government, also indicate that there is a searching inquiry now being made as to the interior nature and exterior effects of the principles and powers in operation in our midst. This inquiry will, doubtless, proceed, until the reasons for the existence of those principles and powers shall be produced, weighed, and agreed upon or rejected by the Church at large.

It ought to be stated as a preliminary remark, that between man and heaven, and between the spiritual and natural worlds, there is a most intimate connection,—so intimate, indeed, that the mind cannot comprehend any subject of an interior character, unless it can see not only the effects and the causes which come into play in the matter investigated, but also, the mutual connection and dependence of each effect with and upon its appropriate cause. Our illumined Author has most clearly unfolded and explained the principles and causes of the various effects and circumstances that take place in the outward world; showing also the relation which those causes, in their turn, bear to their "Great First Cause;" and always illustrating how the higher, deeper, or more interior causes, descending in an orderly manner, and gradually working their way outwards, terminate at last in ultimate effects of which man's bodily senses may take cognizance. And it is only by such a method of illustration that the mind is enabled to determine the truth in regard to interior subjects.

The Church forms no exception to the principles above stated. It is the ever present and active medium between man and heaven, as the Word is the medium between the Lord and the Church; and in order to view her aright, we must view her as "descending from God out of Heaven," and as a means for the salvation of the human race, and the preservation of the earth and its inhabitants; also as a means whereby the Lord provides for the growth of heaven, and the increase of its joy and power. Her presence and existence in the world are therefore *vitally requisite*. This will be seen from quotations presently introduced. The uses also of the universal heaven to the Church, and her uses to mankind and heaven, all flow from and are arranged by the Lord according to her position in the universal sphere of uses and duties proceeding from Him. This sphere, which actuates all the heavens, and their societies, for the glory of the Lord, the happiness of



each other, and the good of mankind, operates by influx into the will and understanding of man, affecting him, though he be unable to perceive it, with sensations of joys and delights, similar in their nature to those which the angels feel in the performance of their more exalted duties. Thus is the Church kept alive by man's co-operation with angelic influences. That the Word, is also, the ever-present medium between the Lord and his Church, will be readily granted; since it is by this that the angels are in an especial manner, enabled to enter into closer communication with man, by virtue of its several senses, whereby it is accommodated to all their various states and to those of men.

We are to esteem the Lord's Church, therefore, as a body deriving its life from the Great Fountain of Life; whilst the Universal heaven is as its great actuating and animating centres of voluntary and intellectual life—its heart and lungs, producing a circulation and respiration of goods and truths from the Lord, which reach to the remotest parts of her body. Thus heaven, the Church, and man, appear to be so wonderfully dependent on each other, that a severance of one from the other without loss or injury to both, and consequently to all, is utterly impossible.

We may also, in a general view, consider the Church as that body which has always been most vigilantly guarded and preserved by the Lord, throughout various states of temptation, decline, and renewal since the existence of men. In this view, successive churches are but progressive states of the Church in general; although their epochs may be strongly marked, and their characteristics widely various. This is clearly pointed out in the "True Christian Religion" where it is shown,

"That in the Church also there are things general and things particular, and likewise things most general; and that on this ground it is, that four Churches have proceeded in regular order, from which progression hath arisen, what is most general, in respect to the Church, and in process of time what is general and particular in each Church." No. 775.

"Moreover, the Church in the Lord's sight, appears as a single man, and this grand man must needs pass through his different ages like the small individuals of which he is composed; viz. from Infancy to Youth, and through Youth to Manhood, and at length to Old Age, and then when he dies, he is to rise again." *Ib.* 762.

In respect to the dependence of the Church upon the Universal Heaven as its heart and lungs, we would here adduce the following extracts:—

"Inhabitants upon the Earth then first ceases to be, when there is no longer any Church; for when there is no Church there is no longer any communication subsisting between man and heaven, and on the close of such communication, every inhabitant perishes; the Church, as was observed, is like the heart and lungs in man, and so long as the heart and lungs continue sound, so long man hath life; the same holds true of the Church in respect to the Grand Man which is the Universal Heaven. A. C. 931. See also A. C. 637.

"In man also there are two most general things from which all general things and each particular derive their existence, these two most general things in the body are the heart and lungs, and in the spirit are the will and understanding, on which depends all things relating to his life, both in general and in particular."

insomuch that without such dependence they must necessarily fall to decay and die. The like would happen to the whole angelic heaven, and the whole race of mankind, nay to the created universe, unless all things in general and each single thing in particular were dependent on God, his love and wisdom." *U. T.* 775.

These passages clearly prove the vital and orderly connection, and the pervading nature of the communication between the Church and man, and between the Universal Heaven and the Church, as also that between the Lord and all created things. The connection, though it be by correspondence and influx, yet is not one that may be severed with impunity. It is not as that mutual connection between societies or individuals which may be interrupted and renewed at pleasure; but it is as the connection between the vital organs and the body,—between the vine and its branches, without which the circulation of life must cease, and which cannot be even disturbed without injury.

Now when the Church regards herself as thus dependent on the "Lord through heaven," she ceases to look to any particular individual of her own body, or to any number of such members, or to any society, or organizations composed of societies, whether they may be called Councils, Diets, Conferences, Conventions or Associations, as her heart and lungs,—as things without which she can neither live nor breathe, think nor act; to which she must devote her main energies and aspirations of usefulness, and yield the utmost reverence and respect. She ceases also to acknowledge any ability in herself or in her members to create a heart and lungs by which she may enjoy her own life and respiration; but she is ever thankful that she has been provided with a heart and lungs by the Lord, and that she is thereby enabled to ultimate her life, and to promote the design of His Infinite Love in the creation of the human race. She ceases to regard herself as having the true life of a Church except it flow down to her in accordance with the heavenly order which the Lord has given to her own organization; and she cannot, therefore, submit herself to the rule of any who can turn her aside from the true object of love and devotion. Neither can she look upon herself as capable of regulating and controlling, much less of commencing those vital motions of the heart, or of originating those animating motions of the mind, which operate throughout the length and breadth of her bodily being; but she looks for all such *general uses* to be performed by a power of which she shall be almost, if not entirely, unconscious, and which will be continued even though she sleep. And in proportion as she regards the Lord as the source of her life, and as animating the universal heaven, as her heart and lungs, she comes into a state adapted to awaken a response from the inhabitants of the earth, that she is to them a medium through which they may be saved—a heart and lungs even, to which they owe their dependent existence.

The "Form of Government" in the Church is to be recognized as from a source higher than, or interior to itself,—even as her organization, which is not effected of her own powers, but by the Lord. In a body of men, the form of government, we are instructed, is the same as in the animal body, which is such, "that each particular part derives its appointed task from what is general, while it is provided that what

is general affects the maintenance of what is particular. The heart gives blood to all the parts of the entire body; and each part, according to its need, assimilates what is proper to itself, while each part imparts what is its own to all the other parts—a wonderful motion and form!" (*Doc. Char.*) The Church on earth has a form of government which is aptly portrayed in the above extract, since, as we have said, she is a body also organized by the Lord, and needs no further organization to enable her to perform her general uses to mankind.

In the Church, as in the body, all the parts are active in assimilating to themselves, from the general life-current of goods and truths of the Church, whatever is serviceable to their respective states and functions, and in performing their functions in regard to the current or the body. This government, therefore, is one in which the parts all work harmoniously; so much so, that there is no discord, but each part performs its "appointed task" for the general good of the body, in accordance with the sacred injunction, "*Freely ye have received, freely give.*"

In such a picture of life in the Church, how can there be any possibility of a "war among the members?" "If the foot shall say, because I am not the hand, I am not of the body, is it not therefore of the body? And if the ear shall say, because I am not the eye, I am not of the body, is it not therefore of the body." *Cor. xii. 14, 15.* And if they be of the body, are they not to be subject to its form of government, and to fulfil the functions for which they were designed without any other obstacles being interposed by other members? If however, there be a possibility of any other form of Government than that portrayed above, in the Church, of what avails it? Can we have or make a more perfect form of government than that in the human body, in which all the parts "are goods of use in the most perfect form, and being in the most perfect form are perceived as one, when yet they are all various, and all the things in each variety are in their own series and order?" Is it to be supposed that man can ever organize such a body, or one in which the parts can so work? Truly, "unless the Lord build the house, they labor in vain that build it."

The true Church experiences not in its own body, nor in the operations thereof, any discordant elements; except, indeed, it may be in its extremes which have not yet come fully under the free influence of the interior principles. But in its heart and lungs, in its innumerable viscera and organs, it finds nothing but aids; and even in its skin, in which its interiors are enwrapped and closed, it finds a renitent force, which serves for their general preservation and protection. Without this general agreement of the parts, what becomes of the idea of the Church Militant, or of the Church as the Bride, the Lamb's wife? Can their appropriate functions, or the functions of the Church as a spiritual mother, ever be accomplished unless the Church is, in fact, from its very nature, a thoroughly organized form, and capable in such a form of fulfilling those functions? Since, however, all her parts are organized and arranged by the Lord, as well as the entire body, it would appear that they are adapted and subordinated to each other in a perfect human form; whether those parts exist in a recog-

nized and visible form, or in an unrecognized and invisible form; and this in such a manner, that while there is no hiatus throughout the entire structure, each member can find his happiness only in his proper place, and in the discharge of his appropriate duties by which he ministers to the common support and general use of the whole body.

We are now, perhaps, prepared to see what is meant by the "New Church,"—what it is, and where and with whom it exists.

This Church, in a general view, appears to be that *renewed state*, or condition of the Lord's Church, which is now in existence among mankind; and which sustains the same relationship to her particular "New Heaven," (mentioned in the Apocalypse, and formed by the Last Judgment in 1757,) that the Lord's Church has ever sustained to the universal heaven. This new heaven is therefore as a heart and lungs to the present New Church, wherever, or with whomsoever it may exist. And that such a Church does and must exist, the entire testimony of the teachings of Swedenborg clearly prove; for while he affirms that the consummation of the age has taken place in the utter decline of the First Christian Church from a truthful idea of the Lord Jesus Christ, he yet maintains that without a Church mankind would perish, and therefore one is always preserved by the Lord. Any one may also find in those teachings, that the "former heaven has passed away," and that the object of Lord's Second Advent, (viz., in the power of the Word,) "is to form a new heaven of those who have heretofore believed on Him, and a New Church of those who shall hereafter believe on Him." *U. T.* 773. And that the formation of the New Church was and is possible only through the prior formation of the New Heaven, is affirmed in the following manner:

"That the subduing the hells, restoring the heavens to order, and establishing a New Church, constitute the true nature of Redemption, is a truth grounded in this circumstance, that without such a process no man could have been saved: the parts of that process have also an orderly connection with each other; for it is necessary that the hells should be subdued before a new angelic heaven can be formed, and the formation of a new heaven is equally necessary before a new Church on earth can be established; inasmuch as mankind on earth are so connected with the angels of heaven and with the spirits of hell, that to whichever they are joined, they make one with them as to the interiors of their minds." *U. T.* No. 115.

This new heaven, which is described as being in a state of formation after the Last Judgment, (in 1757,) is therefore, under the Lord, the origin and centre of motion of the New Church on earth. This heaven is therefore to her as the heart and lungs whence she derives her angelic support and actuation, and which enables her in turn to fulfil a like office to mankind in their present fallen and disorderly condition. The connection between the New Church and new heaven is thus seen to be of a similarly vital character, as that between the Lord's Church in general and the universal Heaven, and also as that between the Church and the whole human race. The New Church, as an outbirth of the new heavens, must therefore consist of those who, like the dwellers in heaven, acknowledge the Lord Jesus Christ as the only God of Heaven and Earth, and lead a life in accordance

with his commandments; and who are therefore principled in his love, for he that loveth Him, keepeth His commandments. And since heaven, whether within or above us, is constituted of the presence of the Lord, and conjunction with Him, so, that Church as being the "Holy City, New Jerusalem, descending out of heaven from God, prepared as a bride adorned for her husband," must needs be where those heavenly influences arising from His presence are allowed to operate on the minds and lives of men upon earth, who thus constitute the Church, and who open the door at which the Lord knocks,—by which means He is admitted to sup with them, and they with Him.

As to what individuals constitute the Church, this is utterly unknown, except to the Lord alone; for he alone knows the interior states of men. And, certainly, if a man cannot know fully his own interior state, how is his brother to know it? The same is true of societies, for neither are they churches unless every individual therein is a church, since in a church as in every other body, the whole takes its character from the parts.

From what has been before shown and adduced, it would appear, then, that the Church, as a divinely organized body, ever performs general uses for the amelioration and preservation of the human race, as also for the increase, and thence happiness of heaven; while the effort of each part or member is to perform aright his proper and allotted function in the general body, each recognizing the principle that there is a diversity of gifts.

The Church is to be regarded, and to regard herself, as being a medium by which the pulsations and animations of love and wisdom, that spread joy and vigor throughout the heavenly world, may be communicated to mankind. The pulsations of love are from the celestial angels, and the respirations of wisdom are from the spiritual, and this throughout the whole heavens; so that there is no part which may not be called a heart and lungs, in its general functions, and this because all things have reference to goodness and truth. The Church is, therefore, not a body which operates by force, by constraint, by legislation, or by persuasion, in regard to her own members; but she operates by virtue of influx from heaven. She does not reject sinners, because she never owns them; nor does she admit any evil or false principles in her constitution. No principle that "worketh abomination, or maketh a lie," can enter her sacred and well-guarded precincts.

And since she is indebted to the Lord, and to His presence in Heaven and in the Word, for all the goods of love and truths of faith that constitute her spiritual food and drink, she is to render thanks for them and use them as adapted to her preservation and well-being. And as she is the "communion of saints, by which is understood, His Church (viz., that of the Lord Jesus Christ,) dispersed throughout the world," and cannot, therefore, be associated in an exclusive or visible form, for the performance of her uses to mankind in general; it behooves each member of that communion to do, from the Lord, what lies in his power, for the furtherance of all good ends and designs which he deems will be promotive of the spiritual and natural welfare of mankind; and by so doing, his Master will be eventually enabled to

say to him, "Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy Lord." He is thus admitted to rejoice in a more open communication and reception of spiritual things than was possible during his natural life; and from the delights and joys of the Church on Earth, he is elevated to the fuller joys of the Church in Heaven. Since, however, it is probable, that the above idea of the Church may be considered as too indefinite, we would subjoin a few remarks as to the Church, in the common acceptation of the term.

The Church is, in this respect, a body of individuals outwardly combined together in the profession at least, of some particular doctrines which are esteemed of vital importance; though the lives of those individuals, as springing from various dominant loves, may not, in many cases, be in accordance with the Divine commands. It will be evident, therefore, that the so-called New Church, viewed in this light, is as much a sect as any other. For there may be those within her borders who are governed by selfish and worldly ends, and who use their influence and connection with the Church merely for their own aggrandizement or honor. Such individuals are in no wise to be considered as "men of the Church," though they be, in a certain sense, in it; and any sect having one or more of such persons in it, cannot be a true church, for "in order to constitute it a church, it is necessary that every individual in the congregation be a church; for every general implies parts similar to itself." (See also B. F. B's article on the Visible Church in last November's number of the Repository.)

While, however, it seems in some respects, proper and almost inevitable that such a sect or "divided church" as the New Church should exist, (although it appears by so being to make light of the doctrinal of charity, which of all churches tends to make one,) still we are inclined to believe that *the state of the Church as existing in consequence of the Last Judgment having been performed, is the New Church properly so called*; which idea we find expressed in the following language, in the Treatise on that Judgment, Nos. 73 and 74:

"But as for the *state of the Church, this it is which will be dissimilar hereafter*; it will be similar indeed in the outward form, but dissimilar in the inward. *To outward appearance, divided churches will exist as heretofore*, their doctrines will be taught as heretofore, and the same religions as now, will exist among the Gentiles. *But henceforth the man of the Church will be in a freer state of thinking on matters of faith*, that is, on spiritual things which relate to heaven, because spiritual liberty has been restored to him. For all things in the heavens and in the hells are now reduced into order, and all thinking which entertains or opposes Divine things, inflows from thence—from the heavens, all that is in harmony with Divine things, and from the hells, all which is opposed to them. . . .

"I have had various converse with the angels concerning the state of the Church hereafter. They said, that things to come they know not, for that the knowledge of things to come belongs to the Lord alone, but that *they do know that the slavery and captivity in which the man of the Church was formerly, is removed, and that now, from restored liberty, he can better perceive interior truths, if he wills to perceive them, and thus to be made internal if he wills it*, but that still they have slender hope of the men of the Christian Church, but much of some nation far distant from the Christian world, and therefore, removed from infesters."

In the above extracts, we cannot discover even a groundwork for supposing that the New Church (spoken of as the "state of the Church hereafter,") is or will be another sect or "divided Church," nor that it will probably be founded, or make much headway, in the Christian world; but we would gather therefrom, that it is to be viewed as the *state then about to arise in the divided Churches then in existence*; in that a greater freedom of thought on spiritual matters was to descend into them, in consequence of the hells and heavens having been reduced to order, and mankind having been thereby, by an Omnipotent hand, restored to a safer state of spiritual equilibrium;—without which restoration no flesh could have been saved. It is therefore in this *dissimilar or freer internal state of those divided Churches* that we behold the New Church; and not in that which has taken upon itself the name, except so far as it, also, is in a like state of freedom of thought to that above indicated, for only, in so far, does it come up to the description of the "state of the Church hereafter," as above presented. In this view, it may be seen also, how the Lord has passed away from the Old Church, that is, from the former state of spiritual "slavery and captivity" existing in the Lord's Church, to its new state of spiritual freedom, or the New Church; and how the *rites and ceremonies of those "divided Churches"* may, therefore, be even more valid now, than they were previously to the Last Judgment, when no interior groundwork existed for this *new and freer internal state in them*, and when man's spiritual balance was nearly destroyed by the influence of the hells, and of those who constituted the "former heaven," which passed away at that time.

J. W. L.

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 ARTICLE VII.
 

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## THE MINISTRY.

WE thank G. B. for the favorable, as well as for the unfavorable, judgment he has pronounced upon different portions of the humble essay on "Conservatism, &c.," which appeared in the August number of the *New Church Herald and Repository*;—for the favorable part of his critique, because approval coming from such a source has a high value attached to it; and for the unfavorable portion of it, because it affords us an opportunity to review our own positions in connection with the objections which he has propounded. In meeting such an antagonist, our *incognito*, assumed in the former article, will serve as a convenient visor to guard us from the charge of temerity, to which we might be otherwise liable. We shall, therefore, still retain it. But while our person is concealed from observation, our weapons will be bared for inspection, and the fairness or unfairness with which we use them, will be obvious to the spectators, and will challenge either their approval or their condemnation.

To drop all metaphor, and to join issue, which we do most respectfully, with G. B. on the points he has made: and first, as to the point of *usage*.

It is doubtless true, that a usage may be either good or bad, and that a bad usage is not consecrated by the length of time during which it has prevailed, nor by the general consent of mankind given to it. If it were, or could be so, error would be perpetuated, and there would be no room for improvement. On this ground, an absolute, is better than a limited, monarchy, and a limited monarchy better than a republic. On this ground, the Roman Catholic Church had the advantage of the Reformers, and Calvinism, with its bitterness and injustice, was, and is, preferable to the liberal doctrines of modern Christendom. On this ground, as G. B. insists, and we admit "the soft impeachment," the usages of the famed General Convention, pretentious as they are, are actually impregnable, and it is gross sacrilege to assail them.

Age, we confess, does not consecrate folly, but it renders wisdom venerable, and encircles its head with a halo of glory. If a usage be good;—if there be a sound reason for it;—if the motives that prompted it were honorable, and the consequences that have flowed from it are beneficial,—and these points can be established to the satisfaction of the skeptic; then the durability of the usage affords an attestation to its excellence, that becomes, in connection with the suffrages of mankind, an argument more or less powerful. Take Christianity, the common creed of Christian nations, as an instance. It has been assailed with vigour for nearly twenty centuries, but the shafts of its opponents have fallen pointless to the ground. It has maintained its place, and vindicated its divinity, in the social system of the world to which it emphatically belongs. The same may be said of the ministry, an economical institution which has accompanied it in its triumphs; until we think we are justified in the assertion we previously made, and which we take the liberty, with due deference, to repeat, viz., that a minister is as necessary to a church, as a church is to a minister,—as necessary as a head is to a body, or as a body is to a head; and when we speak of a church here, we speak of it in its collective capacity,—as a body of true worshippers, of which the minister is the head, subordinate, of course, to the Lord, the great Head of the whole Church; just as the chairman of a meeting is the head of that meeting, which, for the time being, constitutes the body politic and corporate; or, just as the president a society is the head of that society or body over which he presides; all these heads or officers being, of course, subordinate, in a civil capacity, to the king or president of the whole country over which they preside or rule; and G. B., by admitting that this is a truism,—a small name for a great thing,—has, it seems to us, driven himself from his own foothold.

"There is a certain respect due to the common sense and general usage of mankind on this subject as well as on every other." This is what we said. But is the sense common, and is the usage general? We presume G. B. will not differ with us on these points. While the Christian world has been divided into almost innumerable sects, profess-



ing a great variety of opinions, yet no denomination, whatever its opinions may be, has ever proscribed the clergy. Wherever we have found a flock, and the flocks have been as numerous as the waves of the ocean, there we have uniformly found a shepherd, and if he has not always led the flock into green pastures by the side of still waters, it has been his professed vocation to do so. Wherever there is a congregation, there is, or should be a minister,—a spiritual guide through the wilderness. The relation between the parties, the clergyman on one hand, the people on the other, is an established, intelligible, recognized relation,—a relation as universally understood as that of husband and wife, guardian and ward, parent and child, and as widely acknowledged to be a proper, sensible, suitable, useful relation, one that is indissolubly interlinked in the history of Christianity through all the Christian ages and in all the Christian lands, and equally so in the history of modern civilization to which it has largely contributed. He who strikes down the ministry, strikes down a venerable thing, consecrated by the holiest affections and the sweetest memories that the world has known. Childhood has looked up to it with reverence, and old age, just dropping into the tomb, has leaned upon it as a staff. The ministry! It has inculcated doctrines at once sublime and simple,—at once reverential and practical,—doctrines of love to the Creator, the Source of love, and of love to his intelligent creatures, the recipients of love. It has banished hell and all its horrors from society, and it has helped men on their way to heaven and all its joys. There is doubtless a true and a false ministry, and he does not do justice to his subject, nor to the world which he aims to enlighten, who does not discriminate the true from the false, the gold from the dross in the ministry, and does not point out distinctly,—so that all the world may see it,—the difference between them, or, admitting that there is a false ministry, denies that its counterpart, a true ministry, exists. When we speak of a ministry that has blessed and adorned the world, we speak of a true ministry,—of the ministry of heavenly truth and love, which has dissipated errors by removing the evils under which the world groans; which has recommended affection by gracious and gentle actions; which has caused tears of penitence and gratitude to flow, by its sympathy with the unfortunate; which has inculcated the immeasurable superiority of the future over the present, of the real over the transitory, of the internal over the external, of the spiritual over the literal, of the love of the Lord and of the neighbor over the love of self and of the world,—a ministry that has “shown the path to heaven, and led the way.” Such a ministry we advocate, and think we have good and sufficient reasons for doing so,—reasons that address themselves to the common sense, not merely of churchmen, but of intelligent, truthful, hopeful, thoughtful men everywhere, and which awaken responsive and approving utterances, which swell and echo over the land and over the deep, like the consenting voices of many waters. Where is the individual to be found, within the boundaries of Christendom, north, south, east or west, who will not approve a gospel ministry like this? It is the loving voice, soft as a lute and powerful as a trumpet, which announces glad messages that

shall be unto all people. "How beautiful on the mountains are the feet of him who bringeth glad tidings,—who publisheth salvation!" The skeptic may scoff at such a ministry, with all its holiness and beauty, but what Christian, who is so only in name even, will not admire it, and point to it with respect as one at least of the great conservators of peace, charity, justice, and of all the genial, humanizing virtues that exist among men? With what talents, eloquence, learning, piety and earnestness has it not been adorned in all times past! The ministry,—the true ministry,—it has been found in all churches and all communions. How unwearied have been its labors in season and out of season, by night and by day, in times of sorrow and sickness, of domestic affliction and national calamity! It has shrunk from no peril in the discharge of duty. It has been awed by no earthly majesty in the utterance even of painful truths. "I have often heard great orators," said Louis XIV. to Massillon, "orators with whom I am greatly pleased, but whenever I hear you, I am greatly displeased with myself!" Yes! it has touched the heart, and purified it, and opened the fountain from which tears flow forth like rivers of waters; it has assuaged the anguish of a deep-seated grief, and clothed the countenance of despair with smiles, and raised the eyes of the humbled ones to heaven, and awakened rapture by a revelation of all its wonders. It is not necessary to recommend the ministry. It recommends itself by its own achievements, by the light that it has shed into the dark corners of the mind, by the consolations it has administered to thousands and tens of thousands of persons buried in the depths of affliction, by the talents and humanity that in every age have illustrated it. Look into the annals of the Roman Catholic Church, notwithstanding its lofty port and sad assumptions, and see what a host of luminaries crowd along its prelati- cal thoroughfares! The names of Fenelon and Massillon, of Flé- chier and Bourdaloue, of Cheverus and England, are of themselves enough to breath the spirit of immortal life into its dead body,—sons of thunder or missionaries of charity, animated by the same spirit that influenced him who leaned on the Lord's bosom, and looked up with loving eyes into the Lord's countenance. With what unction—with what persuasive eloquence, did they address the listening crowds, who hung upon their lips as if they were the lips of angels, and who were ready to kiss the very hem of their embroidered garments! Catholic Christendom is not all dead when such men are found within its pale. There is an amaranthine wreath, checkered with stars, around its brow, and the good and graceful and holy things it has done for the ignorant, the vicious, the poverty-stricken, and world-despised sons of humanity, are held in everlasting remembrance by Him who suffers not a sparrow to fall to the ground without his notice. The Church of England,—the church of the monarch, the nobility and the aristocracy, the church where religion walks in lawn and satin slippers, and wears a graceful, fashionable aspect,—the most exclusive of churches, the great governmental church that upholds the honor of crowned heads, and requires all subjects to prostrate themselves before it with submissive awe,—this church, proud as it is, has had its

humble ministers, its distinguished divines, its powerful pulpit orators, who have employed eloquence to promote the great ends of charity and truth. It has had its Atterburys, its Sherlocks, its Barrows, its Taylors, its Whateleys, and other names scarcely less venerable in modern times,—men of whom the world, appreciating them highly as it has done, was scarcely worthy. In the national Church of Scotland, and among the dissenting sects of every name, men of rare ability, great learning, and exemplary piety, are to be found, who have sufficiently vindicated the usefulness and importance of the ministry as a branch of the Lord's kingdom on earth,—men in whom the love of mankind has been a paramount and pervading principle, which has eclipsed the false light of false doctrines,—the cold light of the lesser luminary that shines by night, and has made them, to a certain extent, missionaries of the gospel, benefactors of their species, and lights of the age in which they lived. G. B. will not deny, that in every age since the time of the Apostles, the pulpit has produced its great and its good men, who, notwithstanding their errors of judgment and errors of opinion, have been influential in their day and generation, and whose influence has been wide-spread, and, upon the whole, beneficial. He will admit that the ministry has been among the most important means of diffusing Christian light and knowledge, and of civilizing, humanizing, reforming and regenerating society in all ages; but he objects to the ministry, if we understand his position, because it is composed of men, because men are liable to err, and have erred, have been guilty of assumption, tyranny and injustice, have flagrantly violated the laws of charity, and trampled on the rights and liberties of the people, the Lord's heritage. He objects to the ministry, because it has claimed to be a hierarchy; and because this hierarchy has enacted arbitrary laws, exacted unreasonable pledges, pronounced unjust judgments, governed where it ought to have served, and governed not gently, not meekly, but with a rod of iron, proudly and ruthlessly, and with a singular disregard to the acknowledged principles of a religion of love;—that, in its past history, it has exhibited more of carnal craft than heavenly wisdom,—more solicitude to secure for itself and the Church a worldly reputation and secular power, than to execute the Creator's will by promoting the well-being and happiness of the creatures he has made; that truth and love are the only real ministers, and that men, who are the mere recipients of truth and love, are not to be so regarded, or if they are, that one man has as much claim to be considered a minister as another;—that no distinctions should exist, no preferences be made;—that all are ministers, or that none are so in the Church, certainly none who should be distinguished from the rest, and so classified; in a word, that no difference whatever should be made between the clergy and the laity; that every person should preach the gospel who chooses to do so, and that all should listen to him with patience; that, as everything in the New Church is new, not only the old order in the ministry, but any order at all, is to be abolished, and that we are, henceforth, to have no ministry.

Such we understand to be the position of G. B., and such the

change he proposes to bring about, and which, to a considerable extent, he has already introduced, by means of his writings, within the precincts of the New Church. We recognize the purity of the principles that actuate him. He deprecates all kinds of tyranny, especially that which is called ecclesiastical. He is the champion of Christian liberty. He does not like to see it infringed in the name of the Lord and in the name of charity.—He starts back from such pretensions as horrible hypocrisy. The one-man power,—the priestly power in the Church,—any kind of human headship, though composed of spirit as well as matter, he regards as fraught with incalculable mischief. If there be a head, it savors, as he seems to think, of government and domination, and of regulating power. But would G. B. propose to abolish the head altogether, because it is sometimes too aspiring,—too self-willed,—too headstrong, and because it treats with indifference and contempt the other members of the body? What would men, regarded as individuals, do without their heads? If a body politic may exist without a head, so may an individual; but, in either case, manhood is gone, and such a body is a mere dead weight, without either intellect or affection, and is only fit for the sepulchre.

We fully concur in all that he has advanced on the subject of a hierarchy, on the assumptions of the clergy, on the mischievous consequences attending the setting up of human governments in and over the Lord's Church. All such attempts are impious, anti-christian, diabolical, revolutionary. The Lord, once for all, has established his own government by means of his own Word, and in and through it. That Word is the holy, fundamental, everlasting code, perfect from the beginning, and requiring no amendments from human wisdom, and the Lord is its great promulgator. To Him, and to no human tribunal, are men in their religious, ecclesiastical relations, bound to submit. If they form themselves into a society, called a church, they, in their associated, are no less bound by the laws of this great code, than in their individual, capacity. Love and truth, the connecting links, that bind them together, are the same in the individual,—the same in essence,—that they are in the community. They only become more diffused, and extended by the addition of numbers to the social circle. All these great postulates of G. B., which he lays down as irrefragable, we admit to be so, but we do not discover in them the slightest argument against the institution of the Christian ministry. We see in them formidable arguments against human fallibility, human arrogance, and the wrongs perpetrated by men occupying high places in the Church, but we see in them no array of reasons against a recognition of the Lord's sovereignty, against his laws, against a life nobly consecrated to truth and duty, which we take to be the sum and substance, the end and aim of a truly Christian ministry. The government of the Lord, we understand to be a kingly government. All power in the Church is concentrated in a single Mind, a being of infinite wisdom and goodness, and unchangeable purposes, and these unchangeable purposes are the laws of human action. The Lord's kingdom on earth is the Church, and men, as they become recipients of love and wisdom, are subjects of this kingdom.

He has no rulers, no masters in the Church. There is but one Master in and over it,—Christ the Lord;—and all men who belong to it are brethren, occupying a relation of equality towards each other, and whose only contest among themselves is, or should be, as to who shall serve the Lord best and most. The relation which men in the Church sustain towards the Lord is,—not that of rulers,—but it is that of the Lord's humble subjects,—his ministers, his servants, and every member of the Church, if he is a true member of it, is a servant of the Lord, *i. e.*, a minister. The ministry, a relation of service, is the real relation which every man in the Church sustains to the great Head of the Church. It is a universal relation, wide as the Church itself, and an honorable relation, for the service of the Lord is not bondage as the evil-minded suppose, but it is heavenly liberty,—it is the power of freely and voluntarily obeying laws ordained by the Creator for the happiness of his intelligent creatures.

Will G. B. insist that this ministry is not an institution? that it is not enjoined? We think it is everywhere enjoined, and on every page of divine revelation, and it is everywhere intimated that it is a great and noble ministry. "He that would be greatest among you," says our Lord himself, "let him be your minister, *i. e.*, your servant." Men should not desire to rule in the Church, but only to serve, and to serve the Lord. This is greatness enough. This is liberty enough. He that requires a liberty above or beyond the liberty of a servant or minister, desires the liberty of a ruler, which is inadmissible in the Church. The moment men aspire to heavenly power and jurisdiction, they cease to be ministers of the Lord, and become ministers of Satan. They eat the forbidden fruit, and are guilty of the primal sin. Ministry, service,—ministry and service voluntarily rendered, is the distinguishing relation which every member of the Church bears to his Lord and Master; and to serve others, *i. e.*, to do them good to the utmost of one's ability, is also commanded, and is embraced in what is called the love of the neighbor. Service, thus rendered, is love, duty, honor, happiness, eternal life. There is nothing ignoble, nothing derogatory in Christian service, Christian ministry, but, on the contrary, it is the most exalted kind of freedom.

It is not, however, to this general, universal ministry in the Church that G. B. objects, but it is to a particular ministry, to the clergy, a class of men whose special vocation it is to instruct congregations of worshippers in heavenly and divine truths,—it is preachers, to whom he more especially objects, because it is from this class, he insists, that all ecclesiastical usurpation and wrong have proceeded. His objections to the clergy are two-fold: 1st, That they have been usurpers: 2d, That they constitute a distinct and unnecessary class in the social ecclesiastical system.

If the first allegation be true, and, to a greater or less extent, we admit it to be so, yet it may be replied, that it is not admissible to argue against the use of a thing from its abuse. What is more frequently abused than liberty itself? And yet what progress could we make in any department of duty, without this inestimable blessing? The press is just as apt to be abused as the pulpit. Governments,—

even our own limited government,—are to quite as large an extent, chargeable with public wrongs,—with violations of the fundamental law, as citizens are with private wrongs. All human institutions, however excellent in themselves, may be perverted from their legitimate aims by the frailty or carelessness of those to whom the management of them is committed. What would G. B. have? Perfection from imperfection? Divinity from humanity? Angelic excellence,—a benevolence perfectly disinterested, before men have left the body, and ascended into the purer auras of a brighter and better world? He will not be so exacting as to require this degree of proficiency even from Newchurchmen. But he will require doubtless an honest purpose steadily pursued. And why may not such purpose be entertained by the clergy of the New Church, if they look continually to the Lord, as they should do, for light and direction? Why may there not be a faithful, devoted, earnest and useful ministry in the New Church, against whom no imputations of improper designs and arbitrary conduct can properly be brought? They may occasionally fall into mistakes through lack of judgment, but human nature is not to be condemned in a spirit of severity. To err is human, but the errors of men, when unintentional, will be forgiven by generous minds; and we are sure that G. B. would be among the first to forgive any and all such errors,—indeed any ecclesiastical obliquity whatever, save downright priestcraft. This he regards as the unpardonable sin, which shall never be forgiven, neither in this world nor in the world to come. He does well to denounce it, for it is very odious and intolerable. But is priestcraft likely to obtain any very permanent foothold in the New Church in the United States? The General Convention is supposed by many to be a domineering body, but while its every movement is watched by the Argus eyes of such observers as G. B., and its errors pointed out, with unshrinking fearlessness, as fast as they occur, it will not be likely to do much harm, nor to maintain its obnoxious position for any considerable length of time.

The period has been, when the clergy, as a class of men, possessed greater power in the world than any other, and when they shamefully abused that power. Not content with absolute dominion over the bodies and lives of their fellow-beings, which they sacrificed at pleasure, they even dictated terms of faith, and lorded it over their understandings, their consciences and their free-wills, with absolute supremacy. This malversation in office,—this abuse of trust,—this violation of the laws of God and the rights of man, did not result from their religion, but from their want of all religion and all morality. It did not happen because they were clergymen, but because they were bad clergymen and bad men. Since the time when they reigned lords of the ascendant, the state of the world has materially changed, and the clergy have, in our days, at last met with their masters,—or, rather, they find themselves in the rank of their equals,—their fellow-citizens. They now generally put forth no extraordinary pretensions, and claim no divine rights. They meet their fellow-men on the footing of men, with the feelings of men, as their friends and benefac-

tors, not as the usurpers of their privileges and their judges. They act, for the most part, under the influence of the principles they profess, which inculcate justice, truth, and benevolence. They are subject, like others, to the plastic, controlling, rectifying power of public opinion. They yield, like other mortals, to an authority which has renovated and embellished the worlds both of morals and of science,—that of a free and enlightened press. The clergy of our country are now-a-days generally a well-informed, educated and learned class of men, thoroughly versed in the learned languages, in classical literature, in the principles of moral and intellectual philosophy, in biblical criticism, and prepared, by a long and varied course of study and moral and mental discipline, for the discharge of duties that are both honorable and useful. That a spirit of sectarianism still clings to partizan leaders in the Old Church is unquestionable, but how greatly has it been ameliorated during the last fifty years by the force of discussion! What changes have been wrought in the minds not only of individuals, but of whole sects! how much more decorous they have become in their intercourse with each other! G. B. himself, in his celebrated reply to Dr. Wood's assault on Swedenborg, did much to introduce an era in the annals of theological controversy in our country, and to render it far more genial, courteous and charitable, than it ever was before, at the same time preserving all its efficiency.

The clergy in our country entertain no longings for political power and eminence, and if they did, their ambition would be unavailing, for with us, Church and state are severed; and policy, the experience of the past, morality and law, forbid that they should be united. It is found that they are not necessary to each other, and that they do better apart. The divine who apes the politician, and the politician who assumes the odour and sanctity of the divine, are both equally looked upon as moving out of their appropriate spheres, and are generally alike regarded by the world with ridicule, if not with scorn. Such are the clergy of our day, at least such they are, as we see them around us, and regarded as a body. They are men—let us not be unjust to them—worthy of respect for their acquisitions, of esteem for their motives, and of imitation for their good deeds. If they are really religious plunderers, guilty of fraud, cruelty, cunning, the usurpation of other men's rights,—in a word, of that long catalogue of grievances and meannesses comprehended under the term *priestcraft*, such as priestcraft once was; who, we may well ask, are their victims? Against whom do they now perpetrate these low arts, these vile crimes, these barbarous efforts of crying and killing injustice? Is it against the descendants of those fearless and faithful men, who, flying from religious persecution and civil despotism in the old world, set storms, tempests, sickness, danger, and death at defiance, and finally obtained, in a rude and uncultivated country, and amidst a savage people, a firm settlement, where they might sit under their own vine and fig-tree, and worship God according to the dictates of their consciences! Is it against such men that the clergy are now disposed to rise and usurp their privileges? Are these the persons to bow their necks and sur-

render up their freedom at the bidding of any set of men, because they happen to be teachers of religion? Is this the country, free, protestant, republican America,—the land of rights and of equal rights,—is it here, above all places in the world, that men are tame enough to submit to dictation in matters of faith and conscience, and so helpless that they cannot resist the authority that would denounce and excommunicate them for non-conformity and heresy? Is this the age, of all others, the nineteenth century, when the school-master is abroad,—the age when every citizen can read and write and understand his duties,—the age when books, and magazines, and newspapers spread the blessings of light and knowledge into every dark corner,—the age of free inquiry and great improvements,—the age of public virtue, of individual and associated enterprise, of just, generous and enlightened public sentiment,—is this the favorable, the convenient period for the clergy to tyrannize over the people, to palm upon them riddles and sophistry for sense and sound doctrine, and to terrify dissentients with the exhibition of ecclesiastical powers and threats of ecclesiastical vengeance? Our answer is in the breast of every individual who entertains a veneration for ancestors to whom he owes so much, a sense of his rights as a man, and gratitude for the blessings he enjoys. It is not here, in this country and in this age, that such practices can prevail and obtain countenance. The people are too free, too enlightened, too just, too jealous of their privileges to admit of it. The man or the party of men who should have the effrontery to attempt it, would have to quail before the execrations, loud and deep, of a whole community of freemen. We have no apprehension of the success of any such efforts on the part of the clergy of the New Church, acting in their individual capacity. The whole spirit and genius of the Church are opposed to ecclesiastical rule, while ministry or service, the service of truth and love, constitute the very beau-ideal, the *ultima ratio* of the New Jerusalem. The only great danger to the interests and well being of the New Church, has arisen from the combination of the clergy with the laity, in the organization of an ecclesiastical legislature with unlimited powers, which has assumed a sovereign jurisdiction over the Church, superceding that of its great Head. But such an organization, held together, as it is, by the influence of a few controlling minds, and founded in a totally erroneous conception of the nature of true order, and commanding little or no sympathy from the general masses of New Churchmen throughout the country, cannot be expected to be very permanent or influential. It may tyrannize for a time, but the tenure of its dominion is short-lived. It has ruled too long already for its own fame, furnishing, as it has done, the singular example of an association that has been in existence for nearly forty years, and which has never yet been able to define the ends of its own organization. The vigorous blows levelled at it by G. B., have been well aimed, and have powerfully told their tale of utter demolition. He, however, we think, commits a great mistake when he regards the General Convention and the New Church ministry as identical, and expects to overthrow the latter by blows aimed at the former. They stand apart from each other, and occupy very different relations to the Church; the latter



being indispensable to its growth and progress, the former being a parasitical excrescence of enormous size, that has diverted the current of life from its ordinary channels, and produced a premature debility and decay in all the members. The Convention desires to rule the Church; the ministry desires to serve it. Between the Convention and the ministry, therefore, there is no parallel. They are the exact antipodes of each other, and G. B., by destroying the ministry, sets up the Convention; and by setting up the Convention, (we ask his pardon for supposing such a piece of assumption on his part,) would destroy the ministry,—the true ministry of the Lord's New Church.

But, 2dly, G. B. objects to the clergy or ministry, because it constitutes a distinct, and, as he thinks, unnecessary class in the social ecclesiastical system. He does not oppose a ministry of truth and love, a universal ministry, embracing all the individuals of a Church; but he opposes *the* ministry, a particular ministry, composed of a separate class of individuals, whose special function it is to teach and expound the truths of divine revelation. In other words, he is opposed to a division of labor in the Church. He would have all men religious teachers,—all servers, like Martha, or all should serve that please. All should be heads, and there should be no body, or the body should be made up only of heads without limbs and members, and all the heads should teach and preach at one and the same time, like children orally reciting their lessons together in a school. Does not G. B's theory go to this extent? We think so, and it seems to us that so many preachers in the Church, exercising their vocation with becoming zeal, would introduce inextricable confusion and discord into the general body, something like that which occurred at the building of Babel, and that there would be "*vox et preterea nihil*" reigning throughout the assembly. Would G. B. lessen the number of teachers and servers, and have part teachers and part taught, part servers and part served? By this means he would introduce the very distinctions he deprecates, and these two parties, animated by earthly passions, would become antagonist forces, and would soon begin to war with each other. The hearing body would contend with the teaching heads, and would struggle for the mastery, and it is not difficult to see that the heads would soon obtain the victory, and put the body down. Alas, for the body! If the teachers were still further reduced to six, four or three, what should we then have but a body with six, four, or three heads,—a palpable monster! and if these heads spoke in as many different tongues, Latin, Greek, Hebrew, French, Spanish, and German, what a magpie chattering would prevail! It certainly would not be the harmony of the spheres. Nor would the confusion be less, if the several heads spoke the same language, and yet differed in their modes of interpreting the Word. What passions should we then see excited! What vehemence of debate and declamation! If the body were not absolutely rent asunder by the furious blows of the contending partizans, it would, in its consternation, dissolve itself into its original elements, and fly, with all possible speed, to more peaceful quarters.

Is not the social form the human form? Are we not so taught in

the writings of the New Church? Do we not thus see how the world is governed with infinite wisdom and benevolence, and order maintained in every department? Every social organization necessarily assumes this form, and, before doing it, cannot perform a single function that properly appertains to it. In all our private social gatherings, there is always, by tacit consent, a presiding head,—the master of the family,—the courteous friend who provides the entertainment, and directs all its arrangements. By substituting half a dozen heads for one, over the ecclesiastical body, G. B. would give us a more monstrous organization than the Convention itself, from the aspect of which he starts back with unfeigned horror. The Convention, bad as it is, has only one head, one presiding genius, whose influence is felt through all the viscera, limbs and members of the body. It is constituted according to the human order; but there is as great a difference between different societies as between different individuals of the same species, and legislative bodies, when there is no limitation to their power, though existing in a human form, are invariably despotic. Their character is the inevitable result of their constitution.

G. B. is not fond of castes in a religious community where all are equal, or as equal as they can be, consistently with the diversities that exist in natural endowments and outward circumstances. He is in favour of a large liberty and large prerogatives for all the members of the human family. He dislikes odious, artificial distinctions in the social system, and in the Church. It should be animated by one heart and one mind, and there should be no room for rivalries. All should work together and share equally in the honors of the exploit. Now, we see no objection to harmonious working, nor to an equal distribution of the prizes, but we do not well see how the world or the Church can be carried forward without a great diversity of labors, and a great variety of operatives possessed of suitable qualifications. If all men were farmers, there would be no manufacturers, no merchants, no ship-builders, no mechanics, no printers. Admit that these various classes are precisely equal, and entitled to equal respect in the social system,—give them all the advantage you please, attributed to the entire race by the theory of individual equality; yet they must exist, and exist as classes, distinct from each other, and each laboring in his own sphere, or else the social body is incomplete, and will be subject to perpetual distractions. If all were religious teachers, where would be the taught? If all were kings, where would be the subjects? If all were governors where would be the governed? It is St. Paul's reasoning over again in respect to the head and the members of the social body. Parts minister to parts, parts to the whole, and the whole ministers to all the parts.

But G. B. would not have a trained, educated clergy, who should be paid for their services. But wherefore not trained, not educated, not paid, as other classes of operatives in the community are? Their duty is to teach, and they must first acquire information themselves, before they attempt to teach others; and the ecclesiastical and spiritual learning they must obtain, if they would discharge their duty faithfully and acceptably, costs time, labor and money. The success-

ful religious teacher must be an able writer, and an interesting public speaker, and writing and public speaking, of a high order, are arts which require long training and practice to acquire a suitable degree of proficiency in them. Who goes to church, now-a-days, and listens with patience to an indifferent, slovenly unmethodical writer, or a dull, drowsy, inarticulate, half-dead preacher? The age, enlightened, civilized and refined as it is, will not devote one-seventh portion of its time to religious worship, conducted by individuals who are so apathetic and incompetent. If the clergy do not prepare their discourses with care, and deliver them with solemnity, propriety and earnestness, they will soon have few or no listeners, and will preach to empty pews or benches. The society will dwindle, and the church die out, for want of life-giving nourishment. The people exact a certain labor from their pastors, and they must have time and quiet, and exemption from secular cares, in order to enable them to perform it in such a manner as will fit them to meet the public expectation, and satisfy their own consciences and their own sense of the important duty that devolves on them as teachers of the congregation. In the mean time, they must live, and have the means of supporting their families. "He that preaches the gospel, should live by it." "The laborer is worthy of his hire." These are old proverbs, but they are as sound, sensible and true as any that Solomon has written. An uneducated, untrained, unpaid clergy, is no clergy at all, or it is not such a clergy as the age requires, and especially not such a clergy as the New Church imperiously demands at this stage in its history.

Of all the Churches that have arisen in the world since its foundation, there is none that so urgently demands a trained and educated clergy as the New Church. This necessity arises from the nature of its theological system, which is essentially esoteric. It requires expounders who have studied, and who comprehend, the internal sense of the sacred writings. It is a peculiarly broad and comprehensive system. It is not confined to five points, like Calvinism; nor to thirty-nine points, like the creed of the Church of England; but its truths are infinite in number, and all of them are to be viewed from new stand-points. The New Church has never yet had a ministry suited to its wants,—to its large demands. When the New Church shall have ministers, who, from the breadth of their intellect, and the severity of their studies, shall be able to see any one truth under the lights reflected upon it from all truths, then, and not till then, will it have such a ministry as it needs. In the meantime, it must have a learned, laborious, well-trained, and earnest ministry, who have slaked their thirst with deep and long draughts at the ever-flowing, inexhaustible fountain of heavenly truth. G. B. is himself one of the best specimens of such a kind of ministry as the times and the Church require, except in his own unaccountable derogation of it; he, at one and the same time, upholding it by his own brilliant example, and denouncing it as altogether unnecessary. If we have thus resorted to the *argumentum ad hominem*, it is that we may convince him, against his will, of the truth of our positions. It is only necessary to see what G. B. does, and to contrast it with what he says, to establish the fact,—at least in the opinion of the world,—

which judges more by actions than by words,—that he is actually on our side, though he is unwilling to own it. “Example goes before precept,” is also one of those maxims that Solomon might have written, and acquired additional praise for his wisdom.

“It is one object,” says G. B., “to tear falsity down, as a preliminary condition to supplying its place with the truth.” We presume he refers to the old theology. It is doubtless necessary to disabuse the mind of it, where it has once obtained foothold, but there is room enough and to spare among the Gentiles, where we may erect the New Church edifice, without going into the old quarters for land or building materials. What we meant by saying that “it is not the object of the New Church to tear down, but to build up,” simply was, that it is not its object to tear down the sun, the moon and the stars, but to let them remain in the firmament, where they have been so long, and build by the light of them. As for the crumbling tenements of the old theology, which afford shelter only to owls and bats, they are about to fall from their own superincumbent weight, without any outside pressure, either from human agency or from the winds or elements; and the places that once knew them will soon know them no more for ever.

Again, G. B. asks: “If there is to be an ordained clergy, who are to be the ordainers? Are clergy only to ordain clergy, or may it be done by the collective membership of the different societies?” When a candidate publicly and solemnly dedicates himself to the work of the gospel ministry, it seems very suitable that such dedication should be formally made, and with the accompaniment of proper ceremonies. Usage, when it is not wrong, should, as it seems to us, govern in such cases; and the ceremony has usually been performed by a clergyman or clergymen. We do not regard ordination as conferring any rights or powers upon the candidate which he did not possess, in as ample a degree, before, as after, his ordination. If elected by a congregation to serve them, the appointment is complete; and, were it not that usage has established a different course, we see no reason why a solemn and public consecration of the individual by his own act to the uses of the ministry, would not be an adequate introduction into the sacred office. Perhaps, owing to the fact that he is elected to fill it by the suffrages of the congregation, an announcement by the president of the congregation or society of that fact on the Lord’s day, or on any other day, in the hearing and with the consent of the whole congregation, and an open avowal by the candidate of his concurrence in their choice, would be a sealing of the compact between the parties, and such a setting apart to the work of the ministry as would answer all the ends of a more formal ceremony. We do not wish to see the clergy invested with any power over the clergy, or over the people of their charge. Their special office is not to rule, but to serve; to serve the Lord by loving the truth themselves, and to serve the people by teaching them to love and practice it also. This is the whole of their function. The Lord did not send them forth to ordain, but to preach the gospel. This is their mission and their commission, and in entrusting it to the twelve apostles, who were men, he seems in the very act of doing it,

to have instituted the Christian ministry, thus setting apart a particular class of men to the performance of sacred duties. If G. B. asks for the authority on which the institution of the Christian ministry rests, we point to that commission. \* \*

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## REMARKS ON COMMUNICATIONS.

The original articles which we have the pleasure of sending our readers this month will, we hope, fully sustain and continue the interest created by those given in the preceding numbers. We will make a few passing remarks upon those articles, designed to express in a very general way our own estimation of them.

ART. I. "*The Temptation, a Sermon, by Daniel K. Whitaker.*"—This very finely written discourse was delivered before the First New Jerusalem Society in this city a few weeks ago. We had not the pleasure of hearing it, but it was listened to, as we are informed, with deep interest. A much wider circle of minds will now have an opportunity of being benefitted by its instructions, and also admiring its chaste, and elegant style. The manner in which it presents the theme on which it treats, cannot fail to interest and instruct a large class of minds, whose attention is for the first time being directed to the interpretation which the writings of Swedenborg furnish, of a portion of the Word hitherto dark and unmeaning.

ART. II. "*Our Children.*" No. 4. E. A. B.—One more number of about the same length will complete this communication. As the article progresses, we find our first impressions in regard to its merits and tendencies confirmed rather than changed. It is one of the most finely written productions that we have ever seen from the pen of its talented author. Its graceful and elegant style cannot fail to secure for it a careful perusal, even from those who will not be prepared to coincide in every respect with the views it advocates. Some of the passages exhibit much eloquence and pathos in urging and exemplifying the importance of devoting our best energies to the education, formation, and development of the youthful mind. We would not abate one jot from anything the writer says in regard to the importance of bending the energies of our souls and lives to the work of bringing down to the child, even to the infant, the true and orderly influences of Heaven; co-operating with the angels in preparing those entrusted to our care, for a life of eternal usefulness and happiness. All this is true—is beautiful—is important, and is finely and eloquently presented and urged,—and yet there is a certain thought, a sentiment pervading the entire tone of this article, with which we do not sympathize. It constitutes a feature which appears to us to mar the beauty of the essay, and detract very seriously from its usefulness. We cannot resist the conviction that the very *animus*, design, end, of this communication is to advocate the doctrine, that the care and education of the young is the primary and most important use of the Church in her organized and external form and capacity,—that the societies of the Church should undertake and prosecute this use, and should regard it as their most important work, in comparison with which religious worship, and instruction, the administration of the ordinances and the teaching of the truths of the Word, are of but little importance. Now, as we have already said, we would not make the slightest abatement from anything that our correspondent urges in regard to the great importance of education, as a true and orderly use. Beyond question it is one of the most important of those uses which descend to us from heaven. We know that the care and education of the young forms the employment of very many of the angels. They receive the love of that use from the Lord himself, and through them it

descends to the men and women of this world. To those who love that use, and who in the Providence of the Lord are prepared for it, we know of no employment on earth more delightful, and certainly, there is none more useful than the care and education of the young. It is a use into which the very life of heaven descends. All this is true, nor do we suppose that any reader of the heavenly doctrines would call it in question. The admission of this truth, its full, and thorough acknowledgment, and a readiness to carry it out into the actualities of life, does not appear to be all that our correspondent would require of us,—he wishes to turn our attention to the supposed importance of this use being undertaken and prosecuted by the Church in her organized social capacity, and as her special and principal work. Here we join issue with him;—we have not the slightest sympathy with his views. We care not how many societies are formed for the purpose of engaging in the work of education,—the more the better. Such societies or organizations should be recognized as societies of the Church, so far as they have the Church in them, but we do wish also to see societies organized and existing for the purpose of religious instruction and worship,—for learning the truths of the Word,—administering and receiving the ordinances of the Church. We think the welfare of the Church, regarded as a whole, requires that such societies should exist and should devote themselves to their own appropriate spiritual uses, and to no others, except so far as certain other uses may sometimes be incidental and subordinate.

If our correspondent will pardon the allusion to a specific society, which is made simply for the purpose of a convenient illustration, we will say that in *this* respect we have always admired the course pursued by the Boston Society,—we do not say that we admire everything that is done in Boston,—that would be quite another idea, and we beg our correspondent not to confound it with the one just expressed. But the specific and distinct point in regard to which we desire to express our admiration of the Boston Society, is the fact that as a society, in its organized capacity, it has concentrated its energies on the single use of religious worship and instruction,—that being the end for which the society was first organized and for which it still exists. It has hitherto steadily and successfully resisted every effort or movement that would seek to turn it aside, to any other than its own appropriate spiritual use. In this respect we think the society has acted wisely and for the best good of its own members and of the Church generally.

Whoever visits the city of Boston, and has occasion to spend a Sunday there, may go to the New Church place of worship with a certainty of being present at a solemn religious service, and of hearing a discourse calculated to set forth and explain in a clear and instructive manner some important point of New Church doctrine. He will hear this, and his attention will not be distracted or divided by the introduction of anything else. But suppose he finds it convenient to remain in the city a day or two, and on Monday morning about half-past ten o'clock calls at the counting-room of some leading member of the society. The fact that the visitor had attended the place of worship on the previous day would first be alluded to by the Boston gentleman, who would then be very likely to say, "Mr. Brown, I must beg you to excuse me this morning, urgent business requires attention. To-morrow from eleven o'clock till my dinner hour—we dine at three, and Mrs. D. will be pleased to have you dine with us—I will be much pleased to place myself at your service, if there is anything I can do for you. Are there any places in Boston you would like to visit." Mr. Brown, if he is a well-bred gentleman, as he ought to be, will at once place himself, in regard to this matter, at the discretion of the Bostonian, at the same time thanking him for his polite attention. "Well then, Mr. Brown," says the Bostonian, "if you defer to me, I shall conduct you to some of our public schools, if you have not already visited them."

We will not follow Mr. Brown and his kind host through their visits to the justly celebrated public schools of *Boston*;—they are the pride and ornament of that city, and it is well known, there are no men there who have done more for them, or who take a livelier interest in them than the leading members of the New Church society. Some years ago efforts

were made by that society, or perhaps rather by certain members of it, to establish schools under its own direct and immediate auspices. The efforts were not successful, nor do we think the theories that led to them were consistent with an enlightened understanding of the New Church doctrines.

Our friend E. A. B. has our warmest sympathies with his efforts to awaken a deeper interest in the great work of so educating our children, that they may be prepared for the highest usefulness in this life and in heaven; but we have not the slightest interest nor even confidence in any effort or movement to have the religious societies of the Church, in their organized capacity, take this work into their hands.

ART. III. *Thoughts and Perceptions Concerning Baptism.* \*—This brief article is the only one we have to-day from our correspondent. (\*) The views it presents will not fail to receive the careful attention which they certainly deserve.

ART. IV. *Religious Progress. Ms. Macaulay. A. J. C.*—Most gladly do we welcome to our pages this able and graceful writer. To an extensive knowledge of general literature, he adds the advantage of being an old and well-read receiver of the doctrines. The intelligent New Church reader will not fail to discover, on perusing this article, that the eminent historian, in asserting that the religion of the Bible is not progressive, has done so because he had not the least knowledge of those divine laws of interpretation, through the progressive development of which the true religion of the Bible is continually more and more fully brought to light and unfolded.

ART. V. *Extracts from Swedenborg's Spiritual Diary.*—Professor Bush has been accustomed, for several years past, to translate for each No. of the Repository a portion of the *Spiritual Diary*. The portion given to-day, was in hand for the August No, but has been laid over until now on account of the pressure of other articles. These translations will, as we suppose, be continued. They are very interesting to most of the readers of the work. Words or portions of sentences will occasionally be found enclosed in *brackets*. These are, of course, introduced by the translator as being necessary to a complete expression of the idea. Passages are also sometimes enclosed in several pairs of parentheses. These are found in the original, and it is thought best to retain them, although they have no very important use or signification in the translation. It has been supposed that they were placed there by Swedenborg, as a convenient means of noting the number of times the passages thus included had been quoted or referred to in the preparation of his other works.

ART. VI. *The Lord's Church—its Heart and Lungs. J. W. L.*—This finely written article is from the pen of a young gentleman in this vicinity, who has not hitherto, so far as we know, been accustomed to write for the New Church press. He is a business man, not a student, or a writer by profession. Having been educated in the doctrines from his childhood, his mind has grown familiar with them, and the writings of Swedenborg appear to have induced those logical habits of thought and expression by which they are so eminently characterized. Some of the readers of our doctrines, especially the older ones, will doubtless find a few sentiments in this article with which they will not feel prepared fully to concur; but no ingenuous mind can fail to admire the patient thought and careful investigation so clearly evinced in its preparation. We hope that no one of those old receivers will turn from it with a sneer, after reading a few passages, and say he does not wish to be instructed by young men. If the old receivers do not wish young men to instruct them, they must take good care not to need their instructions.

The whole subject of the New dispensation, and the relation which the Church, that took its rise at the time of the last judgment, sustains to the general Church in Heaven and on earth, is one of deep interest. Much careful study and wisdom are needed for him who would see this matter in its true light. It is a subject on which there has been a great deal of hasty and incoherent writing,—prejudices and antipathies have unhappily been awakened, and men have attempted to fortify themselves in opposite and extreme positions. This is all wrong. A spirit of genuine charity; a love of truth for the sake of use, and a

willingness to give up any opinion the moment it is discovered to be wrong, must fill the mind and guide the thoughts of every one who would learn truth for his own sake, or would be a safe and successful medium for communicating it to others.

ART. VII. *The Ministry.* \*.\*—A reply to the arguments presented in this paper, if made, will of course devolve upon the senior editor. But as he will stand somewhat in the relation of an interested respondent, defending his own positions, we have thought it right, in anticipation of any such reply from him, to say a few words intimating our own impressions of the merits of the article.

While reading the communication, we have felt somewhat as if borne along a strong and rapid current, at first somewhat mild and gentle in its flow, but increasing in impetuosity and force as it bore us onward. And yet we occasionally experienced a trembling sensation, as if in following the current of such a stream we might sometimes be in danger of striking the rocks. The article is pervaded by a tone of eloquence which seems almost resistless, and its propositions are announced with an air of positiveness which has the effect to make one shrink, at first, from the least intimation of dissent.

And yet it is our duty to walk quietly along by the side of the stream, and calmly survey its course. See where its current sweeps, and note if at any places it dashes over its banks.

With all that the writer says of the importance of having a trained and educated ministry, who shall devote themselves with all their souls, and with every energy of their lives, to the work of teaching the heavenly doctrines, and to that alone, we do most fully concur. As the Church of the New Jerusalem comes into a more orderly state, and descends in greater fulness from heaven to earth, the use of the ministry will be better appreciated, and there will be a more full and general acknowledgment of the importance of upholding and sustaining it. It will be seen that the true minister is a servant of the Church—a hard working one, who cannot safely be dispensed with.

For the bold and eloquent manner in which our correspondent has presented and urged the necessity, importance, and use of the ministerial office, he has our most cordial thanks, and we have no doubt he will receive the thanks of the Church at large, not, perhaps, of every one, but of the great majority of those who love the Lord's Church and Kingdom. And yet it seems to us that in exhibiting and commending the high character, position, and qualifications of the present race of clergymen, his representations border a little on the extravagant. Our own observations have not furnished the evidence that the clergy of the present day are generally so well educated, so high in their moral or religious character, or even so free from political aspirations and intermeddlings, as our correspondent supposes. At the very moment we are making these remarks, our attention has been accidentally turned to an item in a morning paper, announcing that "the Rev. A. A. Willets, of this city, will address the meeting at Riverton." It is unnecessary to say that the meeting at Riverton is a large political gathering, and that the Rev. A. A. Willets is one of our most popular clergymen, one of the men who always draw a crowd. We have often heard the remark made, and always felt mortified at the necessity of believing that there was some truth in it, that very few of the most high minded, independent, talented, and well educated of our college students enter the ministry; and we think it would be easy to show that they are almost necessarily withheld by urgent worldly motives, which can scarcely fail to influence the conduct of most young men. Besides, the popular theology in its present prevailing form does not appear to be very well adapted to develop and render active the religious, moral, and intellectual faculties of young men. We have hoped, and do still hope, that the regenerating influences of the New Dispensation will at length develop and bring forth a ministry better suited to the wants of the age—a ministry approaching more nearly in its character and qualifications to the standard of excellence which our correspondent indicates.

The allusion to the Convention (see page 528 Repository, 240 of the Herald) appears to need a more careful and discriminating qualification. The strokes are made with a bold



and masterly hand; but they fall too heavily upon the sympathies, perhaps we might say the prejudices, of some whom the Church loves; whom we all love; some of the best men in the Church, so far as we are able to judge. Some of the noblest and most generous men, men who have toiled most faithfully in the performance of their appointed duties, and have labored through a long life to obtain the means of doing good to those around them, are members of the Convention. They have been, and still are, its devoted advocates and friends. Among those men there is many a one of whom it may be said,

“His eye e’en when turned on empty space beams bright with honor.”

These men love the Convention, and regard it as a form of use. They do not believe that they desire to make it a means of tyrannizing over others. It is therefore due to them, as brethren in the Church, that we observe the utmost caution in regard to that peculiar system of ecclesiastical polity which they have adopted. In this respect we cannot be too careful, or too discriminating. It is neither just nor wise to deal out wholesale denunciation against an ecclesiastical body composed, as we all admit, of sincere and honest New Churchmen, and which has kept together for nearly forty years, and has been trying to make itself a genuine and orderly form of use. That there have been ambitious and selfish men, both in and out of the Convention, who have sought to encompass and advance their own sinister ends, rather than the welfare of the Church, we have no doubt. No one doubts or questions this. But it does become us to observe a most respectful and discriminating caution, when treating of this body of the Church regarded as a whole.

The Convention appears to us to have fallen into one serious error in the beginning. That error has been perpetuated,—has descended through the entire period of its history, and from present indications, will have the effect to bring it to an end, so far as regards its existing form and organization. We refer, of course, to the idea that it was possible to establish and perpetuate in the New Church, a certain external and arbitrary form of ecclesiastical Government, similar in its leading features to that of the Episcopal Church. Those who organized the Convention, do not appear to have realized at that time, that these things belonged to the dispensation that had passed away, and that they could never be reproduced and continued in the New. They have tried the experiment. We will not say that they have failed of any good results. They adopted the plan which at that time seemed best to them, and which they have been very unwilling to give up. They were permitted by the Divine Providence to take the course which seemed to them wisest and best, and we are by no means certain, that the Church is not at this moment in a farther advanced state in this country, than it would have been if no such body as the Convention had existed,—all this may be true, and yet it may still be true that the Convention in its present form, is rapidly tending towards decay and dissolution. The time cannot be far off when it will have subserved the use for which, in the divine providence it was permitted, and will be no longer needed. It will then pass away. We know that at least some of its leading men believe that such is its certain and inevitable destiny. But when the present form of the Convention dies, and disappears, the men who composed it will still live, as they now do in the love and affection, the fraternal sympathy and confidence of their brethren of the Church.

Here we find we are opening a question which cannot now be pursued and presented in its fulness. Some of the members of the Convention will probably ask us, “Do we suppose that body will break up and disappear, and nothing be left in its stead.—Are the social and societary elements and wants of our nature to be unprovided for? Are we to do nothing in the Church except as isolated individuals, or at the most, as single societies? Is there no orderly way in which we can be brought together for the performance of great and important uses which require the aid and co-operation of many minds and hands? Most certainly there is, and whoever looks around him will see the *nuclei* of these associations already forming, both in and out of the Convention. The New Jerusalem is a Church of living and heavenly uses, and it is those very uses themselves, or rather the spiritus

forces and influences which give birth to those uses, that will throw off the old form of the Convention and cast it aside. These uses,—we refer to publishing, missionary, and educational enterprises—will absorb the life of the Convention. They are already absorbing it. They will gather into them its living active men,—men who will not fail to know what they are doing—what they are endeavoring to accomplish. The Convention will doubtless continue to have its annual meetings for many years to come, and some of its older members will imagine that it controls and regulates those living and active uses to whose commencement it has given the sanction of its slow and somewhat reluctant consent. But the men through whose labor and means those works are done, will know that the living forces that fill and carry them onward, descend from Heaven and not from the Convention.

It is better therefore, under all circumstances, to touch lightly upon the Convention's errors and mistakes. They have been, in a great measure, the unintentional mistakes of brethren whom we love and esteem, and who, notwithstanding those errors, have still been active, faithful, and successful in the various avocations and duties of life. Now that the destiny of the Convention is well nigh fulfilled, and its influence as an external ecclesiasticism is passing away—it is not best to perpetuate the prejudices, or renew unnecessarily the unpleasant feelings that have been excited in the discussion of its merits.

Near the close of the article which has led to these remarks, there are some allusions to ordination with the tone and tendency of which we do not fully sympathize. We supposed that our own views of ordination were sufficiently liberal, but our correspondent steps onward a few paces in advance of where we had ever gone, and assumes a position from which we start and shrink back. If the ministry of the Church is entitled to the exercise of those higher prerogatives, and is designed for the performance of those elevated and important uses which our correspondent ascribes to it, and of this we would not intimate a doubt—would it not be best, nay, is it not necessary that the entrance to so sacred an office should be more carefully guarded? We are sorry to hear him say:

“We do not regard ordination as conferring any rights or powers upon the candidate which he did not possess, in as ample a degree, before, as after, his ordination.”

Is ordination then nothing more than an idle ceremony resorted to in accommodation to the prejudices of some people? Is it not a solemn setting apart to the duties of an office, which the man did not feel at liberty to assume on his own responsibility, and without a public and formal recognition of his fitness to act as a minister in the Lord's Church. We are certainly at a loss to know how to bring together the first and the last portions of this article, and form them into one. Is the ministry one of the highest, most holy, and most responsible callings on earth, and yet, is *a public consecration of the individual by his own act, to the uses of the ministry, an adequate introduction into the sacred office?* Here are questions that need to be duly considered, and in the determination of which, no feelings of prejudice should be permitted to influence our judgment. We confess that the reading of this article, has had the effect to deepen and strengthen in our mind, the conviction that no man should be received and recognized as a minister of the New Church, until his qualifications and fitness for the office have first been fully canvassed and determined upon, by men thoroughly qualified to form and present to the Church an enlightened judgment in regard to this matter. We do not say that there should exist in the Church, a standing and accredited tribunal to which all such questions would be referred. This would have the effect to bring back upon us the same error into which the Convention has fallen, an error from the evil tendencies, and practical mischief of which, the Church is now most earnestly endeavoring to obtain deliverance. Whoever has even glanced at the pages of ecclesiastical history, knows that the certain tendency of all such accredited tribunals, is to corruption and abuse. The Church of the New Jerusalem has had a little practical experience of these things, and has about made up her mind to have no more to do with them. The most reasonable and orderly way to effect the object in view, and at the same time avoid the danger alluded to, would seem to be, for this matter to be taken in

hand by each single society, as occasion may require. Where a society desires any brother to be ordained into the ministry, let it appoint a competent committee, either of its own members, or of other persons who shall determine upon his fitness for the office, and then let the ceremony of ordination be performed, by such person as the Society may invite. It would, we think, be more orderly, that a minister should be selected for the performance of that duty, if one could be obtained. It is very likely that even in this way, bad men may sometimes be received into the ministry and good men kept out, but we do not think either result would be so likely to happen, as when the matter is entrusted to the cryptic and cabalistic devices, manœuverings and managements of certain "*standing committees*." It has been said that truth is a medium, and all extremes are errors. We who seek to avoid the mistakes into which the Convention has fallen, should take good care that we do not run into opposite extremes. The ordination should be preceded by such careful and candid but rigid inquiries, as may have the effect to remove every reasonable doubt in regard to the fitness of the candidate. This being done, the ceremony should be publicly performed, in a solemn and impressive manner. In this way the impression would go forth to the whole Church, that the person thus received into the ministerial office, was fully entitled to be recognized and accredited in that capacity. Less than this would not seem to answer the just and reasonable demands of the Church, or of the public, in regard to the entrance upon an office, the prerogatives and responsibilities of which are so thoroughly and eloquently set forth in the former part of this article.

P. S. It is possible that the sentence quoted above, about "rights and powers," taken literally, and standing alone, may appear to express a somewhat stronger meaning than our correspondent intended to convey. In order to obtain the full meaning and do no injustice to it, the reader will please look over the whole paragraph.

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## CORRESPONDENCE.

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We have been much interested in a letter received from Dr. J., of Oregon, from which we made an extract in a former number, the writer says:—

"I have been six years in Oregon and have never yet seen a receiver of the doctrines of the New Dispensation, other than those few in my neighborhood, who have through my instrumentality been brought to see its light as yet but partially. I cannot tell you how much I suffer for lack of the society of brethren with whom I might compare notes in my views of the Doctrines, and have their aid in bringing to light the hidden things of my interior. The consequence of such deprivation with me is, that I feel my *state* much worse than I ever *once* expected it could become, yet I sometimes think it is but so *apparently*, and consequently I bless the Lord for withholding, as well as for gifts heretofore granted me; but before long we shall all join the Church above, and then it will be seen how far the Church has been within us.

"Retired almost from the world, the doing of the Spirits never troubles me. I am astonished that in investigating the subject our brethren generally seem to have lost sight of the doctrine of Degrees; for that reason the senses deceive them, for the sensual plane is ever the theatre of deception, as Swedenborg fully shows and proves. The Lord elevated in himself that plane, the sensual or ultimate into which He descended. Let us pray that it may be soon elevated in us, then we will see the real truth of the whole matter."

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## CANADA WEST.

STRATHROY, P. O., August 23d 1856.

Dear Sir,—\* \* \* \* \* I am a native of London, England. In my youth I have, several times attended services of the followers of Swedenborg, both at Hanover St., Long Acre, and also, Cross St., Hatton Garden, before the celebrated Edward Irwin preached there. I do not know that I have thought much on the subject till a year ago. I know

that my impression was, that Swedenborg was a good man, but that he was an amiable lunatic. But, last summer, I met with the Rev. J. H. Miller, a Missionary employed by the New Church in Ohio, U. S., who is half-brother to the person with whom I am boarding, Rev. ———, who was an ordained preacher in England of the Primitive Methodists, and is now a local preacher of the Wesleyan Methodist Church. When I saw Mr. Miller, and frequently conversed with him, I found, unknown to myself, that I held many views upon spiritual things in exact consonance with Swedenborg. I must have formed my views (as I have been rather an extensive reader,) from some reading or conversation at some period or other. Last year, I heard Mr. M. preach twice at Strathroy. Since that time, I have read several tracts or pamphlets; "the Life of Emanuel Swedenborg;" "the Nineteenth Century," and "the True Christian Religion." The last I have read, three parts over, the second time, and I am anxious to procure more of the said works. Towards the end of the year, I hope to be able to purchase the "Arcana Cœlestia." There are several other persons who would like to peruse the said works, and who are willing to join in a club for the purchase of them; but we cannot procure them about here. We would like to be informed how the works can be best and cheapest procured, and likewise to procure some of the newest catalogues.

I was educated in the doctrines of the Church of England. About twenty years ago, I joined the Wesleyan Methodists, in which body I have remained a member till about three months ago, when I left that body as a member, in consequence of my views changing by reading the "True Christian Religion," particularly in respect to the Divine Trinity, Repentance and the Atonement. I freely acknowledge myself to be in rather an uncertain transition state, in thus giving up the doctrines of the Old Church and espousing those of the New. But those which I do understand I am very anxious to defend against all their opponents with whom I come in contact. And I am very desirous to know the Lord, as revealed in the Word in its spiritual sense. I am desirous of departing from all evil and cleaving to all good, and to be conjoined to the Lord my Saviour. Now, I must speak of a very dear friend, whose position is far more difficult than my own. It is the person in whose house I reside, Mr. ———, aforementioned. He has been, from an early age, a Methodist preacher, and at the present time preaches every Sunday in the morning, and in the evening on each alternate Sunday, before a large congregation in the rising village of Strathroy. All the books I have read on Swedenborg belong to Mr. ———, they were given to him by Mr. Miller aforementioned. He has read them himself, and in his preaching he favors them considerably; but, upon the whole, he is not prepared fully to espouse them. Yet I think as soon as I can get the "A. C.," and he becomes convinced that it is a true and safe interpretation of the Word, he will then have no difficulty in openly embracing the doctrines of the New Church.

I remain, dear sir, yours truly,

WILLIAM HILDYARD.

In reply to the interrogatories of our Canada correspondent, we take leave to inform him that the works of Swedenborg can be readily and cheaply procured of the American Swedenborg Publishing Society New York, or as advertised on our cover.

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## MISCELLANY.

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A correspondent asks the question: "*What became of the body of Elijah?*" A response from some one who has leisure to prepare an article in answer to this question would be very acceptable.

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**FINE SENTIMENT.**—The celebrated Dr. T. Arnold, Head Master of Rugby School in England, has this striking paragraph in some of his published volumes.—"The true and grand idea of a Church, is that of a society for the purpose of making men like Christ, earth like heaven, the kingdoms of the world the kingdoms of Christ. All is lost, when men look upon it only as an institution for religious instruction and religious worship; thus robbing it of its life and universality, making it an affair of clergy, not of people; of Sundays and Synagogues, instead of all days, and all places, houses, streets, towns, and countries."

☞The July number of the *Westminster Review*, which is characteristically free and liberal in its opinions, contains a stirring article, attributed to Miss H. Martineau, on "Christian Missions," to which the Editor of the London "*New Churchman*" bespeaks the special attention of its readers. We have read it accordingly, and find it abundantly worthy of perusal, although not entirely satisfied with the character of the authorities on which she mainly relies. Herman Melville is not an adequate reporter of the true state of things in the Sandwich Islands. His statements are to be taken at a great discount on all points in which a strict morality is concerned. But the writer's main position, that the condition of the heathen has not, in many instances, been materially improved by the introduction of Christianity, in the form in which it has been presented, is undoubtedly correct. Would that the revelations of the New Church on the state and prospects of the heathen world could find access to the general mind of Christendom!

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### THE LONDON SWEDENBORG SOCIETY.

We have received the forty-seventh report of the Swedenborg Society, instituted in London in the year 1810. The meeting was held at the house of the Society, 36 Bloomsbury Street, London, on Tuesday the 17th of June, 1856. Dr. Spurgin in the chair.

Addresses were delivered during the course of the evening by the Chairman, the Rev. Augustus Clissold, the Rev. W. Bruce, Henry Bateman, Esq., F. O. Finch, Esq., Dr. Kahl of Lund, Mr. Cape of Sydney, New South Wales, Mr. Theodore Compton, and Mr. Wright of Dublin.

The Report is a document of unusual interest. It shows that during the last year several new editions have been issued, or were in press. Five hundred copies had been printed of the *Divine Love and Wisdom*. An edition of one thousand of the ninth volume of the *Arcana Cœlestia* had been issued, and an edition of five hundred of the "*Divine Providence*" was in press; also an edition of the *Athanasian Creed*. The *Index* to the *Arcana Cœlestia*, in process of preparation by Mr. Rich, was also nearly completed. The second volume of the "*Apocalypse Explained*" was in process of revision, and the work would soon be in press.

New supplies of the *Latin* editions of the works published by Dr. Tafel; also of the *French* editions of M. Le Bois Des Guays had been purchased.

The whole stock of the Swedenborg Association, and Mr. Clissold's publications, had been deposited with Mr. White, and were on sale by him. Also the stock of the Missionary and Tract Society, and of the General Conference.

During the year, the committee had made considerable donations of books to Societies, Libraries, and individuals, and they express the opinion that this is one of the best modes of promulgating a knowledge of the heavenly doctrines, more especially that of placing them in the great public Libraries, where, in the present state of religious knowledge and prejudice, they would not otherwise find a place.

The Library of the Society had received several valuable presents of books, among which were original Latin editions, very handsomely bound.

Mr. William White had voluntarily become Librarian of the Society, and was making very efficient exertions to increase the number of its works, and its capacity for usefulness. He was also engaged in completing a catalogue of the works.

The committee invite every New Church author to give a copy of every work he may publish to their library. They say, also, that during the last year they have tried the effect of a more extensive system of advertising than for several previous years, and they believe with very favorable results. One of the main signs of progress during the past year, had been the voluntary discussion by independent journals, of the New Church doctrines, and of the claims of Swedenborg and his writings, whilst notices of his biography and philosophical and religious systems had been the subjects of essays and separate pu

lications. Wherever an article appeared in a newspaper or a magazine, an advertisement of the works was inserted. In the *Weekly Christian News* a discussion had been carried on for some months, in which the editor freely opened his columns to a full statement of the doctrines of the New Church. Favourable notices and reviews of the doctrines had also appeared in several other newspapers and public journals.

The committee allude to the article which appeared some months ago in Dickens' Household Words. This, however, they do not claim as a favorable notice, nor has it added in the slightest degree to the reputation of Mr. D. for fairness, and honorable dealing. They justly characterize it as full of silly misstatements, and yet inform us that that great writer is far too clever to allow of his acknowledging that he could make a mistake in describing a system of theology which he knows nothing about.

Advertisements or full catalogues of the works had been inserted in several of the most prominent periodicals in the kingdom, among which are the *Athenæum*, *Illustrated News*, *Christian Spectator*, *Dundee Advertiser*, *Times*, *Daily News*, *Edinburgh Review*, *Chambers's Journal*, *Weekly Christian News*, and the *Glasgow Commonwealth*.

The committee also refer to Mr. White's continuous and gratuitous advertisements in his excellent periodical, the *New Churchman*. A catalogue of the works had been stitched in Mr. White's recent work, *Swedenborg's Life and Writings*, of which nearly two thousand copies had been sold. One thousand catalogues had been forwarded by post to leading persons in various districts in London. The committee also allude to some other successful methods adopted for making the works known, but the above are the most important.

The prices of the works had been reduced very essentially; the *English* editions by one third, and the *Latin* by one half. These large reductions, accompanied by improvements in the binding and appearance of the works, had been made with a view to give them a much wider circulation, and the committee are confident that they have adopted the right course in regard to this matter. They say:

"The sales during the year have certainly and decidedly increased, and with the excellent business arrangements of Mr. White, and the increasing interest now so evident on the part of the public, the Committee confidently look for a rapid development of the operations of the Society."

A beautiful room, prepared for the Society, had been in use during the year. Several societies of the Church had availed themselves of it, for the purpose of holding their anniversary meetings. A series of monthly meetings had also been held at the same place, by the "*Reading Society*," an association organized for social intercourse, the reading of the works, and the discussion of the doctrines.

The above is a hasty summary of the principal items of information presented in the Committee's Report, which is a document of unusual interest. It exhibits the important fact that our English brethren are thoroughly in earnest in the great work of making known the heavenly doctrines.

Having completed the report of their work and progress for the past year, the committee add some further remarks, of a general character, and present some items of information from which we also condense and repeat so much as our space will permit. They say:

"We have seen the increase of our sales, and the discussion of our doctrines to an extent quite unequalled in former years, and in a tone which but a few years ago we could not have even hoped for; and day by day is seen the spread, not only of the knowledge of the philosophy and the theology of Swedenborg, but more evidently still, of the unconquerable yearning of the public mind for his inmost doctrines.

"The 'dry bones' of the old priest-made systems have lost their hold on the mind, and thinking earnest men are ready and eager to know of something new which their hearts can love, and which will teach them to place their trust in the loving-kindness of the Lord. Our many friends in still increasing numbers become so many centres for distributing the knowledge which can alone satisfy these longings, and for the future we can have nothing but the surest hope that the Lord will quickly multiply his kingdom."

A favourable and encouraging mention is then made of the labors of *Dr. Tafel* in *Germany*, and of *M. Des Guays*, in *France*; also of the rapid progress of the *American Swedenborg Printing and Publishing Society*, in this country.

Some very pleasant and gratifying intelligence is presented in regard to the progress of the doctrines in *Sweden*. *Dr. Kahl of Lund*, was present at the meeting of the Society. Of this gentleman, in regard to whose anticipated visit to *London* our readers will remember having seen some reference in the *August* No. of the *Repository*, the committee speak in highly favourable terms; they say :

“*Dr. Kahl*, as is known, is the dean of the cathedral church at *Lund*, and from the early days of the Society, when *Sweden* was an unknown country to us, we have frequently been able to enrich our Annual Report with notices and correspondence from this able and loving friend, who has been through a long life devoted to the study and development of the Lord’s Church amongst his countrymen.”

A notice of the present state of the Church in *Sweden*, prepared by *Dr. Kahl*, is added. We repeat a portion of it, regretting very much that we cannot spare room for the whole.

“During the last thirty years, the common opinion in *Sweden* about Swedenborg’s theological writings and the New Church doctrine is considerably changed. No disciple or admirer of Swedenborg needs now to fear being an object of the sarcasms of his countrymen. Swedenborg is generally spoken of with esteem, even as a theologian; and the denomination, ‘a Swedenborgian,’ or a ‘Newchurchman,’ begins more and more to signify that its bearer is a rational and a spiritual man, and in this respect is to be distinguished from a mere zealous sectarian. \* \* \*

“We have sermons, moral and dogmatical systems, catechisms, children’s books, and even novels, full of Swedenborg’s spiritual and heavenly doctrines, which are commended and defended in perfect security from persecution. Our present New Church literature is certainly not so rich as the English, American, French, and German. We have no persons who can be placed by the celebrated Newchurchmen of the Continent or the United States; we have no *Clissold* nor *Bush*, no *Le Boys des Guays* or *Tafel*. \* \* \*

“From the rough rocks of *Lapland* to the fertile shores of *Oresund*, there are almost in every province, at least, a few persons who interest themselves in the new doctrines, and who are active in spreading them among their friends and neighbours.

“A country rector who lives in the north part of *Sweden*, not far from *Haparanda*, told me some years ago, that among his church books there was one which he liked much, a copy of the *Arcana Cœlestia*, which Swedenborg had presented to his church during his life. ‘Many Sundays,’ continued the rector, ‘I am wont to go to the Church one hour before I begin the public worship, and during this time I read some of the explications of the *Arcana Cœlestia*, and from this source I generally take the matter for my sermon.\* This I have done for several years, and my hearers have been well satisfied with the religious instruction I have been able to give them. We have several of the clergy in *Sweden*, as I believe, who follow this good example.

“Thus there are many persons who, from their childhood, have imbibed Swedenborg’s religious ideas, without knowing the name of the learned man whose writings they are derived from. But there are also even amongst the peasants many who are better instructed, and who know Swedenborg and the tenets of the New Church very well. A poor blind man, for instance, lives in *Scone*, near *Christianstad*. The eyes of other persons have read the most of Swedenborg’s theological works for him; but his mind has not only embraced the genuine sense of what he has heard, but he has also educated his children in the New Church principles, so that the whole family, and several of its relations and neighbours, are of the same religious opinion. This is also the case in many other families; they love the heavenly doctrines, and long for the day when a more extended religious freedom will place *Sweden* on a level with the most civilized countries in *Europe*. But though this may not be yet, ‘*Gutta cavat lapidem non vi, sed sæpe cadendo*,’ the truth certainly makes swift progress in our days. Moreover the people must be more confirmed and fixed in good, than it now generally is, before it can feel a real hunger and thirst after the genuine doctrine. The truths of the New Church contain the pure and ideal Christianity—the religion of the perfect and holy man. The Lord says, ‘I am holy, and you must also be holy; be perfect, as our heavenly Father is perfect.’ When the members of the Christian Church

\* It is a great pity the rector did not take the books home with him, and study them carefully during the week. One hour’s reading just before commencing his discourse must have been rather a superficial preparation, and could be justified only on the ground that his people were not prepared for “strong meat.”

shall be so, then be sure the New Jerusalem will come among them and into them, and no one shall need to seek after it, and ask where it is to be found."

[The above remark, with which Dr. Kahl's communication closes, contains an important truth that ought never to be forgotten. All our efforts to extend a knowledge of the heavenly doctrines, can do nothing more than to fill the receptacles already prepared by the Divine Providence. And yet within these limits there is a very great work to be done, labor enough for us all.—*Ed.*]

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### THE PRONUNCIATION OF SWEDENBORG'S NAME.

As the following letter from the eminent Swede, Captain Ericsson, (so identified with the caloric engine, steam, &c.,) was marred by one or two serious errors in our weekly Herald, we republish it, corrected, at the request of a friend:

New York, June 2d, 1856.

*My dear Sir*—The Swedes pronounce Swedenborg's name thus:—*Svedenborg*. Both *e*'s pronounced alike, and dwelt upon, as in "*lem-onade*." The English sound of *w* is not known to a Swede. When employed in names it is pronounced precisely as *o* in "*vindicate*." The *o* is pronounced as in "*worth*" The *r* is sounded very hard as in "*brat*." Lastly, the termination of the name should be abrupt, by no means resembling the termination of the word "*forge*;" the *g* to be pronounced as in "*geography*."

I am very glad you have afforded me an opportunity of correcting the universally erroneous pronunciation of the name of my wonderful countryman.

Yours, very truly,

J. ERICSSON.

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### THE AMERICAN PRINTING AND PUBLISHING SOCIETY.

A few days since, we learned that the Rev. Samuel Beswick of New York, had been engaged as a special agent to make a visit to the principal cities of the United States, in behalf of the *Printing and Publishing Society*. The importance and necessity of the agency thus undertaken, will be seen from the following:

**CIRCULAR.**—At a recent meeting of the Board of Managers of the *American Swedenborg Printing and Publishing Society*, the Rev. Mr. Beswick, Corresponding Secretary, was requested to make a tour for the purpose of presenting its claims to the receivers of the Doctrines throughout the country. Leave of absence having been accorded to him by the New Jerusalem Church, of this city, of which he is pastor, Mr. Beswick has kindly consented to the request of the Managers. It is the object of this circular to give notice of his intended tour, and to make a brief statement of the condition and wants of the Society.

About 2650 pages of the works remain to be stereotyped, at a cost of about	\$2,500
To publish editions of five new volumes will cost	1,200
To discharge present indebtedness	500
To renew editions of works already published,	800

Making a total of \$5,000

(No calculation is made in in this statement, of the amount necessary to stereotype and print an edition of the Index to the *Arcana Cœlestia*, an essential accompaniment to that work)

The resources of the Society may safely be estimated as follows:

Cash on hand,	\$150
Collectable from <i>Arcana Fund</i> Subscribers,	500
do. do. Dues and Donations (ordinary,)	250
Probable amount of Sales from September to May,	1,000

Making a total of \$1,900

and leaving about \$3,100 to be provided for.

Prompt cash payment of present indebtedness to the Society for books sold might add to the amount of resources about \$600, and reduce our needs to the sum of \$2,500. The importance of a speedy settlement of these accounts cannot be too strongly urged upon the individuals and associations by whom they are due.

On the suggestion of an earnest friend of the Society, a special subscription of \$25 was



recently begun, to aid the Managers in completing the work of stereotyping by May, 1857. This subscription is recommended to the consideration of the friends of the cause.

By the Constitution of the Society the terms of membership are fixed as follows: Life Membership, \$25. Annual Membership for Gentlemen, \$3, for Ladies, \$1.

Receipts of remittances by mail are always promptly acknowledged.

CHARLES SULLIVAN, *Treasurer*,

*New York, September 10th, 1856.*

5 PLATT STREET.

The important agency which Mr. Beswick has thus taken in hand, will doubtless be prosecuted with energy and success. He has our best wishes and most sanguine hopes. Mr. Beswick has, as we suppose, already started on his tour. He will go out by the northern route and return by the southern, calling at Toronto, Detroit, and Chicago, thence to St. Louis. He intends also making it a tour of observation for scientific purposes, and of missionary effort on behalf of the Church. He purposes returning through Washington and Philadelphia.

New Church societies or isolated receivers, who would like to receive visits from him, or avail themselves of his missionary services, would do well to write to him at once, directing to the care of Mr. *Sullivan* as above.

P. S. Subscriptions to the "Herald and Repository" may be paid through Mr. Beswick, a hint which we pray our friends not to forget, but in the meantime it is not absolutely necessary in every instance to wait till he comes before making remittances. He may not come that way.

#### IS JENNY LIND A DISCIPLE OF SWEDENBORG?

"The London New Churchman," for September, introduces the following statement from the London correspondent of the "Ayr Advertiser."

"I must not conclude, without recording that, on Monday last, Jenny Lind (the greatest singer, so far as history enables us to judge, that the world has ever seen) sang to an English audience for the last time, or without mentioning a singular particular in regard to her, which I have upon authority, and which may throw some little light on certain passages in her history. Her religious views are those of the great Swedish philosopher, of whom so little is *correctly* known in this country, Emanuel Swedenborg. May not this circumstance account for her having married simple Otto Goldschmidt, in preference to any of the titled, or the wealthy, or the celebrated suitors that crowded around her,—for her many acts of benevolence,—and for her latter-day objection to the stage? Singularly enough, *General Mouratzeff*, the magnanimous conqueror of Kars, and the only Russian general who gained a victory in the late war, is also a follower of Swedenborg."

Upon which the *New Churchman* remarks as follows:

"We are somewhat doubtful of the truth of the statement of the "Ayr Advertiser, that Jenny Lind is a receiver of the doctrines of the New Church. The New Church is often credited with what does not belong to it—we, of course, mean doctrinally, for all good men and women belong to the New Church. Miss Bremer is frequently said to be a receiver of the doctrines of the New Church, but she is not. Also Professor Faraday, who is a Sandemanian, or Glassite, in reality. We have been informed that Hahnemann was a Newchurchman, and wrote several papers in defence of New Church doctrine, which his friends persuaded him to keep back from publication, as he was heretical enough already. Can any one inform us of the truth of this story?"

The *New Churchman* is quite right in saying that we often get credit for what does not belong to us. Even among men who are considered well educated, there is sometimes an utter want of any correct information in regard to what constitutes the distinguishing characteristics of the New Church doctrines.

We have known more than one instance where persons who appeared to have at least an average amount of general intelligence, supposed that the Swedenborgian Church was to be found only in Sweden, or among Swedish emigrants.

A friend in Columbus, Ohio, one of those men who never forget a good joke, or fail to repeat it,\* said to us one evening at the close of a lecture, "I was very near getting you a

\* By the way, the friend referred to is now in California, and lives near Sacramento. We saw a notice in California exchange, brought by the last mail, of a political meeting at his residence.

new hearer to-night; I met a politician who is in the city in search of an office, and invited him to call in and hear a discourse from a Swedenborgian minister." "And can he speak the English language," said he! "I don't know that he can speak any other," answered our friend. To which the other replied, "How is that? I supposed that all Swedenborgians came from Sweden." Our friend explained the matter to the politician as well as he could; but the latter appeared to lose his interest in the subject. He did not come to the lecture, nor did we hear of him afterwards.

Coming down Lake Erie a few years ago, we had with us a package of the "Ohio tracts," a portion of which were thrown on the table of the steamboat. A gentleman from Canada who had been reading one or more of them, appeared to take a good deal of interest in the subject, and finding we were the owner of the tracts, came and sat down to converse about the matter. At first we thought him quite an intelligent man; his general conversation gave that impression. We gave him a full set of the tracts, and begged him to bestow upon the subject his most careful attention, which he very frankly promised to do, and added that Swedenborg had preached several times in his neighbourhood, although he had not yet availed himself of an opportunity to hear him.

We could easily relate a dozen similar stories, but it is not worth while. Even within the last few months, a lady who appeared to possess an average share of general intelligence, told us that there was a very old *Swedenborgian Church* in the southern part of this city; that it was founded more than a hundred years ago, and that the congregation was very large. We intimated that there must be some mistake, but finding our informant positive, withdrew from the discussion. She referred, as we afterwards supposed, to the old "*Swedish Church*."

There is no end to the mistakes that are afloat in the public mind, in regard to certain distinguished persons being "Swedenborgians," while there is not the slightest evidence that they are so in any proper sense, or that they have ever read a page of the writings.

We have heard a score of times that the Hon. Thomas Corwin of Ohio, is a Newchurchman. He may be a just and good man, and in that sense a Newchurchman. But he is not, or at least was not, a few years ago, supposed to be a receiver of our doctrines, by the New Church people in the place where he lives. We heard some intimations that he had occasionally expressed favorable opinions of the doctrines, but could learn nothing more.

It is related of Mr. Corwin, that some twenty-five years ago, he was upon one occasion entertaining and amusing a social party in Columbus, by giving some graphic, but at the same time, ludicrous and erroneous descriptions of the Swedenborgian doctrines. A young lady, one of the party, interrupted the distinguished statesman with the question:—

"Mr. Corwin have you read the writings of Swedenborg?"

"O no, Miss E., the stories I am telling have been gathered up at random."

"And yet," said she, "on the credit of those random stories, you are doing a great injustice to a Church to which my father belongs, and which I have been taught to reverence from my childhood."

This story we received from the father of the young lady, and have heard that Mr. Corwin not only had the magnanimity to apologize at the moment for what he had said, but was heard some years afterwards to allude to the just and merited rebuke.

While Jenny Lind was staying in Boston, some time previous to her marriage, a gentleman of that city presented her with an elegantly bound copy of the "True Christian Religion," the reception of which she acknowledged in a very polite and respectful note, saying she had read some portions of the book, and hoped that it would be of much use to her. Beyond this, there was no intimation that she felt any peculiar interest in its doctrines. It is possible her attention may have been more fully turned to them since that time.

If any evidence exists that Hahnemann was a Newchurchman, Dr. Tafel ought to be able to find it.

## NOTICES OF BOOKS.

1. **MEMORIALS OF HIS TIMES.** By HENRY COCKBURN. New York: D. Appleton & Co. 1856.

This has been pronounced, we think with great justice, one of the most interesting books of the season, especially for such readers as are taken with fresh and racy details of literary celebrities. This is the staple of the volume. The memoirs of the author himself are tame, compared with those he gives of Scott, Chalmers, Jeffry, Adams, Blair, Horner, Brougham, and a long list of others, names well known to fame. As a species of *ana*, or memorials of distinguished characters, the work is one of fascinating interest, and admirably adapted to that kind of reading which is caught by snatches on summer tours, and at leisure moments.

2. **LIFE IN BRAZIL; or, a Journal of a Visit to the 'Land of the Cocoa and the Palm.** With an Appendix, containing Illustrations of Ancient South American Arts in recently discovered Implements and Products of Domestic Industry, and Works in Stone, Pottery, Gold, Silver, Bronze, &c. By THOMAS EW BANK. With over one hundred Illustrations.

A book of travels in a foreign land will generally be interesting in the degree in which a genial sympathy of taste in mental predilection exists between the traveller and his reader; or in that case, the traveller will be very apt to see and describe precisely those objects and scenes which would have been most attractive to the reader, had he himself been the traveller. Judged by this standard, Mr. Ewbank will be sure of giving pleasure and instruction to a large class of the reading public, for being at once a man of curious and yet practical research, his dominant tastes and studies lead him to traverse ground over which multitudes will follow with absorbing interest. Let it suffice to say, that in this respect he redeems, in this volume, every pledge which the prestige of his reputation holds out, and by letter-press and picture, makes us wonderfully at home in the luxuriant world of South America, whose great destinies are yet to be developed in the midst of the nations.

3. **THE SUFFERING SAVIOUR; or, Meditations on the Last Days of Christ.** By FRED. W. KRUMMACHER, D. D. Translated under the express Sanction of the Author, by SAMUEL JACKSON. Boston: Gould & Lincoln. 1856.

A fine pietistic vein pervades the pages of this volume which bears the name of one of the choicest homiletic writers of Germany. That the work carries with it an excellent savour may be inferred from the ingenuous testimony which the author himself gives of the wide acceptance accorded throughout the Christian world to his writings. "I mention it wholly to the praise of God, and for the satisfaction of those who are like-minded, that my writings, or at least a part of them, are, as I hear, already translated into English, French, Dutch, Swedish, and as I am assured, though I cannot vouch for the fact, into the Danish. My 'Elijah the Tishbite,' has even appeared in a Chinese attire. But that which is of greater importance, is the intelligence I am constantly receiving, of the manifold blessings which the Lord, of his great and unmerited favor, has bestowed upon my labors."

4. **SIGHT AND HEARING, HOW PRESERVED AND LOST.** By J. HENRY CLARK, M. D. New York: C. Scribner. 1856.

As the outward senses are the indispensable servants of the mind, whatever goes to injure them, or impair the due discharge of their functions, takes of course so much from the efficiency of the mind itself, for one of the briefest and best definitions of man is "a spirit served by organs." In the present work Dr. Clark has embodied a mass of the very best directions and suggestions relative to the preservation of the Sight and Hearing

which we have ever or anywhere met with. The ground covered is ample, treating of everything essential to the proper care and conservation of these all-important organs, in which our space will not allow us to follow him, but the reader may rest assured that there is no mistake as to the substantial merits of the book.

5. **SELECT ORATIONS OF M. T. CICERO.** *Translated by C. D. YONGE.* New York: Harper & Brothers. 1856.

We rejoice to announce that the Harpers have commenced the publication of a series of translations of the more choice and valuable of the Latin and Greek Classics, of which the present is one, containing twenty-eight of the most celebrated pleadings of the great Roman orator. These translations are a reprint of those issued by Bohn in London, and are got up in a style which makes them nearly an exact *fac simile* of his, which is a high praise as need to be bestowed upon the typographical execution and binding of any works whatever. The other volumes thus far published, are Zenophon, Cæsar, Sallust, Horace, Virgil, Tacitus, Cornelius Nepos, and several others.

6. **THE HUMOROUS POETRY OF THE ENGLISH LANGUAGE.** *From Chaucer to Saxe, with Notes Explanatory and Biographical.* By J. PARTON. New York: Mason & Brothers. 1856.

"Begone, dull care," is at least the unexpressed motto of every reader of the present work, and why should there not be, in this weary world, an occasional titillation of the organ of mirth? If, as Lord Byron says, "man is a pendulum, between a smile and a sigh," why should we act as if we would tie the weight to the sighing side of the oscillation? Mr. Parton has done his part towards loosing the tie, and he has done it admirably. One is astonished at the rich treasury of humorous writings which our language contains, and though we should now and then draw an erasing stroke over some of the selections as scarcely worthy the place they occupy, yet the residuum would still be invaluable in our eye, as an antidote to despondency and dyspepsia.

7. **LIFE: ITS NATURE, VARIETIES, AND PHENOMENA.** *Also, Times and Seasons.* By LEO H. GRINDON, *Author of "Figurative Language," "The Sexuality of Nature,"* etc. London: Whitaker & Co. 1856.

A book having for its theme the nature and various phenomena of Life, must of necessity cover a wide extent of ground, and if it does not break down under the burden of its multifarious mass of facts, theories, and illustrations, we cannot but feel that the author has achieved a decided victory over the intrinsic difficulties of his subject. The credit of such a victory unquestionably belongs to Mr. Grindon, who has given us a work such as no pen but that of a Newchurchman could have produced. It is from the New Church stand-point that Life in its diversified forms is contemplated, and yet in setting forth its countless phases the author has most happily subsidized every department of history, learning, letters, art, and science, to give effect to the development of his views. The range of his reading is immense, and we not only wonder at the extent of the resources at his command, but are possessed also by a peculiar admiration that the principles which the Newchurchmen knows to be true, are capable of being so amply elucidated by the contributions of human lore. We had noticed, in the perusal, a great many passages of interest, which we could have desired to spread before our readers, but are reluctantly compelled to forego the pleasure, and to content ourselves in commending the work as a whole to every class of our readers.

The Magazines, Putnam and Harper, for September and October, are replete with interesting matter—not all, of course, of equal attraction and value, but all readable. The circulation of both is immense, and rapidly increasing. The "National Magazine," "Arthur's Home Magazine," the "Home Journal," the "Crayon," and "Life Illustrated," are among our choicest exchanges.

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ORIGINAL PAPERS.

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ARTICLE I.  
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COMMUNION SERMON.

BY REV. B. F. BARRETT.

“This do in remembrance of me.”—*Luke xxii. 19.*

THUS said our Saviour to his disciples, as He distributed to them the bread and wine, at the Holy Supper which He instituted. And we are assured that the words which He spake are spirit and life. None are more full of life than these; none have shed a more benign influence upon the hearts of men, or extended that influence wider abroad. Uttered in a retired chamber in Jerusalem, more than eighteen hundred years ago, in the presence of a few illiterate men,—a few fishermen,—by one whom the chief priests and ruling men of that period despised and hated, and crucified as a malefactor, they have been borne, as upon the wings of the wind, through a long vista of centuries; have been heard and heeded by listening millions, and now fall upon our ears with a freshness and beauty,—with a fullness of power, and a depth of meaning, unknown to those who first heard them. And why? Because they are the Lord's words, and His words never pass away. Because He himself is present in His words, therefore they are immortal.

How mysteriously doth spirit link itself with outward objects and natural facts! You have a friend who loves you, and who is worthy of your love. He gives you some trifle,—an ounce or less of mere dead matter, and tells you to keep it in remembrance of him. Ere long that friend is separated from you, and you see his face no more. But when you look upon his gift,—a bauble though it be,—the image of your friend starts up before you. You seem again to see his face, and hear his voice; and you feel your own soul elevated, as you contemplate anew his noble traits. If he were generous and kind, you are lifted above meanness and a supreme regard to self-interest. If he were meek and gentle, your pride and arrogance are rebuked. If he spurned oppres-

sion and wrong, you feel a double weight of guilt for practising them. If he had a firm faith in the Divine Providence, believing that all things are most wisely ordered, you will feel ashamed of your doubts and murmurs. If he were just, sincere, pure, and good, you feel your soul drawn into sympathy with him, and these virtues appear invested with new and more attractive charms. Thus the little remembrancer,—however trifling and valueless in itself,—seems to be animated with a living soul, and to have a tongue to give utterance to its thoughts. It tells you of all that was great and good in your friend,—of what he was, and what he loved,—and at the same time quickens in you the desire to be, and to love the same.

We may learn from this, that there is a ground and reason in the very constitution of our being, for the institution of an ordinance, which should be to us, and to all men, in an especial sense, a remembrancer of the Lord.

Viewing this ordinance by itself, and apart from the person and injunction of Him by whom it was instituted, how small a thing does it seem! How useless, and almost frivolous, for a company of human beings to meet together once every few months, to eat in silence a morsel of bread, and drink a few drops of wine! But viewed in its true relations, as a ceremony commemorative of Him who said, "*Do this in remembrance of me,*" how beautiful, and how important it is! No other external rite means so much; no other has ever done so much for the moral and spiritual elevation of man as this. And the reason is obvious; for it is, and has ever been, associated in the minds of all who profess the Christian faith, with the highest and purest type of humanity. It is, and has ever been, to the men of the First Christian Church,—to those who have not perceived or acknowledged the proper divinity of our Saviour,—a remembrancer of One whom all regard as the most perfect model of human excellence. It has drawn them nearer to the Saviour, because it has served to awaken in their minds, more vividly than any other ceremony could, the memory of the life, character, sufferings, and death, of One who, according to the lowest estimate formed of Him, was a great and shining light among men. It has forcibly reminded them of One whose meat it was, on earth, to do the will of the Father in the heavens; of Him who went about doing good; whose benevolence displayed itself in acts of mercy and kindness to the poor, the afflicted, the unfortunate, the friendless; who healed the sick, restored sight to the blind, and hearing to the deaf, and made the lame to walk; who was always meek and lowly in heart; who bore insults, mockings, and the cruellest persecutions. Yet when He was reviled, reviled not again; and when He suffered, threatened not; who was everywhere, and at all times, the friend of humanity; the brave advocate of truth and righteousness; the fearless reprover of injustice, hypocrisy, oppression, and wrong, especially in high places, and among those clad in the vestments of religion; who finally suffered an ignominious death, and thereby set the seal of truth to His religion and his mission; and who, in His last hours of agony, breathed forth that ever-memorable prayer for his murderers, "Father forgive them, for they know not what they do."

Even those, I say, who have the lowest and most external ideas of the Saviour, remember these things, when they come to the Holy Supper. They remember how meek, and gentle, and pure, and good; how forbearing and forgiving; how regardless of himself, and how thoughtful of the good of others He always was. They remember all that He did and suffered for the cause of humanity; and the remembrance of the Lord Jesus Christ, even in this external and natural sense, is not without its use, and a very important use. It tends to bring the soul into a nearness and sympathy with Him; to lift it above mean, narrow, and selfish aims; to liberalize, soften and purify the feelings; and to inspire a deeper and more intense desire to be like Him,—to do always the will of the Father which is in the heavens.

Thus all who bear the Christian name, who do not see or acknowledge the internal sense of the Word, nor the proper divinity of the Lord Jesus Christ, are nevertheless brought nearer to Him, in the holy ordinance of the Supper, than in any other external act of worship. For this reminds them more forcibly of Him than any other act or ceremony. They do it with especial reference to Him,—do it as a memorial of Him; and He is present with them in their thoughts concerning Him. It is right, therefore, for all those to come to the Holy Supper, who have faith in the Lord,—though they may have only an external idea of Him and His Word,—provided they are in charity towards the neighbor, or love and endeavor to keep the Lord's commandments. And all such are benefited by coming. Hence our illumined teacher says: "If any one be so simple, that he cannot think of anything else from the understanding but what he seeth with the eye, I advise him to think with himself concerning the Holy Supper, when he takes the bread and wine, and hears them called the flesh and blood of the Lord, that it is the most holy thing of worship, and let him remember the passion of Christ, and his love for the salvation of men."—*T. C. R.* 709.

But the Lord is most fully present in the thoughts of those who think most truly concerning Him. Hence He is more fully present with those who received Him as He has revealed Himself for the New Church, and who understand and receive the internal sense of the Word, than He is or can be with others. He is more fully present with them, and more closely conjoined to them, in and through this Holy Ordinance, than He can be with those who do not understand the spiritual meaning of the ordinance.

The natural act of eating bread and drinking wine, which the Lord here enjoins upon His disciples to do in remembrance of Him, corresponds to the spiritual act of receiving into the mind the spiritual things to which bread and wine correspond. Bread corresponds to, and signifies the good of the Divine Love, which is the very substance and body of the Lord. Hence when He gave the bread to the disciples He said, "Take, eat; this is my body." To *take and eat* the bread, signifies to receive the Lord's love and appropriate it to life; and we receive and appropriate that love, just so far as we resist and shun the evils which are contrary to it;—so far as we cherish the dispositions and feelings which are in accordance with that love, and do

the deeds which that love approves. This, therefore, is what those who think spiritually, or above the sense of the letter, will think of, when they take and eat the bread. They will think of that Divine Love, which feeds and nourishes their souls,—which is meat indeed,—the essential food of the angels of heaven,—“the bread of God, which, coming down from heaven, giveth life to the world.” And they will think of what they must do in order to receive this love, or what it is to take and eat this heavenly bread. They will think of the importance and necessity of shunning as sins against God, those evil dispositions and practices, which are contrary to the Divine Love, and which oppose its influx; and they will devoutly look to the Lord for the assistance which they need to enable them to shun these things. And if they are sensible of spiritual faintness, for lack of this bread from heaven,—sensible that their hearts are cold towards the Lord and the neighbor, they will think of the spiritual cause of this,—their love of self and the world,—and will earnestly pray for the power and disposition to remove it.

Such thoughts as these will occupy the minds of those who think according to the spiritual sense, when they take and eat the bread which symbolizes the Lord's Divine Love.

And the *wine* corresponds to and signifies the truths of the Divine Wisdom from the Lord, which are also called His *blood*. They are called *His blood*, because they contain His Love, which is His life, as the blood of man's body contains his life; and because they are the Divine medium of imparting life and nourishment to the soul, as the blood is the medium of vitalizing and nourishing the body. To *drink* this blood or wine, corresponds to the reception of truth into the mind, whereby we are spiritually refreshed and strengthened. Truth performs an office in the nourishment of the soul corresponding to that which water or wine performs in the nourishment of the body. And as the latter can afford no nourishment to the body unless we *drink* it, no more can truth impart nourishment to the mind unless it be received and understood. And in order that truth may be received, it is necessary that there should be some desire,—some spiritual thirst for it. It is necessary that we should seek after the truth; especially that truth which we most need in our present state. Why should we expect that this wine, or this water of life, should come to us unasked and unsought, any more than natural beverage? It is also necessary to the proper reception of truth, that we reject from our minds the fables which are opposed to it. It is necessary that we put away all prejudice, and all pride of self-derived intelligence; because these blind us to the perception of truth, and prevent us from acknowledging, and thus from receiving it when we do see it. It is necessary that we be in the desire and effort to get rid of our evils; for where this desire does not exist, what need is there of truth? It would only enhance our guilt and condemnation. Therefore, it is in mercy to those who are in great evils, and who have no desire to put them away, that they are withholden from seeing the truth.

The proper understanding and reception of truth, therefore, involves the removal from our minds of all those things which obstruct its



influx. And when those who are in the light of the spiritual sense of the Word, drink the wine at the Holy Supper, they think of the spiritual things which are thereby signified. They do not think of the material blood, which flowed from our Lord's body on the cross, but they think of that spiritual or Divine blood,—the truth of His Holy Word, which is given for the regeneration and spiritual cleansing of human hearts. This is the blood, shed for many for the remission of sins,—“the blood of Christ which cleanseth from all sin.” And they think, moreover, of what is implied in the reception of spiritual truth,—of what it requires them to shun and to do,—and they pray for the power and disposition to do it.

*To do* that which the Lord enjoins upon His disciples in our text, therefore, according to the spiritual sense, is to receive into our minds the Divine Love and the Divine Wisdom; and to receive these is to receive the Lord. And how else can we receive the Lord, but by removing from our hearts the things which are contrary to Him,—the things which are condemned by His Word? In the degree that we do this, we open to the Lord a door of entrance to our minds, and He comes in and sups with us and we with Him; *i. e.* He imparts to us the delights of His own Love and Wisdom, and shares with us the joy we feel in receiving them. Thus there is conjunction between Him and us. But we are to eat the bread and drink the wine at the Holy Supper, in remembrance of Him.

*This do in remembrance of me.* We have seen what it is to remember the Lord in the natural sense. It is to think of Him as He is portrayed in the natural sense of His Word. It is to call to mind what He did and suffered, when in the flesh, for the redemption and salvation of man. It is to remember His tender compassion, His deep sympathy for suffering humanity, His meek forbearance, His unbounded forgiveness, His beneficent and loving deeds; how He gave health to the sick, sight to the blind, hearing to the deaf, speech to the dumb, soundness to the lame, and raised the dead to life. But to remember Him in the spiritual sense, is to think of Him not as a past and crucified, but as a present and ever-living Redeemer and Saviour. It is to remember not what He *was* eighteen hundred years ago, but what He *is* now and for ever. It is to call to mind not merely what He once *did*, but what He is now and always *doing*. It is to think not merely of the miracles which He performed on the bodies of a few men in Judea, centuries ago, but of the still more gracious miracles which He is now and always performing in the souls of all men who look to Him, and have faith in Him. Corporeal diseases correspond to spiritual diseases,—corporeal blindness to spiritual blindness,—corporeal deafness to spiritual deafness, and corporeal death to spiritual death. And the spiritual sense of the Word now revealed, teaches us that the same Divine Saviour, who, when upon earth, healed such bodily maladies, is now and always healing the spiritual maladies to which they correspond. He opens the mental eye of the spiritually blind,—those who have no understanding of the truth,—and gives them to see the things concerning Himself and His Kingdom, which before were hidden from them. He unstops the ears of the spiritually

deaf,—those who live not in obedience to the commandments,—and gives them the power and the disposition to obey the Divine truth. To the spiritually lame,—those who are weak through evils of life,—He gives the needed strength to enable them to walk in Wisdom's Ways. And the spiritually dumb,—those who, through ignorance of the truth, have not been able to confess or worship Him aright,—to these He gives the power to sing, the power to *live* His praise. Thus are fulfilled, in their spiritual sense, these words of the prophecy of Isaiah: "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped; then shall the lame man leap as an hart, and the tongue of the dumb shall sing." (xxxv. 5, 6.)

But those who were made whole of their bodily infirmities, when the Lord tabernacled in the flesh, first had a desire to be healed, and went or sent to Him to express that desire. And it is worthy of observation, that faith in Him and in His miraculous power, was always required of the diseased, before the miracle of healing could be performed. And from this we learn that, in order to be healed of our spiritual maladies, we must have faith in the Lord. We must be sensible that we are sick, and have need of being healed. And then we must go to the Lord in humble confidence that He alone is able to heal us,—go, earnestly desiring to be made whole. And to go to Him in the spiritual sense, is to go with our understandings and our hearts to the truth revealed by himself and concerning himself. All who go to Him in this manner, and who, at the same time, follow His directions, are sure to be made whole, of whatsoever spiritual disease they have.

Those, therefore, who remember the Lord in the spiritual sense, think spiritually concerning Him. They do not think of Him from time and space, but above them. They think not merely of what He *was* and *did*, but of what He always *is*, and is always *doing*. They think of Him as He is everywhere revealed in the spiritual sense of His Word, as the essential Divine Love and Divine Wisdom; as perpetually seeking to save and bless all mankind; as revealing himself in an endless variety of ways, under various forms of truth or appearances of truth, accommodated to the various states of men; as coming to all with that kind and that measure of instruction which each one is in a state to receive; as bearing long and patiently with our follies and our sins, not willing that any should perish, but that all should come to repentance; as full of tenderest love and forgiveness towards His erring creatures, never punishing any one for the sake of inflicting torment, and never permitting any one to suffer more than will redound to his everlasting good; as combatting the hells, and for ever seeking to subject all evil to himself; as stretching out His arms of mercy towards our fallen and sinful race, and ready to clasp to His bosom, and greet with a kiss, every repentant prodigal; as always acting from perfect love, and according to perfect wisdom, to redeem and save men from hell, and bring them into blissful conjunction with himself.

Such is the Being of whom those think, who think spiritually and truly concerning the Lord, or who remember Him in the spiritual

sense. And the spiritual remembrance of Him also involves the remembrance of what He requires us to be and to do,—how we should think of Him and feel towards Him, and how we should feel and act towards one another. It is his will that we should all become His children,—because images and likenesses of himself—that we should look up to him, and suffer ourselves, in all things, to be led by Him, as children look up to, and suffer themselves to be led by, an earthly father. It is His will that we should regard and treat each other as brethren; should obey towards each other the laws of brotherly love, which He has revealed; should manifest in our daily lives something of that spirit of kindness, forbearance, generosity and forgiveness, which He, our Heavenly Father, for ever manifests towards us all. And He wills this, because He sees that such feelings and such conduct can alone ensure us that heavenly peace and happiness for which we were created, and which His bosom yearns to give us.

To remember the Lord in the true spiritual sense, implies the remembrance of all this, and also that we love it, and cherish the disposition to do it,—the disposition to combat our evils, and to do all that the laws of brotherly love enjoin. And this it is to love the Lord, for to love is to do. “He that hath my commandments and keepeth them, he it is that loveth me.” And where there is *such* a remembrance of the Lord,—such thought, and love, and obedience,—there is conjunction with the Lord. The thoughts and feelings in our minds are such as flow from Him, and He is present in them and conjoins us to himself; for there is always conjunction between the Lord and our own souls, when we are thinking of Him, and feeling towards Him and towards one another as He desires to have us think and feel.

We may thus learn what thoughts and what feelings we ought to have, when we come to the Holy Supper, or when we do this in remembrance of Him who instituted this Holy Ordinance. And inasmuch as the whole of the Divine Humanity is representatively and correspondentially shadowed forth in this Ordinance; inasmuch as all His acts of redeeming love,—all His combats and victories over the hells, and all the rich and unfailing streams of mercy which perpetually flow to us and to all men from those victories,—are present in the Ordinance, and are present in the minds of all those who engage in it worthily,—*in remembrance of Him*,—therefore it is the most holy act of worship, and a means of the most intimate conjunction with the Lord.

And not only is it the will of the Lord that His disciples should occasionally meet together in time and space around His table, and receive the bread and wine, which are the symbols of His own love and wisdom, the symbols of himself, but He would have this remind us of what it is our duty to do continually. He would have it remind us of His desire that we should at all times open our hearts to the reception of His Love and Wisdom, and thereby be brought into conjunction with himself, and into spiritual nearness and communion with each other; be made of one mind and one heart, feeling a common concern for, and a common sympathy with each other: feeling that we are all brethren, the children of one common Father, the heirs of the same heavenly inheritance. All who do and feel thus

wherever their bodies may be in natural space, are spiritually near together; spiritually communing with one another; spiritually eating and drinking at the Lord's table, and living upon the rich treasures of His Love. And the Lord desires that we should do this also in remembrance of Him; *i. e.*, that we should continually acknowledge Him as the Author and source of all those human thoughts and dispositions; all those kind and brotherly feelings; all those cords of love which bind us to Him and to each other. Whenever we receive or do any good thing, if we receive or do it in remembrance of the Lord, we shall not be puffed up with pride, or a conceit of our own righteousness, as if we were better than others on account of it; but we shall, in meekness and humility, with gratitude and with love, ascribe all the honor and glory to the Lord.

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ARTICLE II.

OUR CHILDREN.

WHAT IS OUR DUTY TO THEM AS SOCIETIES OR LARGER BODIES OF THE CHURCH?

AN APPEAL TO RECEIVERS OF THE HEAVENLY DOCTRINES.

"Lovest thou me—feed my lambs."

[Concluded from the October No.]

NO. V.

WE would not speak otherwise than respectfully, and gratefully even, of what the Church has already done and is doing. We will not doubt that the time she has spent in devising, considering, adopting and revising "Rules of Order," and of Church Government, has been honestly spent, and with good ends in view. We believe that a use has thus been performed. Yet these things we must view as of secondary importance; as preparatory in relation to her own state for her great use, rather than as the use itself; as the care which a good mother takes of herself and of her household *for the sake* of her offspring. We cannot deny the great benefit which is indirectly felt by the children, through the parents, as the result of the privileges of the ordinances, and of public worship; nay, these things are of very great direct importance to the children. The Church has thus a powerful hold upon them even by her sphere. And, although we believe that the fruits of the Sabbath-school are often over-estimated, and the Church is frequently beguiled into the thought that she is thus doing much for the young, when she is really doing little or nothing as a body, all the labor being performed by a few individuals; yet the Sabbath-school is a good which cannot, with safety or justice to the young, be dispensed with.

Yet it is clear that the good which results to the young, from all these doings of the Church, is an incidental good. Most of what is done by the Church seems to have for an end to build the Church up

for the sake of the Church, rather than for the sake of the uses of a church; that is, rather than for the sake of putting her in the best possible state for the performance of these uses. She seems to have been more careful to nourish and strengthen herself for the sake of herself, than to use her strength, thus acquired, for those objects for which it is given her. Hence, as she fails to devote her energies to what we conceive to be her great use as a wife and mother, there seems to be an aspect of selfishness about her doings. And are not the various ordinances of worship and means of instruction, for which her members make by far the largest sacrifices, blessed privileges, even when we regard our own personal gratification? But do we not lose more than half their good and happy influence upon us, just in proportion as we fail to look at the end for which these privileges are designed as the means?

And here, perhaps, is our great fault as a Church. We love the *living*, but not the *doing* of a Church. We are exhilarated by the fresh new truths of the Heavenly Doctrines; and perhaps are, *individually*, humiliated and self-abased, as their penetrating light reveals ourselves to ourselves. But, as a complex body, as a church of larger form, where and what are our fruits? Have we done, or are we doing, as Societies, as Associations, or as Conventions, anything at all commensurate with the light and privileges which we have received, and of which we are made the constant recipients? The money which is raised for the means of social religious instruction, and the ordinances of worship, is principally for our own personal benefit as a Church, though it may ultimate in very great *incidental* good to our children and to others. True, we provide for these things as a duty which we owe to the world as well as to ourselves. And yet is not the act analogous to that by which a mother, though a lower plane, provides her own person with the means of nourishment and protection? She does this not for her own benefit alone, but for the indirect good of others. And it is a duty which she owes to others as well as to herself. And it is none the less a duty, because there is a *personal* pleasure in it that is sufficient, of itself, to induce her to do it. But what is the Church doing correspondent with those efforts which a true mother makes, independently of her own good or well-being as an end, but solely for the good of her offspring and her household? How much money does she raise, how much time does she spend, and talent exert, for the *direct* benefit, *as an end*, of those who have a right to look to her for the means of spiritual light, life and protection? A true mother expends by far the larger part of her strength in uses whose direct object is not her own good, but the good of those dependent upon her. But does this the less result indirectly from her own unsought benefit and happiness? Does she, either in her physical, or in her spiritual nature, come the less promptly, or the less effectually and permanently, into true order, or possess less the means of her own true happiness and well-being? Why should not the Church also exert her energies, and lay out her strength chiefly for objects that do not directly regard her own good as a first end? Why should not a Church regard her privileges of worship, and of spiritual nourishment and dis-

cipline, as means of strength for her great uses, rather than as ends for her own good? Is it when the Church is *receiving*, when she is apparently luxuriating in the rich gifts of Heaven; or when she is *doing*, is making personal sacrifices, that she is really enjoying her greatest blessings; is really coming most rapidly into both external and internal order; is really making the best progress in spiritual growth?

It is true, the Church is performing a very great use, and an incalculable good to the world, by maintaining public worship and public preachings of the Heavenly Doctrines, though she do these things with primary regard to her own wants. So does the mother perform a corresponding use, on a lower plane, when she spreads the common table, though with primary regard to her own nourishment and wants. We would by no means say anything in disparagement of what the Church is doing in these respects. But we would ask her, seriously and earnestly, to consider whether this is her great use, though indispensable it be; or whether it is only one of the steps preparatory to this use: in other words, to consider whether her great work is to nourish and support herself as an end, or to use the strength and ability thus acquired, for the direct good of others as an end. If the latter, then the *performance* of this use is even more necessary for her real growth in grace; necessary as the only natural medium of influx from the Lord, than any and even all other mediums. For, as it is the actual use of the body and its various organs, in some active labor, that enables it to receive and enjoy the good things of physical life, just so true is it that it is only the *action* of the Church in her own proper uses, that places her in that relation with the Source of all good, that enables her to receive from Him the true blessings.

Here, then, are two things placed distinctly before us, namely, the wants of the young, and the wants of the Church: the wants of the young for the proper means of nourishment, growth and protection from her, and the wants of the Church for a use, for some work, which may give proper action to her faculties, and thereby open upward the true avenues of life. The little ones cannot live and develop in a healthy manner without this care of the Church. On the other hand, the Church cannot thrive, cannot grow in grace, cannot, in fact, be a true Church, without actually performing this, or some other equivalent use; nay, she must even become diseased from her high spiritual living and slothful inaction, like the sluggard who eats, but does not work.

We are aware that there *are* little ones that are not so in years, who claim the care and protection of the Church. Every dawning truth, every germinating good, every improving state, demands, as far as she can give it, the fostering care of the Church; every new listener to the truths of the Heavenly Doctrines, every one beginning to try to live the life of the Church, is a little one, and has a right to the kind sympathy and aid of the Church. She is bound to impart something, more or less, to each. But it is the little one in age, whose cause we would plead; it is for those who have as yet no rational principle to guide and protect them; who are not, therefore, yet mentally born, but who are still, or should be, in the spiritual womb of

the Church, where they may not fail to receive the very purest essences of her organic life; and where their protection may be so perfect that no harm can reach them without first doing violence to her, and which are thus, in a certain sense, an organic part of the Church. These are the little ones which, we are convinced, most of all, demand the most energetic action of the Church; and it is, on the other hand, the very action which these require, that is necessary to keep the Church in her true relation to the Great Father of all, and thus in her most healthy state.

Thus there are two general classes of little ones of those who are dependent upon the Church for life and protection. The health of the Church requires having that action which enables her to do her duty to both. But how are these two classes related to her,—rather, what are their relative claims upon her? They are both imperative and urgent in their demands. The one class require to be tended in her lap and nursed upon her bosom; the other, to be formed and protected, as in her womb, and nourished by the purest of her blood, which her own organism elaborates for their especial benefit. He who has once felt the strength of his individuality as a man, will not, cannot, ought not to make that entire surrender of himself to the moulding hand of the Church, which it is only the child's privilege and entire organic nature to do. Man must examine, judge and decide, before he can truly receive even the milk of the Church. This is an indispensable, and indeed an inalienable prerogative of manhood. Man, however bad, or however good, unmans himself the moment he surrenders himself to any finite power without the exercise of his reason. He may not even receive instruction from the Church without judging concerning its quality. He *cannot* truly do it, any more than the new-born child can breathe without the action of its lungs. Such is the nature of the little ones of the first general class. They are distinguished by the activity of a principle in their nature which relieves the Church from a part of the responsibility that exists in relation to the other class. But the pre-rational mind, which is the mind, which is the little ones of the second class, is but an embryo mind. It is not yet born. It has not yet exercised, nor is it yet capable of exercising, the lungs of thought and reason. It is not yet sufficiently formed even to breathe the air of freedom, and thus to do something towards the preparation, or the determination of the quality, of its own mental life-blood. Its eyes are not yet open to the light. It is yet only as an organic part of its mother Church, and supplies its wants solely by a constant tax upon her best energies. It is still in the "lowest parts of the earth," and can be raised up, can be brought forth into the light and freedom of the day, only by drawing upon the resources of others. This is the pre-rational mind. These are the little ones whose wants cannot, with safety, or even without very great danger, be left to the uncertain care of strangers.

And how different these two classes; how different their wants, and how different the encouragement which they hold out for the labors of the Church. The pre-rational mind is as a field unoccupied. There are only *tendencies*, in *its* soil, to produce weeds and noxious plants,

if, by our neglect, an enemy, which is ever vigilant for the opportunity, is permitted to scatter the seeds there. Not so with the adult mind. This is already encumbered. An enemy, to some extent, has possession of the soil. The seeds have been sown, broad-cast, that no nook or corner might remain unoccupied. Thorns and thistles have been actually nourished into strength. Hence, the good seed that the Church would sow, is in great danger of being choked, even if it spring up, or of being withered away for want of depth of soil. Moreover, in the first case, that of the pre-rational mind, the owner has not yet appeared; the field is left entirely to the care and control of the Church as steward; it is her privilege, nay, her duty, to say what shall be planted there. But, in the second case, the rightful owner has possession of the field, and is its master and overseer; unless,—which, alas! is too often the case,—it (the rational principle) has surrendered it to the control of evil spirits and wicked men. Whatever the Church does, therefore, in *this* field, must be done under great disadvantage, and frequently with insurmountable opposition. Even under the most favorable circumstances, the rational mind of adult age will question her rights and dispute her efforts, step by step. In which field, then, has the Church most encouragement to labor,—to say nothing of her relative responsibilities to the one or the other,—in which is there the best prospect of a harvest? But,—it is a question which she must consider,—into which do her duties most imperatively call her, that of which she has, as it were, entire possession, of which she is made the responsible steward and guardian, and which is, therefore, a most sacred trust, till the rightful owner shall have come of age: that is, till the rational principle shall have been, by her protecting and fostering care, formed and developed; or that which is already, by the owner's own self-responsible act, let out, as it were, to strangers, and is thus occupied and encumbered by everything that is hostile to her best intentions and efforts. Whenever the Church shall be ready to act, it will be necessary for her to decide in which of these fields she will lay out her strength. And, though she will not neglect either, if she does her *full duty*, can any one doubt what that decision will be?

In considering the little ones, which are dependent upon the Church, under two general classes, we have made mental birth, or that period when the mind begins to act from somewhat of a rational principle, the dividing line. And we have done so, because this seems to be the natural distinction. Previous to birth the embryo is entirely dependent upon the organism of the mother. No other influence enters into its composition. The world is shut out. She alone is responsible for whatever is woven into its organic structure. Her organism is its world. It needs nothing, it wants nothing, it can have nothing but what is supplied by this little world. *There*, in abundant supply, is its source of warmth, of nourishment and protection. But, after birth is another era, a larger world. The mother's relations to her child are now different. She can now answer but a part of its wants, and is, in a qualified degree only, responsible for the other part. And a most significant distinction is, that it *now breathes for itself*—arte-



rializes its own blood. Her system did this before birth. And this is perhaps, so far as the mere body is concerned, the chief difference. The infant still hangs with equal helplessness upon its mother's breast. Her organism must still elaborate, for a period, its delicate food. The case is precisely similar with the mind. When it begins to think and reason for itself, and as of itself, it has passed a most important change, namely, that of mental birth. Still there is a long interval to pass over, before it can arrive at mental manhood. The rational principle, like all other organic structure, develops only by the slow processes of *growth*. During all this period, it needs, like the physical child, to be nursed, as by the breasts of the Church. It must look to her and lean upon her as mother, and very differently from what the adult mind does, or is capable of doing. To the adult mind, to those who are in established and confirmed manhood, the Church is not so much in the relation of mother as of nurse. By a perverted use of this freedom and rationality they have alienated themselves from her; have come to possess few or no traces of consanguinity with her nature, save in the remains stored up in their infancy, and which now are the real ground of their ability to return to her, though as to a comparative stranger. It is very evident that these, though we have regarded them as in the same great class, are very different in their dependence, in their wants and in their claims upon the Church, from those who are just beginning to feel the movings of that principle which, by its proper development, is to be the crown of their manhood, but which is as yet unperverted. The period of development from incipient rationality to adult age, when the youth feels that the *man* is growing within him, is a most important period, and more especially, we suppose, requires the fostering care of the Church in its larger forms.

The question now presents itself, what needs to be done? How shall the Church perform this great use, provided she is ready and willing to do it? What do the wants of the two classes of the young, which we have just considered, we mean those of the pre-rational period and those whose rational is passing through the incipient processes of formation, demand? In general terms, we answer, properly adapted mental nourishment and protection, together with that discipline which their hereditary propensities to evil may render necessary. Formal instruction is not, by any means, their greatest want. They need more a genial atmosphere in which they may grow. They need more to be shielded from those influences which are calculated to call into action their latent evil tendencies. By a kind Providence, they are already in association with good spirits and angels. They need those external associations, which will aid and encourage these spirits and angels to remain with them, rather than paralyze their efforts and drive them away. They need, above all things, to be acted upon by the influences of this world in such a manner as to favor, in the highest degree, the storing up and preservation of *remains*. They need to be adequately and constantly supplied with the properly adapted means of *mental action*; for *act* the mind will, at all times, and under all circumstances; and it will seek such means of action as are within its reach without much regard to their quality, unless the proper ones are

provided by those whose duty it is to do so. They need infinitely more those things which are adapted to *form* mind, than those things whose office is to *fill* or *furnish* mind. They need, not a severe religious sphere, for this would suffocate them; not a worldly one, for this would distract and harden them; but a sphere adapted to the careless, joyous and frolicsome degree of being that is now forming in them. They need to be *treated according to the true laws of nourishment and growth of their organic structure*; so that the degree of their being, now forming, may form in perfection, and hereafter present no unnecessary obstacles to their regeneration and higher development. They need to be treated according to what they *are*, and according to their real wants, and not according to what they may be falsely imagined to be, or we may foolishly desire them to become. They need far more to be protected from falsity, than to be taught truth; and to be soundly and wholesomely formed in every organic fibre of their mental structure, than to be indoctrinated; for it is the *quality* of the *forming organism* that is to determine what doctrine shall hereafter be really received into the heart and life; yet we should not overlook the importance of doctrinal instruction, even as a part of the means of formation. They need, in fine, constantly to *grow in the light and warmth of a truly living Church, where their real nature may be understood, and their wants supplied from true spiritual affection and intelligence.*

It is not a question whether the Church shall supply these wants, or some other body. No body but the Church, in some form, can supply them. If, therefore, she does not do it, they must go unsupplied; and we know of no effectual means by which she can supply them but by schools, under her own especial direction and guardianship. And not Sunday-schools alone; important as these are, their object is to *instruct* more than to *form*, though both results in a degree follow. The Sunday-school, even so far as it is truly one, filled by the life of the Church, is but an occasional gleam of sunshine and warmth, which, though lasting in some of its effects, is yet less useful than it might be, if the mind of childhood were more reflective in its character. It cannot carry so much of the good with it through the week as is perhaps sometimes supposed. A Sunday-school lesson, or an hour's instruction, is as but one meal of victuals to the body. So far as it is adapted and congenial, it goes into the organic structure of the mind; and some things perhaps remain in the memory for future digestion and appropriation. Thus, it is not a school of one hour a week that is wanted, but of many hours a day. And not a school, alone, or principally, for discipline and the acquisition of the sciences; but a school which shall be, in all its stages and in its most essential features, as a *mental nurse*, where the mind may receive, in abundance, all the needful properly adapted means of *growth*. The schools of the world are emphatically, *in their aims and ends*, schools of learning, schools for the acquisition of knowledge for its own sake. We do not say that this is their only object, but their principal one. This, in the light of the New Church, is of secondary importance. Knowledge is useful chiefly as it, like nourishing food, helps to form mind. And

this is what the New Church child needs a school for, separate from those of the world, namely, that the *formation of its present degree of mind being regarded as an end, it may be constantly provided with the necessary means*, and those of *New Church quality*. And for this object it needs a school; not alone where the doctrines of the Church are taught; not alone where the sciences are presented in proper form and at proper time; not alone where everything that regards instruction, is adapted and congenial; not alone where the morals and motives of the child are looked after, and every evil propensity is carefully watched that it may receive none of the means of development into actual evil; but it needs a school where the *life and sphere of the Church* are FELT; where the whole mental atmosphere is redolent with her influence, and filled with light and warmth from her very presence; where every word and look and gesture of the teachers write her image upon the child's heart, and their whole manners and influence are a constantly speaking example and witness in favor of her surpassing beauty and loveliness. The New Church child needs a school that shall often feel the cheering presence of its parents, of the good shepherd of the flock, and of other interested members of the Church; a school, too, whose teachers may feel encouraged and supported by the countenance of the Church, in their use, as any organ of the body is nourished and strengthened by the combined energies of the common body; and whose life and strength are constantly renewed as they are expended; a school, in fine, that shall really be, and *feel* itself to be, the central focus of the affection and thought of the Church, as an infant is of a family.

And a child of the Church needs not less a school of amusement, than of instruction and the more solid means of growth. The amusements of childhood and youth, and the various influences and circumstances attending them, play perhaps a not less important part in the formation and growth of the mind, than the branches which they study; and children engaged in these amusements require not less attention, direction and supervision. In fact, during the entire growing period of the natural or pre-rational mind, until it is qualified to come under the government and protection of its own rational principle, the arms of the Church should be extended quite round it, that no noxious elements may be permitted to enter into its composition. It should be tended as in her lap and nursed as upon her bosom, till, by the proper development of its own rational or manhood principle, it shall become capable of selecting and judging for itself in regard to what shall form its means of nourishment and growth, and of defending itself from the ensnaring and beguiling influences of evil and falsity.

In conclusion, let us ask, what is the end of the Divine Providence in the relation of parents and children? Is it any temporal or conventional qualification? Is it to make men of the world? or is it to make angels? And has the fact, that our children's parents are receivers of the Heavenly Doctrines little or no meaning beyond what relates to their mere home and Sunday-school education? When we consider the Divine ends in the creation of the universe, in the insti-

tution of marriage, in the social relations, and in New Church society organizations, can we escape the conviction that the great work of life, whether in our individual or associated capacity, is, or ought to be, the education of our children in and for the Church, and thus for Heaven?

Such we believe to be, in general terms, the nature and wants of the young, and such their dependence upon the Church for the supply of these wants. These are no new doctrines. We see not why they should not be the spontaneous conviction of every reflective mind, even though feebly illumined with the New Light. It is not, perhaps, in most cases, conviction of this sort that is wanting. But one thing evidently is wanting, and have we not some occasion to fear to an alarming extent; and that is a general and adequate sense, among receivers, of the urgent necessity and importance of action in this direction. Such action is important even as regards the health and growth of the Church itself. It becomes a much stronger necessity when we consider both the present and the future condition of our children, and their just claims upon us for everything that can be done for them towards making their present degree of formation and growth as perfect as possible; in order that, when at proper maturity, it shall come under the government of their own rational degree of mind, its regeneration may not be a matter of so much uncertainty.

We are not now prepared to present or recommend any plan of practical operations as regards the formation of schools. The time for such a step has not, perhaps, yet come. We are not yet agreed in what capacity the Church should do this work even if we are satisfied that it is a work to be done by her. Moreover, it is proper and orderly that the Church should see and feel deeply the importance of such an object of action, and that there should be a good degree of unanimity before she undertakes so great an enterprise. The views which we have presented may be true in theory, but not yet so practicable as may, perhaps, to many seem desirable, for want of a previous preparatory state. Even if we have the means of giving our children New Church schools, and are satisfied that the light which we have requires it, we may not be quite ready for the kind of effort which is necessary in order to crown the enterprise with an encouraging degree of success.

We may all have become of the New Church in our love of her doctrines above all other doctrines. But does it necessarily follow that we are equally so in our love of her life? Is not this a subsequent state, which will be true of us just in proportion to our regeneration?

We need then, perhaps, first to consider more deeply than we have yet done, the importance of the use, and how strong and imperative are its claims upon us; and then to count the cost, and consider whether we can make the necessary sacrifices, before we can come into an affirmative state of effective action. Probably very few, if any of us, have yet arrived at that state of self-surrender, in which we are willing to regard ourselves as stewards of whatever talents or property we have for the use of the Lord's kingdom. Very few, probably, can practically say, as all can in theory, that our children are

not given us as a part of ourselves, and to administer to our pleasure and happiness, or to feed our natural affections and in various ways extend our sphere of self-love; but that they are given us as the most sacred of Divine trusts; and as trusts not to be preserved merely,—this would infinitely lighten the responsibility,—but to be *formed*, even from the beginning, for the Church and for heaven. It is impossible for us adequately to estimate the magnitude of the charge, when we are made the parental guardian and educator of a child. When we consider how much in the nature of the child is depending upon the character of that guardianship,—there is a whole world in it,—all other responsibilities sink back into the shade. Why, it is nothing less than the germ of a heaven which may, by our agency, or even by our neglect,—such being the peculiar proneness of its nature,—develop into a hell. Few, probably, really feel that the proper education of their children is the great business of life,—at least in the Divine ends,—our own regeneration being incidentally, yet more effectually perhaps, than in any other way, promoted by our proper performance of this use. Even in the best, the Church is yet probably adulterated with a large percentage of the love of the good things of the natural man. In fact, do we differ very much from the good moral people in the world around us, except in the better means of light that we possess? Do we give evidence of acting from much, if any, higher or better motives? And when we remember that this great light, to our vision, transforms the child as well as man into an entirely new creature, reveals to us an entirely new nature in both, brings into open day the before hidden mysteries of their structure, their destiny and their organic wants, and points out the means of growth in the successive stages of development,—clearly showing, in fact, that human growth and regeneration are the Great End of all the Divine ends,—what should not be our humiliation when we compare our works with the works of those whose light is as darkness!

We would, then, recommend that something be *immediately* done. Yes, we would even present a plan of general action, and of that kind of action that we believe will be most effectual in ultimately securing the great end. We would recommend, first, that each parent,—nay, each member of the Church,—immediately take into a more deep and earnest consideration, than has perhaps yet been done, the nature of the child, its wants, the Divine ends in regard to it, and our relation to these ends as the designed instrument of their accomplishment; that he immediately make this subject a more thorough and devoted study under the light of the Heavenly doctrines; and that it be permitted as far as is consistent with other uses, to occupy his mind, and be in his heart; that he talk of it when he sits in his house and when he walks by the way; when he lies down and when he rises up; and that he often confer with his brethren upon it, and at all times regard it and treat it as of the first importance, especially if he be a parent or a guardian. And, secondly, when the individual members, as a result of these efforts, begin to feel their hearts burn within them; when the subject begins to magnify in its importance,—as it most certainly will do the more they reflect upon it,—when they begin to desire more light,

—and this also will be the case,—and to say, in spirit at least, what shall we do?—then we would recommend, as the second step, the calling of social or society meetings for the further consideration and discussion of the whole subject,—not immediately what they shall do about schools,—better not meddle with that topic, perhaps, till the state is more fully ripe for it,—but the whole subject of the nature and wants of children, and their relation as societies, or as a church in larger form, to them. Let these meetings be frequent, and never cease to be held and to be attended, both as a duty and as a pleasure, second in importance and interest to no other, so long as they can be seen to be useful, even though in a small degree,—remembering that the Lord is present where there are two or three gathered together in his name.

In the third place, we would recommend that all the fruits of these doings of the Societies, be gathered up and brought together into one common stock of the associated body of said Societies. And then, fourthly, that this stock be committed to the charge of a responsible committee, *specially appointed to consider the duty of the common body or Society in relation to this subject*; said committee being carefully selected from among those who are known to feel a positive interest in the subject, and are qualified by their tastes, their uses and their ability, to give it that consideration which its importance demands, and are willing to devote time and energy to it.

Let this plan be adopted and carried out in good earnest, and we may safely wait, and without anxiety, for the results. But, till this, or something equivalent be done, we confess, we are without hope for anything better in the future for our children, than we have had in the past. We know of no other at present feasible plan. We should be rejoiced to learn that we have mistaken the general state of the members of the Church on this subject, and that they have so far been through an equivalent to the kind of action here recommended, as to be ready for actually adopting, and doing the work of, a plan of more practical and effective action.

But we are at present without the means of carrying into active operation any other plans. Individuals and societies are as yet poor, as regards this object. But, let the plan which we have here recommended be adopted, and as one of the first results, individuals will begin to care comparatively less for their luxuries, their furniture, and the perishable fabric of their clothing, and of that of their children, and to care infinitely more for the *daily and hourly forming*, but *imperishable fabric*, of the *mental organisms* that have been entrusted to them to be *formed for heaven*. Societies will be less fastidious and complaining about their preaching,—feeling, indeed, a new and satisfying relish for truths presented in never so homely a garb or manner. Members and societies will suddenly and mysteriously find themselves possessed of new and unexpected wealth. In fine, the desired means for this great object will come in abundantly, and, what is more,—thanks to a most perfect Providence,—*light to show us how to use these means*. Then, but perhaps not till then, we shall be ready for new plans; we shall know how to form them and how to carry them

into execution. For then we shall be more ready to regard ourselves as stewards of what we possess, and shall be more willing to devote our time, our talents, and our property, to the performance of our Lord and Master's great work.

E. A. B.

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ARTICLE III.

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ARE NOT ALL GOOD SPIRITS MINISTERS UNTO THE HEIRS OF SALVATION?

A CERTAIN infernal Lucifer, perhaps the leader of principalities, powers, dominions and ex officio authorities, has ascended up into the Heavenly Church of the New Jerusalem; but the captains of tens, and of hundreds, and of thousands, are in league to cast him into hell. This rebellious spirit tells many that nothing is true unless put forth under the orthodox sanction of the General Convention, and causes others to believe that the Church ministers only can truly interpret the Word of God.

We belong to that class who have continually manifested the most heartfelt resistance to the Babylonish empire, whether of convention or minister. When in doubt, we have consulted the despised little ones of the Church, those babes and sucklings who are fed from the sincere milk of the Word, and by the mouths of such have heard revelations that were hidden from the wise. We have been taught, from the Scriptures, to entertain all coming in the name of the Lord, not asking any by whose authority they spoke, nor questioning any as to whether Peter or Paul ordained them by the laying on of hands. We, by so doing, may entertain angels unawares, for we know that every man who heals the sick, restores the blind, casts out devils, and binds up the broken hearted, is commissioned from on high by Him that sitteth King and Priest over all. The Holy Ghost has descended even upon the uncircumcised, and not a few of the Gentiles have been gifted with tongues of fire, on which occasions Peter himself has exclaimed, "Of a truth God is no respecter of persons."

We believe that all good people are ministers unto the heirs of salvation, not always expounders from the pulpit, but teachers in that kingdom where there is no temple but God and the Lamb, a kingdom bounded on all sides by the fountains of truth, and in every part warmed by the sun of universal love. In that church it matters not whether a prophet or a prophetess dispense the waters of life, for there the perceptive faculty of woman sees and unfolds wisdom unknown to man. Past experience has convinced us that women are ministers of truth as well as men, for they have often rationally and clearly manifested to our mind certain beautiful truths, which the most learned among the ordained teachers in the Church have utterly failed to elucidate. We, therefore, affectionately ask all brethren in the Church

to make it a matter of no concern, as to whether our so called "Spiritual Mother" stamps individual publications or preachings with the word "orthodox," or not, and do beg of every layman not to reject the instructions of babes in the Church. We have never yet had a single knotty point unravelled satisfactorily by any publication under sanction of the Convention, and have oftener been instructed by laymen than by preachers, and fully as often by women as by men.

There is no intention here to inculcate the so called "Woman's Rights," but a desire to remind our female friends in the Church that they are expected to minister the things of salvation unto the heirs of the kingdom. They have talents and intellectual capacities which are not given merely for the sake of man as a sensual creature, but are to be used in his moral and rational education. Feminine wisdom is as essential to the Church as masculine wisdom. In the heading of this article, the expression, "good spirits," includes women as well as men. It is our firm conviction, that some of the most vital truths in the Church are more easily learned from women than from men; from those women who delight to become intelligent for the sake of ministering unto the heirs of salvation. No doubt a number of the orthodox members would smile to think of referring metaphysical questions in the Church to women, and certain of the *ex officio* ministerial class would declare themselves fully able to answer all questions that require to be answered.

The argument presented in the September No. of the Repository, designed to prove the irrationality of Mr. Mason's doctrine concerning the Lord, in its main feature, originated with a lady, and we think it contains views not easily answered. Other instances might readily be given to show the truth of what we insist upon, that all good spirits do minister unto the heirs of salvation. The little ones in the Church (so called) have answered the most difficult questions, which many ministers, with all their official capacity, were unable to solve, and which the Convention, in its publications of more than twenty years duration, has never even touched as matters of discussion. When we have propounded certain questions unto "Our Spiritual Mother," we have received for answer that she considered the discussion of such subjects dangerous to the peace of Jerusalem. And the most learned ministers in the Church have told us to believe their teachings, on account of their office, but still failed to tell the interpretation of riddles, which mere babes in wisdom have explained to us. We repeat the question with which we began: are not all good spirits ministers unto the heirs of salvation?

G. H.

MARYLAND.

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"If we would indeed see God, we must leave our vain efforts to magnify to infinity the ideas we already have, and seek that purity of heart which is 'blessed,' because it reflects His image without distortion."

"Blessed are the poor in heart, for they shall see God."



## ARTICLE IV.

THOUGHTS ON THE DIVINE PROVIDENCE IN CONNECTION WITH  
ANGELIC MEDIATION, IN RELATION TO PRAYER.

THE perusal of a late number of the *Crisis*, which came to hand this morning, has originated in the mind of the writer a train of ideas, embracing the above mentioned subject, which perhaps may be of some use to the novitiate reader, as explanatory, in some measure, of the relation of cause and effect subsisting betwixt the spiritual and natural worlds. It has been a life-long habit with the writer, when feeling the need of spiritual guidance, or a clearer perception of truth, while holding reverently the Word, with closed eyes, to invoke the Divine aid, that he may open to some passage or chapter appropriate to his need, and receive a truthful perception of the same. One evening in the latter part of August, while meditating alone in his room, and being desirous to obtain a new supply from the divine Fountain, he asked mentally, to be directed to some prophetic portion of the Scriptures, to which he might apply in the explanation of those ideas of correspondence eliminated from a careful but limited course of reading. It was thus that he opened to, and perused in succession, on three different occasions, the 38th and 39th chapters of the prophecy of Ezekiel, gaining, in each reading, some small additional light; yet, in the end, fearing to trust to his own conclusions (on making a note of the incident) he referred his investigations to the future, in the hope of receiving supplementary aid and light. Judge of his grateful surprise, reader, when without any effort of his own, having never mentioned the subject to any one, on receiving from an unknown hand, a single copy of a semi-monthly paper he had never seen, containing a comprehensive explanation of those identical chapters whose deeply interesting portions of the prophetic Word, not two weeks before, from inability to comprehend clearly their spiritual significance he had, with regretful sadness, dismissed from his mind. It has been his happiness to note, during life's journey, not only in his own experience, but in that of others, events suggestive of an overruling providence, as extended to the common affairs of life; from which he has gained abundant proof of the truth of Shakspeare's assertion, "There is a divinity that shapes our ends, rough hew them as we will." Also that our divine Lord metes out, with perfect equity, to our yearning spirits, according to the quality of our faith and our peculiar needs, those things which are convenient and appropriate to our states. It is said that every person comes to regard his own life as peculiar, containing events of greater interest than the lives of others. However this may be, life to the writer has been a revelation of deep magnitude, replete with lessons of self renunciation. These lessons (through loss of health and other causes) were early and fully taught. When the freed spirit shall ascend from its shackles of clay in the clear light of a better world, it will be seen how deeply neces

sary was this compulsory training to bring forth, and ripen to perfection the willing fruits of obedience and love. Those who are called, in the economy of God's providence, to some important sphere of uses in this life, but more especially with reference to the life to come, are proven, even to the seventh time if needful, in the purifying furnace of affliction. A rather quaint but beautiful illustration of this truth met our eye a day or two since, when turning over a few choice extracts from the older poets, which we will transcribe from its peculiar adaptation to the preceding remarks:

“ For till the bruising flail of God's corrections  
Have crashed, out of us, all our vain affections,  
Till those affections which do misbecome us,  
Are, by thy sacred spirit, winnowed from us,  
Until from us the straw of worldly treasures,  
Till all the dusty chaff of empty pleasures—  
Yea, till his flail upon us he doth lay,  
To thresh the husk of this our flesh away  
And leave the soul uncovered,—nay, yet more,  
Till God shall make our very spirit poor,  
Through the transmuting process used by fire,  
We shall not up to highest wealth aspire.”

In reference to the personal experience of the writer, as was remarked by a gifted spirit with whom his own held sweet communion, while hers remained a dweller in the form, “It appeared manifest to me, that the great Spirit wished to leave me no refuge but itself.” Most thankfully does he acknowledge the blessing arising from those peculiar dispensations even here; and how much more fully will they redound to his happiness in the new life to come, which, through habitual anticipation, has drawn down luminous rays of glory, which brighten in the dark and solemn night around his sleepless pillow, until pain itself, by way of transmutation, becomes the element of a grand and peaceful joy.—“For there shall be no pain there, and nothing shall be found to hurt or destroy in all the holy mountains of our God for ever.” Thus does he gratefully accept the potion, whose quickening, yet bitter, draught has caused me to feel through every unwoven fibre of his soul the silently flowing, all sustaining power of the one grand life in the universe. From the point of vision reached by his weary footsteps, where, from a cureless malady monitory voices daily remind him that this frail organism will ere long have accomplished its appointed work, it is cheering to perceive that radiations from the divine love and wisdom itself, whence emanated his inmost being, are now lifting his aspirations higher, and still higher, towards the Fountain head of all wisdom and truth.

As an illustration of the divine providence being cognizant of our peculiar needs, from which subject he has momentarily digressed, he begs permission to lay before the reader a few incidents selected from his own experience and observation of life. This he is in a manner constrained to do, by way of remuneration, since from a morbid dread of posthumous publicity, every written record of his life has been destroyed. Having attained, since then, as he humbly trusts, clearer views of life, its responsibilities and uses, greatly does he regret the

loss of those records, whose deeper revelations emanated amid the seclusion of a dimly lighted room, where a three years almost unbroken communion with the indwelling presence of the Infinite, engendered thoughts and impressions, which come not to the many, who are borne upon the ever revolving and changeful current of life's ever busy and urgent cares. How many bear with them to the silent land the personal knowledge of incidents and events, which if left on record, or communicated at the proper moment, might have strengthened and uplifted the bowed and despairing soul, or saved the tempted one from ruin. Oh, this deceptive self, or proprium, which Swedenborg assures us is of infernal origin, how many specious appearances does it assume! Thus, touching the faithful records of eventful years, of combats with self, with erroneous opinions, of moments of divine illumination, when the intervening veil betwixt this and the world of causes grew luminous, and at times, apparently withdrawn,—when soaring on the outspread pinions of a radiant faith, the quickened spirit beheld Heaven's gate open, and viewed, as Christian did (when he had crossed the river), the shining walls, and the golden streets of the celestial city, the New Jerusalem, which will one day open upon our expectant sight;—the hand, which once traced rapidly the extended sheet, "had lost its cunning," and might never be able to copy and amend the few earlier portions, requiring a more elegant diction. Besides, insinuated self-love, these records are in some respect personal, consisting of sorrows and joys, with which none have a right to intermeddle,—and so the ruddy flame leaps up, as with a thousand devouring tongues of fire; the scorched leaves shrivel and consume; and thus perish, one by one, the eventful records of years. Self-love is appeased,—but where is the love of the neighbour, of dear friends, who loved and cherished the invalid, who would have valued, beyond account, these faithful records of the past? Alas! echo answers, where? As a penance for misdeeds, and a warning to others, this humiliating confession is made. Let each one look well to his motives, lest the seductive element of self-love delude him into equally culpable deceptions. The following incidents selected, to the exclusion of events of greater magnitude, by way of illustrating the subject in hand, are drawn from the minor events of life; exhibiting the supervision of a higher power, or agency, in those common occurrences from which we have to sum up, hourly and daily, our experience. The writer being himself an eye witness of the incident he is about to relate, which occurred a few years ago, the reader may depend upon its truth.

An amiable, pious and gifted lady, became united in marriage, early in life, to one whom her youthful heart approved; but who, unfortunately for her subsequent health and happiness, valued woman solely according to her uses in the domestic relation. The overtaxed physical organization of the young wife, always frail, and subject to a pulmonary bias, soon became the medium of acute suffering. Medical aid, which, from the mistaken notions prevalent at that time, with regard to curative agencies to be employed in her disease, which proved to be a deeply-seated inflammation in the spinal chord and its nervous

appendages, being of no avail, was discontinued. At the period referred to, the lady was supposed to be in a hopeless decline; and, for three years, mainly confined to her couch. In an excess of renewed suffering, a simple medical preparation, known to possess ameliorating qualities, was required; and was the only want, ultimated in words, during many weeks, though it was known that her sufferings were greatly augmented by the absence of many little comforts, so grateful to the sick. The appeal for the medicine was repeated daily; at first timidly, and finally with deep earnestness, as suffering increased, but without effect. Meanwhile, nature's sweet restorer, balmy sleep, no longer visited the invalid's couch of pain, while silent anguish could be traced in every line of her pallid face. One night, while meditating on her restless pillow, upon her forlorn condition, feeling that her little remaining strength must soon succumb to the pressure of increasing pain, the despairing cry of her heart, though not uttered in words, was heard by Him whose ear is ever open to his orphaned ones; a voice had spoken to her inmost soul, bidding her to look to Him in faith for the supply of her need. Tears of grateful joy bedewed her face. A perfect assurance sprang up in her heart, that her Heavenly Father had listened to the anguished cry of her soul, and would send relief; how, she asked not to know. Though the pain still continued, never for a moment relaxing its hold, the countenance of the invalid, though of deathly pallor, became almost joyously serene. Slumber, for the first time in many days and nights, had closed her weary eyelids. In her dream, she is again a happy child, crossing, with bounding step, the enamelled meadow, in her upland path to the hills,—the grandly glorious old hills, where, amid the overshadowing maples, and the deep-whispering pines, with the violet-scented gale upon her cheek, she had whiled away many a swiftly passing hour, dreaming unutterable, but strangely sweet and vivid, dreams, never to be realized on this mortal stage of being. The scene changes,—a bright smile illumines her cheek; the pale and parted lips assume a ruddy glow; the cry of "Mother!" breaks the stillness of the deep and silent night. A loved face, long ago shrouded beneath the coffin-lid, was presented to the vision of the sleeper, as she had seen it last in life, with the old tender smile, and the dear, dark, beautiful, loving eyes, lifted in tenderness upon her own. With the cry of "Mother!" upon her lips, she awoke to find herself alone, enveloped in darkness, with the same distressing pain still writhing and quivering through her shoulders and breast; but, strange to say, on being assisted to rise at the usual hour, an unusual degree of strength seemed to possess her limbs.

Leaning for support against the side of the room, her hand accidentally rested upon a woollen garment, not quite dry from the wash, from which dropped a small silver coin, apparently from a rent in the lining. Reflecting upon this incident, her eye mechanically sought the floor, when, lo! under the writing-desk, at the farther end of the room, a shining substance attracted her attention. She with difficulty reached the spot. Could it be? Yes, it was a silver shilling! the counterpart seemingly of the one in her hand. Here was the requisite sum to purchase the remedial mixture so ruthlessly withheld from a more

than competence, which was soon obtained, a portion of it applied, and ere long the stiffened and swollen muscles relaxed their wiry tension. A night of refreshing slumber supervened. From that day, an improved state of health was visibly accorded to the sufferer. A sublime confidence, born of faith in the promises of Jehovah, in the hour of anguish, has hitherto illumed her pathway, and revealed to her hope-lit eye a silver lining to every cloud.

There are those who, from the action of a confirmed will, reject every amount of evidence, however tangible, of spiritual or Divine agency, as manifested in the common occurrences of life. The above simple relation is not intended for them. This denial and rejection of truth comes with an ill grace from professed Christians; and it has been heard, even from these, revealing, to an alarming degree, the widespread infidelity of the present day, and of the vastation of good and truth in the popular forms of religion. Again, there are those who, from lack of observation of the operations of the Divine Providence, have no definite ideas of their own; but, with sufficient proof, would gladly believe in a beneficent watch even over their daily paths, so often chequered and overshadowed with the sorrowful vicissitudes of life. The latter may suspect that the little coins may have adroitly found their place from a relenting hand. This supposition is simply untrue. Their position was purely accidental, having no connection as to time, circumstance, or place; and yet, in the result, strictly providential. He, whose omniscient eye foresees the end from the beginning, who causes even the wrath of man to praise Him, not unfrequently turns the mistakes and oversight of His creatures into channels of mercy for His suffering poor. Every good that we receive, flows immediately from the divine effluent sphere of love and wisdom, of goodness and truth; this mediately through the celestial, spiritual, and ultimate heavens, and is appropriated by us according to our different states of receptivity. Hence it is, that a loving confidence and humble trust in the divine will, having for their basis and support, a life, both in act and intention, conformable to the Divine Word, begets qualities of mind which draw around us, according to the laws of affinity, those beneficent and friendly spirits, commissioned to minister to the heirs of salvation; who become to us, in the hour of need, the agents of the Divine Providence; removing, according to human appearance, almost miraculous at times, the hindrances and obstructions which impede our pathway. It is in accordance with the Divine will, that our condition be greatly ameliorated, even while here. This is done according to our state, and fitness of preparation. The child who obeys, in loving obedience, the instructions and command of its parents, is not subject to coercion and restraint. Thus, while we endure with meekness our initiatory training, we are exempt from those inflictions which are the certain results of a rebellious will. No one should complain, while passing through states of vastation and trial. The garden of Gethsemane must needs be the scene of some conflict with the indwelling selfhood, ere we are prepared to ascend to the heights of celestial vision. Wouldst thou not rather make the attempt, reader, than remain a life dweller in the misty vale below? One delightfully up-

lifted glance to the far-reaching heavenly height, in our midway ascent, and then down to the widely extended vale, where all the hidden windings of our toilsome way, like a panorama of the past, lies unrolled before us; and we comprehend intuitively why, on some occasions, we struggled so long, and apparently fruitlessly, to obtain deliverance from the trammels of some opposing fetter.

An incident which occurred the last spring, in a distant western State, attracted the attention of the writer, as being a link in the chain of evidence, of the combined action of spiritual with natural causes, in ultimating the will of a superintending beneficent power. On the renewal of intercourse, which had been suspended some years, with a friend whom the writer found, with delight, to be one of those, who, although removed externally from the pale of New Church influences, had been led, through interior illumination, to the reception of the doctrines of life, it was apparent, that he had fallen into a gloomy and despondent state of mind, consequent upon receiving no intelligence, for more than a year, from a beloved son, a resident of a southern city, who, until the above-mentioned period, had maintained a faithful correspondence with his family. Some weeks prior to the visit of the writer, the alarmed and anxious mother (having again written to her son without receiving a response) had come to fancy that he was no longer a denizen of earth. With the design to divert her from her despondent state, and to enliven her faith in the Divine Providence, the writer felt impressed to remark, with deep earnestness, upon the criminal lack among Christians of the present day, of faith in the Word, enforcing, by direct personal appeal, the folly and sinfulness of thus disquieting herself, instead of applying in humble confidence, through earnest prayer, to Him who has said, "ask and ye shall receive;" who will be sought unto by them that fear him; who is ready at all times to aid us in casting aside those burthens which are fruitlessly borne; who pitieth our frame, remembering that we are but dust. A few evenings subsequent to this conversation, which, with a few analogous remarks, seemed to take deep hold of her mind, sitting in the shadow of the twilight, fast deepening into the dusk of early evening, she was heard to exclaim, as if to herself, "Bless the Lord, I will trust in his Word." She had at that moment, after a weary combat of days with the elements of a dead faith, received the witness within of the exercise of a true faith in a prayer-hearing and a prayer-answering God; and that her request to hear from her absent son would soon be answered. On the third evening after this occurrence, a letter was placed in the trembling hand of the mother, written on the morning subsequent to her prayer of faith, commencing as follows: "I have for a long time neglected to write you, dear mother. I have not meant to do so; but this morning I felt so deeply impressed I could not delay as usual. At first, I thought I would go to the shop, and, after finishing my work, write you in the evening; but somehow I could not, and have resolved to send this by the morning mail, and finish my day's work in the evening." Then followed, by way of excuse for remissness in writing, "of having married a wife; of increase of cares; of added hours of daily toil, in consequence of a reduction of the ordinary prices of

labor," &c. Here is a case transcending psychological impression. The yearning thoughts of the poor mother had been, many times previously, far more intensely directed along the intervening line of distance to her absent son, without eliciting a response. Even her letters of intreaty had failed to suggest an immediate fulfilment of duty. On the latter occasion, her mind, instead of flowing out to him as formerly, was directed, with all the intensity and strength of will, in earnest appeal to a higher Source, in which the association of ideas, in connection with her son, was secondary and subordinate, holding a relative and lower place. Good angels were near to witness the struggle and the triumph, drawn through affinity with the new love, born of faith and hope. After having influenced the son to the performance of duty, how intense was their joy to witness the grateful emotions with which that widowed mother perused that tender letter, which she felt had come to her by looking to the Lord alone for help in the trial hour!

Another incident, which occurred a few years ago in a neighboring town, of which the writer can certify to the truth, bears so strongly upon his mind, that he is forced to relate it, at the risk of extending this article beyond its appropriate limits. An amiable and pious woman, who seemed to the writer to be one of those chosen ones who are called, through a life of perfect renunciation, to exhibit those higher and peculiar graces of Christian character, which spring as naturally from the soil of some human hearts, deeply furrowed by the plow-share of affliction, as from a portion of rich and virgin soil when elaborately cultivated, springs up beneath the eye of the expectant husbandman a rare and abundant harvest. This woman had been reduced by degrees, by a reckless, and finally abandoned, husband, from a state of comparative independence to extreme poverty. It would be delightful to narrate the wonderful process of development which ultimated in the heart and life of this poor woman the possession of almost superhuman gifts.

But, it is not of these that the writer is to speak. Being deprived of her once comfortable home, although frail in health, in order to support herself and children, she was obliged to resort to the menial and laborious occupation of a washerwoman. A few friends, concerted together, and purchased for her a small cottage, from which she was almost daily seen to go forth, in her neat white sunbonnet, and smoothly ironed apron, to pursue her weary toil. Like most persons of her class (though very frugal in her habits,) she had come to regard her morning and evening cup of tea as indispensable to her comfort and strength. Being an amateur as to quality, a spare dollar was occasionally secreted in some secure place, for the purchase of her cherished beverage. One morning, having a long distance to walk in commencing the labours of the day, in hastening preparations for her frugal breakfast, her tea-caddy was found to need replenishing. On going to the place of concealment, the hoarded dollar was gone. A short time previous, her miserable husband, who (having entirely deserted his family,) had stolen from the poor victim the entire savings of her summer's toil, and now, not a penny remained in the purse. Here

was a call for a renewal of faith and patience. But the latter had had its perfect work. A tear of commiseration for the miserable inebriate, that he had fallen so low, trembled on her pallid cheek. Reserved and quiet in her habits, sensitive to a fault, with respect to maintaining an honest independence, the thought of communicating the subject of her annoyance, or of receiving on trust, was inadmissible. But this, she could do,—appeal to the high Treasurer of heaven's bounty for aid; and if not required to relinquish her favourite beverage, which seemed particularly necessary for her, on account of her entire abstinence from animal food, the means of use would be supplied. After commending herself and her needs to the care and protection of Heaven, all thoughts of anxiety were dismissed from her mind. After securing, with redoubled care, every point of egress to her little domicil, leaving her young children to the care of an indigent neighbour, whose services she weekly repaid, in a pleasant and cheerful frame of mind, she set out to reach the distant sphere of her labours, which was accomplished with unusual ease. At an early hour she commenced to retrace her homeward way. Passing the village hotel, she must needs quicken her weary steps, for there, surrounded by a troop of boys, (helplessly intoxicated,) she recognized the poor victim of intemperance, who had treated himself to a holiday on the spoils of his cupidity. Applying the key from her pocket to the lock of the door, she entered the little cottage, and found all safe. Its four windows were each strongly secured by a large and trusty nail, just as she had left them. Not a pane of glass was broken or removed; and yet how came a certain large brown paper parcel to be found lying upon the little table, and the air of the room strongly impregnated with that peculiar odour (arising, as is well known,) from a certain expensive and superior quality of tea,—a quality which she had been accustomed to use on rare occasions, in the days of her prosperity. Another critical search, and the key again applied to the door, to detect any possible failure of the lock, when she recalled the fact of having applied her strength ineffectually to open the door, after having locked it in the morning, which was done by way of test, as she had used the primitive mode of securing it by a stick placed through the handle on the outside previous to the last discovery of the theft. But the manner in which the package had been introduced, during her absence, is still a mystery. The probable solution of which is, of some accidental oversight in locking the door, or that the key had its duplicate, but where! This pious, but no longer poor, woman, still believes that angels have visited her humble home, which is doubtless true, but not in the manner suggested by her fancy. How precious to her taste were the contents of the brown parcel, which like the widow's cruise of oil, seemed inexhaustible in its supply! Many human angels still walk the earth, leaving the tracery of their beautiful foot-prints upon the sands of time,—herself one of this class, though robed in humble guise; treading the earthpaths of trial meekly, in tranquil humble trust, shedding the light of a clear and living faith, in beautiful radiations around her humble sphere of duties, which enveloped, by degrees, the obscurity of her lot,—a faith, whose light was of a quality to be felt, and



seen daily to illumine her own countenance, and which penetrated the gloomy chambers of many a darkened soul, where hope, love and joy, as by inspiration, sprang up, like the phoenix from the ruins of the past, to blossom and bear timely fruit; guided at times by intuitive spiritual perception, but more often by some urgent call, to the homes of opulence, many of which have been blessed by the footsteps of the poor washerwoman, when, in the capacity of an angel of consolation, she ascended to the bedside of the sick and dying, where the low tones of her voice, of singular sweetness and pathos, uplifted in fervent prayer, seemed to arrest the fitting spirit, which settled passively and quietly in its frail tenement, while the springs of life, gathering their diminished forces, resumed their accustomed sway. The publicity, consequent upon events of this character, soon came to weaken, and, finally in a measure, to destroy, the sanctity of a life of unbroken communion with heaven. Finally, on being persuaded (though against her interior perceptions of duty) to abandon the quiet walks of usefulness at home, to be transferred to a distant field, and retained as a sort of auxiliary corps, in a series of religious meetings, where high mechanical pressure was the order of the day, her beautiful gifts were resumed, one by one, by the Giver, to be returned no more!

None need despair, or become dissatisfied with their lot, on finding themselves unable to attain to those higher grades of uses occupied by the few, to whom a preparatory training has been appointed, from which the many would recoil, and sink beneath the burden, as unequal to their weight, or become restive and turbulent under its continued pressure. Though not allowed to struggle for pre-eminence, it is still proper for us to become emulous of, and appreciate, those higher gifts, while we endeavour to ultimate in uses, according to our utmost ability, those inherent in ourselves. There is great need among ourselves, who profess to have obtained clearer revealings of light, that we attain to a more elevated plane of spiritual life. Those of us, in particular, who have come out from the press of those withering forms which deaden the aspirations of the yearning spirit, more especially need to receive, and practice in our lives, a more lively faith in the Word, by walking in the light of its precious promises, which never fail us when correctly applied,—which, like the shadow of a great rock, in a weary land, yields both security and repose. Between the lives of two individuals, the one guided solely by principle, the other by a union of faith and love with principle, there will be found, in the results of their actions, a vast amount of difference. The latter sheds around him a diffusive sphere of happiness, whose radiations, like the subtle aroma of the rose, though widely disseminated, are never lost, but gathered up and appropriated through the individual sphere of others. It is this union of faith and love with principle, which forms the basis of action for the ultimation of beneficent uses.

From the union of faith and love is eliminated that humble and confiding trust in the Divine will, which lifts from the heart every mortal fear, and can alone sustain the trembling soul amid some of the darker passages of life. Through this combined influence, we lift our eyes to the everlasting hills, whence cometh our help, and a Divin

glory lights up the darkened halls of the tomb. Beyond death's frowning river, which becomes limpid and calm in the reflection of this heavenly light, celestial voices, from the palm-groves and the ever-blooming gardens of Paradise, are borne upon the auric gale, distinct to our ear; while nearer, and still more near, approach the angel watchers, those white-robed messengers of Heaven, on errands of love and mercy to the regenerated spirit. Believe, reader, they can approach very near the believing soul. But a doubting, despondent, cheerless frame of mind is utterly uncongenial, and at variance with their loving, hopeful aspirations, and weakens their power to aid us. This loving confidence in our Creator, Redeemer and Friend, gives a sunny aspect to the countenance, which is the true physical index of the soul in its radiant moods, and lights up the smile of patient hope and joy upon the pallid cheek of the poor invalid, who has verified the promise, "that all things shall work together for good to them who love God, and obey his commandments." In the habitual exercise of this confidence, we come to be more deeply observant of the operations of the Divine will, which leads us to note many little incidents which would otherwise pass unobserved, which remind us, at a seasonable moment, that we are not alone in the wide universe of God, bearing the weary burthen of our own griefs, bound to our bleeding bosoms. Angelic spirits are near to befriend us. According to this view of the kind dealings of our Heavenly Father, how sweet to us become some of the lessons of life! How the mind loves to pause and consider those little incidents, apparently trifling in themselves, which manifest the watchful oversight of an eye that never slumbers, which is extended to even the smallest and weakest of his creatures. Not even a sparrow falleth to the ground unobserved by his Omniscient and pitying glance.

Ye weak and trembling ones, who have hitherto bowed the weary head and folded the listless hands, lift up your eyes from the contemplation of your own peculiar trials to the fields of immortal deliverance. Be ye strong in the combat and conquest of every evil principle. Are ye called to endure pain or poverty, or both united, for the elimination and perfection of some peculiar grace or element of Christian character, fail not to observe, joyfully and thankfully, every fortuitous and unexpected supply of present want, and note every occasion where some weary pain is lessened or removed, by the application of some simple curative or ameliorating agency, which a sudden illumination has supplied to the mind. And, finally, let those who are members of the Church of the New Jerusalem strive to accumulate, "spiritually, mentally and physically, every possible amount of good, that we may become affluent in our means of bestowing good to the neighbor." According to the measure of good freely bestowed upon others, it will return to us again, revivifying the well-spring of happiness within our own bosoms; thus brightening the pathway to our eternal rest.

S. S. S.

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"The things which effect the Church in man, are acts of repentance."—S.

## ARTICLE V.

## RAISING THE VEIL.

MAN, individual and social, and the great interests of humanity,—religion, politics, letters, laws, manners, institutions, war, peace,—have two sides to them, an outside and an inside, a real side and an apparent one; and the casual observer, and the man who never reflects at all, are often at a loss to determine which is which; which is the inside, which the outside; which the real side, and which the apparent. Ignorance of the side on which the truth lies, betrays men into perpetual blunders, and has given rise to the sensible maxim, *Audi alteram partem*, look at the other side, i. e. *raise the veil from it!*

Most men follow their noses, and look only at the outside of things. They say that they have no time for anything else; that the great business of the age is making money, and that no other kind of speculation pays. Truth may go a-begging for aught they care. Now, in ninety-nine cases out of a hundred, the outside of things is a traitor and a bastard, and the inside is a truth-teller and a legitimate son; and these political economists, with all their worldly wisdom and passion for material things, are the dupes of their own recklessness or indolence; and if they would but *raise the veil*, and look behind it, they would discover that they have been, all their lives, greatly deceived. There are but two cases,—as far as we are aware,—in which the outside of life corresponds with the inside, and they are the cases of the thoroughly good man, living in a state of society, and the case of the thoroughly bad man, living in a state of nature,—if there be any such state anywhere; and we do not know where to find it, unless it may be in California. In both of these cases the man acts out his real character, and there is no necessity for *raising the veil*, in order to penetrate the hidden springs of action, which are clearly seen on the outside in all their beauty or deformity.

In one sense, the outside of a man is his body,—his person,—human nature in its material ultimates. We pass along the streets, and we see, or think we see, Tom Williams or the Chevalier de Bayard, but we do not actually see them. We only see their bodies,—the representatives of their souls, it may be; but the real men, the minds that animate their bodies, we do not see. If we did, or could, we should know whom we met, and, if we have any business with them, we should know whom we are dealing with. But a deep veil lies between our vision and the gentlemen on the side-walk, Tom Williams, and the Chevalier de Bayard, and we have no means of raising it. They could do it themselves, if they chose. But will they do it? It is not probable. The chances are against it.

In another sense, the outside of a man is his actions. We think we know a man by his actions better than by his words, and perhaps it may be so. For obvious reasons it is our only rule of judging of them. We have high authority for saying, "By their fruits ye shall know

them," *i. e.* whether the apple or pear tree (or the man represented by it) is a good fruit-bearing tree,—a living, healthy tree, or otherwise. It is not, however, by a first, outside view of fruit, that we can properly judge of its quality. It may have a fair exterior, a tempting skin, a beauty emulative of the forbidden fruit, and yet it may be rotten at the core. The actions of men are the fruit which such living trees bear, but we cannot judge of the real character of actions,—whether the fruit be good or bad, sound or unsound,—without knowing well the motives that prompted them. In every action there are three things: end, cause and effect,—the motive, the man and the act; and, in order to form a just conclusion in respect to the character of the man who does it, we must know the motive that prompted the act. This is the life-centre, from which we judge of the circumference, and determine the real position which the man occupies. All else is "leather or prunella." But we cannot reach the centre without *raising the veil* that separates the seen from the unseen, the kernel from the shell that envelopes it. Now, no one can do this but the man himself: perhaps no man else has the right to do it; and if he is a man of sense and forecast, he will do it himself, and do it often. He will cautiously examine the springs of action that direct his movements, and exert himself, with all his might, to correct anything that is wrong in his internal machinery.

Religion,—the most sacred of things,—has its outside and its inside, and they are often widely different. The outside is the worship of the Creator, but the inside, it is to be feared, is often the worship of self. The outside is the love of the neighbour, good works, great works, large charities; but the inside is sometimes, we hope not often, the love of the world and great consideration in it,—the fame of a saint and ecclesiastical influence. No one can tell whether his religion is a gem, solid gold, without *raising the veil* that separates the exterior from the interior,—the outer court from the holy of holies, where the man bows down with reverence, it may be to the true, it may be to a false God. Ah! this *raising of the veil* is a solemn thing, and makes astounding revelations, sometimes converting the sinner into the saint, sometimes the saint into the sinner! It is the only safe test for determining the intrinsic character of a man's religion,—of separating the metal from the tinsel, the form from the substance.

Politics, government, has also its outside and its inside; but the two often stand as wide apart as the poles, and as opposite. The outside is often as much at war with the inside as the flesh is with the spirit that animates it, and when they profess amity, it is frequently only a hollow peace. The outside of politics may be patriotism, the will of the people, the good of the people and their constitutional rights; while the inside of this loud-mouthed pretender may only be the love of power, the dignities of office and its spoils. The outside may be the government of the many, the inside the government of a few—the outside a republic where each man governs himself, the inside an oligarchy where a few men govern all the rest. If we could *lift the veil*, and see the inner life of governments, the heart that animates the great body politic, even in our own country, we should not clamour as

much as we often do about liberty, popular rights, and popular representation. All is not gold that glitters, and all is not privilege that bears the name. If governments could sometimes look into a mirror and see their own interior profiles, they would be as much startled as some readers have been by the unveiling of the famed prophet of Korassan, or as Satan was when, on returning to Pandemonium and his peers, the fruit of the tree of knowledge, luscious to the eye, became dust and bitter ashes to the taste.

We might continue to illustrate the wide distinctions that exist between the inner and outer life of man and of society, by a reference to each of the several particulars alluded to at the commencement of our remarks; but it is unnecessary to the elucidation of a principle. The distinctions, if not always obvious, are real; and the more carefully we recognize and make these distinctions, which we should do, each man for himself by putting aside the veil which separates the visible from the invisible in our own living experience; and the more diligently we practise the lessons of wisdom enjoined by our experience, the better prepared shall we be, we presume, for that greater unveiling, which will take place some day, sooner or later, without any act of our own, and which will reveal the future, in all its startling grandeur, to our view.

D. K. W.

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ARTICLE VI.

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THE JEWISH AND CHRISTIAN PRIESTHOODS.

THE *New Jerusalem Messenger* of September 13th, contained the following article on the "Jewish and Christian Priesthoods," the tenor of which seemed to me upon perusal to be marked with so many erroneous assumptions, that I felt moved to pen an instant reply. As the request for insertion was intrinsically so just, I had great doubts from the first, about its finding admission; but still concluded to send it, and give the conductors of the *Messenger* an opportunity to refuse it if they saw fit, as I presumed they would. But I resolved to pen the article in such a decorous and courteous style, that if they did reject it, it should be for some other reason than that it was written in ill temper, or in an otherwise exceptionable vein. The piece was returned in a few days with the expected refusal, accompanied with the intimation that "the Convention do not want to pay for the establishment and conducting of a paper, and then have it made the medium of propagating the very ideas against which it is endeavouring to guard." This surely has a strange sound. Does it mean that every sentiment of every article editorially inserted in its columns must be of course unimpeachably sound? Is there no possibility that an article from an editorial pen may contain some position that shall justly lay it open to remark and to refutation, and is the Convention so sacredly pledged

to abide by the sentiments it puts forth, that nothing in the least degree contrary to them can find insertion? It is "endeavoring to guard," it seems, against the propagation of certain ideas. These ideas may come before it in the form of a respectful questioning of certain ideas of its own. Are the latter uniformly to be assumed to be erroneous of course, and thus excluded because they go counter to an editor's opinions? It is certainly conceivable that in some given case, the editor's ideas may be wrong and the dissentient's right. Is it the earnest endeavour of the Convention's organ, in such cases, to guard against the admission of truthful sentiments that may happen to come in conflict with false ones? Would it not be well in some cases to let the readers of the paper have an opportunity of judging for themselves on which side the truth lay? There are many points on which the probabilities of truth are so evenly balanced, that it is only the claim of infallibility that can pretend to determine which side actually preponderates.

But the *Messenger* is its own master, and it can make what assumptions it pleases. Our own idea is, that in regard to the subject before us,—a subject that comes fairly into the range of matters that are to be discussed within the Church,—it is one that any New Church paper might admit for debate, provided the argument were managed with a good spirit, having no other end but the ascertainment of truth. The relation of the Jewish and Christian Priesthoods is not, as *our* readers will see, a topic of such intuitive obviousness as that he that runs may read. It is evident that it is one in regard to which there may be an honest diversity of views, and that especially there are *pros* and *cons* to be arrayed for and against the positions assumed in the article under consideration. But as the one-sided and *ex-cathedra* and oracular style of utterance suits best our Conventional neighbour, we will not disturb its self-complacency any farther than the republication of its own article with our own "rejected addresses" may possibly have that effect.

[From the *New Jerusalem Messenger*.]

#### THE JEWISH AND CHRISTIAN PRIESTHOODS.

*Messrs. Editors*,—I find in the *True Christian Religion* (n. 670) the following passages :

"When the Lord came into the world, he abrogated the representatives [of the Jewish Church], which were all external, and instituted a Church in which all things were to be internal. . . . Of all those representatives, the Lord retained but two, which were to contain in one complex whatever related to the internal Church. These two are baptism instead of washings, and the holy supper instead of the lamb, which was sacrificed every day."

Now I think you must admit, that the priesthood was one of the representatives which the Lord abrogated; for we know the priesthood was a correspondential thing, and signified, in the Word, those who are in the good of love; consequently, it could have only a spiritual existence in the Christian Church. If these things are so, with what propriety can the New Church persist in perpetuating a priesthood, or, which is the same thing, in sustaining a clerical order, whose function it is to apply themselves exclusively to the things of the Church?

INQUIRER.

Before replying directly to "Inquirer's" question, it may be well to be on our guard against misunderstanding each other by attaching different meanings to words. For, if a "priest" is one thing in his mind, and another and very different thing in ours, then it

is clear that no progress can be made in the argument until this difference is seen and allowed for.

If the Jewish priest had a representative character, it must have been his priestly use or function, and not his name alone, that was represented; and when the priesthood was abrogated, it was the priestly function, and not the name, that was abrogated. What then was the function of the Jewish priest? There can be little doubt, that anciently one of the most important functions of the priesthood was *teaching*. In the ancient Church it was the business of the priest to interpret correspondences, and to teach the doctrine of life. We may infer this from the fact, that heathen priests have always made it a part of their office to explain myths, and expound the oracles. But did this *teaching* function descend in any fulness to the Jewish priests? We may reasonably presume it did not, and that for the good reason, that they had little or no religious knowledge to impart. They knew nothing of correspondences, and of course could not interpret them. Teaching, besides, is a living use, and not a mere representative. And though the business of teaching may be said to inhere in the priestly office, yet with the Jewish priest it existed only in potency, and constituted no part of his representative character. Almost his sole business was the performance of religious rites. He was a mere mechanical agent in the daily repetition of the temple service. In this sense, then, we do admit, with our correspondent, that "the priesthood was one of the representatives which the Lord abrogated," and that it is now and for ever abrogated, and can never be rightfully perpetuated or sustained in the Christian Church.

We are aware that the Roman Catholic Church, in total blindness concerning the essential difference between Judaism and Christianity, has used the constitution of the Jewish priesthood as a foundation for its own authority, and transferred the prerogatives of the high priest to the papal office. The mechanical and apparently representative function of the Catholic priest is also of a similar nature with that of the ancient Jewish priests. The Catholic Church may hence be justly charged with endeavoring to perpetuate the abrogated Jewish priesthood. But the New Church certainly,—and we believe the same may be said in truth of every branch of the Protestant Church,—has never persisted in perpetuating any such priesthood, and this for the reason, that it has never attributed the peculiar functions of the Jewish priest to the Christian priestly office.

We see now the false assumption upon which our correspondent's question is based. He speaks of the priesthood as an identical thing, imagining that where the same name exists, the same functions must of necessity be understood. Hence he asks, "How can the New Church persist in perpetuating or sustaining a clerical order, whose function it is to apply themselves exclusively to the things of the Church?" With deference to "Inquirer," we beg to reply, that the function of a Christian clergyman is by no means "*the same thing*" with that of a Jewish priest. There is between them, on the contrary, all the difference that exists between Judaism and Christianity, or between the sign and the thing signified.

We have already seen, that the peculiar function of the Jewish priest was mechanical and representative. What then is the function of the Christian priest? It is contained in our Lord's command to his eleven disciples (Matt. xxvii. 19, 20:) "Go ye therefore and *teach* all nations, *baptizing* them in the name of the Father, and of the Son, and of the Holy Ghost; *teaching* them to observe all things whatsoever I have commanded you." From these words it is plain that "teaching" and "baptizing," or administering the ordinances of the Church, constitute the peculiar function of the Christian priest. *Teacher* would be a more appropriate and distinctive name for such an officer; for a Christian teacher is not a *priest*, in the sense of the Catholic Church, or of the Jewish Church. But the word will do no harm, if we take care first to understand what we mean by it; and secondly, to apply it honestly. Swedenborg uses the term *Christian priest*, and he uses it to denote the function of a Christian teacher. It is the duty of priests, he says, "to teach and to lead,"—to teach truths from the Word, and to lead to good by precept and example.

The Christian priesthood, which is a living use, is not then a perpetuation of the Jewish priesthood, which was a purely representative function. The Jewish priesthood represents every Christian who is truly in the good of love; and it emphatically represents him, if he is at the same time a teaching minister, whose special function it is to "lead to good." The fact that all true Christians are, in the spiritual sense, priests, no more obviates the necessity that some should be literally priests or teachers, than the plain duty of all men to promote justice in the community, does away with the need of appointing judges, whose particular function it is to administer justice.

We find the authority, then, for a Christian priesthood in our Lord's special command, in Matthew xxviii. 19, quoted above: "Go ye therefore and *teach*," &c. It is strengthened by the very nature of Christian truth, which is intended to benefit all men,—an intention that can in no way be so effectually accomplished as by oral teaching and personal encouragement.

But where do we find the authority for making of the clergy a distinct class, whose duty

it is to devote their lives to the business of teaching and leading? We find it wrapped up in the original command, "Go ye," &c. It is an admitted and universal principle, that wherever a duty is authoritatively imposed, it necessarily carries with it the right to all lawful and justifiable means for its performance. This we think too plain a principle to admit of denial. Now we have only to point to the convictions of sincere Christians of every age, including the present, to prove our position. Those convictions have been, that an educated clergy, set apart for the purpose, and specially devoted to the work, constitute the most efficient means for disseminating Christian truth, for preserving its purity, and for inducing men to live in obedience to its requirements. The fact that a minority, or even a more considerable number, do not think this the best means for the end proposed, can never impair its validity with those who maintain the affirmative. Our Lord has enjoined upon us a particular duty,—for all Christians admit the dissemination and enforcement of Christian truth to be a duty,—without specifying the particular means for its performance. We make use of those confessedly lawful means, which, in our judgment, are the best. Has any one the right to impeach our conduct as unscriptural or unchristian?

To illustrate this by an example. Let us suppose a merchant to send out an agent, for the purpose of establishing permanent agencies for his business in all parts of the world. In the absence of specific instructions, would this principal agent be held to transcend his powers, if he encouraged a particular class of men to qualify themselves thoroughly for the duties of their subordinate agencies, and declined to confer a trust upon any one who refused to be so qualified, whatever might be his natural capacity? We are supposing, of course, that the agent is devoted all the while to the interests of his principal, and is acting always in accordance with his own best judgment. Can any one say that this is not a fair representation of the state of the New Church at the present day? Is it not under obligation to establish agencies everywhere for the ministration of truth, and is it not left, so far as the letter of the Word is concerned, without specific instructions?

Swedenborg everywhere speaks of the Christian ministry, in itself, approvingly, as an identical institution. In the New Church there are the same sacraments as in the Old. The doctrines of the two were originally the same, and there is the same necessity that they should be disseminated, taught, and enforced. There is hence no ground whatever for a radical difference in form between the ministry of the New Church and that of the Old.

We shall be told that the Christian priesthood really has, and has always been acknowledged to have, a representative character, and hence that it ought to be abrogated, because all representatives were abrogated at the coming of our Lord. This has the appearance of very plausible reasoning, and doubtless has imposed upon the understandings of sincere New Churchmen; for we find such language as the following put forth in apparent confidence that it admits of no reply:—

"As then we have it upon Divine authority that every good man is a priest and a king, in a spiritual sense, so under the present dispensation we are taught to recognize *no other* priesthood than that which is spiritual. What other is there? Was not the Jewish priesthood representative? And has not the coming of the Lord abolished representatives?"—*Bush's Miscellanies*, p. 14.

But to test its conclusiveness, let us apply the same reasoning to another case:—

"As then we have it upon Divine authority, that *salt* is the affection of truth in a spiritual sense, so under the present dispensation we are taught to recognize *no other salt* than that which is spiritual. What other is there? Was not the Jewish *salt* representative? And has not the coming of the Lord abolished representatives?"

Every body sees the absurdity of this conclusion. No one can be betrayed into it who has not first lost sight of the distinction between the real use and the representative use of things under the old dispensation. Salt had a representative use in the Jewish worship, and the coming of the Lord abolished this representative use. Salt had a real use in the domestic economy of the Jews, and that use is perpetuated under the new dispensation. We may say the same of the priesthood. The function of the Jewish priesthood was a purely representative use, and was appropriately abolished at the coming of the Lord. But the function of the Christian priesthood is a real, teaching use, and will, therefore, be properly perpetuated as long as there is Christian truth to be taught.

But what of the representative character of the Christian priesthood? Simply this, that when viewed in the light of the Jewish priesthood, it has no representative character whatever. To *represent* was the entire function of the Jewish priesthood. But the function of the Christian priesthood is not to *represent*, but to *perform*. It is a real, teaching function. But as everything has its correspondence, it follows that the Christian priest must represent something; and in his character of teacher he represents the Lord. But to stand, like the Jewish priest, as a passive representative, is no part of the function of a Christian minister.



We may give one more example to show that the real use of representative things, under the Jewish economy, was not abolished. The Temple, for instance, was a representative of the highest class. It represented the Lord. But, aside from this, its representative use, it performed the natural and real use of protecting those assembled in it from the inclemencies of the weather. Now, will any one contend that because the representative character of the Temple is abrogated, therefore we are not at liberty to erect edifices to protect us from the elements, or even to erect temples for Christian worship? Such an argument could be maintained by those only who allow their minds to rest in mere words. It is plainly our duty to be satisfied of the things, and not of the names only, that the coming of the Lord really abolished.

Our conclusion then is, that the coming of the Lord was designed to abrogate representative uses, and not real uses. The Jewish priesthood was a purely representative use, and was accordingly abolished. The Christian priesthood is a real teaching use, and will hence endure for ever.

## REPLY.

MR. EDITOR: *Dear Sir*—It is not, I suppose, an undue assumption, that the *Messenger* is not so far pledged to an exclusive course as not to admit, under any circumstances, communications candidly and respectfully asking solutions of doubts suggested in the perusal of its editorial or contributed articles. If this be done, not in a cavilling, but in a truth-loving and truth-seeking spirit, I see no reasonable ground on which such a request can be refused. Whatever injury to the cause of the New Church may be apprehended from the insertion of articles of this stamp, I should fear that a still greater injury would result from rejecting them. But on this head you are, of course, to exercise your own judgment.

On several points involved in this week's leading editorial,—“The Jewish and Christian Priesthoods,”—the positions taken, have appeared to me so questionable, that I cannot refrain from submitting my difficulties to your consideration. In so doing I will study brevity to the utmost possible degree.

In speaking of the Jewish priest you say, “if he had a representative character, it must have been his priestly use and function, and not his name alone, that was represented; and when the priesthood was abrogated, it was the priestly function, and not the name, that was abrogated.” But if the *name* be a mere appendage to the *thing*, like a shadow to the substance, and the *thing* be abolished, *why* should the *name* be retained? If the term *priest* stands as the denomination of a particular *use* or *function* under a previous dispensation, and that *use* or *function* is now done away, how *can* the term be properly retained, unless it be in a *different sense*, or as expressing a *different thing*, from the *use* or *function* above mentioned? If it be asserted that the term does imply something else than the representative office of the Jewish priest, it is proper it should be distinctly pointed out. Luckily, doubtless, for your side of the argument there *is* authority for this position, for Swedenborg explicitly declares that “because priests presided over worship, and *taught*, therefore, by their ministry was signified worship and evangelization.”—A. C. 9925. Again, “Inasmuch as the priesthood was representative of the Lord as to all the work of salvation derived from the Divine Love, therefore, also all divine worship was of the office of the priest, which worship, at that time, chiefly consisted in offering burnt-offerings, sacrifices, and meat

offerings, and in arranging the bread upon the table offices, in kindling the lamps every day, and in burning incense, consequently in expiating the people, and in remitting sins; *moreover, also, in explaining the law divine, and in teaching*, on which occasion, they were at the same time prophets."—A. C. 9809.

It is clear then that *teaching* was an element in the priestly function, and as teaching is a "living use" in the Church, we are ready to admit that the abrogation of the priesthood does not necessitate the abrogation of teaching. But the teaching function, though occasionally performed by the priest, belonged not so properly to his province as to that of the prophet, for it will be observed that our author says, that on the occasions on which the priests taught *they assumed the character of prophets*. So far, therefore, as the teaching office under the Christian economy is concerned, it was *appropriately* represented by the prophetic, and not by the sacerdotal function. From this it follows, that there is no adequate ground for retaining the name "priest," inasmuch as "his occupation's gone," and the article before us asserts repeatedly, that as "the Jewish priesthood was a mere representative use, it was accordingly abolished." Still the writer insists on the existence in the Church of what he calls the "Christian priesthood," while at the same time he fails to state precisely what relation this latter priesthood sustains to the former. He does, indeed, in one sentence, intimate that the relation is that of "the sign to the thing signified," which would imply that the representative shadow of the Jewish priest found its substance in the Christian priest. But then, on the other hand, he assures us that "the Jewish priesthood represents *every Christian* who is truly in the love of good," adding, however, "it emphatically represents him if he is at the same time a teaching minister, whose function it is to lead to good." But this is taking for granted the very thing required to be previously established, to wit, the authorized existence of such a "teaching ministry" as is here spoken of. The legitimate representative virtue of the Jewish priesthood does not require any fulfilment beyond that of the general body of Christian people who are in the good of love. How then does the Church come in possession of a priesthood over and above that of the mass of genuine Christians?

To this we find the writer's answer in what follows:—"We find the authority for a Christian priesthood in our Lord's special command, Mat. xxviii. 29, 'Go ye, therefore, and *teach* all nations, *baptizing*,' &c. From these words it is plain, that *teaching* and *baptizing*, or administering the ordinances of the Church, constitute the peculiar function of the Christian priest. *Teacher* would be a more appropriate and distinctive name for such an officer; for a Christian teacher is not a *priest*, in the sense of the Catholic Church or the Jewish Church." It would seem, then, from this, that as there was nothing exactly answering to the *thing*—the *name*, the *title* had better be discarded. But no; the writer has an evident hankering for the *name*. "The word will do no harm, if we take care first to understand what we mean by it; and, secondly, to apply it honestly." For this usage he considers that we have the authority of Swedenborg. "He uses the term

Christian *priest*, and he uses it to denote the function of a Christian teacher. It is the duty of priests, he says, 'to teach and to lead.' Swedenborg's authority can only be made available on this head, by showing that he did not use the word of the existing Old Church, and in accommodation to its own parlance, when treating of this subject. But any attempted proof, looking in this direction, the writer very carefully eschews. He had yet to be pointed to a single passage in Swedenborg's writings where he recognizes the existence of a priesthood as a distinct class of men in the New Church. His priests belong all to the Old Church.

We are still at a loss, therefore, to find the adequate authority for the use of the term "priest," under the Christian dispensation. We may admit that of "teacher," but "a Christian teacher is not a *priest*, in the sense of the Jewish Church," we are expressly, and more than once, informed. How, then, we ask, is he *related* to the Jewish priest, or what is the precise *nexus* which connects the two? But on this head, echo only answers, "How," "What." The commission given to the apostles turns out to be the sole and exclusive warrant for the order; and the fact that all true Christians are, in the spiritual sense, priests, does not, it is said, obviate the necessity of literal priests.

Now, I submit that this reasoning is entirely inconsequential. Before this commission can be made to bear all the weight that is hung upon it, it must be shown that the charge given by our Lord was given to the apostles *as such*, and as representing exclusively a clerical order, instead of the whole mass of true Christians. This involves inevitably the doctrine of the apostolical succession, which the General Convention has disavowed, at least in words. But this doctrine is manifestly held by the writer of the present article. Swedenborg, everywhere, speaks of the Christian ministry, in itself, approvingly, as an identical institution, (*i. e.* we suppose identical with the ministry of the Old Church.) In the New Church there are the same sacraments as in the Old. The doctrines of the two were originally the same, and there is the same necessity that they should be disseminated, taught, and enforced. *There is hence no ground whatever for a radical difference in form, between the ministry of the New Church and that of the Old.* But the Old Church ministry refers itself back to this commission, given to what is so loftily called "the College of the Apostles," and who, in that character, are held to represent exclusively the clergy, derived from them by "tactual succession;" whereas, Swedenborg affirms that they represent "all truths derived from good, or *all in the Church who are in truths derived from good.*" If the writer considers his view of this matter as accordant with the teachings of the New Church, I have only to say that I differ with him *toto cælo*. They appear to me to be directly at war with those teachings.

A word as to the logical showing up of the alleged absurdity of my position in regard to the non-authority for any but a spiritual priesthood under the New Dispensation. This the writer meets, and to his own satisfaction confutes, by the following *reductio*: "As we have it upon divine authority, that *salt* is the affection of truth in a spiritual sense, so under the present dispensation we are to recognize *no othe*:"

salt than that which is spiritual." This is thus commented upon: "Salt had a representative use in the Jewish worship, and the coming of the Lord abolished this representative use. Salt had a real use in the domestic economy of the Jews, and that use is perpetuated under the new dispensation. We may say the same of the priesthood. The function of the Jewish priesthood was a purely representative use, and was appropriately abolished at the coming of the Lord. But the function of the Christian priesthood is a real teaching use, and will therefore be properly perpetuated as long as there is Christian truth to be taught."

My answer to this is obvious. The parallelism rests entirely upon a distinction between the *real* and the *representative* use of the Jewish priesthood, which the writer expressly denies to have existed. In the above paragraph itself, it is asserted, that the use of the Jewish priesthood was "*purely representative,*" thus excluding the *real* use, which answers to the domestic use of salt. Again, it is asserted in a preceding paragraph, "the Christian priesthood, which is a living use, is not a perpetuation of the Jewish priesthood, which was a *purely representative function.*" "To represent was the *entire function* of the Jewish priesthood." "Our conclusion is, that the coming of the Lord was intended to abrogate representative uses, and not real uses. The Jewish priesthood was a *purely representative* use, and was accordingly abolished. The Christian priesthood is a real teaching use, and will hence endure for ever." But does not the writer perceive that his argument, as against me, cuts its own throat? It is absolutely essential to the point of his parallelism, that the Jewish priesthood *should have* something more than a "purely representative use," for salt has something more; it has a real and permanent use. I ask, then, *what is* that other additional use in the Jewish priesthood which corresponds to the domestic use of salt? If it be said, that it is the teaching element, then surely the priestly function was not *purely representative*, as the writer so frequently affirms that it was.

But the truth is, that the *teaching* element in the Jewish priesthood was ever too small to be a basis of representative use. It was the *prophet*, and not the *priest*, that shadowed forth the Christian *teacher*, whose office, being prophetic, has to do with the inculcation of *truth*, whereas the *priestly* dignity had a grand reference to *good* or *love*. The representative bearing of this embraced *all* the men of the Church, so far as they were in the good of life; and it will ever prove a vain and abortive attempt, to build up a sacerdotal institute under the new dispensation, upon a merely representative platform. And as to any other, it shall receive my profoundest attention, as soon as it is pointed out to me upon adequate authority. Yours, &c.

GEO. BUSH.

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"THE infinity of God the Creator may be seen from the infinite number of stars, which are so many suns; and thence are as many worlds."—S.

## ARTICLE VII.

## THE ANGEL'S HOME.

GOD sent a little lily, to shed its life of sweetness around our hearts; fair and fragile, she passed away with the summer flowers, to a more congenial clime. I saw her in death's still repose, white burial robes enshrouding her rounded limbs, her tiny hands folded loosely on her breast, clasping a white rose. "The dimpling smile had ceased its play, and on her pale lip gone to rest;" dark fringed lashes drooped upon her pallid cheek, veiling the blue orbs. Her golden tresses fell like sunbeams on her snowy garments. Around and about her there hung a mystic holiness, hushing the idle gazer. They laid her in a quiet spot, flowers brightly blooming round. A lamb resting upon a slab of purest marble, with the inscription, "She followed the Lamb"—marks her resting place. When the morning light steals through the shadows, brightening the dewdrops that hang on the flowers, I long to hear her murmur sweetly, "Good morning." And through the long day I pine for the touch of her small hand, the music of her busy feet; her joyous laugh, her loving words, and sweet caresses. And at twilight, as alone and sad I sit musing, I feel her presence, her angel touch upon my brow,—her sweet voice whispering, "Behold my home." I closed my eyes, and a vision of beauty opened to my view. A grassy spot, with mountains in the distance; a huge rock here and there overgrown with moss and mossy vines; a grove of trees varying the scene; the aspen's silver leaves dancing merrily in the sunshine; the cedar in her emerald robe; the oak, upon which hung a vine enriched with purple fruit; the stately pine waving her plumes, and many trees and shrubs of rare and rich foilage, flourish there in perennial beauty. Flowers, fairer than ever bloomed on the bosom of the earth, smile blushing, as they feel the kiss of light through all their glowing veins, and joyously scatter perfumes thick and sweet upon the air. The magnolia lifts her silver chalice on high. The rose breaths odorous sighs to straying zephyrs. "The mignonette, deep and tenderly breathes the pure home fragrance of an humble heart." The violet meekly blooms amidst a little forest of green leaves, and cheerful daisies light up the grass. The music of many birds, of bright and gorgeous plumage, warbling merrily in the sunshine, enlivens this beauteous spot. Others on light wings cleave the blue vault of heaven. A fairy lake lies in the centre, reflecting the blue above. Clouds, serene and white, unfurl their banners, softening the light as it comes gently down. This fair and flowery spot, is the home of little ones who leave this earth; they are instructed there by angels. Numberless children, clad in shining garments, with crowns of light about their heads, sport joyously there. Some decking lambs with flowery garlands, others weaving them. Some were floating upon the silvery lake, in fairy barques. One alone was not sporting, she was seated upon a moss-covered rock, near which grew a stray jessamine; her garments were dazzlingly white, and a crown of lilies encircled her brow; upon her shoulder rested a

snow-white dove, an emblem of her pure and gentle self. As I gazed, I knew it was my lost Lily. The light of heaven shone through the mazes of her rich hair, and from her blue eyes beamed a soul of love; her lips, like a parted rosebud, breathed my name. I unclosed my eyes; the twilight had deepened into night. I am no longer sad; that vision is vividly before me, and the memory of it will ever bring a peaceful influence to cheer me. Oh! mothers, in whose house there is an empty cradle, a vacant chair, a missing form, do not, oh! do not mourn the little one; but rather rejoice that angels have borne them to a home so bright and blest, from a world so darkened with sin. Think of them as I ever do of Lily—as pure and happy in the angel's home.

LORA.

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#### ARTICLE VIII.

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#### DOES SWEDENBORG TEACH CALVINISM?

*Messrs. Editors*,—I want to say a few words in relation to what I find most difficult to get along with in Swedenborg, and most of the New Church writers, which you can publish or not, as you may deem expedient. If you publish, you may be disposed to reply. The difficulty I allude to, is the downright Calvinism, or more properly, Fatalism, of many portions of Swedenborg's writings. True, he speaks of the Calvinistic doctrine with abhorrence, but his *speaking* against it does not nullify the force of those passages which teach the doctrine as strongly as it was ever taught by Calvin himself.

What can be understood when he so often speaks of some who are "*capable* of being regenerated," while some are "not capable," consequently are reprobates? For if a man is not possessed of a capacity to receive love and wisdom from the Lord, whose is the fault? We know if a man is born blind that he is incapable of seeing, and consequently of enjoying the vast amount of pleasure to be derived from the use of eyesight; but the Saviour did not attribute *sin* to the man, that he was born blind; and how is spiritual blindness, or an incapacity of being regenerated, to be considered the fault, or the sin, if you please, of the man who is thus brought into the world *incapable* of being regenerated? But we need not depend upon an inference from Swedenborg's teaching, to show that he makes some to be reprobates, *i. e.* "incapable of being regenerated;" for in A. C. 3927, he says, "When man is such in faith and life as to be *capable* of being regenerated, he will then conquer in temptations, but when he is such as to be "*incapable* of being regenerated, he then falls in temptations." Here is rank Calvinism. If man is such as to be "*incapable* of being regenerated," it is no more his fault than it is if he is born blind. Some may say that it is in consequence of his "faith and life" that he is "*incapable*," but I would ask, when was there ever a time that this incapability did not attach to the man? for if there was ever a time in his life in which he was *not* "*incapable* of being regenerated," he must

have been "capable of being regenerated," and then according to our author "he will conquer in temptations," and so become regenerate. I think it is the uniform teaching of Swedenborg that all who are "capable of being regenerated" will infallibly get to heaven; vide A. C. 3603, 3690, 3928, 2694, especially the latter number, where it is clearly taught that those who are "capable of being regenerated" will be led of the Lord to heaven.

What else can be understood, but Calvinism, or absolute election and predestination, in those passages in which Swedenborg so often speaks of the Jews as being "incapable of being regenerated,"—A. C. 665, and many other places, especially 4317, where he says the posterity of Jacob "had such an hereditary principle that they could not be regenerated." Does not man possess his hereditary descent and consequently his "hereditary principle" by Divine appointment? No one has the choosing of his birth place, nor whether he shall be born Jew or Gentile, black or white; and if he have the misfortune to be born a Jew, according to our author he is incapable of being regenerated, *i. e.* he is a reprobate,—poor unfortunate Jew, born with hereditary evil that "cannot be eradicated!" Have not many who are not Jews as much hereditary evil as the Jews? And if it "cannot be eradicated," then they cannot be saved; so Jews and Gentiles are excluded from heaven in consequence of the deep depravity of their progenitors; hence Swedenborg teaches that the lot of many in the Church is worse than that of those out of the Church (A. C. 4747); consequently it is a misfortune to multitudes of the human family to be born in a land of Bibles. Strange doctrine this, and yet it is the legitimate inference of the teaching of the above number. Who does not know that the very great majority of mankind confirm themselves in the doctrines they have been taught by their parents and priests? When I first read 4747, I wrote the following in the margin, "Consequently the simple may by false teaching be confirmed in error and go to hell." I have again and again read the number and cannot see that my inference was false. See also 5096 for similar teaching. My dear Sir, how many of the human family are in the prison-house there spoken of, *i. e.* in falses, or not in freedom, through no fault of their own? How terrible the thought, that any should be in "no freedom to see truth," born blind and eternally to remain blind. If the doctrine of the above numbers, and many more that might be referred to of similar import be true, then Calvinism is true, and all that we have to say is, that "the potter has power over the clay," and has made some vessels to dishonour, according to his sovereign will.

Let us now go to the treatise on Heaven and Hell. No. 228 has the following sentence: "The *will* and *understanding* of man are ruled by the Lord, &c., and *man cannot even stir a step* without the influx of Heaven." Motion is always in the direction of the impelling force. Again, H. H. 293, teaches the necessity of wicked spirits, that man may enjoy freedom. No. 295 speaks of "those who cannot be reformed and regenerated." Why? I suppose your correspondent "W. M. F." (*Repository*, p. 347,) will say because "they *will not*," and the *will not* becomes identical with an everlasting "*cannot*." Why

so? Because the "*will* is ruled by the Lord," and "He makes some vessels unto dishonor." Oh, what horrible doctrine! But there it stands, clearly made out from the writings. But, before I dismiss this part of the subject, I want to say that "W. M. F." has entirely failed to answer the argument of "H. M. W.," and I think he must have had a secret feeling in his own mind that he was playing the part of a quibbling lawyer, rather than that of an honest lover of truth. Again, H. H. 430, speaks of those "who are being prepared for hell," (horrible thought,) "who *cannot* look otherwise than below; that is, to hell;" "being prepared," in the passive voice. Read this in connection with 228, and tell us if it does not *apparently* teach Calvinism of the blackest kind. I will quote no more from H. H., although there are many more numbers which, to me, appear to teach as rank fatality as was ever taught by the old philosophers of Greece and Rome.

Permit me to refer to one more passage, where it appears to me that the Seer teaches, that man's destiny is absolutely ordered by the Lord, and that before he is born. I refer to a passage which is found in "C. L." No. 22, and again repeated in 316, "it is *provided* by the Lord, that conjugal pairs should be born, and that these should be continually educated for marriages, both the girl and the boy being ignorant of it; and, after a time, should meet in some place, as if by *fate*, and see each other." You see, sir, that the pairs are "provided," and the education is "provided," and the meeting is "provided," all by the Lord—not permitted, but "provided." Is not this fatalism? And our author does not hesitate to use the term "fate," in relation to their meeting? Now, what shall be said of those pairs, born into the world, that are not conjugal pairs? Was it "provided" of the Lord that these should be born scortatory pairs, and they continually educated for scortatory love? Or was there no provision about it? If it was "provided by the Lord" that these unfortunates should be born for the infernal marriage, they must be considered as reprobates; and if there was no provision about it, I cannot see why the Lord is not partial. In fine, I see no way of escape from the Calvinism of the above passage.

S. C.

## REMARKS.

If we may trust at all to our impressions, the writer of the above has, in some way, come under the influence of a hypercritical spirit, and consequently discovers less of candor in his communication than we should otherwise expect. Something has occurred to sour his mind against the teachings of our illustrious author, and he has thereby put himself into just that kind of "incapacity" to perceive truth, which Swedenborg predicated of some men as to regeneration. This evidently is a moral or superinduced incapacity, as distinguished from an innate one; and the language in question is amply warranted by the Lord himself, when he says of Pharisees and Sadducees, "How *can* ye escape the damnation of hell?"—"How *can* ye believe, who receive honor one of another?" What is meant by this, but that the parties addressed had, by their evils of life, wrought such an internal state within them-



selves as rendered their regeneration and salvation all but hopeless? At the same time we are expressly taught in the writings that the intrinsic capability of regeneration remains with every one throughout eternity.

In several sections of the treatise on the "Divine Providence," our author elaborately argues the proposition, that all men *may* be saved; and that if they are not, the fault is their own. Scores of passages from the "Arcana" may be cited to the same effect, and he everywhere teaches that the "incapacity" spoken of is adventitious, and not necessary as the result of anything like a decree of *reprobation*, which our correspondent thinks to be virtually chargeable upon Swedenborg's doctrine. How he can entertain such an opinion, with the writings open before him, we are at a loss to understand. The amount of all that he has said on this subject is, that there are certain conditions requisite to regeneration,—that these conditions are dependent on the free will of man,—and that if the conditions are not present, the end is not attained. So with the intemperate man. What is more sound and unexceptionable than to say, that so long as he persists in indulging the appetite for drink, he *cannot* be reformed,—he is *incapable* of amendments? Take the following references, and say whether there is anything by which a sound reason is revolted in the statements.

"*What persons are regenerated.* That man cannot be regenerated unless he be instructed in the truth of faith and the goods of charity, n. 677, 679, 711, 8635–8640, 10729. That they who are only in truths and not in good, cannot be regenerated, n. 6567, 8725. That no person is regenerated unless he be in charity, n. 989. That none can be regenerated but such as have conscience, n. 2689, 5470. Who can be regenerated, and who cannot, n. 2689. That they who lead a life of faith and charity, and are not regenerated in the world, are regenerated in the other life, n. 989, 2490."—*H. D.* 184.

That the hereditary evil incident to the whole human race is more operative in some than in others, and thus diminishes the "capacity" of regeneration, is true beyond all question; and that the Jews, as a people, have been in all ages distinguished for a peculiar inaptitude to be made regenerate or spiritual men, is also a fact indisputable. We may be obliged to run very far back, even prior to the age of Abraham, in order to reach the commencement of this character, which has long become fixed, and is at this day as strong as ever; but we are certain, that when it did originate, it was owing to an abuse of freedom for which the Lord was not responsible, and not being responsible for the cause, he is not responsible for the effect, as evinced in the obduracy of the posterity of Abraham through all ages down to the present. Moreover, we are expressly taught that men do not suffer punishment in the other life, on account of hereditary, but only of actual evils, A. C. 966. Now that men are born into the world, and live and die under the influence of hereditary evil, which operates adversely to their salvation, and together with their actual evil, constitutes a certain "incapacity" to be regenerated, is a matter of obvious fact, and one that has to be disposed of on *any* system of theology whatever. It is not peculiar to the system of the New Church. Our correspondent himself has to meet and manage it as well as he can on his own theory, whatever that be. How idle then to cavil at the teachings of the New Church, when he

gives and can give no other solution of the problems involved in the doctrine of Free Will, than Swedenborg does.

We do not dwell upon the other points adverted to in the article, for they all resolve themselves into that which we have now considered. They all fall back into the grand query, how the free agency of man is to be reconciled with the pre-knowledge and eternal purposes of the Deity. The man of the New Church feels himself delivered from this logical "Slough of Despond;" and if others are disposed to remain still floundering in it, he has something else to do than to keep them company, and so he marches on his heavenward way. G. B.

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ARTICLE IX.

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EXTRACTS FROM SWEDENDORG'S SPIRITUAL DIARY.

(Continued from the October Number.)

*Concerning a spirit who was disquieted from ardently desiring Heaven.*

2049. A spirit like-minded to the one before spoken of, and capable of quite a subtle perception, addressed me on the right side, under the arm, saying, that there was nothing he so much longed for as heaven; that he had often desired [the enjoyment of] heaven, but that they were unwilling to admit him; and begging that if I knew by what means he could gain entrance thither, I would inform him. It was given to me to say in reply, that he could not come into heaven till he had laid aside the cupidity of entering it; for such an engrossing desire, even if he was in the height of felicity, would hinder his perceiving it; and thus he could not enter heaven till he had got rid of that cupidity; and all the more because he did not know what heaven really was, as to which being interrogated he said, that it was a joy and felicity greater than could be expressed; he resembling in this respect the mass of men who have no other than a most general idea of heaven, as being a state of joy, but in what it consists, and what is its nature, they are utterly ignorant.—1748, May 22.

2050. As long as such a cupidity inheres [in man they] can never come into heaven, for if they were even in celestial joy, they would not have a sense and perception of it, by reason of that cupidity; and therefore they would never be content.—1748, May 22.

*That spirits can also produce odors.*

2051. (((It has sometimes happened that spirits have produced odors just as if the objects of the odors had been present, concerning which, if I mistake not, I have frequently spoken before. To-day, while discoursing of flowers and lilies, they produced a very perceptible odor of flowers and lilies, as to which, however, it is only necessary to notice the fact.—1748, May 22.

*That those who are in Society mutually know or recognize each other.*

2052. There was a certain society of spirits of whom I inquired whether they knew that they were many, for one only spoke, as is usual, and he replied that every one recognized with great accuracy every other one, whether it were from the speech, or from some other observable peculiarity.—1748, May 22.

*Concerning a certain one who was rapt and borne away to Heaven.*

2053. ((( There was a certain spirit with me, and that not long after his departure from the body, as might be concluded from the fact that he did not know that he was in the other life; for no one can know that without being gifted with reflection, as any one may be satisfied from various considerations. This person seemed to me to have been devoted, during his life in the body, to studies; but farther than this I could not speak particularly of him, notwithstanding I conversed with him for some time; but he was suddenly caught up on high above me, which led me to suppose that he was one of that class who in their life-time had cherished lofty aspirations; and then when he came to speak with spirits as a spirit, being in this aspiring state of mind, he was suddenly caught away, so that he could speak with them no more; whereupon they wondered whither he would go, for he went into a society of celestial spirits, and consequently out of the sight of mundane spirits. I felt therefore authorized to conjecture that he was thus rapt on high, for the reason that in his life-time he had supposed that heaven itself was supremely elevated, and not among the lowly or near the earth, and that being led by this opinion, he appeared to be borne upwards, for every one's opinion follows and controls him. From the society of the celestials he spake with me, and said that he saw things high and sublime, and so magnificent as to surpass the utmost power of the human mind to conceive.—1748, May 23.

2054. When he was there, I read in Deut. i., respecting the Jewish people, how they sent messengers to explore the land and what was in it, all which were turned by the celestials into a spiritual sense, so that they perceived nothing from the literal sense, but only from the spiritual. The spirit in question then said to me, that he knew nothing of what I was reading, but that he heard wonderful things; for there was an interior sense, namely, that by the mountains of the Amorites was signified the world of evil spirits, through whom the way led to heaven, and by the river of Eshkol, where there were fruits and clusters of grapes, [was signified] the interior heaven. This, he said, was the true sense of the words in that passage, and not the literal sense, of which he could perceive nothing. From this we may judge how the sense of the Lord's Word is elevated towards the interiors of the heavens, so that nothing of the literal sense remains; which he acknowledged, saying to me, with a clear voice, that the things which he saw were truly magnificent.—1748, May 23.

2055. It may hence appear by a living experience, what life and glory pertains to the Lord's Word, viewed solely in the internal sense. Some spirits in the world of spirits, when they perceived that such was

the glory of the interior sense of the Lord's Word, began to repent that they had been unwilling to believe in the existence of such a sense, although they had scarcely been able to do it, saying that in the state in which they now were, they were ready to believe; apart from that state they could neither understand nor perceive any of the things which this spirit saw and heard, for he saw and heard, and perceived. Some who were unwilling to believe, supposed or said that they were phantasies; but when it was solemnly affirmed that he saw, heard, and perceived, what more could be said? Those also who were elevated to that heaven, at length confessed that they were anything but phantasies, for they perceived them as realities, and with a perception vastly more exquisite than that of the body.)))))

2056. It may hence be known that the sense of the letter is far more penetrative when the mind does not inhere in that sense, as the Lord then flows in with an interior sense, which illuminates and makes perspicuous the literal sense as to what it signifies; which is not the case while the mind, as with critics, inheres in letters and words.—1748, May 23.

2057. (In fact, from the interior heaven they not only saw my thoughts, but also the things which I was about to think and to do, together with their causes as far as it was given of the Lord, so that not even a winking of the eye, or a step of the foot occurs, except it be provided and provided of the Lord.)

2058. (((((There were still others who were also raised up into heaven, and especially one from among those whom I had known in their lifetime, who, from utter amazement was unable to describe its glory, saying with emotions of pity, that it was strange that men had not the least particle of knowledge of these wonderful things. It was given them to look into my thoughts and affections, and they said, and I also perceived, that they took cognizance of many more things in thoughts, than any one could imagine, as also of causes, which man would attempt in vain to grasp, and to which he does not attend, together with the sources from which this and that proceeds, and other like things; as, moreover, in regard to my present writing, how the things written are suggested, whether by leave or by permission.

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“MAN is like a society in the least form: unless he dealt with himself in a spiritual manner, as the wicked are dealt with in a great society in a natural manner, he, after death would be chastised and punished; and this, until, through fear of punishment, he does not do evil, although he can never be reduced to do good from the love of good.”—S.

“THE communion which is called the church, consists of all such persons as have the church in them; and the church with man enters when he is being regenerated.”—S.

## REMARKS ON COMMUNICATIONS.

ART. I. *Communion Sermon*. Rev. B. F. Barrett.—This is a plain, practical, and useful discourse, presenting important truths in a clear, and intelligible form.

There are, at this time, very gratifying indications of a deeply increasing interest in New Church discourses, wherein the truths of the Word are brought forth, and explained in such a way as to meet and satisfy the rational demands of the understanding, at the same time, revealing and exhibiting, in heavenly light, the path of life, thus showing men how they may become regenerated, and prepared for a life of usefulness, and happiness in companionship with the angels in heaven.

ART. II. *Our Children*. No. 5. E. A. B.—This is the conclusion of a long, and in some respects, a deeply interesting article. Our views of it, the high esteem in which we hold it, together with an allusion to certain objectionable features, were given in the October number,—we have as yet discovered no reason for changing the opinion then expressed.

The following letter received from the author of the article, and designed also for insertion, we have carefully read. It is scarcely necessary or best to enter into any controversy in regard to the points alluded to. E. A. B. thinks that we misunderstand him and his views. We can only say that we have carefully read these and former articles upon the same subject, and have *endeavored* to understand his meaning, and to do no injustice to it,—but please read his remarks, and then perhaps we will add a word or two more:—

MR. HUGH:

*Dear Sir*,—When the article, "Our Children," was sent to Prof. Bush, some five or six months ago, it was with a request that, if published, a note might be at the same time inserted, saying that it was written about two and a-half years ago,—before I was aware that any body differed from me in regard to the propriety of juvenile education being regarded as a Church use,—and also that some extracts were taken from the manuscript to help make up the report on education, which was presented to the Convention a year ago last summer.

Your "Remarks on Communications," in the last *Repository*, are calculated to convey some erroneous impressions, and one or two which I think may do harm, if not corrected.

And, 1st. "E. A. B." is not willing to be regarded as considering "religious worship and instruction, the administration of the ordinances and the teaching of the truths of the Word," as "of but little importance," even in comparison with what he regards as the first and most important use of the Church. He is not aware that he has ever given any reason for supposing that he values these things less highly than those do who value them highest. Yet your remarks convey this impression. What if I should say, that the physical body was not made to eat, drink, sleep, and be refreshed and invigorated, but to perform, use, and thence to enjoy;—would it be a just inference that I undervalue eating and drinking, or that I do not give them their proper rank and place even? They are indispensable; but not as an *end*, but as a *means* to an end. The use which the body is made to perform is the end; and whatever qualifies the body for this end, is the means, or,—if you prefer it,—a subordinate end or use to a higher end or use. A church, whether as an individual, or as a collection of individuals, can no more live without worship, than the body can without bread; the necessity is just as imperative in the former as in the latter case. And, as the reception of nourishment is the first act,—first in *time*,—for the body to perform, so worship is the first act for a church to perform,—or the first use,—(first in *time*,)—if you prefer so to express it; but a subordinate use,—(as the eating of bread is,)—and designed to put the church in its true relation to the Lord, and thus in a *state* to receive that light and strength without which all her efforts to perform use would be utterly vain.

The difference between your views and mine, if I understand you, is simply this:—I go farther than you do. You are satisfied that the physical man,—for illustration,—should seek his own nourishment and well-being as an end in and for itself. I am not. I would have him seek it as a subordinate end or use,—a means,—to that end or use which is his proper use. You would have us form ourselves into societies for the sake of worship and

religious instruction as *the end*; I would not have these things *the end*, but the *indispensable means* to the end which is such a body's proper use.

The spiritual man, or the Church, must look to the Lord for his daily bread,—he must be nourished and strengthened by those things which come down from above. His overflowing heart must also utter praise and thanksgiving for the good things received. The means of doing these things in a proper manner are a worthy object for toil and sacrifice. They are perhaps the first thing to be done. But I ask that we stop not here, either in our ends, or in our efforts. Alas! if we do, our case, as a spiritual society,—as a larger Church,—will most certainly be like that of an individual who has no healthy bone and muscle in him, who is not even a healthy recipient of food, for the simple reason that he eats and drinks as an end, and stops there; that is, does not expend the strength thus acquired, or designed to be thus acquired, in the performance of use; or it will be like that of an individual,—or smaller Church,—who devoutly uses all the forms of worship and instruction, but fails to receive the spiritual life and strength that should flow into such forms, because he rests there,—and because he considers his spiritual use as ending, rather than as both ending and commencing in those acts of worship and instruction;—for worship is both the end and the commencement of a series or circle of uses. It is both that which keeps the wheel in motion, and which also expresses the result of the motion;—but what a mistake to regard worship as the wheel, or as the motion itself. Yet this has been the way of the world. I had not expected that it would be so in the New Church.

Now do not misunderstand me. There are, in every form and degree of humanity,—from the lowest physical to the highest spiritual,—from the most simple to the most complex,—as, from an individual (and the parts even of an individual) to a society,—two things, namely, the *means* of power; life, strength, energy, as you please to call it, and the *use* of the power by such means procured. And these two things are so related to each other, that the one is, as it were, the complement of the other. There can be no perfect existence, in any grade of being, without *both*, and only in proportion as there is a just balance of the two. We know, for we experience, that this is so on the physical plane. We know that if we eat, we must work, or we shall become diseased, and thus, in a degree, incapable of eating, or at least of being in any good measure benefitted by what we eat. *Action, doing, or giving*, is, in every degree and form of humanity, an indispensable prerequisite to a capacity for healthy reception. This is an immutable law of being, and as true in regard to the spiritual man, as in regard to the natural or physical man. Now, on the spiritual plane, worship and instruction are but one of these two things; they are the *means*,—and, as I have shown elsewhere, Swedenborg speaks of them as the means,—by which the spiritual man, of whatever degree or form, receives his *power, life, or capacity* to act as a spiritual man, or church. To look to the Lord, then, is the first thing,—in point of time,—for an individual, a society, or a church to do. But he must not stop here; if he does, he will certainly not receive from the Lord; he cannot be in a state to receive from Him. There is another thing for him to do, that it may be possible for him to be in a receptive state. He must look to the Lord, with the *end in view*, that he may receive strength from Him to *perform use* in His kingdom; and as he has opportunity, must actually perform it. Those things which come down through worship, can flow only into *use*; no other vessel can receive them,—no other can hold them; and it must be use, not to oneself,—this is not use, but the means of use,—but use to or for the sake of others. And these things are just as true of a church society, as of a church individual. Our end, in forming ourselves into a society, then, should be, that we may be enabled, as a larger body, to perform those uses in the Lord's kingdom, which we cannot perform as individuals. And, whatever these uses may be, our first means are, in all cases, worship and instruction. And if our organization provides for these two things, namely, the uses as the end, and the worship, &c., as the means, or end, or use to *the end* or use; and if we live and act according to it, or so far as we do so, we are a church of larger form.

Now, if this is not New Church truth, please show me, from Swedenborg, what New Church truth is. Does he anywhere, or in any manner, teach that we, either as individuals or as societies, are made for worship and religious instruction as an end, and not rather for use as an end, and for these things only as means to that end? The Lord delights in the worship of His creatures;—but why? Not, by any means, on account of the worship as an end in itself; but on account of the use which true worshippers thereby receive strength to perform, and the happiness thence resulting to them.

2d. You were certainly unfortunate in your allusion to the Boston society, as an illustration of your views. That society has never seemed since to have so much real New Church life as when it had the management of a school.

Again, you say that the "efforts" made in that society, several years ago, "to establish schools under its own direct and immediate auspices," "were not successful." And what do you mean by this? Those "efforts" resulted in the society's having a school under the management of its committees for quite a number of years. How successful the school

was, can perhaps be ascertained by consulting the reports of those committees which were from time to time rendered to the society, the Association of the Convention, and many of which were published. It was *then* thought that those efforts were successful,—not in making a perfect school, by any means.—but in making a school which answered, in a good and reasonable degree, the ends of a New Church school. And I believe that most of those parents who had children grow up in the school, regard it as successful; and the children themselves, since become valuable members of the society,—look back upon it as successful. And many look back upon that period as the brightest and most delightful of any period to be remembered in the society's history; and many a heart has since yearned for a return of those happy days. The society, so far as it thought it could, took the children for a time under its wings. The Lord blessed it in the efforts, as He can only bless efforts to do good; and He blessed the children, who are now among the brightest ornaments of the Church. If you mean that the society's efforts were not successful, because the society finally fainted under difficulties, and the school did not last for ever, then you are right, for the school came to an end; but in no other sense were they not reasonably successful, and encouragingly so. Truly, yours, &c., E. A. R.

Our correspondent evidently expects a somewhat lengthy reply to these remarks,—asks us to show him, from Swedenborg, what the New Church truth is in regard to the question at issue.

We would not shrink from a thorough examination of this question, with a clear and full presentation of our views on the subject, confirmed and illustrated from the writings of the Church; but we have not time to prepare anything of that sort for this number, nor space left for its insertion.

The whole difference of opinion seems to arise from our not agreeing with our correspondent, in regard to what the Church is in her ultimated form. He thinks that we misunderstand his views, and we are not less certain that he has hitherto failed correctly to apprehend the views of those brethren who differ from him in regard to this question. He is an able, earnest, and eloquent advocate of New Church education,—nor does he exhaust his efforts merely in words, but is an accomplished and successful practical educator. We give him full credit, therefore, for exhibiting, in his own life, a thorough love for the cause which he advocates. But his difficulty, as it seems to us, and as we have before intimated, is that he places the use to which he is devoted, in advance of all others as an end, in comparison with which even religious worship and the administration of the ordinances of the Church are to be regarded only as subordinate means.

Now, herein is a serious error, else we have failed entirely to understand the teachings of our illumined author. All the real uses that are performed, either in heaven or on earth, are both means and ends. They are *ends* inasmuch as in each case they are reached through other subordinate means, and inasmuch also, as when attained, they each contribute, in some measure, to the happiness and well-being of society. And they are means also, since in every case they lead us to the performance of other uses, which are added to the aggregate of those things which make up, fill, and form the Lord's kingdom, both in heaven and on earth. Public worship is a use, a good and orderly use, as we know from the fact that it is performed in heaven as well as on earth. It is thus both an end and a means. The same is true of the education of youth, and this also must be a good use, for very many of the angels are engaged in it. But is it best to attempt to depress one of these uses, and call it only a means, with the view of elevating the other as an end?

We would ask our correspondent to think seriously again in regard to this whole matter. May there not be a very little of his own proprium in those feelings and thoughts which prompt him to place the use which he loves, and to which his life is devoted, although it be a good, orderly, and important one, in advance of all others as the special use of the Church, and to regard those other uses only in the light of subordinate means.

When E. A. B., or any other New Churchman, devotes himself to the work of education, the Church is then acting through him in the performance of that use. But we do not think it would be orderly or best, or that any important good would be attained by having the Church, in her organized capacity, take that use under her especial protection and care, as a principal and important thing to be done. The Church is the

kingdom of the Lord, and that kingdom embraces all good and orderly uses in every degree and form, from the highest to the lowest. The Lord is in all these uses. He loves them all, and provides for the welfare of all, whether men or angels, who are in the delight of being mediums through whom the uses of his kingdom may descend and be ultimated.

But we must refer to this subject again,—the above are only hasty passing remarks.

ART. III. *Are not all good Spirits Ministers unto the heirs of Salvation?* G. H.—The writer of this short article is the gentleman who was at one time associated with us in the publication of the *Herald*. He is a grandson of the Rev. John Hargrove, the first New Church minister in the United States. In a letter received from him a few weeks since, he makes some interesting allusions to Mr. H. and says, "John Hargrove always kept an open house for ministers of every denomination visiting the city, and many Catholics and Protestants accepted his ever-ready hospitality. I know that my views on the ministry are entirely in accordance with his. I do not wish to detract from the dignity, station, or honor of the ministerial function, and yet I regard the minister as being a good and true minister, just in the degree of his usefulness, never by virtue of his office only."

We have a faint impression that the laity of the Church will be most deeply and thoroughly gratified to see the time come, when this whole question, in regard to the rights, prerogatives, privileges, manner of ordination, and other things appertaining to the formalities of the ministry, shall settle down into a state of quiet and peaceful rest. Then will they hope to see a more earnest, faithful, and successful performance of the real uses of the ministry in teaching the heavenly doctrines, both from the pulpit and through the press. We must, however, beg them to wait a little longer, and be patient, remembering that ministers, as well as other men, need to be regenerated; and that the just and true order for the performance of any use, can be seen and adopted only in the degree in which men come into the love of the use for its own sake, without regard to any selfish or ambitious ends.

ART. IV. *Thoughts on the Divine Providence.* S. S. S.—This article, somewhat discursive in its character, as well as diffusive in its style, comes from the pen of an invalid. It contains some very pleasant and delightful suggestions, as well as incidents, illustrating the importance of trusting, with all our hearts, in the goodness and superintending care of a merciful Providence. How true it is, that the Lord never leaves nor forsakes those who trust in him: "I have been young and now I am old, yet have I never seen the righteous forsaken, nor his seed begging their bread."

ART. V. *Raising the Veil.* D. K. W.—A pleasant and interesting presentation of important truths, from the pen of a well known writer.

ART. VI. *The Jewish and Christian Priesthoods.* G. B.—There are, doubtless, many readers of the doctrines, whose minds are still in an inquiring state, in regard to the subject of the ministry, and who will be gratified to examine, and weigh with care, the views here presented on either side.

Our own views in regard to the ministry, (we are speaking now in the name and on behalf of the junior editor of the *Repository*,) are somewhat clearly and definitely settled. It may be well to give a brief statement of our *creed*, so far as regards the doctrine in question.

1st. We believe that the ministerial use is a good and orderly one; that it is one of the divinely appointed uses of the Lord's kingdom; that it exists in heaven, and from thence descends to the Church on earth.

2d. We believe that the successful performance of that use requires that certain individual persons should devote themselves to it, as the principal and most important work of their lives. It should be the use through which such persons are known, and for the sake of which they are supported and sustained as members of the Church, and of society.



3d. We suppose it orderly and right for every one who is capable of doing so, to communicate spiritual instruction to others, as occasion may require; but do not suppose that such occasional instruction can safely be regarded as a substitute for the services of a recognized ministry, consisting of men who shall devote themselves to that use as the principal work of their lives.

4th. We believe that ministers ought to be humble and laborious men, devoting themselves with all their souls to the use which has been given them to do, not esteeming themselves, or wishing others to esteem them, any better than other men, because of the sacredness of the office to which the Lord in his providence has appointed them.

5th. We believe that every society of the Church ought to be left in full freedom to choose and determine for itself in regard to the form and manner in which its minister shall be ordained or introduced into office, and that these external ceremonial arrangements appertaining to ultimate order, may vary, and ought to vary, according to times and circumstances.

The creed thus recited does not agree, in every particular, with the one adopted by our learned and esteemed friend, the senior editor, as those who are conversant with his writings very well know; neither does it harmonize, in all respects, with the views entertained by some other persons, who are unwilling to recognize any minister of the New Church as being made by the Lord, or being set apart in an orderly way for the performance of the duties of his office, unless ordained entirely in accordance with the form and method appointed and agreed upon by the General Convention.

From our inmost soul we do hope, that for the sake of the peace and welfare of the Church, the day may not be far distant, when this question in regard to the order of the ministry shall have subsided into a state of quiet rest. What the great mass of the laity of the New Church want, what they most earnestly desire, is to see ministers go to work, each one, with all his might, zealously, earnestly, and faithfully, teaching the heavenly doctrines in such way and manner as the Divine Providence may lay open before him.

**ART. VII. *The Angel's Home.* LORA.**—A brief but beautiful story, drawing aside with a gentle hand, the thin veil that shuts from our view the inner world.

We have before received a few short pieces from the same pen, and wish we might hear from the writer more frequently.

**ART. VIII. *Does Swedenborg Teach Calvinism?* S. C.** With remarks by G. B.—The cavils of S. C., for we cannot regard them as anything more, are very fully answered in the remarks by the senior editor. We have one remark, however, to make. We have some doubt of the utility of occupying our pages with articles written by men who evidently have never understood the doctrines of the New Church, or else have fallen into a state of mind which leads them to pervert and misrepresent them. Fair, honest inquiry ought always to be met and answered as fully as possible; but there is no end to cavilling. It is impossible to answer a caviller in such a way as to satisfy or convince him; for the difficulty is not generally in his understanding. The caviller is usually suffering from some degree of waywardness in the moral state, which predisposes him not to see or acknowledge the truth.

**ART. IX. *Extracts from Swedenborg's Spiritual Diary.*** Translated by G. B.—These translations from the Diary have long been an interesting portion of the *Repository*, and will, we hope, be continued. The Diary contains our illumined author's daily private notes,—things which he saw and heard in the spiritual world. It is, therefore, peculiarly and deeply interesting to those who are inquiring in regard to the nature and laws of that world.

## MISCELLANY.

(From the New Jerusalem Messenger.)

**"GIVE HER THE LIVING CHILD, AND IN NO WISE SLAY IT."**

The question is sometimes asked, why our columns are not frequently opened to the discussion of questions of church order, and why we do not explain and defend the principles upon which the simple organization of the General Convention, and its few regulations in regard to the ministry, are believed to be based. Our reply may be given in few words. It is because the friends of the Convention are unwilling to sacrifice the most vital things of the church to non-essential and confessedly subordinate matters.

When, as at the present time, questions of church order are declaimed upon with heat and acrimony,—when no motive short of the lust of dominion, the intent to build anew the tower of Babel upon the plain of Shinar, can be found for those whose only fault consists in preferring a simple form of voluntary order, which they have proved to be useful, and believe to be justifiable,—then it seems reasonable to apprehend, either that faith is in danger of being separated from charity, or that things in their nature subordinate, are aspiring to the highest place in the mind. At such a crisis the friends of the New Church will prefer to lose all that can be lost, rather than incur the risk of even a defensive war. "If any man will take away thy coat, let him have thy cloak also; and whosoever shall compel thee to go a mile, go with him twain." With the exasperated feelings that have already manifested themselves in relation to the subject, to engage now in a discussion upon church order would be equivalent not only to renewing the contest that occurred before King Solomon, over the living child, but to endorsing the proposal of the pretended mother: "Let it be neither mine nor thine, but divide it." The true mother never consents to the infamous proposal: "O my lord, give her the living child, and in no wise slay it."

The man who sees the life of his mother assailed by enemies, would evince little filial love or humanity were he not willing to endanger her dwelling in order to preserve her life. And so with the Church. When charity, which is her life, is assailed, if we endanger that life to preserve the edifice of external order that has been erected for her defence, we deserve to be ranked among those who sacrifice the substance of religion to secure its mere shadow. Too many deplorable examples of this kind abound in the history of the nominal church, to induce any friend of religion to add to their number.

No reasonable man ridicules or censures the preference which the Episcopalian, the Presbyterian, and the Congregationalist give to their respective forms of church order; but when either of them makes his own preference an essential of salvation, or denounces the preference of another as inconsistent with his own freedom of conscience, he is pretty sure to encounter the pity of good men, and the sneers of infidels. No one blames the Baptist for preferring to administer or receive the rite of baptism by immersion, rather than by sprinkling; but when, by his denunciations and bitter contentions, he practically makes a Christian spirit and life subordinate to baptism by immersion, then he is more likely to provoke the scorn than to insure the respect of his fellow-Christians. And so in every instance. Whatever we are willing to contend for, or to engage in angry discussion to defend, that we do practically, in spite of our professions, make the most essential thing of our faith. At a period when bigotry and intolerance of this description blush to show themselves in the old church,—when the various branches of that church seem to have tacitly agreed upon a suspension of hostilities on the subject of church order, is it not surprising to find some who profess to be far in advance of the old church, renewing the strife for non-essentials with, if possible, redoubled animosity?

We are not conscious of underrating either the importance of church order, or the value of an efficient ministry. But we hope never to rate them so highly as to be willing to sacrifice the most vital things of the Church in their defence. To do so would be like devoting to the flames the lives of a congregation, in order to preserve the walls of the church in which they happened to be assembled.

Our paper, it is true, is an organ of the General Convention, but not its organ in any sense that prevents it from being solely devoted to the best interests of the New Church. The most vital of these interests we believe to be identified with the preservation of a spirit of kindness and conciliation, of forbearance, forgiveness, and brotherly regard towards all men, and especially towards those who are willing to be known as New Churchmen. And we believe the friends of the Convention, much as they are attached to its organization, would prefer it should be put down with the strong hand of its opposers, rather than preserved and defended by any such means.

And if it is ever proper to speak of personal preferences in connection with a subject like this, we may say here, that sooner than be instrumental in engendering or prolonging a censorious, contending spirit among New Churchmen, sooner than be in any way connected with a periodical devoted to unprofitable controversies upon any religious subject whatever, we would betake ourselves to the meanest and most despised occupation that can be found among the employments of honest labor.

## REMARKS.

The above is from the columns of a recent No. of the *New Jerusalem Messenger*. We have transferred the article entire to our pages, for which we trust the editors will give us due credit, even though we should appear to treat rather roughly the guest whom our hospitality has taken in. But we would first of all assure ourselves that we do our neighbor no wrong, by garbling, suppressing, or in any way misrepresenting the sentiments on which we propose to remark. We therefore insert the whole article just as it is. In the present instance, we have desired also to hold up, and hang up for permanence, a testimonial to the professed dispositions of our brethren, to which we may feel compelled to call their attention, at another time. It is on the whole a valuable document, and we wish to table it.

We have been all along very variously affected by the tone and tenor of the editorial articles of the *Messenger*. We have been sometimes edified, sometimes perplexed, sometimes indignant, and sometimes merry over the lucubrations which have invited our attention from week to week. We have found these editorial essays occasionally marked by what we were forced to regard as sophistry, occasionally by fallacy, and occasionally by distorted presentations, but very seldom by cant. In the above article, however, we recognize a strange outflow of downright cant, for we can call it by no softer name. The heading of the piece, taken from the affecting history of the true and the *pseudo* mother who made their appeal to Solomon, if it has any point at all, implies that the Convention would prefer to give up its chosen scheme of order, rather than be the means of ruthlessly dividing and rending the living body of the Church. "The friends of the New Church (that is to say, the friends of the General Convention) will prefer to lose all that can be lost, rather than incur the risk of even a defensive war." We beg to be excused for the use of plain language, but we cannot for the life of us look upon this as anything else than a choice specimen of what in certain quarters is cyleped *ganimon*. Of course it is not spoken by the authority of the Convention, and the *Messenger* has no right to commit that body even by implication, to a policy so foreign to its whole genius and past course of action. Nothing of the kind is really intended. The promise made to the ear is broken to the heart. The Convention's organ would fain obtain the credit of making noble and generous concessions for the sake of peace and love, while in fact, as far as the spirit of its allusion is concerned, the Convention would rather the sword should divide fifty children, than abate one iota of its claims, or recede an inch from its position as a heaven-appointed institute for the maintenance of true order on earth. The story is told of a poor peasant, in France or Switzerland, who lived so remote from the great current of the world's events, that for several years after it occurred, he had not heard of the death of Napoleon. When at length the fact was stated to him by some one from abroad, he is said to have given his head a very incredulous toss, and replied, "Napoleon dead! Don't you believe it; you don't know him." So we say, in regard to any reports of the Convention's giving up the ghost of its pretensions. Whoever knows the nature of that and of all kindred bodies, will believe no such thing. Such bodies, while they are always prone to advance, are never disposed to recede. Revolution may indeed sometimes invade their ranks, by reason of a tremendous pressure from without, but left to themselves, Conventions, Synods, Councils, *et id genus omne*, hold on to their fancied prerogatives with a death-grasp.

What then, we ask, does the *Messenger* mean by adopting such a style, when it *knows* that the Convention will not for a moment entertain the thought of the slightest concession to the pleadings of those whom it regards as its enemies, simply because they feel constrained to tell it the truth respecting itself? Is it anything else than the most unmitigated cant,

the most downright hypocrisy? With what face can a New Church paper come before the world and profess its willingness to sacrifice everything but vital and essential truth, in order to pour oil on the troubled waters of a distracted Church, when the very first motion looking to such a course would brand the mover as a recreant and traitor to the high and holy interests of the Church? It is indeed just the course that *ought* to be pursued. It is the noble purpose that *ought* to be cherished. But it is precisely because it is what *ought* to be done, that we are sure it will not be done. The conscience of an individual will often prompt him to a reformed and right train of conduct, even when probabilities might seem to be strongly against it; but conscience is unknown to corporations, and therefore we may assure ourselves that they will always act according to their instincts, and their instincts always lead them to accumulate power, instead of divesting themselves of it.

But let us look a little more narrowly at the scope of the document. To the question, why the columns of the *Messenger* are not more frequently opened to the discussion of topics of Church order, the reply is, that "it is because the friends of the Convention are unwilling to sacrifice the most vital things of the Church to non-essential and confessedly subordinate matters." The distinction of essential and non-essential, of primary and secondary, in matters of religion is undoubtedly well founded, and it is evermore a reproach to any man who shall give undue prominence in his inculcations to the subordinate as compared with the principal. It is unquestionable that intrinsically matters of life ought to take the lead of matters of order. But here comes a problem to be solved. Suppose that one portion of the Church, in the honest estimate of another portion, is determined to elevate a point of order to such a degree of importance as in effect to overshadow everything else, and thus virtually to make such a point essential, what then is the duty of the other party? Is it not to take a firm stand, in the name of charity, and offer a vigorous resistance to the contemplated imposition? Are they not bound to protest with all the vehemence of logic and love against a system of measures which tends inevitably to break up the fellowship of brethren, to sow perpetual discords, and entail a lasting schism on the Church? Suppose them to adopt this course, and without one particle of ill feeling towards their brethren *on any other account*, to reason with, beg, and implore them not to persist in thus rending the body of Christ; what should we think of the abettors of that movement turning upon the remonstrants and charging them with magnifying trifles, —with "sacrificing the most vital things of the Church to non-essentials,"—and also to impute to them "exasperated feelings," and to taunt them with "declaiming" upon those topics "with heat and acrimony?" What, we repeat, is to be thought of such charges preferred under such circumstances? Is it fair, is it honest? Is it worthy of men bearing the sacred designation of New Churchmen? Yet this we aver is precisely the course adopted by the *Messenger* in the above and kindred articles that have from time to time appeared in its columns. And yet it has now, to call it by its right name, the effrontery to come out, and in a canting vein talk about "the danger of faith being separated from charity, and things in their nature subordinate aspiring to the highest place in the mind." What words can express the loathing which such language is calculated to excite in one who sees through the transpicuous humbug? Does not the writer perceive that his own words condemn him and the party for which he pleads? "Whatever we are willing to contend for, or to engage in angry discussion to defend, that we do practically, in spite of our professions, make the most essential thing of our faith." And no other than this has been and still is the course of the Convention and its advocates. With charity on its lips as paramount to everything else, order,—external order,—has been in its heart as all in all. With the smooth voice of Jacob, we have had the rough hairy hands of Esau manipulating us from head to foot. Thanks be to Heaven in the name of all those who have not been imposed upon by the cheat!

If there were any possibility that the article meant what it expresses,—if we could believe there was a particle of sincerity in its professed lamentations over "the divisions of Reuben"—if we could recognize these tears as flowing from any but crocodile eyes, our

very hearts would leap with joy at the prospect of returning peace. Heaven knows that we have not the shadow of a shade of ill feeling towards the *men* composing the Convention, viewed in their individual characters, and nothing would give us more heartfelt delight than to embrace them in the bonds of fraternal love; but viewed as members of an ecclesiastical body, so fraught and running over with pernicious consequences to the Church, we must stand aloof, and exclaim, "O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united!"

How sad that we are compelled to read such fine words as here meet us, and yet find no meaning in them,—to pluck such fair-seeming apples, and yet have them prove but apples of Sodom, and turn to ashes in our hands. "The man who sees the life of his mother assailed by enemies, would evince little filial love or humanity, were he not willing to endanger her dwelling in order to preserve her life. And so with the Church. When charity, which is her life, is assailed, if we endanger that life to preserve the edifice of external order, that has been erected for her defence, we deserve to be ranked among those who sacrifice the substance of religion to secure its shadow." What goodly speech is this, had it but the virtue of sincerity. In truth, it requires an effort to come to the conclusion that all this, and more like it, is, after all, *vox et preterea nihil*. One of Shakspeare's characters says of another, "He gave such orderly and well-behaved reproof to all uncomeliness, that I would have sworn his disposition would have gone to the truth of his words." So here. We are loth to believe that one who has such just views of the demands of charity, can be so recreant to the obligations of truth, as to utter these sentences merely for effect, conscious, all the time, that neither he nor those for whom he speaks, have the least idea of making good the words by appropriate acts. Still how beautifully can he discourse of the interests of the Church! "The most vital of these interests we believe to be identified with the preservation of a spirit of kindness and conciliation, of forbearance, forgiveness, and brotherly regard towards all men, and especially towards those who are willing to be known as New Churchmen." True enough; here is the vital spirit of the New Church, and why is not the Convention willing to act in accordance with it? Why will they maintain a stone of stumbling and a rock of offence at the very threshold of the temple, that forbids access to multitudes who would gladly enter and worship with them, but for the requisition first to declare themselves in favor of a certain system of government and order, which they intelligently and conscientiously believe to be the device of Satan, and not the appointment of Heaven. There are large numbers of us who are not only willing to be known as New Churchmen, but who feel that we are entitled to be so regarded by our Conventional brethren, but who will, every one of us, lose our right hands sooner than we will use them to write assent to the Conventional code. Why are we, on this account, to be cut off from all genial alliance with our co-receivers of the Heavenly doctrines? Do not insult us by telling us that the Convention's doors are open to receive us; that there is nothing in the way but our own perversity and whim. The Convention itself is in the way; it is an insuperable barrier; we can just as soon symbolize with the Roman Papacy as we can with the Boston polity; and we know in our souls that it is utterly and inexpressibly wrong in our brethren to insist upon acquiescence in their system of order, before we can be cordially welcome to their fraternal regards. We know that they have no right, before Heaven, to erect an arbitrary system of government in the bosom of the Church, which shall stand as a barrier to separate "very friends," who had else blended in the most harmonious sympathy and coöperation. But if such be their immovable purpose; if no arguments or entreaties will prevail upon them to remove this barrier, and let loving hearts and hands rush together, be the dread responsibility theirs. We take the Lord, the Word, the Holy Angels, and the good Spirits to witness, that we desire nothing more ardently than that union which shall consist with freedom. We object to all conventions, to all organizations of whatever name or nature, voluntary or involuntary, which involve the least degree of legislation for the Lord's disciples, "the sons of the free woman, the Jerusalem that is from above, which is the mother of us all." Let all

such uncommanded and man-made institutes be done away, and a new and happy era will dawn upon the Church. She will then be cemented by love, and her "rest shall be glorious." Till that is the case she will comparatively labor in the fire. We know, indeed, that the plea of *uses* will be urged, and the Convention glorified as a grand instrument of *use*; but we say in reply, that no *possible* uses can countervail the evils and disasters that are inseparable from a polity which interposes a gulf of estrangement between Christian brethren.

This is the evil of evils, of which the Convention appears to have no adequate conception. That body has decided for itself on the expediency of its own existence, and nothing can turn it. Consequences are thrown to the winds. In so doing it acts out the very inmost genius of all ecclesiastical confederations. They always have proved a curse to the Church, and they always will. Charity is sure to go down as the order of organization goes up, and the votaries of such systems seldom fail to lose their own graces by calling in question those of dissenters.

We conclude, therefore, by citing the closing words of the *Messenger's* article, and appealing to the writer to prove his sincerity by acting them out. "Sooner than be instrumental in engendering a censorious contending spirit among New Churchmen, sooner than be in any way connected with a periodical devoted to unprofitable controversies upon any religious subject whatever, we would betake ourselves to the meanest and most despised occupation that can be found among the employments of honest labor." We have no doubt a sideways thrust at our periodical is intended in these words, but it does not trouble us at all, as we know perfectly well the ground we occupy, and how natural it is for those who are absorbed in externals to become blind to the fact, and to charge upon others the very delinquency to which they are most obnoxious themselves. But we take the words as they stand in connection with the whole scope of the essay, and we submit that the writer is morally bound either to prove the truth of his declarations, by *acting* according to them, or frankly confess that he has descended to the ignoble art of courting favor by saying what he did not mean, by professing a willingness to make sacrifices for the peace and prosperity of the Church which he did not intend,—in a word, by giving pledges which he never meant to redeem. The alternative is before him, and we do not envy him the choice which he is called to make.

G. B.

☞ The junior editor of the *Repository* feels constrained to add a remark, indicating his own impressions in regard to the article quoted above from the *Messenger*. The article was written, as we suppose, by the responsible editor, Rev. W. B. Hayden; and we have not a shadow of doubt, that every line in it means just what it says. Many persons, both in and out of the Convention, have doubtless felt some surprise that the editor of the *Messenger* should have written such an article, thus virtually declining to defend the policy of the Convention, and even implying, that so far from regarding that body as the spiritual mother herself, he looks upon it only as a temporary house for the mother, which may be torn down without doing any very serious mischief. The appearance in the editorial columns of the *Messenger*, of an article so improbable and unlooked for in its character, has led G. B. to doubt its sincerity. We have reliable assurances, however, received since G. B.'s remarks came to hand, which fully confirm our first impressions in regard to the meaning and design of the article. The writer means what he says; but is very far from either meaning or saying those things that will be likely to secure the approbation or sympathy of the staunch advocates of the Convention System. He does, however, manifest a spirit of compromise and conciliation, which it is very gratifying to observe. We would by no means place a light estimate upon such concessions, when sincerely, even though reluctantly, made. They indicate the drawing near of that *good time*, so long looked for, and hoped for, when the men of the New Church will be in greater spiritual freedom, the tyranny of external, prescribed, and predetermined forms being broken and removed.

S. H.

## ORDINATIONS BY REV. B. F. BARRETT.

On Sunday, 21st of September, Mr. ANTHONY RIKER, of the State of Illinois, was ordained into the ministry of the New Church by Rev. B. F. Barrett,—the ceremony being performed in the place of worship of the New York First Society. The following account of the Ordination we take from *The Crisis*, of October 1st.—

## MR. RIKER'S APPLICATION.

NEW YORK, September 19, 1856.

To Rev. B. F. BARRETT, Minister in the Lord's New Church.

*Dear Sir and Brother*—Having been a diligent student of the Heavenly doctrines of the the New Jerusalem, now for the space of nearly three years, and an authorized preacher of these doctrines for nearly two years past, and it being desirable that I should have authority to administer the ordinances of the Church, since I am situated in a section of the western country, some forty miles distant from any other New Church minister, and having some five or six weeks ago written to the presiding minister of the Illinois Association of the New Church, requesting ordination at his hands, and not having as yet received any answer to my petition, though I have the means of knowing that my letter was duly received; and believing that, on account of my known sympathy with the views and feelings of what may be denominated the more liberal party in the Church, my request will not be granted, and that I could not, for the same reason, receive ordination at the hands of any minister of the General Convention, and finding myself, after mature reflection, unable to sympathize with the order and policy of the Convention, and unwilling, for the same reasons, to be identified with that body, as at present organized, I therefore write you, and herewith transmit certain documents, which I trust will satisfy you of my character and standing in the Church, and my competency to teach the Heavenly doctrines. And, declaring it to be my desire and intention to devote myself to the duties of the ministry in the Lord's New Church, I hereby request that, if consistent with your views and feelings, you will perform for me the ceremony of ordination next Sabbath, in such a manner as will authorize me to perform any and all the duties properly belonging to the priestly office.

Respectfully, your Brother in the Lord's New Church,

ANTHONY RIKER.

## CEREMONY OF ORDINATION.

Mr. Riker was asked the following questions:—

"Do you sincerely believe that it is of the Divine Providence of the Lord, that you are called to the office of a minister in the New Jerusalem?"

"Do you now, in the presence of the Lord, and of this assembly, declare your faith in the Divine Word, and in the Heavenly doctrines of the New Jerusalem, as unfolded in the writings of E. Swedenborg?"

"Do you desire to be ordained as a minister, that you may perform the duties of that office, in teaching and leading men according to those doctrines?"

These questions being answered affirmatively, the following passages of the Word were read, (Matt. xxviii. 18-20; Matt. x. 7-16; John xx. 21, 22.)

Then placing his hands upon Mr. Riker's head, Mr. Barrett said:—

"Anthony Riker, you are hereby ordained to be a minister in the Church of the New Jerusalem, and are set apart to the performance of the duties pertaining to the sacred office. To you is given authority to teach and preach the Heavenly doctrines of the New Jerusalem; to lead in the public worship of the Lord; to administer the ordinances of the Church; to consecrate marriages and officiate at funerals; and to perform all other acts and duties which you may be required to perform, and which properly belong to the priestly office."

Then was said the following benediction:—

"The Lord bless thee, and keep thee; the Lord make his face to shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace. Amen."

Then Mr. Barrett, taking Mr. Riker by the right hand, said:—

"My brother, I cordially receive you into the ministry of the Lord's New Church. And now that you have been solemnly inducted into the priestly office, I beseech you to be ever mindful of its sacred and responsible duties. Conduct yourself on all occasions as becomes your calling, with meekness, humility, tenderness, gentleness, and godly sincerity.

"Be a diligent and prayerful student of the Divine Word,—that fountain of wisdom to angels and men. Let your mind and heart be thoroughly imbued with its great doctrines, which are all doctrines of life. Seek there to learn the path of duty,—the way of holiness,—to learn of Him who was meek and lowly in heart, and who is the 'Way, the Truth, and the Life.' And preach the truth, vouchsafed from above, with fidelity, with earnestness, with fearlessness, calling no man master.

"Look ever to the Lord Jesus Christ, the great Teacher; and may He be with you always. May He so open your understanding, that you may perceive in all the Scriptures the things concerning Himself. May you receive of His fulness, and grace for grace. And may He ever enable you freely to give, as you have freely received."

A hymn was then sung, which was followed by the benediction:—"The grace of our Lord Jesus Christ be with us all. Amen."

#### ORDINATION OF MR. D. K. WHITAKER.

On the 12th of October last, Mr. Barrett ordained into the New Church ministry, Mr. D. K. Whitaker, of this city. The ordination of Mr. Whitaker took place in pursuance of an application from the candidate himself, seconded by the recommendation of a council of brethren, who met at the house of Dr. Robert Arthur, of this city, on the evening of the 11th of October. The recommendation was to the effect, that they regarded Mr. Whitaker as a suitable person to be introduced into the ministry of the Lord's New Church; and that they united in seconding his application for such ordination,—uniting also in inviting Mr. Barrett to perform the ceremony on the following Sunday morning,—and recommending that the candidate should be ordained into all the powers and functions of the New Church ministry. The ceremony was performed in the place of worship of the First New Jerusalem Society, and was witnessed by a large number of persons. The whole service was performed by Mr. Barrett,—the ordination sermon being preached also by him. The form of ordination was similar to the one used in the case of Mr. Riker.

☞ A correspondent intimates his fears, that some leading New Churchmen are disposed to favor a monarchical, rather than a republican form of government, and alludes to certain facts which seem to him to justify his apprehensions on that score. We beg our friend to lay aside his fears. Every good man loves his country.

Every receiver of the heavenly doctrines is taught to love his country; to uphold and sustain it; to do everything that he can to advance its welfare; provided, of course, that no injustice is done to any other nation, or people.

It is very likely there may be some New Churchmen among us, who think that a monarchical form of government would be much better than the one we have. Such is not our opinion, however; and we are gratified to find that the sympathies of our correspondent are also on the side of republicanism.

It is scarcely likely that a dozen New Churchmen could be found, who have been born in this country, who would intimate a desire to subvert our government, and have a king to reign over us. There is, therefore, not the slightest danger in this direction.

#### A PRACTICAL QUESTION.

A lady writing from Le Claire, Iowa, under date of October 19th, says:—

If agreeable to yourself and one of your correspondents, S. A. W., I would like to state some of my troubles, in the hope of eliciting a reply which will remove my difficulties.

My husband and myself are isolated receivers, and were, at our leaving Chicago, members of the New Church there. I had always, when a member of the Presbyterian Church, valued very highly the privilege of participating in the Communion. Since my residence here, I have refrained from attending the Sacrament, thinking that my ideas of the Divine Trinity were so totally different from those of the congregations here, that they would not feel themselves in agreement with me sufficiently to sympathize with me, were they aware of my opinions.

Your correspondent S. A. W. speaks of being in the habit of communing with the Episcopal Church. We attend the Congregational and Presbyterian churches, as they are opened on alternate Sabbaths.

I would be much obliged to S. A. W., or yourself, to answer my difficulties.

If Mrs. Wentz, the lady alluded to by our correspondent, should find time to prepare a communication on the subject referred to, it will be very acceptable. Similar inquiries are often coming to hand. They have been answered hundreds of times, and yet the answers do not always reach the persons who need them.



## NOTICES OF BOOKS.

1.—PERSONAL NARRATIVE OF A PILGRIMAGE TO EL-MEDINAH AND MECCA. By RICHARD F. BURTON. *With an Introduction by BAYARD TAYLOR. With Map, and two Illustrations.* New York: G. P. Putnam & Co. 1856.

All travels to the Orient have a peculiar interest with the New Churchmen. It is there that he finds the land of correspondences, and the early home of the Church. It is there, too, that he looks forward to the reestablishment of the Church, which the genius of the people will render of comparatively easy reception. The present volume of Mr. Burton, so elegantly reproduced by Putnam, reminds us of all these particulars, while conducted over the Holy Land, and through the Sacred Temple of the Moslems. For such a purpose we could not well find a more agreeable guide or hierophant than our accomplished traveller, who, by donning the Arab costume, and speaking the language, as he did, in great perfection, was enabled to find access to scenes forbidden to the tread of the infidel and profane.

The following paragraph occurs in a description of the Kaabah, the "Bait Allah," or house of God, the object of such devout reverence and crowded pilgrimage to the faithful. A new veil, it appears, is furnished annually for covering the holy edifice.

"The Kaabah had been dressed in her new attire when we entered. The covering, however, instead of being secured at the bottom to the metal rings in the basement, was tucked up by ropes from the roof, and depended over each face in two long tongues. It was of a brilliant black, and the Hizam,—the zone or golden band running round the upper portion of the building,—as well as the Burka (face-veil), were of dazzling brightness.

"The origin of this custom must be sought in the ancient practice of typifying the church visible by a virgin or bride. The poet Abdol Rahim el Burai, in one of his Gnostic effusions, has embodied the idea: 'And Meccah's bride (i. e. the Kaabah) appeareth decked with (miraculous) signs.' This idea doubtless led to the face-veil, the covering, and the guardianship of eunuchs."

With this compare the following from Swedenborg:

"*Prepared as a bride adorned for her husband.*" It is said that John saw the holy city New Jerusalem coming down from God out of heaven, and in this passage, that he saw that city prepared as a bride adorned for her husband, from which it is also evident, that by Jerusalem is meant the Church; and that he saw it first as a city, and afterwards as an espoused virgin, as a city representatively, and as an espoused virgin spiritually, consequently, under a two-fold idea, one within or above the other, just as the angels do, who, when they see, or hear, or read in the Word, of a city, in the idea of their inferior thought perceive a city, but in the idea of their superior thought perceive the Church as to doctrine, and the latter, if they desire it, and pray to the Lord, they see as a virgin, whose beauty and apparel are in agreement with the quality of the Church: thus has it also been given me to see the Church."—A. E. 1290.

We elsewhere learn, that the spiritual import of *city*, and of *temple*, or *house of God*, are very nearly equivalent, and as a virgin represents one, so she may the other also. Brides, in this representative character, were covered with a veil, to denote the appearances of truth; for a wife signifies truth, and a husband good; and whereas truth does not appear such as it is, until it is conjoined to its good, therefore, for the sake of representing that circumstance, brides, on first seeing the husband, covered themselves with a veil. In the case of the Mahometans, as well as of the Jews, we may also recognize in the use of the veil the "obscuring of truth," which so strikingly distinguishes their dispensation. "That the truth of the Church is obscured to them (the Jews,) is represented also at this day, by their covering themselves with veils in their synagogues. The like was also represented by Moses, when the skin of his face shone, in descending from Mount Sinai, that he covered himself with a veil, as often as he spake with the people. . . . His veiling his face as often as he spake with the people, represented that internal truth was covered to them, and so obscured that they could not endure anything of light thence derived." Finally, Paul carries out the allusion in the following striking passage: "Seeing then that we have such hope, we use great plainness of speech: And not as Moses, which put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished. But their minds were blinded; for unto this day remaineth the same veil untaken away in the reading of the Old Testament; which veil is done away in Christ. But even

unto this day, when Moses is read, the veil is upon their heart. Nevertheless, when it shall turn to the Lord, the veil shall be taken away." So rich, oftentimes, are the views of spiritual interpretation, when incidentally and unexpectedly struck upon.

2.—**DAVID COPPERFIELD.** By CHARLES DICKENS, (Boz.) *With thirty-eight Illustrations, from Original Designs by H. K. BROWNE.* Complete in two large duodecimo volumes, of 962 pages, bound in cloth, for \$1.25 a volume.

Mr. Peterson, is getting up one of the finest library editions of Mr. Dickens's works ever seen on this continent or anywhere else. The lovers of light literature are already very generally and fully conscious of their obligations to this enterprising publisher, but will be still more so, when they shall have purchased and read the work named above, a copy of which we have just received through the kindness of the publisher.

3.—**NEW MUSIC.**

We find on our table a choice and beautiful selection of Music, from several well known publishers.

From Wm. Hall & Son, 239 Broadway, New York, we have, "If Loved by Thee," "The Eyes of Her I Love," "The Zing Zingle Redova," "The Girl of County Clare."

From Messrs. Lee & Walker, 188 Chesnut street, Philadelphia—"Buds and Blossoms," (a fine collection of Sacred Melodies,) "The Last Meeting with the Old Folks," "There's Rest for Thee in Heaven," "Songs and Flowers are Returning," "Like the Song of Birds in Summer," "Old Iron Sides," "Jenny Lind Polka Mazourka," "When all the World is hushed in Sleep," "This Earth is not our Rest," "La Folâferie des feos."

From Oliver Ditson, Washington street, Boston—"The Roseate Blush," "There's Rest for Thee in Heaven," "I know that he Loves Me," "The Curfew," "I am weary for my Home."

If these generous and enterprising publishers of music are as liberal to all editors as they have been to us, we may safely predict that the public will be equally liberal to them.

4.—**MAGDALENE HEPBURN.** *A Story of the Scottish Reformation.* By MRS. OLYPHANT, Author of "Zaidee," "Passages in the Life of Mrs. Margaret Maitland," "Adam Graeme," &c. New York: Garrett & Co., 18 Ann street.

An interesting tale, and remarkably happy in the variety and delineation of its characters. The character of the great champion of the Reformation in Scotland, John Knox, is here introduced in its social and domestic, as well as religious phases,—giving peculiar zest to the book. The unwavering devotion to the cause of truth, which led men and women, in those days, to sacrifice every worldly comfort, and even life itself sometimes, is something which it would be well to contemplate occasionally in these days of ease and luxury. In this volume the young may perhaps find inducements to become acquainted with the history of that interesting period.

5.—**WHAT CAN WOMAN DO?** By T. S. ARTHUR. Philadelphia: J. W. Bradley, 48 North Fourth street. pp. 326, 12mo.

The author, in his introduction, disclaims any intention of endeavoring to answer this question "in a spirit of cavil at the extreme doctrines of the day," but merely to show the great power for good and for evil, that woman has at the present time. It is a touching story of domestic life—good and wholesome in its tendency,—which every member of the family circle may read with profit. The bright side of the picture is what every family *should* be—the dark side, what is possible to all where selfishness and an ungoverned temper are allowed to rule. This story will be welcomed in many homes, for where is the family that does not delight in T. S. Arthur's stories?

6.—**WESTERN BORDER LIFE; or, What Fanny Hunter saw and heard in Kansas and Missouri.** New York: Derby & Jackson, 119 Nassau street. pp. 400, 12mo.

This is one of the numerous tales that have followed in the wake of Uncle Tom's Cabin, but the *prestige* of which they cannot hope to share. However, as the localities here mentioned are far removed from what is, strictly speaking, "the sunny South," and its principal scenes and characters among a class of the community with which books have not, as yet, made us familiar, the story may find many readers.

7.—**LIVE AND LEARN.** *A Guide for all who wish to Speak and Write Correctly.* Philadelphia: W. P. Hazzard. pp. 200, 18mo.

This will be found a useful manual for those whose early instruction in grammar and etymology has been neglected.

8.—**THE BANISHED SON; and other Stories of the Heart.** By MRS. CAROLINE LEE HENTZ. Philadelphia: T. B. Peterson, 102 Chesnut street.

These stories are pervaded by that purity of sentiment which characterizes the writings of Mrs. Hentz. The volume is published in uniform style with her other works from the same publisher.

9.—**CONFIDENTIAL CORRESPONDENCE OF THE EMPEROR NAPOLEON AND THE EMPRESS JOSEPHINE: With numerous Illustrative Notes and Anecdotes.** By JOHN S. C. ABBOTT. New York: Mason & Brothers. 1856.

It is well to contemplate great men, as all great objects, from different points of view. In the volume before us we behold the idol of France and the dread of all Europe beside, in an entirely new character. The warrior, the statesman, the general, the great administrator, here gives place to the husband, the father, the brother, moving freely amid the tender relations of domestic life. Contemplated in this light, it must be admitted that the interest of the reader is won, and the character of his public career somewhat redeemed. After all, however, we feel deeply the desecration, when such a hallowed love as the Emperor cherished for Josephine is set aside for reasons of state policy.

10. **DICTIONARY OF LATIN QUOTATIONS, PROVERBS, MAXIMS, AND MOTTOS, Classical and Mediæval, including Law Terms and Phrases, with a Selection of Greek Quotations.** Edited by H. T. RILEY, B. A. London: Henry G. Bohn. New York: Bangs & Co. 1856.

We deem it very much to the credit of Mr. Bohn, the enterprising publisher of the Library Series which goes by his name, that he has himself conceived the plan and superintended the execution of the present and the previous volume of English Proverbs, noticed by us in a former number. We sympathize fully with him in the appreciation of this kind of laconic wisdom, so well calculated to "point a moral or adorn a tale." We cannot say that the execution in either case comes quite up to our ideal of what such a collection ought to be, either in point of selection or arrangement, but it is far in advance of anything at present accessible in this department, and as he announces another volume, consisting of French, Italian, Spanish, and German Proverbs, we may yet have all that is desirable in this province furnished to us in the well-known elegant style of Mr. Bohn's publications.

11.—**THE MODERN WHITEFIELD.** *Sermons of the Rev. C. H. SPURGEON, of London, with an Introduction and Sketch of his Life, by E. L. MAGOON.* New York: Sheldon, Blakeman & Co. 1856.

The name and fame of the young Boanerges, a specimen of whose pulpit performances is now before us, can scarcely have been unheard of by any of our readers. The vast multitudes attendant upon his Sabbath ministrations in London, and the large demand for his published Sermons, attest, beyond question, that "The Modern Whitefield" possesses, in no small measure, the magnetic charm that attracted the listening thousands to the preaching of his illustrious prototype. As the pleasure of hearing him is, of course, precluded to us of the Cis-Atlantic "parish," we can only form our opinion of the man, and of his oratorical ability, from the printed documents. These, taken as a whole, impress us rather favorably. Without being elaborate or scholarly, or altogether free from offences against good taste, they are nervous and pithy, and pitched upon a key singularly adapted to the popular ear. The theology, of course, we do not vouch for, and those who take our recommendation, will please take it with this abatement.

12.—**CALIFORNIA—IN DOORS AND OUT, OR HOW WE FARM, MINE, AND LIVE GENERALLY IN THE GOLDEN STATE.**—By Eliza Farnham, New York. Dix, Edwards, and Co., pp. 500. 12mo. For sale by H. Cowperthwait, & Co., Philadelphia.

The name of the author will give this book a much wider notoriety than anything we could say for it. Mrs. Farnham is one of those women that will not be very likely to leave this world, until it is pretty generally known that she has been here.

13.—**LIFE, ITS NATURE, VARIETIES, AND PHENOMENA; ALSO, TIMES AND SEASONS.**—By Leo H. Griadon, Lecturer on Botany at the Royal College of Medicine, Manchester. For sale by Otis Clapp, Boston.

14.—**THE BIBLE AND SCIENCE; or, *The World-Problem.***

Is the title of a new work, just about to be issued by Prof. Taylor Lewis, of Union College, in vindication of the views advanced in his volume on "The Six Days of Creation." These views, as might be expected from their near approximation to the truth, have encountered a bitter opposition from several orthodox quarters; and in the present work Prof. L. enters afresh upon his former line of argument, and, we have no question, will triumphantly sustain his disputed positions. It will require a stronger champion than has yet stepped forth from the ranks of the prevailing faith, to meet Prof. Lewis in the field of liberal interpretation. Would that he could realize how powerfully the philosophy of the New Church pleads the cause which he has undertaken to assert.

From a source which is at present nameless, we are authorized to announce the appearance, in a few weeks, of a work entitled,

15.—**PRIESTHOOD AND CLERGY UNKNOWN TO CHRISTIANITY; or, *Neglected Rights Asserted, and Unfounded Claims Denied.***

The exact dimensions of the work, price, &c., we cannot now state, but shall probably be able to give all requisite information in our next. It is at once a thoroughgoing scriptural, historical, and philological argument, and, though not designed primarily for the New Church, will be found to embody views which may well command the attention of our brethren of that Church. Meantime orders may be sent to Wm. McGeorge, Room 47 Bible House, New York.

[So says the senior editor. The junior editor knows very little of the work alluded to, but is not so favorably impressed in regard to it.]

We understand, moreover, that a work from a New Church pen is in press, shortly to appear, entitled,

16.—**A GLANCE AT THE ORIGIN OF SPIRITUAL TORNADOES; or, *a Review of the Causes of Alienation among Brethren.***

As this is an age of sensation, it will not be surprising, if the work now announced should be found to contribute a fair share to its creation.

17.—**THE HONOURS OF FALCONBRIDGE.** By the late Jonathan F. Kelley, better known to the reading public by his signatures of "Falconbridge." JACK HUMPHRIES, STANFORD, &c. with numerous illustrations. Complete in one duodecimo vol, beautifully illustrated, neatly bound in cloth for One Dollar and Twenty Five Cents; or in two Volumes paper cover, One Dollar.

This work is in press, by T. B. Peterson, and will be published on Monday, December the 1st. It will, no doubt, be very generally read. Having been prepared by the author just previous to his decease, it will possess peculiar interest, from the fact of its being the last literary labor of one who has done much to amuse the American public. The proceeds arising from its sale will be devoted exclusively to the assistance of the author's family, who are at present in destitute circumstances.

**THE MONTHLY RAINBOW.**—Whatever may be the real merits of Mr. Chapman's calculations in regard to the changes of the weather, earthquakes, and other convulsions of nature, it is at least certain that he has the sagacity, or shrewdness, to make a very large number of persons believe, that from certain discoverable principles, he can foretell and teach others how to foretell those events, in a very wonderful manner. His paper, which is published every month and costs only 50 cents a year, may be had by addressing L. L. Chapman, Box 661, Philadelphia P. O. Mr. C. also publishes several books on what he calls "Nature's First Principles." We have not examined his theories with enough care to feel justified in expressing any definite opinion in regard to their merits. The hasty examination that we have given, has left the impression that he is an ardent, enthusiastic, and very industrious student, and that he is bringing to light, and explaining some principles that deserve the attention of the public.

**THE HOME MAGAZINE.**—We learn that the Home Magazine will hereafter contain in each number a beautiful, colored steel fashion plate. Important improvements in the work will also be made at the commencement of the next Volume. In the January Number, Miss Townsend will commence an original Novellette, which the publishers predict will be received with unusual favor. Address T. S. Arthur & Co., Philadelphia.

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ORIGINAL PAPERS.

ARTICLE I.

A SERMON.—BY REV. SABIN HOUGH.

“And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me, See thou do it not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.”—*Rev.* xxii. 8, 9.

THE book of Revelation is made up of visions of things seen and heard in the spiritual world. Here is the closing vision, also the closing portion of the Word. These visions, representing the interior and most glorious things of heaven, thus also involving, including, and bringing forth to view the truths of the Divine Word itself, were shown to the Lord's chosen and beloved disciple by an angel, appointed and commissioned for that purpose. Such attendant angels are always necessary for those whose spiritual sight is opened to behold the interior things of Heaven. For it is only by being brought into near and intimate communion with angels, that the interiors of the human mind can be opened, and man elevated into the light of Heaven, so that he can openly behold the things that exist and appear in that world.

The prophet supposed that the angel who told him these things was the Lord himself,—the mistake was not a strange or an unlikely one. It is true, John had been with the Lord while upon earth; was his chosen, his beloved disciple; was with him, near him, during those solemn hours when the last Passover was eaten, and the Holy Supper instituted. At that Supper he leaned upon His breast. He was thus near to Him, because he represented the good of charity. Nor is there any doubt that this beloved disciple was really a man of a peculiarly amiable and lovely disposition. He has always been so regarded in the Church. In all paintings of the apostles he is thus

represented. It was love itself that led to this mistake in regard to the angel. For the countenance of that angel doubtless shone with what seemed to be the same radiant smiles that beamed from the face of him on whose breast he had leaned. He seemed filled with the sphere of that same tender, affectionate, reproachless love, which seeks for good everywhere, and for evil nowhere. But scarcely had the apostle bent his knee to worship him whom he thus mistook for the Lord of heaven and earth, when a voice from the angelic lips forbade him. In kind, mild, and yet positive terms, he said, "See thou do it not: for I am thy fellow-servant."

Here is a most delightful, practical exemplification of that beautiful truth, so often taught in the heavenly doctrines, that all honor, praise, glory, and worship, are due to the Lord alone. No angel in heaven, no good man on earth, desires worship, or consents to receive it from any one of his fellow-creatures. For all stand before the Lord,—before Him who is infinite, good, and wise,—the source of all life, all truth, all power, as equals. They are recipients in different degrees,—in measures, greater or less, of that life which descends from Him,—but they are only recipients. No one is, or can be above another, in such a sense that he can justly claim, or can even consent to receive, the very smallest measure of worship.

We are even taught in the doctrines, that the angels,—and this is most strictly true of those who are the purest and best,—will not even consent to be praised, or to have any merit ascribed to them. The least intimation of praise, adulation, or flattery, they turn away from. They cannot endure it, for they know that it does not belong to them, but that all honor and praise are due to the Lord alone. Hence, they turn away their faces from every one who would ascribe praise to them, knowing, as they do, that every such ascription of praise or merit to any created being, comes from an evil and selfish principle in him who thus ascribes it. From some selfish motive he is giving to a created fellow-being some part of that praise and honor which ought to be given in full and undivided measure to God alone.

One of the first lessons that Jesus of Nazareth taught his disciples was humility: "Let him that is greatest among you be the least of all, and the servant of all." And in his own example he gave many a practical illustration of the heavenly precepts thus inculcated. At one time he even bent before his disciples, in tender kindness, and washed their feet, wiping them with the towel with which he was girded. Nor did the disciples forget these lessons of humility. Had John known, or even suspected, that the angel who stood before him was any other than the Lord himself, he would have had no thought of worshipping him. When Peter answered the summons of Cornelius, and appeared before him, the centurion bowed, and would have worshipped him, but Peter said, "Stand up, I myself also am a man." How much better it would have been for the credit, nay, for the spiritual welfare of the Church, in past ages, if those who have supposed themselves to sit in Peter's chair, to be his successors, had followed his example in this respect. Then might the priestly office have been saved from the bitter, the withering reproach, the deep and universal

suspicion which ages will scarcely remove, of seeking glory, honor, and worship for itself.

Even in the Church of the New Jerusalem, into which that glorious light which beams forth from the presence of the Lord, is shining with constantly increasing splendor, revealing the beautiful heavenly truth, that all angels and all men are equal, as they stand before the Lord, and that no one of them should worship another, or receive worship from another—even where this truth is known, is around us, and with us, is found in every page of our doctrines, still the impression,—prejudice shall we call it,—is deep in the human mind, that whoever devotes himself to the ministerial office, whoever is appointed, or set apart, in the providence of the Lord, to explain and unfold the truths of heavenly life and order, is somehow, in his secret thoughts, wishing, aiming, and seeking for the worship of his fellow-men. It is doubtless true, that far back in the interior of the hereditary evils of the human heart, there lies concealed the lust of dominion, the desire of receiving worship from others. The hells are filled with this evil principle. There all are either tyrants or slaves,—they worship their fellow-spirits, or are worshipped by them; nay, the same spirits are alternately both tyrants and slaves.

It is not necessary, therefore, to assume, or suppose that the man of the New Church, is,—as to his own proprium, as to his hereditary and natural disposition,—any more free from the lust of dominion, in regard to spiritual things, than other men. The whole truth is simply that there is nothing of this principle tolerated or excused in heaven. It is unknown in that world of love. And, throughout the entire scope of the heavenly doctrines, there is nowhere an intimation that the love of receiving personal honor and worship is anything more than infernal. The whole bearing and tendency of the doctrines of the New Jerusalem is, therefore, directly against this evil principle, and the wicked practices to which it leads.

All the social and societary arrangements and tendencies, as well as the indications of Providence, most clearly reveal and show, that the Lord is raising up, and establishing upon earth, a Church in which men shall worship Him, and Him alone; a Church in which men shall delight, from their inmost hearts, to perform the uses of His kingdom, without the least thought or wish that those for whose welfare they are laboring, shall worship or honor them in return. But this delightful, heavenly state, wherein love, mutual and fraternal, pure as the breath of heaven, shall circulate from heart to heart, and each one unite with all, and all with each, even to the humblest, in advancing the common welfare of the Lord's kingdom,—this state,—already coming, at least in its first beginnings,—can be reached only through many severe trials and temptation combats. It is not the natural state of the human heart. The angel who said to John, when he fell down to worship him, "See thou do it not: for I am thy fellow-servant," doubtless spoke from what were then the inmost impulses of his heart. He had not even a momentary desire,—no wish, no temptation,—to stand and receive that honor, and let the humble disciple suppose that he was really what he had supposed him to be, the Lord himself. But

why did he not experience that temptation? Why did he not say to himself, I will enjoy the sweet incense of homage from my fellow-servant; I will let him, for the time being, suppose that I am God himself. Perhaps it will do him good, thus to worship me, and it can do me no harm. Why did not these false and subtle reasonings arise in his mind? It was because he had been regenerated; had become an angel. Perhaps, some ages before, when that angel dwelt as a man here on earth, and when the work of regeneration with him had scarcely begun, perchance, at that time, he might at least have been *tempted* to accept the homage thus offered to him. We may at least know that the refusal to accept that proffered worship came not from the proprium of the natural heart, but from that regenerated proprium which is filled with the life and love of Heaven.

How delightful it is to know that the angels are our fellow-servants; that they are co-laborers with us in the Lord's kingdom. In performing the uses of that kingdom, they help us and we help them. The uses that they do descend to us, while those that we perform, if they be true and orderly, return to them. The angels are with us in every hour of trial; they see and sympathize with us in those intense efforts that we make to advance and carry forward the uses of the Lord's kingdom. If we are but sincere and faithful in what we do, are looking to the Lord, and endeavoring to do those things that are just and right; if no imprudent or worldly zeal urges us forward, but if in each act and thought the remembrance that the Lord sees us, is present with us, then the efforts and struggles that we may make to carry forward any use that the Lord has given us to do, are not made by ourselves alone; angels are present with us. On swift wings of mercy they come, reaching us often at the very moment when darkness seems to be gathering around us, and without their timely aid our strength would fail. Is it not delightful, is it not cheering to the heart, to know that we have such fellow-laborers? It relieves also what might otherwise be a mortifying consciousness of unrequited aid, to know that we, too, in return help them. From the Lord of life and love we can receive all and everything, and know, at the same time, that in return we can really give nothing back to Him. That we do return anything, is apparent, not real truth. But with regard to the angels it is not so. They are only our fellow-servants, our fellow-laborers in the works of love. The law of reciprocity is universal; it prevails everywhere, as well between angels and men, as between man and man. The angels do not really aid us, or do anything for us, without receiving from us aid in return. It is true, they do not aid us for the sake of receiving such returns from us. This is not their end; but it is the divinely appointed result of their labors of love. When, therefore, we put forth our hand to perform the uses which the Lord gives us to do in his kingdom; and when, with all our heart, mind, and strength, we engage in those uses, resolved and fully determined, from our inmost souls, that they shall be accomplished; if this can be done by the application of every particle of the spiritual and natural strength that the Lord gives us; when we thus strive and toil with that deep earnestness which should ever characterize the labors



of those who work in the Lord's vineyard, then do the angels not only aid us also with all their might, but the works that we do, here in this world, are the means of opening out ultimate channels, through which the living uses of Heaven descend; and the angels, in their own happy homes, are thus enabled to perform, with greater success, those works of charity in which they delight.

It has often been said, and the acknowledgment is a most humbling one, that those men who perform the greatest amount of toil and labor are those who do not even *profess* to be regenerating men, or the servants of the Lord. They act avowedly from selfish ends; they seek worldly glory, honor, fame, or wealth.

We have often been asked why this is so. Why is it? Why are there not larger numbers of the servants of the Lord, of men laboring to advance the uses of the Divine kingdom, and to be instruments in the hands of the Lord, in establishing on earth a Church, wherein there shall for ever be the reign of peace and happiness? Why not a larger number of such men, whose souls are pervaded by that indomitable courage and perseverance which characterize those who are called the great men of this world, but who, so far as we can judge, appear to act only from a regard to their own selfish and worldly interests? Is it true, that the love of the Lord and the neighbor are weaker than the love of self and the world? Oh, no, no! my brethren, this is not so. But here is the true explanation. We are born into this world with hereditary tendencies to selfish and worldly loves. If a man goes on, develops, educates, and strengthens those natural loves, he already has with him the spiritual forces which bear him onward. It is not necessary to stop, arrest, and change the spirit's moving powers; but to those who learn to live, and act, and labor for heavenly ends, such change is necessary. It will not always be so. It is true, some measure of hereditary evil will remain; and yet the time will come, nor is it many ages distant, when men will be born with so much of Heaven in their motives, tendencies, and dispositions, that they will grow up, even from childhood, strengthened and confirmed in the love of what is orderly, useful, and right. It will not be as it now is with us, and has been with our forefathers, that, after attaining to years of maturity and rational judgment, we are obliged to stop, reëxamine again and again, in the light of heavenly truth, all our motives, principles, and ends of action,—have, in fact, to permit the moving forces of our minds, the ends from which we act, to be arrested and changed. All this requires labor. It consumes perhaps one-half the lifetime, or more; and ere man is prepared and furnished with heavenly motives and principles of action, and all the moving forces of his spirit are so arranged, that they can go forward, and accomplish those works which are good and true,—can do this from heavenly ends,—ere this is done, one-half of life, perhaps much more than half, is gone.

But it will not always be so. Even now the Lord is raising up a Church that will do more than has ever yet been done for the redemption and regeneration of humanity. Those of us who are now living and laboring, will have passed away. The time will come, when the little that the men now living have done, or are doing, will scarcely fill

a line in history's page; for then, in that advanced state of the Church, men will be prepared to live and labor as the companions of angels. Hence they will forget the past, even as the faint light of the dawning day is forgotten, when the sun has risen. Men will not then waste the first years of their lives, as many of us have done, in following sensual and worldly loves, until the downward tendency shall have become so strong, that it is only with the most wearying and toilsome effort that the spirit's course is arrested, and turned in the direction of Heaven; but from childhood's earliest dawn they will have been with angels, and angels ever have been with them. It is said, even now, and is said truly, that "heaven lies about us in our infancy." But as childhood advances,—how sad the thought,—as childhood advances, heaven withdraws; sometimes it returns again, after many an effort, many a struggle, as if for life itself, but too often comes not until the human spirit has wasted more than half its energies in the pursuit of selfish and worldly ends.

While, therefore, with humiliation and deep self-abasement, we realize our own extreme feebleness as fellow servants of the angels; while we realize how little we can do to aid them in establishing the Lord's kingdom upon earth, yet it is gratifying, it is consoling and delightful to know, that while living and laboring in these small beginnings, we are doing *something* towards laying deep and strong the foundation of that heavenly house, wherein men and angels shall dwell together and worship the Lord, shall serve Him in his temple.

"*I am thy fellow-servant, and of thy brethren the prophets,*" said the angel,—one who had long dwelt in heaven,—in that world where life is real, and love is pure; and he made this announcement to a humble dweller upon earth, one of whom the great men, the honored ones of this world knew nothing, and for whom they felt no care. When angels descend, and find on earth those that they love, they ask not for the worldly estimation in which those persons are held. They do not look to the external surroundings, the wealth, honor, or worldly esteem. They seek for those hearts in which the temple of the Lord has been erected, where he is served. They know that He who inhabiteth eternity, whose name is holy, dwells with him who is of a humble and a contrite spirit; who trembles at the Word of God; who shrinks from disobeying, in the very least, any one of the Divine commandments. He dwells with him who is sincere and upright, just and true, in all the relations and duties of life. Such, and such only, are the servants of the Lord, and hence the companions of angels. No worldly surroundings, nothing that the wealth or honor of this world can do for any man, can secure him, even in the smallest degree, the sympathy and companionship of angels. The things which they love in man, are not those which belong to this world, or are given by this world, but they love those things that descend from Heaven.

And those only whom the angels discover to be their fellow-servants, do they regard as their brethren. Others they may look upon with pity and sorrow; they may go to them with messages of mercy; they may try to do them good; but if they are not servants of the Lord, they are not their brethren, nor can they be to them objects of mutual

fraternal love. There is no real brotherhood, no mutual fraternal love between those who are led by self and the world. There is, at the utmost, only an outward semblance, an appearance of those things. Within, in the heart, there is secret enmity, jealousy, suspicion, and discord. It is only where the evils of self love and the love of the world are removed, and men in humble obedience come to regard themselves only in the light of recipients of those heavenly gifts which the Lord bestows upon his creatures, that they are enabled to regard each other as brethren. From them only are all jealousies, rivalry, and strife withdrawn. None of these evil things can have place with those who dwell in the presence of the Lord, and whose faces are continually turned towards Him; for they know that no brother, no fellow-servant of the Lord, would desire to harm them, and that no evil spirit can harm them; hence they have nothing to fear. Secure of the Divine protection, knowing that they are the objects of the Lord's providential care, they are at rest and in peace. With a deep and earnest delight they go forth to the performance of those uses which the divine Father gives them to do, and therein they find the joy of their hearts.

Nor do they experience the least feeling of rivalry or jealousy, on the discovery that a fellow-servant is, in the providence of the Lord, entrusted with the performance of much greater and more important uses than are given to them. They know, each one knows, every servant of the Lord, who trusts in him, and is led by him, knows that no created being can take from him the joyful delight of going forward in that path wherein the Lord is leading him, or prevent him from performing those uses which the Lord gives him to do. There is no reason, therefore, no motive, nor any occasion,—there never can be any, with those who trust in God, and obey his commandments,—for experiencing or cherishing any feelings of rivalry or jealousy towards any created being, whether he be a brother, a fellow-laborer in the kingdom of the Lord, or an alien from the house of Israel. None of these evil things are known or heard of in heaven, nor should they ever find a place in the Church on earth. The angels are our fellow-servants; they are our brethren, and the brethren of those who keep the sayings of the Book of God. With their strongest sympathies, with their most earnest and heavenly impulses, they are continually moving us to live together in mutual love and peace, even as they do, without strife or contention, without jealousy or discord, performing those uses which our Father and their Father gives us to do.

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“MAN was so created by God, that, as to his internal, he may be in the spiritual world; and as to his external, in the natural world. Thus he is created a native of both worlds, in order that the spiritual, which is of heaven, may be implanted in the natural, which is of the earth; and thus man may acquire a fixed and everlasting existence.”—*S.*

“CONJUGIAL love derives its *origin* from the conjunction of two into one mind; wherefore, two conjugal partners in heaven are not called two, but one angel.”—*Comp.* 1328.

## ARTICLE II.

## LOVE IN THE NEW CHURCH.

OUR doctrines inform us that truth, in its quality, as separated from good, is hard and antagonistic; but love, in its quality, is soft and yielding. It is the same with man. When evil has separated the love principle, that which remains is hard and unlovely. The mission of the New Church is to restore love to its proper place in the soul, and to form the life of man to a correspondence with its celestial qualities. Love is the point in which all our doctrines centre; all are but means that men may be brought into a state of heavenly love. The celestial life is the goal to be attained, and that life is love.

The angels, indeed, are wise, their wisdom surpasses our highest comprehension; but it is because they are in a love that is pure and comparatively perfect, that they have their wisdom. The end for which they live is not wisdom, but use; the love of use is the one great love; wisdom is possessed and employed for the sake of use, and in the service of that love. It is no mere desire of knowing for the sake of knowing, that leads them on to gain this wisdom, but the desire of applying it to the life for the sake of use. Such is the internal quality of the celestial life. This life, manifested in the external, is of an exceedingly soft and tender quality; quiet, gentle, meek, unobtrusive, and full of warm and sympathetic sensibilities. The angels have, indeed, surpassing power, but it is not that protrusive, self-derived power, so much admired and esteemed among men; it is the gentle but irresistible power of that sphere of innocence, which flows through them from the Lord, which nothing evil can for a moment endure.

Such, our doctrines teach us, are the angels. And such may men become, by following the Lord in the regeneration. Such was the good and great Swedenborg. The angelic so shone out in his life, its sphere was so pure and lovely, that even his enemies are compelled to acknowledge that he was a man of a most unblameable life. But the great example of the *perfect* heavenly life is the Lord, in his life on this earth. How beautiful the thought, that in the gentle and quiet, but active life of use of Jesus of Nazareth, we see the Infinite Father himself,—the identical quality of the Divine of the Lord, which fills heaven, and constitutes the life of the angels. Oh, that glorious doctrine of the Divine Trinity, which reveals to us this precious truth! It is the dearest to me of all the Christian doctrines. How beautifully, in its heavenly light, does the Word open to our minds and reveal the Lord to our souls! When we say, "Our Father, who art in the heavens," how our souls are opened to the comprehension of his lovely perfections, and prepared for the reception of his Divine life. But, alas! little have we, even of the New Church, attained of this heavenly love. I do not say as some do, that New Churchmen have no more of it than other men. I do not believe it. In general, New Churchmen are known and acknowledged, even by their enemies, to lead

better lives, and to set a higher example of Christian purity, than any other people. Still it must be acknowledged, that there is among us a deficiency of that heavenly charity which our doctrines breathe, and in which the angels are grounded. It exists, as yet, but in the internal as a germ; it is not ultimated in the outer life. The outer appearance does not correspond to the inner reality. We are not yet divested of the hard and angular features of our fathers and mothers, in the spiritual sense,—the old doctrines of faith alone. We are still prone to estimate men after the old standard, which elevates intellect above will. We do not yet always distinguish that subtle power of confirming alike good and evil, which has so long passed for wisdom, for genuine intelligence. The reason is plain. The New Church, on earth, is still in her incipency. Her good of life is but a germ, its development has but begun. But may we not hasten her full descent to earth by endeavoring earnestly to make this good our own; and, by causing her pure and lovely light to shine forth in our lives upon the evil, darkened world, draw others to us, and light them into the Holy City? May we not awaken, more fully, to the importance of charity or love in the New Church, and cultivate it more assiduously?

It is impossible but that differences should arise among us; it is necessary that these differences should be discussed freely and fairly and earnestly, but let us not engender the spirit of contention; let us be sure that it is all done with such a spirit as shall be in harmony with the constant advancement of the state of our life, as to heavenly charity; let the love of use be our motive, and let use be our end; let us carefully avoid that spurious intelligence which, at this day, so abounds; let us shun everything of hard, harsh, and angular nature, and cultivate that tender, soft, and gentle spirit, which constitutes the leading element in the angelic life. It will not make us inefficient and powerless, if we cultivate this spirit, for the angels, who have it most, have the most true and efficient power.

We can, by activity and diligence, accomplish far more than is sometimes imagined, in the attainment of the regenerate state. Many, it seems to us, mistake the import of the doctrines concerning regeneration as a gradual work. They get the idea that it is a long and slow process of necessity, and that, in due time, if they will wait patiently, it will come to them almost without seeking. This is a serious mistake. We are informed that but few, at this day, go farther than the second state of the regeneration in this life, however long they may live. They arrive at that point, and there they remain. The reason is, they either are not actively engaged, *as of themselves*, in overcoming their evils, and receiving and making their own the good of innocence from the Lord; or, if they do, strive for a higher life, through ignorance of their own inner being, and of the true nature of the life which they are seeking, their endeavors are well nigh wasted. But, surely, we are not to conclude, that because that knowledge of the spiritual man, so necessary to the attainment of the higher degrees of regeneration, has been put in our possession, it is therefore all we need, and that no effort is requisite on our part. And yet this idea seems to have crept,—perhaps unconsciously,—into some minds, we

fear, much to their disadvantage. Now, it is true, that regeneration is a gradual work; that is, it is a work that must be accomplished by successive steps, in accordance with the laws of spiritual growth; but it is not true, that it necessarily requires long periods of time. It is a gradual work, on the same principle that a scientific education is a gradual work. Like that, it may, within certain limits, be greatly forwarded by diligent use of means, or retarded by their neglect. I see no reason why,—by earnest combats against our evils, and diligent study of the word and the doctrines, for the sake of applying them to the life, with a calm trust in Divine providence,—the higher degrees of regeneration may not be attained long before the close of the natural life.

Then let us ever keep before our minds the pure and elevated standard we have given us, and ever press onward and upward towards its attainment. Let us ever remember the prominent place which the love-principle occupies in the New Church, and give it a prominent place in our souls. S.

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ARTICLE III.

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THE HOLY CITY, AND THE HOLY LAW.

[In a letter to a friend, dated April 22, 1855.]

*My dear Friend,*—I feel almost as if I had been to the spirit-world, walking in the “gardens of God,” and as if I had gathered bright flowers, and precious gems, to crown you with. Oh! it is so beautiful to me, to have you to love. Whenever I am spiritually glad and happy, I feel that I must turn to you, and give to you of my riches; yea, give you all that I have, and pray to our Father for yet more, that I may give to you.

Yesterday I walked out for the first time in some days, and as I stepped out of the house, it seemed as if spring had suddenly come; the earth was so green, the heavens so blue, and such a pure white light was flooding earth and sky. I looked up to the sun, and felt such an awakening joy in its glorious presence. Suddenly it was as if I stood in the very presence of the Lord himself. The material sun, and even one beam of His glory seemed to me like the golden streets of the New Jerusalem; and the “glory of God did lighten it, and the Lamb was the light thereof.” All at once, the beautiful nature around me became a wonderful revelation of heaven. I saw the “holy city, New Jerusalem, coming down from God out of heaven.” Yes, there in the red ball of the sun was the Jasper, which is its first foundation; then the blue of the heavens was the Sapphire, which is the second foundation. This red and blue was to me as the celestial and spiritual of our Lord. Then the white light was the Chalcedony, which is the third foundation. This, I said, is the Divine proceeding of our Lord, that fills the universe. Then the green of the earth is the Emerald, which

is the fourth foundation. This, I said, is the glorified nature of our Lord. And my heart was glad with an exceeding joy, because of the beauty and glory in which I stood. Then I prayed that the other and lower foundations of the holy city might be laid within me. And all ignorant of the holy things symbolized, I went over the names,—Sardonyx, Sardius, Chrysolite, Beryl, Topaz, Chrysoprasus, Jacinth, and Amethyst,—and I *felt* the conjunction of heaven and earth within my heart; and a new and most clear perception grew out of my joy, in the presence of our Lord, of the meaning of the Ten Commandments.

The first four are the Jasper, Sapphire, Chalcedony, and Emerald, of the holy city. They relate solely to the Lord. The remaining six are the foundations in man, on which the first four rest.

The first relates to the Infinite Divine Will, and is a revelation to us, of that principle in Him, from which proceeds the all of our worship.

The second command relates to the Infinite Wisdom, or *Form* of the Lord. This Form we are to exalt to the heaven of heavens,—it is to be sacred in the most secret and hallowed chambers of our understanding. We are never to take that holy *name* in vain,—never to debase it to a selfish purpose or end.

The third commandment relates to the Divine Proceeding, the Sabbath of the soul, when man perceives only the Lord, loses sight of himself, and all of his many cares and temptations. This is the great white light, when the heart, mind, and life of man *rest* in the Lord.

The fourth commandment reveals to us the glorified humanity of the Lord. He is our Father, the Church is our mother. This is the holy emerald light of the purified natural of the Lord.

Thus the four first commandments are the one table of stone that refer to our Lord. It begins from the inmost and highest of the Lord, and descends to ultimates.

The six commandments of the second table refer to the regeneration of man, or the clearing him of evils, that he may become a receptacle of life from the Lord. These begin from the ultimates or most external of man, and ascend from the outermost acts of his life to his inmost will and its affections.

It is well for us to keep the holy commandments ever present in our thought; for it is so possible for us, with our endless proclivities to evil, to break them continually. "Thou shalt not kill." You and I are gentle women,—how *can* we kill? Alas! what the Jews did, we also may do. We may mar and deface the image of our Lord in our outer life. We can only keep this commandment by preserving the image of our Lord in our daily lives, in our most minute and trivial actions. Likewise, the sixth commandment is broken, if we *turn* in the least from the Lord. The Church forming in us, is the bride of the Lord,—“the Lamb’s wife.” A wife rests in the will of her husband,—she seeks no self-gratification,—her whole life yields to his desire. It is thus that we should be turned to the Lord, even if we suffer in the path which His providence has permitted us to enter; still the perception that “He rules,” should touch our hearts to loving submission to His Divine will.

“Thou shalt not steal.” Sometimes, when our Lord has endowed us with rich gifts of good and truth, the tempter comes to us, and would inflate us with self-elation,—this would be stealing from the Lord. No! let us in all things acknowledge that He alone is good and truth; that of ourselves we only are false and evil; that it “is in His light that we see light, in His love we love.”

To “bear false witness,” is so easily done. The slightest thing in us, which is contrary to the spirit of our Lord, is false witness. The Church is His body, representative, or image, upon the earth; if we represent Him, in our lives, other than He is, so divinely pure and perfect in wisdom and love, we break this commandment. He is infinite, we are finite; we can only represent Him in our little atom of existence. But we are to his body, the Church, as some infinitesimal air-cell is in our body; if one is closed, or impure, the soul is not fully and truly ultimated.

“Thou shalt not covet thy neighbour’s house,” comes home to our inmost will-principle. It is here that our Lord inmosty reigns as our very life. In the supreme degree the Lord is our neighbour; and to covet His house, means that we should desire to have life in ourselves. The truly regenerate soul delights in the truth, that the Lord is the alone Life, and delights in receiving all of its rationality, its truths and affections, from the Lord. This acknowledgment of the Lord as the alone life, leads to mutual love; that perception of the life of the Lord in the souls of others, is the basis of all the charms and amenities of social intercourse; it awakens that disinterested love of the true and the beautiful, in every human being whom we meet. When the commandments are truly *lived*, then will heaven be ultimated upon the earth. In repeating these holy and Divine words, I always end with the glorification:

“Holy, holy, holy, is Jehovah of Hosts;  
His glory is the fulness of all the earth.”

The “holy,” three times repeated, refers to the three degrees of the Lord,—His Divine proceeding, His Form of perfect Wisdom, and His soul of Infinite Love. While the “hosts” of Jehovah reveal to us all the angels, whose lives are rays of light from Him; and the “glory” that is the fulness of earth, is the Divine life ultimating itself, according to the science of correspondences. When we fully realize the science of correspondences, we live so fully in the visible presence of our Lord.

When I was a romantic young girl, I cared very little for *nature*. I lived once on an island in the Ægean sea. Every golden sunset, Delos floated before me on the bright waters, and I tried so hard to get up raptures, to be happy in the beautiful nature that surrounded me; but alas! I could not. My heart yearned for human sympathy, and in my agony I said, nature is cold, dead, inanimate, it has neither voice nor soul. Then I was truly unhappy, for I knew not the Lord. I could not see my Father’s face smiling upon me through the beautiful universe, which is the veil of His Divine glory. But now I can look back with a joyful remembrance of all the beautiful scenes that I have seen. My affections do not rest in them, but they are types to me of the



Being whom I love ; yes, I know that I love the Lord. I cannot be happy one instant, cut off from His presence. I must see Him. My heart yearns for Him all the day long, when some cloud of evil rises up to obscure my perception of His presence. I long so to attain the state of being always in the light of the Divine Sun ; to see it with my mind's eye, as clearly as I see the material sun. Sometimes I enjoy this state ; but it seems given to me only to incite me with hopes of bliss, and then I am let into lower states, and I struggle on with my ever-developing evils. Swedenborg says that he, for years, lived consciously in the visible presence of the Divine Sun ; and I believe that every true member of the Church, every dweller in that "great city, the holy New Jerusalem," may and must attain to that state. This state can only exist with a total annihilation of self-outward cares, anxieties, crosses, and perplexities. Stir up the *self* in us, and we forget our Lord. But if we could simply look to Him, and trust entirely to Him, we need never be unhappy. He, in the fulness of His Divine power and love, should be a perpetual well-spring of joy to us. This is the "water of the fountain of life," which He has promised to give us.

But my letter is growing too long, though I had some other things to tell you ; but I will write again soon. In the mean time, believe me to be, ever your grateful loving friend. \*

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#### ARTICLE IV.

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##### WHAT WE OWE TO MEN OUT OF THE CHURCH.

THE disciples of the New Dispensation love, or ought to love, to share the glorious light of that dispensation with others as well as among themselves. It would be grossly contradictory, in the very nature of things, that a church, which claims to be eminently unselfish, should proudly lock up within the narrow limits of her own bosom the precious treasure which was designed as a bequest for the benefit of mankind at large. We are commanded not only to let our light shine before men, but if possible to exhibit this light in places and positions where men may see it and understand it.

There are perhaps two principal ways by which we are brought to approach the heavenly doctrines of the New Jerusalem. One of these ways lies directly through the light which beams from the precious stones that constitute the foundation walls of the holy city. The other is less plain and more circuitous, being characterized at its commencement by a feebler light, originating in wordly wisdom alone, but admirably accommodated to the tastes and capacities of some who could not at first endure the glory of the stronger illumination, and ending at last in the same street of pure and transparent gold. We shall endeavor to say a word or two in reference more particularly to this latter way.

We think it undeniably true, that almost the entire portion of our tracts, periodical essays, and other articles, constituting the New

Church literature of this country, is either immediately aimed at subverting the dogmatic teachings of the old theology, or is confined to a labored elucidation of what are considered the peculiarities of the new. Now, not only have we a right, but it is our duty, to pursue both these methods of discussion to some extent, and yet we cannot help believing that this ought to be done with no inconsiderable degree of caution. It is perhaps one of the hardest things in the world, to impart new principles of truth to the mind, by studied attempts to overturn old and long-cherished principles of error. Something more than this is required to bring an ordinary opponent to a state of conviction and acknowledgment. The mere attack of another's opinions, especially if this attack is made in anything like a spirit of harshness and illiberality, almost uniformly involves the aggressor in a dispute which is as unpleasant as it is unprofitable. The contest is sure to become one of offence and recrimination, in which truth is as certainly doomed to perish, as if both parties had entered into the dispute for that very purpose. The mistake we commit, is in making a direct attack on each other's preconceived opinions and prejudices. It is far better to rely on the strength of our own positions, than to attack the weakness of our adversary's.

Neither ought the other mode of discussion to become too exclusively identified with the progress of the church. A great many subjects are being daily discussed before us, by writers of keen investigation and ardent imaginations, which can be but little understood, and not at all appreciated, by men who are casting their first glance towards the New Jerusalem. Indeed it may sometimes be doubted whether the writers themselves who agitate these subjects, thoroughly understand what they are writing about. A question of mere spiritual analysis—a point involving the difference between a discrete and a continuous degree—a psychological problem, depending for its illustration on the phenomena of the spirit-world—are matters about which the purest and the subtlest minds may readily be mistaken. And yet perhaps it is not always the purest and the subtlest minds that profess to speak with the greatest authority on these intricate subjects. There may be pride and presumption at the bottom of our speculations where we least believe it—there may be ignorance and error in the whole chain of our reasoning where we are least able to detect it. It would be surprising indeed, if it did not sometimes happen that a novice, who has just passed the threshold of the great temple of New Church truth—who has just had a glimpse of the everlasting glories of this temple—who is gazing half bewildered and half transported at the mighty wonders before him—should not stumble and blunder, from the very excess of light into which he has been so suddenly and so unexpectedly introduced. And even those who have penetrated more deeply into its inner recesses, may not always feel entirely calm and clear in contemplating the extraordinary things around them. When they come to speak of them, they may speak of them with rapture, but not with temper and discernment. In their eagerness to tell all to the ignorant multitude without, they are apt to tell too much or too little. In their anxiety to become minute and particular, they bury their subject

under a profusion of ideas which does not belong to it. At least so it has often appeared to the writer of the present observations. On the other hand, he himself may be guilty of the very fault which he is now engaged in attributing to others. Or, what is just as likely, he may be unable to comprehend the speculations to which he has more particularly referred, merely because he has neither taste nor capacity to do so.

But notwithstanding this concession, he must not omit to point out what appears to him to be that less plain and more circuitous way to the glories of the New Church, to which he called his reader's attention at the commencement of this essay. This way, as he remarked, may not be illuminated by so strong a light as that in which the members of the Lord's new church ordinarily walk, but may on that very account recommend itself the more forcibly to a certain class of persons, whose spiritual organs would not be adapted to any other. What we desire to say on the present occasion is this. Instead of writing and speaking almost exclusively for individuals whose minds have, for longer or shorter periods, been occupied in studying the truths of the new dispensation, we should endeavor, to some extent at least, to arrest the attention of men who as yet have scarcely ever heard of these truths, by methods best adapted to accomplish our purpose. Two or three of these methods we will now proceed to describe more fully.

What a wide field of observation and research is set before us in the continually occurring wonders of the new era! If the disclosures made by the writings of the New Church are indeed extraordinary and surprising, the revelations made to us in the mental and physical aspects of the approaching new era are scarcely less so. If the spiritual plane of men's minds is undergoing a remarkable transformation, no less remarkable would seem to be the changes that are taking place in the natural plane. If a more glorious light is cheering the skies above our heads, a more glorious spirit of improvement is adorning the earth beneath our feet. These are wonders which all may read, which require no great skill to discuss and describe, and which may be referred to with advantage, as substantial and sufficient proofs of the realities of a new heaven and a new earth. They are signs of the times, which, if properly observed, may lead men from a contemplation of the natural to a more sublime and enlightened acknowledgment of the spiritual.

As a part of this wonderful transformation and progression, only look for a moment at the prominent changes which have distinguished the career, and which must continue to distinguish the career, of our own young and promising country. Its discovery, made at a time the most propitious for future growth and expansion—made by its intrepid explorer in the face of the most painful discouragements, and in spite of the most bitter persecution—a country afterwards peopled by its first extraordinary settlers under circumstances equally unfortunate and equally discouraging, but with the same intrepid resolution and success—struggling onward under oppression, amidst war and bloodshed, through a revolution the most remarkable that has occurred in the annals of history, and under the guidance of men the most r

markable that ever achieved a political revolution,—establishing its strength and its freedom on the basis of a written constitution, and guarantying to its citizens a full measure of liberty as the safest pledge of its duration and permanency,—growing up amidst the silence and solitude of this western wilderness, uninfluenced by examples of European tyranny, and unharmed by examples of European manners,—its enterprising inhabitants, the descendants of a noble race of pilgrims and adventurers, thinking in freedom, acting in freedom, and aiming at the establishment of institutions, and the achievement of projects, commensurate with the great extent of their social and domestic enjoyments,—look for a moment, we say at the progress of this young, great, and growing country! How much may be said, how much may be written, in regard to its past achievements and its future history! How remarkably may its peculiar genius and institutions be identified with the increase and extension of the New Church! How confidently may it be proclaimed, that all its mighty resources and developments,—its moral and physical grandeur,—its multiplied attainments,—its expansive powers,—are not the mere creations of chance, or of human volition and foresight alone, but are the appointed means, under a wise Providence, of exalting mankind to a higher degree of light and knowledge, and of preparing the way for a reception of those spiritual benefits to which our present national privileges and advantages only bear a very faint resemblance! If the Lord's true church is to flourish everywhere among the enlightened nations of the world, we have reason to believe that it will flourish in our own land, and among our own people.

But again. If we may confidently appeal to the new world for testimony in behalf of a brighter era of spiritual truth and knowledge, we may with the same confidence, and for the same purpose, go back to the remotest ages of the old. Egypt will tell us that her first wisdom and first worship, in many particulars, were identical with the wisdom and worship of the new dispensation,—that her confused and apparently wretched mythology originated in the noble science of correspondence,—that she cultivated a knowledge of correspondences as the greatest of all the sciences,—and that her early history, if known, would go far of itself to prove many of the doctrines and statements contained in the new theology. The same proof would be abundantly furnished if we had an opportunity of reading the first record of all oriental countries. It is owing to these records that the people of China have a much more precise and accurate knowledge of the true age of the world than prevails among Christian nations. It is owing to these records that the Brahminical learning of Hindostan is found pointing with unerring certainty to a period when their poetry, their philosophy, and even their theology, bore a strong resemblance to the sacred literature described by Swedenborg as belonging to the ancient church. It is owing to these records, too, that the Druidical writings of the Celtic nations of Great Britain and other European countries, are ascertained to be so astonishingly fraught with ideas and maxims, having a strong affinity to the ideas and maxims pervading the divine teachings of the New Jerusalem. Every candid mind must

be struck with a resemblance which, in no aspect of it, can be supposed to be merely capricious or accidental.

We might refer to the modern discoveries of geology, as another subject of collateral interest which is altogether confirmatory of many statements contained in the New Church writings, against which bigotry and prejudice have heretofore raised an unceasing clamor. But should we attempt to enumerate this class of subjects in detail, it would take up greatly more space and time than we are at liberty to devote to it. We have only hinted at the above particulars for the purpose of showing, that while we are disposed to confine ourselves for the most part to the internal evidence of the truth of Swedenborg's writings, certainly the strongest and most satisfactory evidence that can be desired on the subject, we ought nevertheless to remember, for the sake of others, that there is another kind of evidence which may appear much stronger to their understandings than any proof that can be drawn from the writings themselves. We are aware at the same time that this kind of evidence is not unfrequently adverted to by New Church writers, but from the stock of materials on hand, we think it might be used with much greater strength and efficiency.

One of the greatest faults perhaps, amidst faults innumerable, into which the Old Church fell, was the abuse and persecution of men whom she was pleased to call infidels. This may still be charged against her members as a lamentable indiscretion, if not a serious crime. So far from striving to accommodate themselves to the prejudices of mortals, some of them it may be as good or better than themselves,—so far from learning how to commiserate their infirmities,—so far from seeking how to enlighten their understandings,—they ruthlessly and uncharitably drove them from their presence, and not content to deny them the tenderness of Christian mercy, they unfeelingly cast upon them the venom of their own unchristian rage and slander. The consequence was what might have been expected. They created between themselves and their mistaken fellow-men an impassable gulf, which unhappily continues to yawn even at the present day. From which side the greater number of victims may be precipitated into this terrible pit, it would perhaps be improper to inquire. Franklin, if present, might give an answer to our question which we would shudder to hear. But there is a lesson to be read on the subject that New Churchmen may study with advantage. Let us endeavor by all means to accommodate ourselves to those who stand without the walls of the Church. Instead of attacking their faults, let us try to get rid of our own. Instead of complaining of their obstinacy, let us thank them for their forbearance. Instead of upbraiding them with their dullness, let us study how we may in the kindest manner remove their prejudices. Instead of presenting them with strong meat, let us seek to satisfy them with that kind of pabulum which is best suited to their tastes and digestion. In short, instead of attempting to introduce them at once into the interior of the temple of truth, let us go forth to meet them in the lanes and on the public highways, and there hold up to their view such incentives to inquiry and reflection as may ultimately lead them to enter the gate of the New Jerusalem.

A. J. C.

## ARTICLE V.

## THE MINISTRY.—REJOINDER OF G. B.

I MAY perhaps regard it as fortunate for a considerable portion of the readers of the *Herald and Repository* who deprecate a further discussion of the subject before us, that the argument of my now known friend, contained in the October number, is so conducted as to preclude the necessity of any other than a brief reply. Either I have been peculiarly unhappy in presenting my views on the general topic, or my respondent has strangely failed to grasp the scope of my reasonings, that his remarks should have veered so widely from the true point at issue. I am vexed and chagrined at the bare thought, that the fault should be mine. I have written so much, and have labored so earnestly to put my meaning beyond the possibility of mistake, on the theme in question, that I stand in a kind of maze of wonder, to think that I should have failed, after all, to express myself with a common degree of lucidity, on a point that seems not intrinsically of a very abstruse or subtle nature. Yet, if it were not so, how could my friend, in replying to my former article, which was but a resumé of many preceding articles, have felt himself called upon to cover so much irrelevant ground in the pages which he has occupied? If I have *not* been singularly unfortunate in the attempted statement of my views, then I am forced to the impression, that the writer has been somewhat culpably remiss in acquainting himself with what I have so abundantly said upon the subject of the Ministry and the Church. Assured, as I am, of his purpose to aim at entire fairness in controversy, how else can I account for the fact, that he has not only overlooked the main essential point of the difference between us, but has, at great length, reurged objections, to which I replied, over and over again, without bestowing the slightest notice upon such replies. As a regular and interested reader of the *Repository*, from its commencement, I was certainly at liberty to suppose that he could not but recollect,—and where recollection failed, would have referred to, the various essays devoted to the theme. But in this respect I have been disappointed, and, therefore, come to the present rejoinder under all the disadvantage of being compelled rather to declare what I have not taught than to defend what I have. For this unpleasant mode of conducting the argument, I hold my dissenting brother responsible. It is not a course dictated by my own choice, but one forced upon me against my will.

In reference to the general scope of the article in question, I am compelled to say, that it mistakes or misstates entirely my grand objection to the ministry, as at present constituted. I do not object to it mainly on the ground that it has grown into a hierarchy, which has “been guilty of assumption, tyranny, and injustice, and has trampled on the rights and liberties of the people, the Lord’s heritage.” It is, indeed, one ground of objection, that I see in the ministry a perpetual *tendency* to this result; but I can well understand the counter-

vailing influences which are at this day operating to prevent its ultimation, so that I have no great fear of the actual oppression, to any considerable extent, of the laity by the clergy. But I object to the ministry as embodied in a distinct class of men, *that the institution finds no warrant in the Word of God.* It has palmed itself upon the Church without producing its credentials. It has surreptitiously crept in, and established itself in the bosom of Christendom, for a succession of ages, by means of a falsification of the true order of heaven, which recognizes no priesthood, under the present dispensation, but the universal priesthood belonging to all believers. At least this is the position which I have seen fit to take, and on which I claim to be met. I ask simply for a "thus saith the Lord," authorizing the creation of a clerical caste. It is here that the true controversy hinges. Consequently, whole volumes of eloquent and pathetic pleadings on the score of the good done by the ministry in all times past, is in effect thrown away. I grant at once all that the writer may see fit to affirm on this head. I have no question that a world of good has been accomplished by the instrumentality of the clergy. And so, on the other hand, it would be equally easy to evince that a vast amount of evil had been effected by the same means; and it is a very serious question whether the evil has not preponderated over the good. But the grand question is, whether the order has originated in the Divine appointment, or in human invention. Everything else is irrelevant until this is settled. I shall excuse myself, therefore, from following my friendly opponent through his prolonged paragraphs of eulogy bestowed upon honored and reverend names, and upon honorable and valuable uses that connect themselves with the priestly institute. Whenever he feels prepared to discard all the accidents and paraphernalia of the argument, and grapple solely with its central and essential points, he will find me prompt to descend into the arena. But my time is really too precious to be wasted upon incidentals or side issues of any kind.

I am not unaware that my respondent makes the show of treating this department of the subject, but the reader will perceive, from the extracts that follows, how very inadequate is the treatment accorded to it.

"It is not, however, to this general, universal ministry in the Church that G. B. objects, but it is to a particular ministry, to the clergy,—a class of men whose special vocation it is to instruct congregations of worshippers in heavenly and divine truths,—it is preachers, to whom he more especially objects, because it is from this class, he insists, that all ecclesiastical usurpation and wrong have proceeded. His objections to the clergy are two-fold: 1st, That they have been usurpers; 2d, That they constitute a distinct and unnecessary class in the social ecclesiastical system.

"If the first allegation be true, and, to a greater or less extent, we admit it to be so, yet it may be replied, that it is not admissible to argue against the use of a thing from its abuse. What is more frequently abused than liberty itself? And yet, what progress could we make in any department of duty, without this inestimable blessing? The press is just as apt to be abused as the pulpit. Governments, even our own limited government,—are, to quite as large an extent, chargeable with public wrongs,—with violations of the fundamental law, as citizens are with private wrongs. All human institutions, however excellent in themselves, may be perverted from their legitimate aims by the frailty or carelessness of those to whom the management of them is committed. What would G. B. have? Perfection from imperfection? Divinity from humanity? Angelic excellence,—a benevolence perfectly disinterested, before men have left the body, and ascended into the purer auras of a brighter and better world? He will not be so exacting as to require this degree of pr

iciency even from New Churchmen. But he will require, doubtless, an honest purpose steadily pursued. And why may not such purpose be entertained by the clergy of the New Church, if they look continually to the Lord, as they should do, for light and direction? Why may there not be a faithful, devoted, earnest, and useful ministry in the New Church, against whom no imputations of improper designs and arbitrary conduct can properly be brought? They may occasionally fall into mistakes, through lack of judgment; but human nature is not to be condemned in a spirit of severity. To err is human, but the errors of men, when unintentional, will be forgiven by generous minds; and we are sure that G. B. would be among the first to forgive any and all such errors,—indeed, any ecclesiastical obliquity whatever, save downright priestcraft. This he regards as the unpardonable sin, which shall never be forgiven, neither in this world nor in the world to come. He does well to denounce it, for it is very odious and intolerable. But is priestcraft likely to obtain any very permanent foothold in the New Church in the United States? The General Convention is supposed by many to be a domineering body; but while its every movement is watched by the Argus eyes of such observers as G. B., and its errors pointed out, with unshrinking fearlessness, as fast as they occur, it will not be likely to do much harm, nor to maintain its obnoxious position for any considerable length of time."

"Not admissible to argue against the use of a thing from its abuse." Granted; but the authorized *use* is the very point in debate. Until the evidence on this head is adduced, we are merely playing at cross purposes, and do not advance a single step towards a conclusion. If I had spare time at my disposal, I might afford to descant a little upon the episodic excursions of my friend of the stars, but as I am not favoured in this respect, I have no alternation but to cut the matter short by a categorical demand for *proof* instead of *panegyric*.

So much for the reply to the first of my alleged objections to the ministry. The second is reviewed in the following style:

"But, 2dly, G. B. objects to the clergy or ministry, because it constitutes a distinct, and, as he thinks, unnecessary class in the social ecclesiastical system. He does not oppose a ministry of truth and love, a universal ministry, embracing all the individuals of a Church; but he opposes the ministry, a particular ministry, composed of a separate class of individuals, whose special function it is to teach and expound the truths of divine revelation. In other words he is opposed to a division of labor in the Church. He would have all men religious teachers, all servers, like Martha, or all should serve that please. All should be heads, and there should be no body, or the body should be made up only of heads without limbs and members, and all the heads should teach and preach at one and the same time, like children orally reciting their lessons together in a school. Does not G. B.'s theory go to this extent? We think so, and it seems to us that so many preachers in the Church, exercising their vocation with becoming zeal, would introduce inextricable confusion and discord into the general body, something like that which occurred at the building of Babel, and that there would be "*vox et preterea nihil*" reigning throughout the assembly. Would G. B. lessen the number of teachers and servers, and have part teachers and part taught, part servers and part served? By this means he would introduce the very distinctions he deprecates, and these two parties, animated by earthly passions, would become antagonist forces, and would soon begin to war with each other. The hearing body would contend with the teaching heads, and would struggle for the mastery, and it is not difficult to see that the heads would soon obtain the victory, and put the body down. Alas, for the body! If the teachers were still further reduced to six, four or three, what should we then have but a body with six, four, or three heads—a palpable monster! and if these heads spoke in as many different tongues, Latin, Greek, Hebrew, French, Spanish, and German, what a magpie chattering would prevail! It certainly would not be the harmony of the spheres. Nor would the confusion be less, if the several heads spoke the same language, and yet differed in their modes of interpreting the Word. What passions should we then see excited! What vehemence of debate and declamation! If the body were not absolutely rent asunder by the furious blows of the contending partisans, it would, in its consternation, dissolve itself into its original elements, and fly with all possible speed, to more peaceful quarters."

On running my eye over this paragraph, the question involuntarily occurs, whether the averments contained in it have been drawn from anything that I have actually said, or from the writer's imagination of



what I should naturally be expected to say on the ground of my general theory. He could hardly have succeeded better had he sat down with the express purpose of giving a gross caricature of my real sentiments. In the first place, I have never insisted upon, if I have ever used, the epithet "unnecessary," in relation to the ministry as a distinct class. I have viewed this order of men mainly in reference to its claims to a divine institution, and being satisfied of the nullity of those claims, I should have been very little apt to characterize the order by such a gentle epithet as "unnecessary." What is set up by human device as an appointment of Heaven, receives altogether too mild a designation when it is termed simply "unnecessary." It is *wrong*, it is *presumptuous*, it is a *daring invasion of the divine prerogative*. If my language has been somewhat less emphatic than this, it was because I felt constrained to make all charitable allowance for those who have *inherited* a system which they did not *originate*. I would not confound the two classes in the same imputation. But the writer will find that I have dealt in no such feeble phrase as he has here intimated.

But again he remarks, "he is opposed to a division of labor in the church." He would have all men religious teachers,—all servers, like Martha, or all should serve that please. All should be heads, and there should be no body, or the body should be made up only of heads without limbs and members, and all the heads should teach and preach at one and the same time, like children orally reciting their lessons together in a school." To such an extent he thinks my theory goes, and consequently that "so many preachers in the church, exercising their vocation with becoming zeal, would introduce inextricable confusion and discord into the general body, something like that which occurred at the building of Babel, and that there would be '*vox et preterea nihil*' reigning throughout the assembly."

Now, in all candor, I am compelled to say that here is not simply a question of logic or hermeneutics, but of ethics. I am at a loss to understand the *morality* which will allow one with whom I have always sustained friendly relations, to impute to me sentiments for which I have given no shadow of a shade of foundation. I challenge my respondent to adduce a single sentence from my numerous essays on this subject, to warrant any such presentment as he here sets forth. And I appeal to him as a Christian man and a brother, whether he deems it fair and honorable thus to distort and burlesque positions, which, in themselves, speak entirely a different language. From the organs of the Convention I should expect nothing else, but from one who so fully agrees with me in regard to the anti-scriptural character and pernicious working of that body, I confess myself wholly taken by surprise, to find uttered such astounding misrepresentations. I am confounded in the attempt to conjecture from what portions of my published dissertations he could have drawn such inferences as he has here grouped together. Could it have been from any of the following?

"Now, when we look at this Levitical institute in its representative import, we read in it the pre-intimation of that order which we have all along held forth as the genuine order:

of the New Church, to wit, that while *all* the members of the church are spiritually priests and kings, and thus every one potentially a church in the least form, yet the advanced states of some on the score of intelligence and affection qualify them in a superior degree to act as leaders and teachers of their brethren, and that, consequently, it is perfectly competent for these brethren, without the least reference to any pre-existing ordained authority in the church, to acknowledge such endowed individuals as acting for them in this leading capacity. This they can do without such teachers being thereby constituted into a distinct order or caste, as the clergy are usually regarded. Nor is an institute in this way created which shall operate as a release of the mass of believers from all responsibility on the score of effort in building up, in the principles of the church, that particular society with which they may chance to be connected."

"We have expressly declared that we recognize a function of teaching in the New Church. This function rests of course on a foundation of *use*. But what we maintain is, that the discharge of the function does not necessitate the creation of a distinct order or caste in the Church, exclusively and pre-eminently set apart to it, and forming, as it were, a separate plane above that of the laity. The ability to teach in spiritual things depends upon the degree of illumination in the teacher, and this again upon the degree to which he is in good and truth. But the being in good and truth is not the prerogative of any one portion of the men of the church, but the duty of all. It is what all are to aim at, and yet as there will always be a diversity of attainment in this respect, so the function will distribute itself accordingly. The same member who is a teacher to others whose spiritual state is below his, may be at the same time a pupil to others whose spiritual state is above his. The gifts of all, however, are in some way put in requisition. Every one is to edify another as occasion may offer, yet not in a spirit of arrogance or dictation, but in a spirit of humility and self-subjection. The evil heretofore existing has arisen from erecting an occasional function into a permanent office, and appropriating the performance of its duties to an exclusive and privileged class."

"Good may be insinuated into another by every one *in the country*." "By every one *in the church*" would seem to have been the more natural expression, provided the sense commonly ascribed to the language be the true one. But taken in its relations, the idea we receive from it is, that while every citizen of a country is a *minister* or *servant* to the community in which he dwells, and bound to promote its interests, secular or sacred, yet all are not equally qualified for every department of service. In whatever concerns the inculcation of good, no restriction is enjoined. Every one, without exception, is at full liberty to do all in his power towards insinuating this divine principle into the minds of his fellow-men. But in regard to truth, or that system of religious doctrines which is usually understood by the term, the case is otherwise; there, while there is a general duty of imparting religious truth in an informal way, and according to the measure of attainment, yet it is more expedient and more orderly that this function should be systematically discharged by those who are *ministri*, i. e., *ministers* or *servants* of a higher degree, to wit, *ministri docentes* or *teaching ministers*—a class of men not necessarily constituted into a distinct order, but men possessed of certain qualifications, enabling them to perform this use to better advantage than others, because from their longer acquaintance with the doctrines, from their deeper study of them, and from their conjoining with their doctrines an exemplary life, their instructions would naturally have more weight."

"Let, then, the formal teaching of truth devolve especially upon those whom the Lord, by a longer training in his school, has qualified to take the lead in the instruction of their fellow-men, and who have thus been empowered to act as *ministri docentes* to their fellow-Christians. The ability with which they are gifted to perform the office, and the recognition of this ability on the part of their brethren, is what constitutes the essence of the appointment. These "teaching ministers," i. e. servants, having been peculiarly taught of God, are thereby qualified to teach their novitiate brethren, and these latter are inhibited from exercising the function simply from their present inability to do it with advantage to the cause. The words, however, do not imply so much an imperative veto as a dehortation appealing to the modesty and good sense of the neophytes of the church not to "meddle with things too high for them." As they advance in spiritual knowledge and experience, they will grow in the teaching capacity, and thus be enabled in due time to take the place of their elders. Accordingly, it is said in the extract under consideration, "Every one ought first to acquire truth to himself from the doctrine of the church, and afterwards from the Word of the Lord, and this truth must be the object of his faith." That is, he is first to acquire truth before he undertakes to teach—before he can justly lay claim to the character of a "teaching minister"—for all such are to officiate on the ground of their superior aptitude for discharging the duty, and not by virtue of any instituting or inaugurating rite."

"But it will be asked, is there no such thing as a distinct function of teaching or preaching in the New Church? Can anything be more obvious than the recognition of such a function, both in the Word and in the writings of the Church? And if there is to be teaching, must there not be teachers? Does not a function imply functionaries, or men discharging what Mr. Prescott terms "a distinct office and use?" If all are teachers, where are the taught? If all are leaders, where are the led? To this we reply, that diversity of uses in the Lord's spiritual body does not necessarily create diversity of *grades* in those who perform such uses. We acknowledge at once the necessity of teaching and of teachers in the church; but we deny that this fact lays a foundation for that radical distinction of *clergy* and *laity* which has obtained currency throughout Christendom, and which has opened a Pandora's box of evils and mischiefs to the church of the past."

"There is no point in regard to which we are more anxious to have our views distinctly apprehended than that which respects the existence of a priesthood in the church. It is not the *fact* of a priesthood, but the *kind*, which is a matter of debate with us. We fully admit the existence of the institution, but we deny that it consists of a distinct order of men, standing out in relief from the body of the church, exclusively devoted to sacerdotal functions, and receiving temporal support therefrom, as did the Jewish priests from the altar which they served. It is this particular feature of the prevailing theory of priesthood to which we object. We recognize no such distinction as now everywhere obtains between clergy and laity. We would retain everything that is essential in the order, and reject everything that is factitious. What we regard as such in both respects can hardly fail to appear from the tenor of what we have already said. When we deny the existence of an external priesthood in the church, we do not of course design to be understood as implying that the priesthood is not to be exercised by men in the flesh, and who are of course so far external, but we have constant reference to the above-mentioned distinction. Our meaning is, that we do not admit the existence of a priestly order as visibly distinct from the laical. The true priesthood, we contend, is to be sought for *in* the body of the laity, and not apart from it, and that it is to be identified by the possession of certain internal states and endowments represented by the priestly function under the Jewish dispensation. As we understand this external representative institute to be abolished under the dispensation of the New Jerusalem, we find no authority for any other priesthood than that to which we now allude, and this we feel at liberty to denominate spiritual, in contradistinction from the external and visible above described. We say this, to cut off unequivocally from our opponents all possible occasion for charging us with a total and unqualified denial of a priesthood of any kind whatever in the New Church. We are well aware, however, that the distinction now made and insisted on will be resolutely ignored by some 'of the contrary part,' but it is nevertheless perfectly sound in itself, and clearly and intelligibly stated."

I now appeal to my pro-clerical brother, and demand of him that he shall specify what there is in the above extracts, to warrant the exhibition he has made of my sentiments? What is there in them that intrinsically tends to "introduce inextricable confusion and discord into the Church?" With all earnestness, I deny that the charge is, or can be made out. The polity that I advocate, as the true scriptural one, is just as susceptible of an *orderly* ultimation as any other that has ever existed. I have, indeed, admitted that such a system is liable to abuse, just as is every system where the freedom of the individual is thoroughly secured. But I say, moreover, that "if good is the predominant element in the men of the Church, true wisdom will not be wanting, and wisdom dwells evermore with prudence." What value, then, can my dissenting friend attach to any apparent advantage, gained in the way of argument, when that advantage rests upon an entire perversion of what I have advanced?

But his store of refutations is not yet exhausted.

"But G. B. would not have a trained, educated clergy, who should be paid for their services. But wherefore not trained, not educated, not paid, as other classes of operative in the community are? Their duty is to teach, and they must first acquire information themselves, before they attempt to teach others; and the ecclesiastical and spiritual learn-

they must obtain, if they would discharge their duty faithfully and acceptably, costs time, labor, and money."

The objection here urged involves, in my view, a totally erroneous theory of the true nature and ends of a church society, and can only reply to it by giving my idea of the genuine object of such an institution. As the same objection has been urged before, I have the reply already furnished to my hand.

"How shall a man teach to any advantage who has not been duly qualified by previous training and culture for the work? And how can this important function be secured in the Church, except by means of a trained body of teachers, called by a special designation, devoted to the office for life, and thus necessarily constituting a distinct and exclusive class? And is not such a class as completely contradistinguished, in the nature of the case, from the taught, as are doctors and lawyers from patients and clients? It is easy to see the extreme plausibility of this kind of argument, and yet it is very far from carrying conviction to our mind. It is not satisfactory, inasmuch as it appears to us to give to the understanding the prominence due rather to the will, and to imply that instruction, instead of devotion, is the principal object of worship. As we read the genius of the Lord's kingdom, his people come together in worship rather for the purpose of bringing the offerings of praise, adoration, and grateful love, for looking to the Lord, seeking a direct influx of Divine good to their souls, and for the quickening of every holy impulse of feeling, than for the edification of the intellect. In a word, we regard the will rather than the understanding, as the principle mainly concerned in worship. The great end to be attained by it we consider to be the quickening of the devout affections,—the reinforcement of love to the Lord and charity to the neighbor, and all the minor graces of the regenerating Spirit. At the same time, as the opening of the Word, in its spiritual sense, and its application to the personal conscience, conduces to the ends of worship, so we freely admit the propriety of such instruction on such occasions; and as to the dispensers of it, the natural impression would be, that those would be the best qualified for it who were most fully furnished with it, and those surely might be presumed to be most in truth who were most in good, as all genuine truth is from genuine good. So far as we can see, all in the Church are required to be equally assiduous in the cultivation of goods and truths, and all have an equal interest in the spiritual well-being of the whole body. It is ordered, too, that the gifts of each should be made available to the behoof of all; and we regard it as simply impossible, that any member of the Church should be truly in the life and spirit of the Church, without being able to impart useful instruction, in some form, to his brethren. He can no more lack this ability than a healthy organ in a healthy human body can fail to elaborate its use in the general economy of the system. Nothing can be more apropos in this connection, than Paul's illustration: "From whom the whole body, fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." That there will ever be some in every society better qualified to impart instruction than others, is beyond question; and if so, let them chiefly exercise the function. But let them not, on this account, make an exclusive prerogative of what is essentially a common privilege and a common duty.

"From what we have now said, it will be seen that we think little of the force of the argument drawn from the supposed parallel case of the doctor and the lawyer. The cases are not parallel. The vocations of the doctor and the lawyer require, of necessity, the attainment of knowledges diverse from those of the mass of the community among whom their respective professions are practiced. A peculiar training is, therefore requisite in their case, because the end is peculiar. They are to do what their patients and clients cannot be expected to do, and they are to prepare themselves accordingly. But how is it in a church? What is a church society in its essential nature? Is it not an association formed for purposes in which every member has the same interest with every other member? Is there not the utmost community of object prevailing among those who belong to it? And is not this object one that has relation mainly to life? Is not the Church rather a school of life than a seminary of science? What interest have the so-called teachers apart from that of the taught? What does it behoove one to know which it does not another? How, then, can there be a basis for a distinction of classes similar to those of physic and law? Or with what justice can the *peculiarity*, in the one sphere of use, be offset against the *community* in the other."

All this has stood for some years in print, visible to the eye of my respondent, if he had turned it in that direction, and I cannot but

enter a protest against being compelled to reiterate stale replies to stale objections, and thus "thrice to slay the slain."

But we have now the topic of fine sermons to consider.

"The successful religious teacher must be an able writer, and an interesting public speaker, and writing and public speaking, of a high order, are arts which require long training and practice to acquire a suitable degree of proficiency in them. Who goes to church now-a-days, and listens with patience to an indifferent, slovenly, unmethodical writer, or a dull, drowsy, inarticulate, half dead preacher? The age, enlightened, and civilized and refined as it is, will not devote one-seventh portion of its time to religious worship, conducted by individuals who are so apathetic and incompetent. If the clergy do not prepare their discourses with care, and deliver them with solemnity, propriety and earnestness, they will soon have few or no listeners, and will preach to empty pews or benches. The society will dwindle, and the church die out, for want of life-giving nourishment."

To this also we have our reply ready at hand:

"How is it now? The trained and professional preacher, being supported for this very work, has time to devote himself to the careful preparation of his discourses, and he will be led, of course, to elaborate them in finished style, and by degrees to conform them to the most admired models of composition, and thus to serve up weekly to his audience an intellectual treat set off in all the graces of Tullian or Tertullian eloquence. The consequence is, that the mind of the hearer, being accustomed to this kind of pulpit entertainment, comes at length to nauseate the plain and homely style of extemporaneous talk among brethren. And yet who is not conscious that this kind of communication takes a deeper hold of the thoughts and affections, and exercises more efficient control over the inner man, than the most studied oratorical displays to which one listens with mere passive acquiescence.

'The clear discourse, and cold as it is clear,  
Falls soporific on the listless ear.'

"It is not the most finished and elaborate discourses which do the most good. They excite admiration, but they seldom move the inner springs of action. They play round the head, but they reach not the heart. The plain and even homely utterances of a good man, accompanied by the sphere which his goodness engenders, will commend themselves by a certain unction to every kindred mind, and the absence of literary or rhetorical qualities will not be felt. The teachings of the New Church on this subject, disclosing the nature and the relations of goodness and truth, and assuring us that all truth is seminally included in good, ought to have the effect to exclude fastidiousness on this score, and to lay the mind open to the reception, both of truth and good, even from the humblest sources. The truth that is derived from good, is always of a prolific or self-multiplying character, so that the word will dwell richly in all utterance even in the humbler and weaker of the brethren, as they are often accounted. The tongue of the stammerer shall speak plain, and as there will be few too ignorant to teach, so there will be none too wise to learn."

"On the score of detriment to the church from the probable intrusion of *unlearned* men as teachers, we may admit the force of the objection provided the culture of the *intellect* is to be regarded as the paramount object of the Christian ministry. But it would seem that a simple reference to the first principles of the New Church would be sufficient to correct a fallacy like this. If all wisdom is the form of love, and all truth the product of good, the grand desideratum is the purification of the will and its affections. All desirable mental enlightenment will follow in the train of a regenerated love. *Ubi charitas, ibi claritas*. The influence necessary to effect this is not that of human learning. The revelations vouchsafed to the New Church teach new lessons respecting the comparative value of the attainments of the head and of the heart, and leave us in no doubt that the great work of the ministry is to lead to the good of life by a pathway illuminated by the light of the genuine doctrines of the Word. Human learning, as furnishing ampler vessels for the in-flow of divine truth and good, is never to be disparaged, but we would fain fortify our own minds against the idea that the true standard of ministerial qualification is a knowledge of the original languages of Scripture or rare acquisitions in science, letters, or art. The kind of ability to unfold the spiritual sense of the Word, which results from the illustration usually granted to a pure and exemplary life, is of incomparably more use in the ministry than the most signal mastery of the learned tongues. Moderate talents and attainments, coupled with good sense and an enlightened zeal, are usually the best guarantee for usefulness in the service of the Lord's New Church."

It is to me not a little surprising that the writer to whom I am replying, should fail to see that his views of the requisite style of New Church preaching go directly to foster a fastidious taste on this score, and to convert congregations into a mass of mere passive recipients of truth, and by creating a false standard of ministerial excellence, render it next to impossible to meet the high demands of societies when looking for pastors. Such demands will inevitably be granted by such representations, and that too, whether societies are able to support such pulpit paragons or not. As a general fact, we know that there are *very few* societies in our country, which are able to afford more than a partial support to their preachers, and is it wise to insist upon a standard of endowments, which will make it still more difficult for gifted men to find places where their attainments can be made available? Just so far as you increase the disproportion between the *abilities* of the preacher and the *ability* of the people, you either prevent their coming together, or if the relation is formed, the people retire into the back ground, or sink down in utter apathy, leaving everything in the hands of the salaried *factotum*, who feels in duty bound to relieve the flock over which he presides of any special solicitude about their religious interests, which are all taken into his keeping. The mutual understanding is, that he is to serve them up an oratorical entertainment every Sabbath, to which they, on their part, are to listen, and for which they are to pay. What can be conceived more alien to the true genius and ends of the Lord's Church? What policy will more effectually render the New Church a mere weak, halting, sickly copyist of the Old, rejecting its dogmatics, but retaining its ecclesiastics!

But I must not pass by another item, to which some considerable prominence is given in the reply.

"Is not the social form the human form? Are we not so taught in the writings of the New Church? Do we not thus see how the world is governed with infinite wisdom and benevolence, and order maintained in every department? Every social organization necessarily assumes this form, and, before doing it, cannot perform a single function that properly appertains to it. In all our private social gatherings, there is always, by tacit consent, a presiding head,—the master of the family,—the courteous friend who provides the entertainment, and directs all its arrangements. By substituting half a dozen heads for one, over the ecclesiastical body, G. B. would give us a more monstrous organization than the Convention itself, from the aspect of which he starts back with unfeigned horror."

To this suggestion also I have had occasion to advert in a prior controversy, carried on some years since in the pages of the *Repository*, with C. R. of the *Boston Magazine*.

"We most fully agree, that the form of a New Church society is the human form, and that there is among the members 'all the variety of function, of quality, of rank, or grade, in fine, of *distinction*, which is to be found in different parts of the human body.' But in order that this language may be made to sustain C. R.'s view of the subject, some one member or organ ought more specifically to represent the clergy than the rest of the body. To which of these, in C. R.'s opinion, does the priesthood correspond? He is very careful to affirm the analogy in general, and equally so not to define it in particular. Why not specify the items of coincidence? We are perfectly ready to admit that the function of teaching supposes, in those who exercise it, a more internal state than distinguishes those who are subjects of it, and that this ministry is properly represented by the more central and dominant organs of the body. But as these are in the body, and a part of it, so the teaching ministry is a part of the spiritual body, and not on a plane above it. The variety

of functions and uses in the natural body, we freely concede to have their analogues in the spiritual, but we are wholly at a loss to discover with which of the corporeal organs or powers the clerical caste corresponds."

By which I mean to say, that I know of no *single* organ with which the clergy corresponds. It might, indeed, appear at first view, that the one-man function in a single society was very significantly represented by the head; but the head is no more a single organ than is the body. The head is but another name for the brain, and the brain, we know, is a congeries or multiplex of organs, and the correspondence evidently requires that there should be a plurality of functionaries in the spiritual headship of a society, just as there is a plurality of members in its spiritual corporiety. Nothing is more apt to be overlooked than this view of the subject, and yet nothing is intrinsically more deserving of attention. What organ of the grand man can, by any possibility, stand in correspondence with one individual person?

But I would not forget to show mercy to my readers, provided they have not taken their relief into their own hands, by turning away from the discussion long before reaching the present point. My reply commenced with an intimation of brevity, which was then sincerely my purpose. It has grown on my hands far beyond my original intention, while one phase of the subject came up after another, apparently compelling me to say what I have said, if I said anything. I regard it as anything else than a favor to the readers of the *Herald and Repository*, that they should be denied the privilege of an instructive debate upon the essential merits of the question, instead of being obliged to re-traverse ground repeatedly trodden before. If my respondent saw fit to differ from my views of the ministry, why should he not have distinctly replied to my distinct positions on the subject? How could he feel at liberty to ignore them so entirely? But I have no motive to prolong the discussion, nor shall I resume it, unless my opponent sees fit to argue the one only point which is of any real consequence in the debate, viz. whether the ministry, as it at present obtains, is a divine or a merely human institution; and if the former, on what definite authority in the inspired Word it rests. This is the question that overshadows all others. Whether the institution has been productive of a vast amount of good, in a great variety of forms, is comparatively a matter of little moment. If it be asserted that it has, I will not deny it. But in regard to any system of Church polity, that lacks the sanction of the Divine counsel, it must be inexpedient on the whole, and the sooner it can be discreetly done away with, the better. As constituted at present, the clergy virtually supersedes the laity, and thus infracts the true order of Heaven. Such a system must be doomed to dissolution in due time. *Deus faxit.*

GEO. BUSH.

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"THAT there is a conjunction of husband and wife in the inmosts, which are of their mind, comes from creation itself."—*Comp.* 1329.

## ARTICLE VI.

## AUTHORITY—THE DEMAND FOR IT IN MATTERS OF CHURCH ORDER.

FROM a private letter, recently received, we extract, for comment, the following paragraphs:

"You say a good deal about an *authority* for these things, (things of Church order.) Now, to my mind, that entire demand of yours shoots aside of the mark. How can you prove that an *authority*, such as you suggest, is needed? I do not feel any particular anxiety to exhibit a special literal authority for doing these things. My impression is, there *is* distinct authority for it, both in the letter of the sacred Scriptures, in the practice of the apostolic Church, and in the writings of Swedenborg. But supposing that you and others do not see it? I reply, that the declaration of our Lord, "Where two or three are gathered in my name," &c., is enough to warrant any Christian body in arranging their organization to suit themselves, to the best of their knowledge, in carrying out those uses which spring out of the building up of the Christian life, and its propagation in the world.

"You will say that each society has power over, and control of its own affairs. I say so, too. And it is precisely on that ground that I place the right of the Convention. If a *small* society has such power, certainly a *large* society has it equally. Now, the Convention does not *assume* authority, and all the authority it ever exercises is that which is delegated to it by its component parts. It is only an organized medium, through which the several societies exercise that very power which you, and all the opponents of the Convention, admit to reside in them. The same principle that organizes a single society, will organize a conference or a convention.

"I want no further *specific* authority for doing these things than I do an authority for a single society's going forward and building a temple for itself, or for establishing a Publishing and Printing Society, or a University, with a faculty to enforce discipline, and preserve order, or a Monthly Magazine, with a corps of editors, who are to decide what is to go in and what is not."

We can desire nothing more open, candid, and outspoken than this. It is the style of an honest advocate, pleading in behalf of a dubious cause. It is the language of one who has a secret, inner consciousness that, if a Divine authority be requisite to sanction the theory, or practice, or polity, which he has seen fit to adopt, it would not be a perfectly easy matter to find it; and, therefore, he would fain persuade himself that such authority is needless in the premises. True, indeed, he whispers a belief, that such authority does exist, but he evidently deems it of little consequence to cite it, and builds the warrant of his system of Church order upon the sole basis of expediency. The bare words of our Lord, "Where two or three are gathered together in my name," &c., are enough, in his estimation, to authorize any Christian body in "arranging its organization to suit themselves, to the best of their knowledge, in carrying out those uses which spring out of the building up of the Christian life, and its propagation in the world." Whatever the speciousness of this plea, it is difficult to perceive wherein it differs from the underlying principle of the Roman Papacy. That entire system of priestly dominion founds itself upon the postulate here assumed by our correspondent. Taking it for granted, that they were competent to ordain whatever they deemed requisite to the well-being of the Church, they have, with a fatal consistency, gone forward and erected a Babel of a hierarchy which has made the earth groan with its abominations. Is the polity of the New Church to rest upon



no better foundation than this? What security have we that a similar superstructure shall not eventually tower up to heaven, and provoke its judgments? Who or what is to prescribe limits to the encroachments that may stealthily grow from such a root? If such an order is lawful because it is not forbidden, why may we not turn the tables, and say, it is not lawful because it is not commanded? Why should the silence of Scripture be construed to favor the one position more than the other? The language of inspiration is certainly not very remote from this idea: "What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it." (Deut. xii. 32.)

But our correspondent believes there *is* authority for the Convention, not only in the Scriptures, but in the writings of Swedenborg, and in the history of the apostolical Church. Then why not cut short the controversy, by adducing such authority? A portion of the Church, which is, to say the least, intelligent and respectable, regards this as the precise point or pivot on which the whole question turns, and they are unable to see why their demand, on this score, should not be responded to. They are not conscious of any desire to stand aloof from their brethren, merely for the sake of being singular, or perverse, or impracticable. Their highest conception of the New Church is that of a united and harmonious brotherhood, and they would prove wofully recreant to their most sacred convictions, should they withhold themselves from such a union, as they understand the doctrines to inculcate. Their hearts would leap to the fraternity for which they sigh, could they but do it without sanctioning principles which they regard as abhorrent to the Divine will. They value peace and concord with their brethren as above all price, unless it be the price of purity and truth. "First pure, then peaceable," is their motto, and from this they cannot recede. Neither can they see the justice of being accounted disturbers of the quiet of the Church,—as restless, refractory, and revolutionary,—simply because they refuse to receive for doctrines the commandments of men. They cannot but be affected with the profoundest grief and sorrow of spirit, to find themselves assailed with harsh epithets, and to hear their names cast out as evil,—to know that they are regarded as enemies to the best welfare of the Church which they love,—simply for the reason, that they ask a Divine warrant for asserted Divine institutions. Is this so great, so crying an offence, in the eyes of Heaven, that no pardon, no allowance can be granted it? Even supposing the position involved an intellectual error, that we were, in fact, laboring under a great mistake, yet is there not something that wins upon a Christian spirit, in such tenderness of conscience, such deep deference to the majesty of the Lord's truth, such a trembling dread of "setting our post by his post, and our pillar by his pillar," that we choose rather to forego a fellowship for which our souls yearn, and to encounter every form of revolting imputation, than to run the risk of doing violence to the true order of Heaven by our own inventions? Is there anything more worthy of the kindly consideration of men, professing to be governed by the laws of charity,

than a meek and gentle, but firm adherence to principles deemed fundamental?

Shall we say that nothing has surprised or grieved us more than the apparently cold, icy, indifference to such a state of mind as that above described. We are utterly at a loss to account for the frigid apathy with which the dictates of charity are regarded. We are in a maze of wonder that the claims of brotherly love meet with no suitable response; that the mournful spectacle of a divided church should awaken no more solicitude, no more anxious inquiries as to the cause and the remedy. Are we not brethren? Are we not fellow-espousers of the same faith? Are we not by profession joint members of that little band who stand before the world as the representatives of a religion of life and love? Are we not in effect banded together in an emphatic protest against the errors and falsities of all other systems, and therefore jointly exposed to the hostility of all? And are *we* the persons to be divided among ourselves?—*we*, who profess charity as the corner stone of our system?—*we*, with whom it is a fundamental principle that doctrines do not separate when charity unites? Is it for *us* to present the spectacle of a dissevered, alienated, and warring household? What can we expect but that a witnessing world will point the finger of scorn and derision at our hollow and hypocritical pretensions?

But the cause—the guilty cause—of our divisions—what is that? Here is indeed the question, and for ourselves we are free to say, that the true cause is precisely the spirit that speaks out in the extract given above from the letter of our correspondent. It is from that utter undervaluing of the divine authority as a basis for the polity of the Church, and the unscrupulous adoption of the maxims of human expediency in its stead. Here is the fruitful source of all our troubles. It springs from a dead set determination of one party in the Church to uphold an established polity, and to pay no attention to the conscientious convictions and the urgent remonstrances of another. What we may by courtesy term the party in power, when besought by all the laws of brotherhood, by all that is lovely in love, by all that is desirable in harmony, to unite on the basis of a divine platform, turn a supercilious and contemptuous eye upon the pleaders, and virtually say to them, “Away with such an idle appeal! What need of divine authority for a platform of church-government? We have met in council and devised the scheme that we think best, and if you cannot join us in upholding it, go your way and devise a better if you feel competent to do it. If not, it’s of no consequence; we can at any rate do well enough without you.” This we hold to be the true *animus* of the Convention party, and we call heaven and earth to witness its gross infraction of every law of charity. The darkness of midnight is not more opposite to the splendour of mid-day than is the tone of this reply to the spirit of the Lord’s disciples. We arraign it,—we rebuke it,—we condemn it in the name of all the impulses of Christians and all the graces of angels. No matter with what holy or high-sounding titles such a body may deck itself, they are all usurpation, and of no account in the Lord’s sight. He looks only at those principles

which resemble men to himself; and if charity be wanting, all else is "sounding brass and a tinkling cymbal."

But we cannot dismiss the subject without bestowing a few words upon the second paragraph of the above article, in which our correspondent points us to the substructions of the conventional edifice. It is admitted, he says, that each single society of the Church has the control of its own affairs. Now, a union of many single societies into one large society, does not alter the state of things in this respect. The general body has equally the control of its component parts. But the General Convention is but another name for such a body. It is simply an organized medium, through which the several societies composing it exercise the very power that is conceded to belong originally to each. Consequently, the very same principle that organizes a single society, will organize a Conference or a Convention; and such a body, in the discharge of its functions, does not *assume* authority, but merely *exercises* that authority which is delegated to it by its component parts. This is the theory, and we doubt not, that in view of it, many of our readers will wonder what can be said in the way of refutation. The process of Convention-making, as above stated, appears so easy, so natural, so reasonable, so legitimate, that it is difficult to conceive what objections can be urged against it. But we *do* offer objections; and the point to which they are directed is the assumption involved, that the various single societies composing the visible Church have the *right* to combine and organize into a larger body, which shall be vested with a controlling power over all the constituent parts entering into its integrity. By *right*, we mean of course *moral right*. We do not deny the *natural right*; but we hold, that inasmuch as the history of the Church in all ages has evinced the pernicious consequences of such confederations,—as they offer such dangerous facilities for the development of the innate love of dominion,—as they tend to foster the spirit of *sect*, the bane of the Christian world,—as they tend also to merge the individual in the mass, and thus paralyze the workings of individual life,—therefore, all such associated bodies are, to use the gentlest term, eminently inexpedient; and as there will be numbers in the Church who are keenly alive to the certainty of the occurrence of these evils, and can therefore under no circumstances consent, by their coöperation, to incur them, it is a manifest dictate of the law of charity, to forbear persisting in a measure which shall be a grievance to the consciences of good men, and compel a breach of the unity of the Church. There is,—there can be,—no possible offence committed by a body of men against the very life of the Church, more enormous than this mad determination to persist in a policy which shall alienate those who would fain be most tenderly united with their brethren, and whose very scruples on this head evince the operation of principles that would render them invaluable associates in all legitimate church relations. Now it is the undervaluing, the ignoring, the non-perception of the ineffable evils of such a course,—the apparent utter insensibility to the fearful wrong done thereby to the spirit of charity,—that rends our hearts to the core. We ask ourselves, in an absolute bewilderment of painful emotion, What does it mean? Are we alive and awake? Are

we not under the influence of some strange delusive dream? Has the Lord indeed a New Church on the earth? Is it a Church of charity as well as of truth? If so, how can its professed friends and members stand by and see it wounded and bleeding, by reason of a rupture which is charged upon their policy as its true origin, and yet remain stoically indifferent to the injury inflicted, and to the only balm which can heal it?

Let it not be said, in reply to this, that our protest is so frivolous, our scruples so morbid, that it is beneath the dignity of sensible men to give heed to them. The boys in the fable might as well have said to the frogs, that they were pelting them with pith-balls instead of stones; that it was idle in their victims to plead that they had such tender skins that they could not stand a little harmless sport. Sport it might be to the boys, but it was death to them. So we can only appeal to the facts of the sad estrangements of the Church, and reiterate our declaration, that we see no other cause for them than the outrage done to our most sacred convictions, by insisting upon our compliance with a church polity which, in our eyes, is fraught with the most baleful issues to the Lord's kingdom. In our inmost souls we *know*, that our demand for authority in the premises, is just and proper. We *know* that such an iron rigidity, in maintaining a particular form of external order, ought to be justified by the clearest enunciation of Holy Writ, and the most express witnessing of our enlightened scribe. We call for such authority, and how are we answered? Every such demand "shoots wide of the mark,"—"how can you prove that an authority, such as you suggest, is needed,"—"we do not feel any particular anxiety to exhibit a special literal authority for doing these things." This is asking for bread and getting a stone. What is the prospect of returning harmony for our distracted Zion, so long as this kind of response is made to our appeals? Indeed, we have yet to see the evidence, that the spirit by which the Convention is governed, is a spirit that cherishes one particle of solicitude whether harmony or discord prevails in the Church, so that its own chosen policy be carried out to the full extent of its aims. The very genius of such a body is intensely *sectarian*, and the genius of *sect* is always the genius of self-complacency, self-exaltation, and of malign regard towards dissenters. It will tolerate the grossest errors of doctrine, the most glaring delinquencies of life, provided only, that a stiff adherence be manifested to the "rules of order,"—to the various ecclesiastical arrangements,—which the *soi disant* "church" has seen fit to adopt. Alas! how dreary, how cold, how wintry, the reign of a heartless ecclesiasticism, having Bigotry and Intolerance for its prime ministers!

But we have another phase of the subject presented in what follows: "I want no further *specific* authority for doing these things, than I do for a society's going forward and building a temple for itself, or for establishing a Publishing or Printing Society, or a University, with a faculty to enforce discipline and preserve order, or a Monthly Magazine, with a corps of editors, who are to decide what is to go in and what is not." The tenor of this paragraph savors strongly of Conventional logic. The enforcement of that polity would tend directly to

re-open the issues so voluminously discussed in the days of the Reformation, under Luther and his compeers, and at the later period of the Nonconformists in England, when the imposition of ceremonies met the stern resistance of Puritan consciences and Puritan pens. We had supposed these questions, especially among the descendants of the Puritans, had been long since settled and laid on the shelf; but it seems we were mistaken. The distinction between things essential and things circumstantial in the Church, is strangely ignored, and the battle remains to be fought over again. This, however, we shall not at present attempt, but would simply remind our correspondent, that as "there is no book of Leviticus in the New Testament," where public worship is enjoined upon Divine authority, the *time, place, means, and agents*, as requisite to the performance of the duty, must be left more or less to the discretion of the worshippers. Those upon whom devolve the obligations of religious duty, must be left at liberty to avail themselves of any of the natural means of discharging them, among which means must certainly be included such a necessary adjunct as the erection of an edifice devoted to the object. This, therefore, may be considered as comprised in the original command. The establishment of a Printing and Publishing Society, if supposed to be the work of a single worshipping society,—which, by the way, is rather a violent supposition,—is to be regarded as merely a *form of use* coming within the range of the general law of charity, which it is the very end of the society to promote. This, therefore, needs no more specific authority than does the duty of doing good to the neighbor. In point of fact, however, such an institution as a Publishing and Printing Society will not be the creature of any one assemblage of Churchmen, but of those portions of the general body of the Church which see fit to unite in such an enterprize. In this case it becomes merely an executive organ for performing the benevolent ends of the Church, and one wholly of a voluntary character, with which the individual members are at liberty to unite or not, as they see fit. It does not, therefore, come into the category of things touching the conscience, nor require a special Divine warrant. And so also of the establishment of a University and of a Periodical Paper. They are things wholly aside of the Divine institution of the Church and its asserted order as universally binding, which it must be, if having such an origin. And this is the true question, and the only question in debate. We deny that the conventional order is the true order of Heaven designed for the Church on earth. If it be not, then we affirm, that as it is the occasion of a most disastrous breach of the charity and unity which constitutes the very life of the Church, it ought to be abandoned, as *nothing* can justify the continuance of a polity which has the inevitable effect of separating and setting at variance the members of the Lord's household. If, on the other hand, it be claimed that it *is* according to the order of Heaven, then we demand that the due authority for 'it be produced, that we may free ourselves from the guilt of resisting a Divine ordinance. This is our just and righteous demand. And how is it responded to? Look at the whole scope of the extract upon which we are now remarking.

We do not know that there is any remedy for the evils of which we complain. It seems to be a part of the inscrutable counsels of the Divine Providence, that the New Church shall "bear the yoke in its youth"—the yoke of an oppressive spiritual despotism, which is none the less to be detested because, from its *voluntary* character, its subjects are but little aware of its galling effects. In fact, we do not charge it with being sensibly onerous to its adherents and servitors. It is only towards those who call its *esse* and *existere* in question, that it shows itself in its true colors. Others feel only its velvet glove, these its iron hand. But the *gravamen* of the charge we bring against the whole Convention polity is, that it knows not love, but naked truth only. It "crushes out" the life of charity, as the treader of the wine-press does the blood of grapes.

But we would have done with the mournful theme. Our souls are sick with the survey of the desolations wrought by the calamitous system. It is scarcely within the compass of language to express our deep conviction of the contrariety existing between the spirit of the so-called General Convention and the true spirit of the New Jerusalem. The one is, in our view, utterly antagonistic to the other, so that whichever prevails, the other must die. They cannot possibly live together. We are well aware that this will, to many of our readers, seem strong and intemperate language, and to multitudes who are not, and will not allow themselves to be, our readers, it would be looked upon as the mere raving ebullition of a disordered mind. But we abate not an iota of our alleged virulence of speech. We see the Lord's Church bleeding at every pore, and we see the parricidal hands that have inflicted the blows. The very stones would rebuke our silence, were we to hold our peace.

For ourselves, so far as we recognize the body called the General Convention as representing the Church of the New Jerusalem, we disown it, we discard it, we turn away with loathing from it; we can have no more fellowship with it than with the Babylon of the Apocalypse, so preëminently ultimated in the hierarchy of Rome. They are both built upon the same falsities, both breathe the same spirit, and both are doomed, we believe, to the same perdition. What is now needed, is some united expression to the same effect, of the numerous opponents of this pernicious body,—some rallying round a central declaration of uncompromising hostility to a system of boasted order, which has had the effect of entailing only disorder, discord, confusion, and every evil work upon the Lord's heritage in our land. The procurement of this expression, we are well aware, is no easy matter. Many who feel with us, lack the moral courage to say so: the more's the pity. Why not be faithful to one's deep soul-assurance? Another difficulty is, that such an utterance cannot consistently be made through any *organized association* of utterers; for this would be to enact over the part of the Conventionists, which we so strongly condemn. A mere *temporary* and *occasional* assemblage for such an end, would not be open to this objection. But even this is perhaps hardly, in present circumstances, to be expected, attended as it would necessarily be with considerable expense, both of time and money; and therefore we

commend it to the reflection of all the free-minded in the Church, in what manner best to compass the object proposed; that is, to unite in some form of testimony and remonstrance against a policy which has already made such deplorable havoc of the goods and truths of the Church, and which from present appearances bids fair to perpetuate its reign of desolation and blight. Hitherto, we doubt not, the reasonings and strictures which have disturbed the serenity of the Conventionmen, have been regarded as the mere splenetic effusions of a few restless and disaffected spirits, who, if not made too much of by being replied to, would ere long weary of their tirades, and sink down into the listless acquiescence of baffled reformers. Now, could this delusion be dispelled,—could the conviction be established, that not merely a few dreaming abstractionists,—a few spiritual Quixottes,—a few vicious “tornado”-mongers,—but a large and imposing body of sound, intelligent, and devout men were unanimous in their sentiments on this point, and were determined to combine in some way to give them expression, the whole matter would assume a new phase; and it is barely possible that the abettors and sworn upholders of a sectarian New Church might be induced to pause in their career, and conclude that charity as well as order had some claims upon their interest and efforts.

G. B.

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 ARTICLE VII.
 

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 THOUGHTS AND PERCEPTIONS CONCERNING THE STATE OF  
 STILLBORN INFANTS.

I HAVE been appealed to, to write upon this subject for the *Repository*; and I feel as if I were treading within the holy precincts of heaven, and baring to the searching light of truth the thrilling nerves of many a mother's heart. I know, to many, truth will be disappointment; for to the mother who has gazed upon the blighted bud of love, it is something to hope that the seal of immortality has been placed upon the soul of her infant; that she has not loved and suffered in vain. And much as I shrink from giving pain, I believe it to be essential that we should calmly look upon truth; for this truth will lead to a higher good in life.

In the first place, we must fully realize the nature of the human soul. It is born of God, and descends through the discrete degrees of heaven, clothing itself in innumerable forms, or bodies of continuous degrees, until it reaches the outermost degree of the spiritual world. This human soul, which is “born of God,” and has its “heaven” first created, is afterwards “born of blood, of the will of the flesh, and of the will of man,” and has its “earth,” or external natural mind, moulded in the womb of the mother.

Until the natural mind, which is composed of three descending degrees,—the rational, the corporeal, and the sensual,—is fully ultimated in the material world, and takes consciousness in its lowest

plane, which is the sensual, the human soul cannot have a fixed form, or an individual identity; consequently, it is dissipated, it is not an immortal consciousness.

When we reflect that all nature is teeming with seed, or germs of life, which are never ultimated or perfected,—and when we realize that the Divine person of our Lord is surrounded with an infinite sphere of creative substance, and that every ray of that creative light ultimates itself in the sun of a planetary system, and bears within its radiant bosom an infinity of life, which presses itself out in ultimates, wherever a basis or continent can be found for its ultimation,—we can easily see that myriads of human souls come down to earth, that are never fully ultimated; each individual man becomes, through the animal spirit of his blood, receptive of millions of germs of human souls, a very few only of which can be, or are ultimated. Therefore, if some of these human seed advance beyond the mere germ of life to a partial development, into a natural mind and material body, it is not contrary to reason or the order of creation, that if the descent to the outer world should not be fully accomplished, it is a wasted seed.

If it could be fully realized, that the highest use in life is to give ultimation to these heavenly forms, which are born of God in heaven, and descend through the man to the woman, what different lives would fathers and mothers lead! In the place of a base, sensual, selfish, animal passion, which reduces man to the level of the brute, would arise a holy and heavenly perception of use, a chaste and tender affection; and the ultimation of a human form upon the earth would be the crowning glory of a pure love. And the angel thus descending to the earth would, from the moment of its conception, be watched over and guarded as a heavenly seed, as a child of God. All things would bend themselves to attain this beautiful end, to give to the heavenly germ its fullest and most perfect development.

But, alas! for the human souls, that were born of the pure and divine love of the Lord, that were fashioned in perfect wisdom, of the auras, ethers, and atmospheres of heaven, they descend to the earth through the burning waters of restless and diabolical passions; and through ignorance they suffer all manner of wrongs and evils, even in the bosoms of loving mothers, and oftentimes are lost before the wonderful process of ultimation is completed. And the unhappy mother weeps bitter tears of sorrow, when perhaps she herself has committed the grievous wrong, and failed to add an immortal angel to the heavenly hosts, who worship the Lord, and enjoy conscious blessedness for ever and ever.

Not long since, I heard of a young mother who, with a boundless joy, looked forward to the birth of an infant. But all day long she bent over the exquisite embroidery which she was preparing for the adornment of her treasure. She was warned again and again of the injury she was inflicting upon herself; but, totally ignorant of physiological laws, she persisted in the act against which she was warned, and, in the end, through awful agonies, she found herself the mother of a beautiful boy, who never breathed upon the earth. She mourned in a perfect desolation of grief; and it was whispered to her, that she



had given an angel to heaven. How could it be an angel? It was a soul without a personal identity, without an individual consciousness. It was descending degree by degree to the earth, but the last round of the Jacob's ladder was wanting. The tiny heart had pulsated, but the lungs had not breathed,—it was like a will not embodied in a thought, hence it was not.

This subject of birth and development, is not a useless one, ministering only to a speculative curiosity; but it opens to the thoughtful mind a new sphere of duty. When we realize the true nature of the human soul,—that it is form within form, coming down from heaven, and taking consciousness upon the earth, that it may develop back again to its infinite source,—then only can we realize our duties to this wonderful organism.

The father provides, in the animal spirit of his blood, the first material plane upon which the human soul descends. His state of thought and feeling may give to it a bias, or distortion, for eternity. The Lord created it for eternal happiness,—the father may ultimate it for eternal unhappiness. Let, then, a discipline of thought and feeling in the father be the first preparation for paternity. The first material form is taken in the will of the father, and this clothes itself in the understanding of the mother. A wise father cannot have a wise son, unless he is born of a wise mother. What an incentive should this be to a proper development of the female organism, both as to mind and body; for it is the mother who supplies the red blood which forms the plane of the natural understanding in the embryo. And as the mind assimilates matter in accordance with its states, the mind of the mother should be pure and holy, and gentle and intellectual, that it may assimilate those auras, ethers, and atmospheres from the material world, which would make the red blood of her system fitting to nourish and clothe the descending life which is weaving within her, the wondrous garment of a fixed and immortal existence. But it is not only those finer substances of nature which make the receptive form in the natural plane, that the mother provides, but through the saline and earthy particles of her blood the spirit takes a material body, which is to bring it in contact with the ultimate universe. Hence it is all-important that the physical state of the mother should be carefully attended to. She needs air and exercise, and a pure, light, temperate diet, or she clogs and obstructs the descending life with gross and impure matter, which the spirit fresh from celestial auras finds it difficult to assimilate. The mother gives to the infant its garment of mind, and invests it with a robe of delicate tissues of rich and rosy tints. It is this living garment that should be her chief care, for it is one which gives a form or mould to an eternal life.

When a seed is dropped in the earth, its essential nature is not changed, but it is so modified and altered, by a genial soil and proper culture, that its beauty, fragrance, and use may be enhanced a thousand-fold. So it is with a human seed. Our Lord creates all in heaven, and for heaven, with an infinite and endless diversity; for the efflux of life emanates from His whole Divine form, and human seed flows from His head and His feet,—from the nervous tissues of the brain

and heart, and lungs; and thus the germs that come down to the earth differ in form, and hence in use, with an infinity of varieties and modifications. Man cannot influence the essential inner forms, he can only afford to them a proper basis for development.

And when the "angel" who comes down from the "face of the Father" reaches the earth and takes its first conscious sensation of life on the lowest plane of being—then begins the wonderful work of regeneration, or the awakening of the inner forms to a conscious existence. These inner forms are born of the Lord. It is he who breathes into them the "breath of lives" in the heavenly world; and our business, as educators, is to work with the Lord and for the Lord, by developing each lower plane, as a continent for a higher, to its fullest extent. The child, as a sensual and corporeal being, must be fully developed that it may become rational, and its rational must be cultivated that it may become spiritual. The higher form is always modified by its lower containing forms. We cannot make the child spiritual—but we can turn the vessels of the outer natural mind upward and inward by a proper training from infancy, so that when the childish mind has attained the full stature of a man's mind, its fully developed sensual and corporeal and rational faculties may be the outer covering of a spiritual *man*. But too often the sensual and corporeal and rational are developed only for external uses, and the inner forms remain as dead men's bones, within this outer living form. The spiritual man is unvivified or unregenerated, thus it has no consciousness of a heavenly life; while the natural mind, which is the lower degrees of the spirit, is nourished and fed only by infernal influences. This natural mind is in itself a passive inert form, and is moved only as it is acted upon, and if it is acted upon only from without it is an instrument of all evil.

The question comes, how are we to turn this natural mind heavenward, that its thousand inner forms or generations may live? It is by teaching the little child to love the Lord. From its birth we must surround it with heavenly influences, we must preserve it in states of love and innocence. We must carefully guard against stirring up the angry, evil passions, that are asleep in its outer mind, we must feed it upon pure thoughts and heavenly knowledge—for thus the inner forms will come into life—and from its developed spiritual nature, the child will gain power over its animal nature.

The all important subject of education, and a proper human development on all the planes of being, can never be too much discussed in the New Church. For ages the world has groped in darkness; it has known nothing of the nature of the human soul, or its requirements for a full organic development. A new light is dawning upon us, and as brethren and friends, we will each give to the other of our knowledge and perception, and all must combine to give to all stages of human life its fullest and freest development. Heretofore only the gross outer nature was developed, and regeneration has been a most painful process; whereas regeneration is an orderly organic process, and in the coming golden age it will be a progression in delights and new faculties of being. \*

## ARTICLE VIII.

## PRIESTS AND KINGS—POTENTIAL AND ACTUAL.

BRIDGEWATER, *November 13, 1856.*

*Rev. George Bush, Dear Sir*—I have read your articles in the July number of the *Repository*, and I cannot see anything objectionable in the use you make of the numerous passages of the writings of E. S., so far as they go to show that in a spiritual sense, all who are living as receivers of the heavenly doctrines, are kings and priests, and that as such they ought to be deeply interested in civil and ecclesiastical affairs, and to be faithfully preparing themselves by study and reflection, and diligent practice of civil and religious duties, to be efficient participants in the double ministry of life as citizens and churchmen; and, in a land like ours, where, by divine mercy, a popular government prevails, and where there is no established church, as rulers and religious teachers. But the rulership which, even here, men can ordinarily exercise, has nothing to do with holding civil office, and the teachership which men can ordinarily exercise has nothing to do with holding ecclesiastical office. The civil rulership without civil office you will not question, and I do not see any good reason why you should question the religious teachership without ecclesiastical office. But as I understand that you do, and as I think I do not misunderstand your theory of ecclesiastical office, I will try to say something which you will not stigmatize as “Convention logic,” in favor of my view of the subject, so far as it differs from yours.

I think that every man needs something royal and something priestly in his own life, that is, that he must have something of the civil ruler and something of the ecclesiastical ruler in him, that he may be a good member of human society. But as every man cannot be possessed of a public civil *function*, so every man cannot be possessed of a public ecclesiastical *function*. And as public civil functions are to be entered into through election or appointment, so public ecclesiastical functions are to be entered into in the same way. Every man is able to support civil order by speaking loyal words to his neighbor as a private man, and every man can testify to religion in the same way; and every one by his sphere, the effect of his life, can support civil order, and so too he can testify to religion. But no man can administer government, nor even perform duties appropriate to subordinate functionaries of government unless he is elected or appointed to his place, and duly installed in it; and so no man can take upon himself to be a public minister of religion without election or appointment, and installation. Investiture with civil office has various names, and is accompanied by various ceremonies; investiture with ecclesiastical office is called ordination, and the distinctive ceremony of it is imposition of hands. A candidate for ecclesiastical office or priesthood has some way open to him for showing his qualifications for ordination; among Congregationalists and Presbyterians he is allowed to preach

and is called a licentiate; among Episcopalians he may be a lay reader of part of the church service and a catechist; but until ordination he is not in ecclesiastical office, in any communion or religious society. ✓

In requiring conformity to the regular course of entrance into the ministry, I see no abridgment of any man's liberty, and no dissuasive from cultivating gifts of edification and mutual help in the attainment of religious knowledge, and in advancing to perfection in religious life. The neglect of self-culture, which you think so common in the church, and which you charge upon the prevalent order of ecclesiastical affairs, will not, I think, be prevented by the gradual change that you contemplate. If ordination comes into disuse, and a spontaneous clerisy obtains in place of the present clerical order, there will be some customary characteristic of it which will do as much as anything clerical now does to make men in general neglectful of theology and religion. But I think the neglect which you deplore, wherever it is to be found, is independent of anything in clerisy. Indeed, the liveliest priest is likely to have the liveliest people; but though it is sometimes true, that lively priests have dull people, as *post hoc, ergo propter hoc* is not sound logic, we cannot always infer the state of the people from the character of the priesthood.

If I do not misapprehend you, you think that the present arrangement of ecclesiastical affairs is unfit for a celestial state of the church; that civil government is for a low condition of the human race; and that therefore a priesthood analogous to it, that is, having rulership, is unfit for a true church. The animus of civil rulership may be bad, so may the animus of ecclesiastical rulership; but while I believe, as I think I have reason to do, that in heaven there are rulers, not only in the lower heavens, but also in the higher, I cannot reject earthly institutions on account of their form, for I see just such forms in heaven as I see here. I am not speaking now of government by influx, by higher heavens over lower, but of the arrangements of heavenly societies.

I desire to see more interest in civil affairs, not more political partisanship, but more reflective thought and neighborly feeling with respect to governmental matters than I do see, and more interest in ecclesiastical affairs; but I do not expect to mend what wants mending by the introduction of a new external order, which has for its chief support an argument drawn from what *may be* a morbid love of seeming spontaneity.

Truly yours,

THOMAS P. RODMAN.

#### REMARKS.

My good brother informs me privately, that the above was written in an hour or two after the second reading of my article on Ecclesiastical Government in the July number of the Repository. Perhaps a longer time for reflection would not have been superfluous even with one whose perceptions are as quick and vivacious as those of the writer. At any rate, I think several points may be suggested quite essential to a just determination of the question at issue, which he ap-

pears to have altogether overlooked. To this end let us compare his premises with his inferences.

He concedes (1) that "all who are living as receivers of the heavenly doctrines are kings and priests." (2.) That it is the duty of all such to be deeply interested in civil and ecclesiastical affairs, and to be faithfully preparing themselves, by all suitable methods, to act the part both of good citizens and good churchmen. (3.) That in so doing they are really qualifying themselves to become civil rulers and religious teachers. But on the other hand, he denies that the "rulership" and the "teachership" thus existing in potency in every good citizen and every good churchman, has anything to do with the actual holding of civil or ecclesiastical office, both which departments are in this relation put precisely on a par. Indeed, the parallel is run through the whole of the article, and made especially prominent in the matter of induction into office. As formal election or appointment is necessary in the one case, so is ordination in the other. Upon this parallel the whole force of Mr. Rodman's argument rests, and notwithstanding his deprecation, I must in all candor confess that the reasoning savors strongly of "Convention logic," of which the grand characteristic is to take things for granted that require to be proved.

In the first place, brother R. starts with the admission that every man living, worthy the name of a New Churchman, is at once a king and a priest; that is to say, is invested spiritually with the royal and the priestly prerogative, which would doubtless imply the right of exercising it, unless debarred by some express prohibition of the Lord himself. This, then, discloses the true question at issue. If every good man is virtually a ruler and a teacher, where is the express Divine institute ordaining another civil and ecclesiastical function over and above that which every good member of the community and the Church is admitted competent to exercise?

Our correspondent will, of course, betake himself at once to the well-known chapter of the heavenly doctrines on civil and ecclesiastical government, evermore the stronghold of the Conventionists. But this resort merely opens again the whole controversy respecting the genuine drift of that chapter. Our readers well know how frequently and how elaborately that portion of the writings has been considered in our pages. It does, indeed, speak of civil and ecclesiastical governments, but, to our apprehension, it speaks of them only as providential expedients for preserving order in the world, and not as institutions of positive injunction, proceeding immediately from the Divine will.

By reference to other parts of our author's works, we learn that the original form of human society was entirely different from that which has, for ages, obtained among men. He informs us that empires and kingdoms, and the various forms of civil government, were a departure from the original order of society, brought about by the selfish passions of the race in a state of degeneracy from the primitive condition of things. (A. C. 7364, 10,160, 10,884.) The human family existed first as a church, and not as a civil polity, and true Churchmen are ruled by internal laws, and not by external. The same holds good in

heaven. (A. C. 5782.) Now, it would be strange if there were anything in the inculcations of Swedenborg, on this head, which should go to prevent the return of humanity to its pristine state. This, however, would be the case if we were to suppose the existing governmental institutions of the world to be so immovably fixed, that there could be no changes legitimately made in them. Can it be doubted that the operation of the genuine principles of the New Church will be to supersede all government but that which the Lord exercises, by His Divine goodness and truth, over the hearts and lives of His willing people? What shall we infer from such language as the following?

“There are three planes by which the Lord rules man. By the interior plane, or by the conscience of spiritual good and truth, the Lord rules those who are regenerated. By the exterior plane, or by the conscience of justice and equity, that is, by the conscience of moral and civil good and truth, the Lord rules those who are not as yet regenerated, but who are capable of being regenerated, and also are regenerated in another life, if not in the life of the body. By the outermost plane, which appears like conscience, and yet is not conscience, the Lord rules all the rest of mankind, even the wicked. The latter, without such rule, would rush headlong into every species of wickedness and madness, which also they do, when loosed from the bonds of that plane; and they who do not suffer themselves to be ruled by those bonds, are either mad, or are punished according to the laws. These three planes act as one with the regenerate, for one flows into the other, and the interior disposes the exterior.” (A. C. 4167).

Is it not clear from this that regenerate men are governed from interior principles, and that to them civil governments are not necessary? Consequently we are not to suppose that the Lord has established by absolute decree any system of civil polity for those who refuse to be governed by the laws of his kingdom. He may indeed, as he undoubtedly has done, *providentially* cause to be adopted an economy of government suited to the lower states of degenerate men, such as we see now prevailing, but all such systems are mere expedients that will pass away as men from being *de-generate* become *re-generate*. We are not to be expected, therefore, in reasoning upon the principles of *true order* in the church or the world, to take for granted the inviolable sanctity or the indefinite permanence of a mere provisional state of things, which must be eventually superseded.

If all civil rule then will finally be merged in moral and spiritual, or the government of the state be lost in that of the Church, Mr. R's argument, drawn from the analogy subsisting between the two, is shorn of all its strength. The only question that then remains is, whether those who are *potentially* rulers and teachers in the Church may not become *actually* such. If not, what is to forbid them? Where is the Divine veto? Is it said that the Lord has instituted such a class, and that no others are to exercise their prerogatives, we have only to say in reply, produce the authority. Show us the warrant for appropriating to a particular class what pertains in common to all. We bow at once to a Divine ordinance, but to nothing short of it.

Yet let us be distinctly understood. We maintain, and have reiterated the position again and again, in former essays, that as there are diversities of gifts and endowments in the church, so there are diversities of functions and functionaries. We have never dreamt for a moment that all the members of a church society were equally *qualified* to lead and teach the general body. Some will be higher and

some lower in the scale of intelligence and of spiritual advancement. Let those who are able to teach, teach; and let those who have need to learn, learn. This will of course lay a basis for subordination, all the subordination that is requisite; and the model for this we find in the heavenly societies.

“Amongst the evil as well as amongst the good, or in hell as in heaven, there is the form of government, namely, there are sovereignties, and there are subordinations, without which society would not cohere together. But the subordinations in heaven are altogether different from the subordinations in hell: in heaven all are as equals, for one loves another as a brother a brother; nevertheless one prefers another to himself as he excels in intelligence and wisdom; the love itself of good and of truth produces this effect, that every one subordinates himself, as it were of himself, to those who are in the wisdom of good, and in the intelligence of truth superior to himself.” (A. C. 7778)

But it is probably needless to enlarge. All our efforts at explanation and eclaircissement will, we fear, prove abortive in the attempt to show that what we hold is the fact of a ministerial function and use in the Lord's Church, independent of a distinct class or order, set apart and sustained for its performance. Such a view will be perpetually charged with ignoring any priesthood or ministry at all, and a mad determination to throw everything into confusion and chaos. The Lord judge between us and our opponents. If they cannot conceive of any such thing as true order, except in a system bound together by the iron bands of organization, we are happy to know that Swedenborg could.

“I am permitted to relate as follows. There was a numerous crowd of spirits about me, which was heard like the flowing of somewhat inordinate: they complained that a total destruction was at hand, for in that crowd nothing appeared in consociation, and this made them fear destruction; they also supposed it would be total, as is the case when such things happen. But in the midst of them I apperceived a soft sound, angelically sweet, in which was nothing but what was ordinate: the angelic choirs there present were within, and the crowd of spirits, to whom appertained what was inordinate, was without; this angelic flowing strain continued a long time, and I was told that it represented how the Lord rules things confused and inordinate, which are without, by virtue of what is pacific in the midst, whereby the things inordinate in the circumferences are reduced into order, each being restored from the error of its nature.” (A. C. 5396.)

We do not ask our friends of the Convention if this statement is intelligible to them, nor do we ask them to admit the possibility of a state of genuine order where the elements are ruled by the angelically sweet and soft sound of charity breathed from the bosom of Heaven. But *we* can understand it, and, what is more, we can feel free to act upon it; and that too in despite of the tart insinuation at the close of Mr. R's article:—“I do not expect to mend what wants mending by the introduction of a new external order, which has for its chief support an argument drawn from what *may be* a morbid love of seeming spontaneity.” We should be happy if we could convince our brother R. and all those who think with him, that we are quite at the opposite pole of the purpose here intimated. So far are we from wishing to introduce “a new external order,” that the very height of our ambition is to secure the legitimate operation of the principles of *internal* order, while we leave the external to take care of itself. It is the undue prominence given to external order that we are all along contending with. It is the so-called order of organization, by which the New

Church is brought into the form of a sect or denomination, with a legislative Convention at its head, which we wish to have abolished, in order that the body may be reconstructed anew in the principle, not of "seeming," but of real "spontaneity," in a spiritual and not an organical union, so that there shall be no separating wall between those who, but for such a pernicious institution, would blend in the most delightful harmony and coöperation. But such an aspiration as this, it appears, is "morbid," indicating some baneful disease in the inner man, generated doubtless by the agency of evil spirits, and requiring the administration of some powerful *demonifuge* to expel it from the system. Verily, we fear we shall not soon be discharged as cured, for we can by no means be made sensible of our sickness, or be persuaded to take the medicine.

G. B.

## ARTICLE IX.

## EXTRACTS FROM SWEDENBORG'S SPIRITUAL DIARY.

(Continued from the November Number.)

*Concerning a certain one who was rapt and borne away to Heaven.*

2059. They perceived also, how the ideas of a man, that are mixed up with those that are contrary and foreign, are to be entirely separated and distinguished, for they recur in all their train of thought, and because there are so many spirits, some excite one mixed idea, and some another, whence confusion arises, which, however, is not so hurtful in corporeal and natural things as in spiritual, where spiritual ideas are mixed up and infected with foul terrestrial, corporeal, and natural ones, as this hinders the soul from being transferred into celestial societies; for the societies at once perceive those things which they abominate, and they are filled with abhorrence, inasmuch as there is a communion of ideas among many, and whatever there is of a mixed nature in any one idea, though it may be thought to be concealed, yet it is manifestly perceived, wherefore it cannot be otherwise than that it should be removed from that society, and the pollution occasioned by it be removed; for a most exquisite perception is given to the celestials of all composites, which, if they are not perceived in one state they are in another, and the more manifestly, the nearer to the state which is contrary to defiled ideas. In this way a soul may be admitted into heaven, but only in certain states and among certain societies, with numerous precautions effected by the ordering of spirits; (1748, May 23;) which they who were raised into heaven acknowledged, and in a voice that indicated a full persuasion.)) \* \*

2061. \* \* (((((Certain spirits who had been raised up to the interior heaven, while I was reading Deut. iii. from beginning to end, and while they understood the contents in a spiritual sense, said at the close of my reading, that there was not even a tittle (*apex*) of it which did



not contain a coherent, spiritual sense, so that each single thing, even the most minute, was inspired, and that the several words and names of persons signified things, altogether according to the series of the Word, which was confirmed by the spirits, and that so strongly that they said they were willing to testify it upon oath, but this was not permitted.—1748, May 23.)))))

*Why a Man or a Spirit ought to know Nothing from himself, and that when that is the Case, he then first begins to possess Wisdom.*

\* 2060. It was said to spirits, that he who knows little, and, as it were, nothing from himself, begins then to be wise, which is equivalent to the saying, that he who is nothing is something, or as far as he is nothing he is more than nothing, because then first the Lord is with him, and then first he becomes wise, for this wisdom is not his own, but the Lord's; and so also in other things. The spirits wondered why I said these things to them, and they are now pondering the matter in silence, when yet it is the truth, and it amounts to the same as the saying, that the less any one has from his own proprium, the more he has from the Lord.—1748, May 23.

\* It will be observed that Nos. 2060, and 2061, are transposed, which seemed to be demanded by the asterisks affixed by Swedenborg himself.

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### LOVE ONE ANOTHER.

"A new commandment I give unto you, that ye love one another."

Soft fell the words from the lips of the Teacher  
Ere he left his disciples,—ascending above:  
"Love one another!" and bright o'er each feature  
Beamed in effulgence the Spirit of Love.

"Love one another!" what musical voices  
Re-echo those words as they fell from his tongue;  
In hearing how many a bosom rejoices—  
What fountains of bliss in life's desert has sprung.

Oh! why should we differ who journey together  
Breathing one air, in the light of one sun;  
Enjoying the smile of a bountiful Father  
Whose love is for all, and exclusive to none?

The same azure dome in its beauty bends o'er us;  
We were rocked in one cradle and cheered by one song;  
The same chart of life lies spread out before us—  
The same flowers bloom in our pathway along.

Let us love one another, yea, love one another;  
Division will lighten each burden of ill;  
Sharing joy with a joyless companion and brother  
Will quicken delight to a rapturous thrill.

D. F. CABLE.

## MISCELLANY.

## WHAT SHALL ISOLATED RECEIVERS DO?

*Mr. Editor* :—The lady who lives at Le Claire, Iowa, speaks of her perplexities relative to partaking of the communion in an Old Church congregation. I can cordially sympathize in every doubting, wavering feeling on the subject, for I have been over the ground, and lived five years separated from the New Church, without ever thinking of going to the Holy Table, except when I chanced to be in my old home in New York at communion season. It seems to me that no regular rules can be laid down for isolated receivers, because no two may be situated precisely alike. No one has the right to say to us—“It is your duty to partake or abstain from the Holy Table!” when we cannot meet with our New Church friends for the purpose. If we are among those who respect our aims in life, who believe that we are religious in feeling, then we cannot shock the prejudices of such persons by kneeling beside them at the Sacred Board. After a frank statement of our views, and the use of the Holy Supper, if the Old Church pastor can meet us in true, warm charity, I opine we can be deeply benefited by receiving the Sacrament at his hands. As to myself, I was invited by the clergyman whose church I attended to come to the Table. I did not accept his invitation for some little time, during which a perpetual *pro* and *con* were passing in my mind. I had had a class in the Sunday school a year or more, and had had one or two long conversations with the Rector on my opinions. He did not agree with me, but his beautiful charity only asked if I sought the truth in the Word: he was satisfied with this, and was most delicate in leaving me in freedom to do and think as I chose. When at last I became fully convinced that it was no right and true impulse that kept me exclusive, I went to communion. As I bowed under the angelic heaven that seemed so near, I became conscious that it was the Lord’s Table at which I knelt, and never before in my whole life did its love and sacredness so penetrate my soul. This beautiful experience convinced me that outward associations were far less important than I had deemed; it is of greatest import that the soul lift itself up into the clear, inward world where our Lord, glorious in beauty, dwelleth—where his angels live in the performance of good deeds for the hapless children of earth. Those of us who have been educated in the New Church from childhood, are apt to think that we can find no spiritual nutriment in the ordinances of religion out of our own church; our hearts and our prejudices cling to the beloved temple where we awoke to a higher life. This is right; but it does not take from our fealty to the New Church, to recognize the Lord’s presence among other churches. If we have in truth embraced our system of theology, we can live thousands of years in isolation from New Church society, and yet be receiving more and more deeply into our lives the truths of the New Dispensation. If we have the Word and the writings of the Church by us, they have power to unite our willing hearts to the Lord’s Church in heaven; this union we *must* have, if we are regenerating; but outward connection with the Church on earth is often beyond our control. All the New Church societies of the present day necessarily ultimate the lack of regeneration among us, as well as its presence; when we have charity for differences of opinion among ourselves, we will not so sedulously observe in the Old Church, points where we do not meet, but we will rather find ourselves dwelling upon the points where we do meet. We are disposed to over-estimate the prejudice that exists against us as a people. I am not able from year to year to find any traces of such a prejudice, although living among people of different views; on the contrary, the kindest, gentlest consideration has been manifest. I have seen a liberality in Old Church people that has astonished me; an earnest looking after motives, and trusting these to the Lord alone, as the Judge. Opinions in regard to the Trinity, and other subjects may be at variance, but souls that are fervently seeking the way to heaven are illumined by a dictate that whispers, “Love is the fulfilling of the law;” this all-embracing love forgives and covers with the mantle of charity many differences of creed: if doctrinal points perplex, they are not confirmed; they are usually waived with the appealing prayer, “Show me the path of life!” In all congregations there are some beautiful souls whose destiny is the kingdom of heaven: in going to the Holy Table we must unite with the deepest life of such, and leave out of sight all that is external and conflicting: it is not the truth or error of our neighbor that we are to cleave to, but his good. The new heavens are open for the whole world, and the truths which seemed new when Swedenborg proclaimed them, are descending into the minds of men by influx. Time was, when we considered it a merit for isolated receivers of the doctrines to shut themselves up

at home on the Sabbath: they thus cut themselves off from the sympathies of the people among whom they were cast, instead of making a way, by which they might travel to the hearts of those who needed their truths. Isolated receivers must labor for the church in a very different way from members of a society: the latter have the heart-cheering task of ultimating into life an association patterned after angelic order; they can speak to each other of these things; can rejoice in studying truth together; if chaotic elements sometimes crash, this is to be expected; if evils are developed in certain members, it is to be remembered that they never can be conquered until they are made manifest; so this development of evil, unlovely and sad as it may seem, may be a point where a deeper cleansing of the soul is to begin. Thus ultimating high aspirations and actual good and evil, the members of a New Church society strive to build up a temple to the Most High. Often it fails of beautiful proportions, but the deep, strong hearts that cry to the Great Architect will not find their prayer and labor in vain.

The isolated receiver stands at the gates of the New Jerusalem, looking outward to find hearts that thirst to enter—such truth must be given as can be appropriated—men must receive what they need and ask for, not such aliment as seems most nutritious to the giver himself. We desire to reach those who have no feeling of attraction to the New Church, and the means must be suited to the end. To put forth Swedenborg's name, or *our views* incessantly, is to defeat our object, and make ourselves unmitigated bores to those who do not care what Swedenborg says. If our lives are true, others will be led to ask what made them so. If our faith is far-reaching and sunshiny, others will come near in yearning for a like faith, and if we cannot give them but a very little that they can receive, let us thank God for the little. If we cannot bring many into the acknowledged New Church, let us humbly strive to spread some gleam of heaven into the hearts that cross our path. We may assist others to a state wherein they must demand the truths enunciated by Swedenborg—perchance they may demand them in this life, perchance we may help them to receive the Lord's truth more readily in the next world. We are too solicitous to see an immediate effect from our efforts. The isolated receiver must not let his hands grow weary in working alone; he must not look back to the hearts that sympathized with him, if perchance he once met with New Church friends in daily or weekly association; a new field is before him, and God has made him a missionary in it, but he must labor meekly to do good, as Jesus labored; he must heal by his influence, if he can, the weary hearts that pant for love and strength; he must labor practically from the affections, and give the intellect a subordinate place. I have rambled on, saying what came first; if the lady who desired an answer to her perplexities, should find it in what I have written, I shall be very glad. I send her sisterly greeting.

S. A. W.

#### THE "SPIRITUAL DIARY" ON THE REJECTORS OF THE PRIESTHOOD.

*Friend Hough*—I perceive that the *Messenger* has for two or three weeks been making considerable ado about a paragraph in Swedenborg's *Spiritual Diary*, which seems to have turned up very opportunely at the present moment, and is evidently regarded as quite a godsend to the advocates of the priestly claims. It is not perhaps to be wondered at that in the dearth of confirmatory evidence in the writings published by Swedenborg himself, great rejoicings should be held over a passage squinting in that direction which has suddenly come to light in the posthumous works. But the discovery is by no means recent. The identical paragraph was pointed out some years since by our good brother Ford, who adduced it in opposition to some of my earlier essays on the priestly theme, and it was then published and replied to in the *Repository* (December 1849.) Upon its reappearance, with somewhat of a flourish of trumpets, I at once thought of sending the entire article for insertion in the *Messenger*. But a moment's reflection assured me that such a step would be useless, as its columns would be hermetically sealed against anything that I might offer for publication that should vary an iota from the opinions of the Convention and its employees. I therefore gave up the idea and let the whole matter "slide." But its reproduction for three successive weeks, with emendations, additions, and comments, has served to keep it before my thoughts, and the result is that I have concluded to forward the extract, together with my remarks, for reinsertion in the pages of the *Repository*. Of course the readers of the *Messenger* will never be permitted to know what is now said on the passage, or be allowed to suspect that it is capable of any other interpretation than that which has been put upon it by "W. B. H." The organ of the Convention is not sustained for the purpose of exhibiting what may be said, even in the spirit of the utmost candor and courtesy, on both sides of doubtful questions, but for reflecting exclusively the views of that body.

But for the passage itself. I give it in Mr. Ford's translation:

"There were also certain [spirits among those who fell] who rejected the sacerdotal office (*sacerdotale munus*,) saying, that the priesthood is universal, thus, with all; some of them read the Word with sufficient diligence, but, inasmuch as they loved (an) evil (life,) drew thence abominable dogmas, of which there are many. These also were cast down from heaven, but behind, because they preached clandestinely and thus wished secretly to subvert the doctrine of the church."—*Spir. Diary*, No. 4904.

From this it is inferred that the spirits in question were very closely akin to those which are prompting a similar heresy at the present day, and the farther aloof we can keep from these the better will it be for us. "To our mind," says the *Messenger*, "the New Church writings, as well as universal experience, are very clear and explicit in setting forth the great value, and even conditional necessity, of a set of men in the Church, whose special and appointed office it is, to do the work of the Ministry. And the above passage from the *Diary*, seems to us to confirm the view in a striking and most remarkable manner. The spirits who are there said to have propagated a denial of the priestly gift, and maintained the universality of the priestly office, belonged to the crew of the dragon, and were among those who were cast down from the inferior heavens, at the time of the Last Judgment. It is related, indeed, that they had led wicked lives, and were animated by a desire to subvert or destroy the Church. And we of the New Church may be in better states of life, may have a desire to build and extend the Church, and yet honestly hold the doctrine which they held in regard to the Ministry. But it becomes a matter of serious question for us, whether, as New Churchmen, we ought to be willing to be associated, *even in thought*, with those spirits whose burning desire it is to pull down the New Jerusalem, or to accept and defend a doctrine which, on account of its origin and design, does injury in practice, and has a direct tendency to weaken and subvert the walls of the Holy City."

I am afraid there are certain of us who will find it difficult, in the estimation of the *Messenger*, to clear our skirts of a perilous fellowship with the Dragon and his crew, even if we should happily be exempt from the doom of those who "perished in the gainsaying of Core," that is to say, of Korah and his associates, who were swallowed up in the earth, as recorded in the Mosaic history. Nevertheless, I will venture to give my construction of our author's meaning in the passage as it was written down and published on the occasion above referred to.

"As to the passage cited from the *Spiritual Diary*, it is to be borne in mind that its date is anterior to the period of the Last Judgment, though closely bordering upon it, and that it consequently refers to those who lived and died under a state of things quite diverse from that which has succeeded and which is marked by the establishment of the New Dispensation. This ancient order of things Swedenborg uniformly regards as having existed under what we may term the *permissive auspices* of the Divine Providence, and though involving much of falsity and evil, yet as accomplishing certain important ends of use adapted to the states of those who lived under it, and which might be seriously endangered if not defeated by being rudely or rampantly outraged. In nothing is our divinely instructed author more guarded than in what he says respecting violent changes or abrupt transitions from one state to another. True order precipitates nothing, but evermore dictates gradual development. In such a state as that which preceded the founding of the New Church, when the priestly function had attained such pre-eminence and sanctity, as to be the controlling and mainly conservative element in Christendom, it would argue doubtless a very depraved moral state to look with disparagement or contempt upon the institution, or to weaken whatever of wholesome influence it may have had, by boldly denying its authority as popularly understood. The spirits in question, it will be observed, are expressly said to have been such as had *lived an evil life*, and though they had been somewhat addicted to reading the Word, yet they had drawn from it "abominable dogmas," and of such persons we cannot but infer that there was cause sufficient for their ejection from heaven, even apart from the sentiments which they entertained of the priesthood. It is no uncommon thing at this day, to find men of dissolute lives decrying the clergy of all churches as usurpers of a power that does not belong to them, while the secret ground of their disaffection is the consciousness that from this source their evils meet with the sternest rebuke."

I have myself therefore no difficulty in perceiving that the spirits in question may have incurred the punishment here described, inasmuch as it was a fitting recompense of their evil course *under the circumstances*. But the circumstances are vastly altered at the present day, when the "universality of the priesthood" may be honestly and harmlessly maintained on grounds that are to be set aside only by a train of sound, rational, and Scriptural argument, instead of by a vein of editorial or official denunciation. G. B.

## REMARKS ON COMMUNICATIONS.

**ART. I. A Sermon.** *Rev. Sabin Hough.*—We are not aware that this Sermon deserves any special notice at this time. To commend it would scarcely be becoming in us: criticism might be more just but would be in no better taste. To pass it on to our readers, hoping that it may be of some use to them, is about the only thing that can be done with it.

**ART. II. Love in the New Church.** *S.*—The title is attractive; so is the article itself. The writer is a young man—one who will, as we hope, be led in the providence of the Lord to the performance of much use in the Church.

**ART. III. The Holy City and the Holy Law.** \*—We do not know where this letter has been spending its time for the last two years, or to whom it was written,—of course to some dear and intimate friend of the writer. It came from the Senior Editor marked for insertion. There are one or two passages in it which leave an impression that its writer did not intend it for publication. It is very likely however that Professor B. has some evidence that the liberty thus taken with a private letter will be readily forgiven. There is often much of interior and heavenly life in those thoughts that are silently expressed to some beloved friend. The inmost thoughts of the heart, those that are purest and best, are not often willing to expose themselves to the world's careless gaze.

**ART. IV. What we owe to men out of the Church.** *A. J. C.*—There are suggestions here that deserve a careful consideration. The article will be recognized as coming from one whose productions are the result of much serious thought and reflection.

**ART. V. The Ministry.—Rejoinder of G. B.**—This communication we handed in manuscript to the author of the article to which it alludes, feeling assured that Professor B. would be entirely willing to have it seen by that gentleman before its insertion. He returned it accompanied by the following communication. It is right however to add that we have received from the writer intimations of regret, that these remarks could not be conveniently delayed until after the publication of Professor B's article, in order that there might be time to consider its positions more fully; the readers of the *Repository*, also, having an opportunity to form their own estimation of its merits. It was in compliance with our request that the remarks were prepared for this number. We thought this course better than to have the discussion continued into the next volume.

## REV. PROFESSOR GEORGE BUSH:

*My Dear Sir:*—In an article on the Ministry, published in the October number of the *New Church Herald and Repository*, after answering several queries which you had propounded in the September number, I addressed myself to two points which you had made, first, touching the hierarchical tendencies of the clergy; and second, their elevation into a distinct class separate from the laity.(a)

On these points I dwelt at some length, and I regret that you are "compelled to say, that" I "have mistaken or misstated your grand objection to the ministry as at present constituted, to which" you "do not object mainly on the ground that it has grown into a hierarchy, although" you "see in the ministry a perpetual tendency to this result, but" you "object to the ministry, as embodied in a distinct class of men, that the institution has no warrant in the Word of God." You take other exceptions to my article, and I will consider and examine them in their order. And,

1st. In referring to your September communication, I find, in regard to the first point, that you speak of the ministry in the following terms: "It is a spiritual oligarchy in the Church, by which its destinies are ruled; and how a radical reformation or revolution in regard to that body is to be effected, without taking ground against the order, as such, entirely passes our comprehension." p. 188.

Again, you speak of "the sinister results wrought in the states both of priests and people, by the love of dominion in the one, and the spirit of servile deference in the other." p. 199.

Again: "The question with us is, How to secure these advantages" (the extension of the boundaries of the Church, by means of the clergy) "without incurring all the baneful evils of hierarchy." p. 199.

This question, then, of the baneful evils of hierarchy, which you pronounce so influential, was one raised by yourself, and was, a proper subject for the consideration of one engaged in the task of replying to your article. As to this point, I neither misunderstood nor misstated your views, so far, at least, as one of your grounds of opposition to the ministry was concerned. (b)

2. In respect to the second point, you say, "Our anonymous friend insists upon the necessity of a distinct order of individuals, segregated from secular pursuits, and devoted to the study of the Word, in order that they may be able to expound it in a satisfactory manner to the congregation. We are, of course, aware of numerous advantages to be derived from the policy here adverted to, but we offset against them the evils and abuses inseparable from the system, and find the latter immeasurably to preponderate. For ourselves, therefore, we reject it." p. 188.

You are here replying to my argument insisting on the necessity of a distinct order, and, as you object to the policy in this connection, I was fully authorized to infer that you regarded it unnecessary.

But, again, in replying to my remark, that "a minister is as essential to a church as a church is to a minister," you say, that "a minister is neither essential to a church, nor a church to a minister," making a direct issue with me on that point. I need not inform so accomplished a linguist, that the word *essential* means "necessary" or "indispensable," and that when you declare, that a minister is not *essential* to a church, you, in fact, declare, in so many words, that the ministerial order is *unnecessary*. You think the expression tame and feeble. If it be so, I cannot help it. It is your own language, on which I joined issue with you, and it appears to me unfair to say that I misrepresented you, merely because I substituted one epithet for another that had precisely the same meaning. You are now ready to pronounce the clerical order "*wrong, presumptuous, and a daring invasion of the Divine prerogative.*" Had you said as much in the first instance, I should have called in question those stronger allegations; but as you had simply affirmed that a minister was not essential, i. e. was *unnecessary* to a church, I confined myself to that aspect of the subject, stating your second objection to the clergy to be, "that they constituted a distinct and unnecessary class in the social ecclesiastical system," and which I assuredly did without the slightest misapprehension or misrepresentation of your language. (c)

3. In your communication of September, you say, "For ourselves, the first and the grand query, on all matters of this nature," (the ministry) "is not, what says common sense or general usage, but what says the Divine Word, and its illuminated expounder. Many things that are highly esteemed among men, are abomination in the sight of God. Our effort surely should be to make our judgment conform to His." This call for divine authority for the institution of the Christian ministry, was met by citing our Lord's commission to the twelve disciples to go into all nations and preach the gospel,—which I regard as tantamount to the establishment of the ministry. If I did not discuss this point of authority, on which you mainly insist, as fully as might have been desired, I neither misapprehended nor misstated the views you entertain in regard to it. I understood then, as I do now, that you positively deny that there is any authority whatever for the ministry, regarded as a distinct class, in the Word of God. (d)

4. Again, in the same communication, above referred to, and to which I responded, you define a church, p. 188, as follows: "A church, as we understand it, is simply a voluntary society, composed of those who think and feel alike on certain great points of truth and life, and who enter it on terms of perfect equality. The individuals, thus associated, are all possessed of the truth to a certain degree, and all empowered to explain and expound it for the common benefit of the whole." Again, same page, "The grand object of such an association, is mutual improvement and advancement in the regenerate life. To this end, all are called upon to contribute; and, so far as they do this, all are ministers or clergy, and all laymen." (e)

From the statement that "all in the church are ministers or clergy,"—that "all are empowered to explain and expound the truth for the benefit of the whole," I ventured to infer, that you were "opposed to a division of labor in the church,"—that you "would have all men religious teachers, all servers like Martha, or all should serve that please." Does not your language imply as much? Where is the misstatement here? There is none. You might have adopted the very language I have employed in this connection, and your proposition would not have been changed an iota by the substitution of my language for yours. You and St. Paul might be at issue on a question of fact, whether all the members

of a church might be teachers in it, you affirming the proposition and he denying it, (as he does) but having distinctly laid down your proposition, I do not, in any way, misstate or misrepresent you when I infer from it, that "so many preachers in the church, exercising their vocation with becoming zeal, would introduce inextricable confusion into the general body, something like that which occurred at the building of Babel, and that there would be *"vox et preterea nihil* reigning through the assembly." If such a result, flowing from your theory, shocks your sensibility, and awakens a smile, it may be, elsewhere, please to review your statement, and see whether I have done it or yourself the slightest injustice; and, if I have not, then allow me the credit for a little sensibility, when I say, that I felt wounded that you, my honored friend, should have charged me with a breach of the principles of "honor," "morality," "ethics" and "Christianity," and of having been guilty of an "astounding misrepresentation," simply because I drew a legitimate conclusion from premises you had yourself laid down! Call to mind your own keen sense of the ludicrous, and how often you have indulged it when any proposition that appeared to you mirthful has passed under your review, and allow others if you please, sometimes, the like privilege, when they are placed in similar circumstances.(f) I regard it, I assure you, no violation of the principles of honor, morality, ethics, or Christianity, to affirm that the exercise of the teaching function in the church by *all* its members would be apt to introduce confusion into the general body, and would be likely to be attended,—as far as I can see,—with the various consequences that I described in the remarks I previously made upon the subject; and when you challenge me, as you do, to cite anything that you have ever written which affords the slightest justification for this statement, I refer you to those passages of your writings on which I have now been commenting, which are to be found in the first volume of the *New Church Herald and Repository*, at the 186th page of the September number of said work, the first commencing at the eleventh, and ending at the fifteenth line from the top of the page; and the second passage commencing at the eighteenth, and terminating at the twentieth line of the same page. I believe I have read all the works which you have written and published for the last fifteen years, and presume passages might be found in them of like import, but I have not leisure now to search for them, nor is it necessary. Those I have already cited will, I think, suffice. With your demand, that I should specify what there is in certain other extracts from your writings, (which you yourself supply and publish in your rejoinder,) "to warrant the exhibition" I "have made of" your "sentiments," I do not feel myself under any obligation to comply, inasmuch as my review did not contemplate an examination of all your works, or what you may have said in them, but was strictly confined to your communication of September, in which I think I find quite enough to justify the conclusions to which I came respecting the practical bearings of an universal teaching function in the church, "exercised with becoming zeal."(g)

5. You next take up the subject of "fine sermons." "We have now," you say, "the subject of 'fine sermons' to consider," which announcement affords you an opportunity to introduce voluminous extracts from your writings about "the graces of Tullian and Tertullian eloquence,"—about those, who appetize such graces, "coming at length to nauseate the plain and homely style of extemporaneous talk among brethren,"—about there being "few too ignorant to teach," and none too wise to learn.

Plain, homely, extemporaneous talk among brethren, constitutes then your beau-ideal of the mode of conducting public worship in the present age, which is to supersede the existing method. What a revolution! It has a flavor of radicalism in it, that must be very captivating in certain quarters, especially where ignorance is coupled, as it generally is, with conceit. I congratulate you upon the suggestion. Perhaps it will be adopted, when the system of levelling down, instead of levelling up, prevails, and all persons, of different grades of talent and attainment, are brought to stand amicably together on your philanthropic platform of "perfect equality." I have no doubt that ignorant persons have their uses in the body politic and ecclesiastical; but in the matter of teaching, I humbly opine, that it is the duty of the ignorant to hold their tongues, and listen to those who are better instructed.(h) You would, you say, "fain fortify our own minds against the idea, that the true standard of ministerial qualification is a knowledge of the original languages of Scripture, or rare acquisitions in science, letters, or art." Who was it that ever put in such a claim for the dead and living tongues, or science, letters, and art, as this? Moral fitness is doubtless the first of all requisites in a Christian man, and a Christian minister; but the public teacher must possess other recommendations than those that are supplied by good and honest intentions. All men, who are regenerated, must take Egypt in their way to the promised land. Our Lord himself did so. So did Swedenborg; and the clergy of the present day must become acquainted with the natural sciences, if they would properly understand the relation which natural things bear to spiritual. Even the learned languages have their uses in interpreting the sacred text, and have been turned to account by some learned writers and biblicists in the New Church who are known to fame. Rare acqui-

tions make rare men, and useful ones, when they employ their knowledge, as they should do, to promote the happiness and well being of their fellow men. Why should a learned scholar and an accomplished linguist speak disparagingly of those intellectual appliances of which he has so long and industriously availed himself, and by means of which he has conferred such signal benefits on society? Do not, I pray you, Professor Bush, denounce science and learning, as unbecoming appendages to the Christian ministry, for, in such case, you would actually divest yourself of those robes of office which well become you, and possibly unchurch yourself, leaving your contemporaries to deplore your absence from circles which you are fitted to adorn. I did not put "fine sermons" in issue. Why should you, then, invest yourself with your ancient armour, and, equipped with bow and spear and battle-axe, "thrice" attempt "to slay the slain?" I did not know that "fine sermons" were dead yet. I have seen them alive in my day, and have liked them well. If by "fine sermons" you mean the best kind of sermons, those that are most instructive and useful, I advocate them, and did so in the course of my remarks upon the ministry; but if, by "fine sermons," you mean froth and frippery and rhetorical flourishes and *ad captandum* addresses, as you appear to do, I beg you to understand, that I have never approved of discourses of that character, and it is a perversion of the language I have employed in speaking of the ministry, (in which I have recommended only solid, useful and necessary attainments,) to say, that I have sanctioned, or would or could sanction, any such meretricious exhibitions.(i)

You have not alluded, in your rejoinder, to the principle argument that I urged in behalf of a trained and educated ministry in the New Church. It was one predicated on the nature of its theological system, as being "essentially *esoteric*,—one which requires expounders who have studied, and who comprehend, the internal sense of the sacred writings." It was on this ground I ventured to say that, "of all the churches that have arisen in the world since its foundation, there is none that so urgently demands a trained and educated ministry as the New Church,"—"a learned, laborious, well-trained and earnest ministry, who have slaked their thirst with deep and long draughts at the ever-flowing, inexhaustible fountain of heavenly truth." I did also affirm, that the clergy "must first acquire information themselves before they attempt to teach others;" and that "the successful religious teacher must be an able writer and an interesting public speaker;" and that "if the clergy do not prepare their discourses with care, and deliver them with solemnity, propriety and earnestness, they will soon have few or no listeners, and will preach to empty pews and benches;"—all which affirmations, I stand prepared to defend, and cannot see that their force is weakened by anything you have said about "fine sermons."(j) I have been quite willing to derive instruction from the extracts from your former writings on this subject, which you have republished in your rejoinder, for my benefit and that of others. Your speculations on all topics are ingenious, and enforced by so much learning, and set forth in a style so distinguished by clearness and ability, that they seldom tire by repetition. You have enforced them in this instance, also, by a Latin quotation, "*Ubi charitas, ibi claritas*," but I fear, in this allusion to "fine sermons"—for which latter you wish to make me responsible as their champion, the reversed maxim, *ubi claritas, ibi charitas*, would not be as applicable to yourself as I could wish that it might be. You have, in your rejoinder, entered your protest against being compelled "thrice to slay the slain,"—a degree of courage for which I do not think I have given you the slightest occasion, but I, on my part, must here enter my protest against being compelled to defend allegations that I have never made; and, if you meditate a death on this occasion, I pray you to seek out some other victim, and some one who has actually been guilty of the offence charged, and not destroy a person who in that respect is quite unoffending.

6. On the social form being the human form. To this proposition you assent, but are at a loss to see to what organ, in the human body, the minister corresponds. Is it the head, you ask? You cannot so conclude, because "the head," you say, "is only another name for the brain, and the brain, we know, is a congeries or multiplex of organs; and the correspondence evidently requires there should be a plurality of functionaries in the spiritual headship of a society, just as there is a plurality of members in its spiritual corporeity." A plurality of functionaries in the spiritual headship! How many of these functionaries, pray inform us, are there? How many persons are there in a single head? One person,—one individuality,—has always been regarded enough for one head, but, according to this notion, a man may multiply himself *ad infinitum*, and lay claim to the attribute of ubiquity. I have never before heard of the functionaries of the head, but simply of its functions. Is not the head as much a member of the human body as the hand or foot? It is because it is a member of the human body, and not because it contains a variety of organs, and performs different functions,—it is because the mind is more especially seated in the head than in any other part of the material framework, that those who preside over the social body represent the head. Is the unity of the head at all affected, because the brain has two departments, the cerebrum and the cerebellum? Certainly not; no more than the



unity of the mind is affected, because it possesses two fundamental faculties,—the will and the understanding. The head represents the minister, because the head is one, and not several, and because it is the principal member of the human body; nor is the unity of the head destroyed by its performing different functions.<sup>(k)</sup>

I believe I have now responded to all the points contained in your rejoinder. I have endeavored to do it with the courtesy due to your ability, your learning, and your friendship for me. Had you not charged me with misstating and misrepresenting you, and called my motives in question, I should not have thought of entering the lists with you. But there is always something due to one's self-respect, which, if he does not maintain, he cannot expect to command the confidence of those whose good opinions are desirable. I am certain that you will be by no means satisfied with this reply. You doubtless wished me to enter, at length, on the authority for the ministry, regarded as a divine institution, on which I have designedly said but very little. I had my own reasons for abstaining from such a discussion at present, with which I do not think it necessary to trouble you or others. Perhaps one of them may have been a want of time to devote to its proper consideration;—another, that the debate might be attended with no decided advantages to anybody;—another, that you have not yet brought out your forthcoming book on the subject, in which you intend to cover the whole ground, and give us your ideas, I suppose, more in detail;—another, that I have been more accustomed to regard the uses of all institutions, than the mere prescriptive authority on which they rest.<sup>(l)</sup> But there is one thing I may well engage to do. When you are able to point out, and shall have pointed out, your divine authority, your "thus saith the Lord" authority for that particular kind of church organization which you advocate, in which all its members are to perform the teaching function in it, I will then engage to furnish, from the Word of God, at least an equal amount of testimony in favor of the divine institution of the Christian ministry. At present, the *onus probandi* rests upon yourself to establish by Scriptural authority your own novel theory of a church organization, before you call in question and demand evidence for a recognized and established institution.<sup>(m)</sup>

You speak of me as your "known friend." It was not my intention to have been "known." I communicated the authorship of the articles which have elicited comments from you, to only two or three persons, under injunctions of secrecy, and have no reason to believe that they betrayed me in the matter. That you should know me, does not affect, one way or another, the character of what I have written. Qualities, in the New Church, have, and should have, the precedence of names. You will excuse me, therefore, for not following your example in writing over my name. If it be at any time necessary, the name shall be forthcoming, and I shall not shrink from any responsibility which the disclosure may impose upon me.

Very respectfully and truly yours,

\* \* \*

[On reading the above remarks it seemed to us that fairness and justice would require that Professor B. should see them before sending them to the printer,—more especially so, as he is Senior Editor of the *Repository*; and it would scarcely be either just or courteous to insert so lengthy a review of his article, and in the same number with the article itself, without his explicit consent. The above remarks were therefore sent in manuscript to Professor B. and came back with the following notes and criticisms. S. H.]

#### REPLY.

I regret unfeignedly and exceedingly the necessity of again assuming a controversial attitude towards a friend and a brother; and more especially as the points in debate have so predominantly a personal character, touching not so much the intrinsic merits of a grand theme, as what the parties have or have not said—what they have or have not meant. These are comparatively small matters in themselves, and yet in the relations of society great matters often hang upon them, and therefore utterance is frequently compelled where silence would be much preferred. My responding brother will allow me to notice the several points of his reply *seriatim* as they occur. But let me first say, in general, that the immediate occasion of the present comparison of notes was the remarks I made upon the able essay on "Conservatism." Those remarks, which were essentially of a *querying* character, and proposed certain problems for solution, called for direct, simple, and pointed replies, instead of which the respondent launched out into an eloquent eulogy on the institution of the ministry and the peerless benefits it had conferred upon the world. 1

do not say that specific points were not hinted at, but this was the staple of the argument, which was altogether one side of the true purpose. My objections to his theory were such as involved a denial of a divine warrant for the clerical institute, and no answer was pertinent but one that distinctly met that objection. The issue was not whether the ministry had heretofore done good to mankind, which I had no disposition to deny, but whether it could refer itself to a genuine divine authority. This was not only the true issue, but the obvious issue. My friendly opponent could not but be aware that this was the plain drift of all that I had written on the subject, and as he saw fit utterly to ignore this as the grand question, I was at liberty to say that he had either "overlooked," or "mistaken," or "misstated," my main objection to the ministry as at present constituted. And this I say still; and not only so, but that, whether intentionally or not, he has in several points so represented my views as to exhibit a caricature rather than a portraiture of them. Of this I had reason to complain, nor do I find that the above communication rectifies the wrong of the affair in any perceptible degree.—But let us look at the items in detail.

(a) One has only to cast his eye upon the drift of the article in question to see that I did not attempt, by any formal process of argument, to "make" either of these points. As to the first, it was merely incidentally touched upon; and as to the second, it was taken for granted throughout that I denied it as a position, and that too upon the strength of former arguments of which I challenged a refutation. This challenge the writer did not see fit to accept, but struck out upon entirely another track.

(b) Unquestionably I made these statements, and I make no charge that my critic has misunderstood or misstated me in this respect. But my charge is, that when I had affirmed the "baneful evils of hierarchy," the writer did not see fit to join issue with me on that head, and show that my averments were unfounded. This was what the argument called for, and what was not forthcoming.

(c) I must confess myself vastly at a loss to perceive the object of such a liberal accumulation of words upon such a minor point in the debate. My opponent had somehow conceived that I made a great deal to hinge upon the "unnecessary" character of the ministry, and therefore stated my second objection to the ministry to be that it constituted "a distinct and unnecessary class in the social ecclesiastical system." To this I replied that I had not used the term "unnecessary," not because I did not believe it to be unnecessary, but because it was too tame and inexpressive a term when viewed by the side of other objections to which I regarded the theory as obnoxious. And now the writer goes into an elaborate defence of his usage of the term, as if I had made it a matter of great consequence, when in fact it is a point of utter insignificance in its relation to the main question. If he thinks he had reason to lay a heavy stress upon this term, so be it; I will grant him all he may claim on this score. I can afford to throw this in gratis, if he insists upon it.

(d) I want nothing more than this single paragraph to justify the charge of which my friend complains. Here is the grand question distinctly stated, and on which issue ought to have been joined. Was it? Let the reader judge when I quote the closing sentences of the article itself, containing all that is said on this point: "We do not wish to see the clergy invested with any power over the clergy, or over the people of their charge. Their special office is not to rule, but to serve; to serve the Lord by loving the truth themselves, and to serve the people by teaching them to love and practise it also. This is the whole of their function. The Lord did not send them forth to ordain, but to preach the gospel. This is their mission and their commission, and in entrusting it to the twelve apostles, who were men, he seems in the very act of doing it to have instituted the Christian ministry; thus setting apart a particular class of men to the performance of sacred duties. If G. B. calls for the authority on which the institution of the Christian ministry rests, we point to that commission." This is all, and it must be confessed to be a very summary and compendious method of disposing of the subject. It reminds me of a school exercise which I once, in the days of my pedagogy, prescribed to a bright lad, to wit, a comparison of the military career of Cæsar and Hannibal, with a view to decide which of the two was

the greatest commander. On his reading the piece aloud in the school, it appeared that the whole of it was occupied with a historical sketch and a hearty laudation of the exploits of Cæsar, without any allusion to the illustrious Carthaginian, but at the close he had appended the following sentence—"As to Hannibal, I consider him such a contemptible fellow, that I have not thought it worth while to say anything about him." So our friend, in the article in question, as far as the essential argument is concerned, seems to have given us the play of Hamlet with the part of Hamlet omitted. Should he ever see fit to resume the discussion, I hope he will not consider it altogether a superfluous task to expound the precise relation which the commission of the twelve apostles bears to the function of the so-called Christian ministry. It is upon this point that I desire especially to be enlightened, and in this desire I do not stand alone.

(e) Upon turning to the same page and the same context, the reader will find also the following sentence interposed between the two here quoted, but which it seems to have been peculiarly convenient for the writer to leave out. "*Those who have the most ability, by nature, or culture, or the power of a holy life, will do this to the most acceptance, and will, as a matter of course, without any undue assumption, acquire a certain moral ascendancy, constituting them acknowledged leaders to their brethren.*" So again in a subsequent paragraph:—"That a majority of the members of our congregations, from their absorption in secular concerns, are not expected to be profoundly versed in the doctrines of the Church, and therefore less qualified to teach, may be conceded as a fact." Is not here enough to redeem our view from the charge of disorder, confusion, and extravagance? And did not my opponent know that I had elsewhere guarded my positions on this head with so much care and solicitude that it was not possible, except it were done wilfully, to mistake or misrepresent the sentiments I have broached? Why then characterize them as leading to the wildest and most rampant excesses? Was this fair and fraternal?

(f) I have not the slightest objection to the ludicrous when it is just. If anything I may write is fairly open to ridicule, let my opponent pour it upon me without stint, if so disposed. But there is a great difference between the legitimate sportiveness indulged in over a lame or erratic argument, and the violent burlesquing of a sound and impregnable course of reasoning. The apology that will answer for the one will not hold in regard to the other.

(g) All this is virtually answered in what I have said above. I pronounce it impossible for any one to have been conversant with what I have written for even the last three years, and not to know that the representation given was a gross caricature of my real sentiments.

(h) I have probably a very inadequate idea of the standard of Christian character established in the mind of the writer. His conception of the Lord's Church may embrace such a degree of ignorance in the members as may warrant the peremptory injunctions of "holding their tongues," and sitting with profound humility and docility at the feet of the illumined clerical Gamaliels appointed to teach them, but I must confess myself very unfamiliar with such a type of Christianity. Those whom I recognize as fit members of Christian societies cannot properly be termed ignorant, albeit they may not have graduated in schools or colleges, and may be greatly deficient in the lore of human wisdom. Yet I am as far as possible from denying the necessity of teachers in the Church, and the duties of teachers and learners are reciprocal.

(i) I might say much upon the point here broached, but shall content myself with simply referring the reader to what is said respecting it in my rejoinder published in a former part of this number. I am entirely willing to abide by the verdict of the reader who shall weigh the arguments as they there stand in juxtaposition. I shall be greatly mistaken if he finds any disparagement of learning or eloquence considered *per se*. All mutual endowments are in themselves valuable, and capable of being turned to good account in the service of the Church. But relatively I make much less of them than do the mass of Christians, and my respondent among the rest.

(j) I cannot of course be insensible to the numerous advantages accruing to the receivers of the Heavenly Doctrines, from the luminous expositions of teachers deeply versed in the arcana of the Divine Word. *Ceteris paribus*, the more the Church can have of such instructions, the better. But with me the question is, whether the benefits to be derived from this source are of so signal a character as to counterbalance all the evils connected with a clerical caste for which I cannot find an adequate warrant in the Scriptures or in the writings which we place next to the Scriptures. I can conceive of a great many advantages attendant upon a monarchy which we do not at present enjoy under a Republic, but I should not on this account move for abolishing the latter in order to introduce the former. I should feel bound, under any proposition to this effect, to "count the cost." So here. If I do not find a "thus saith the Lord" for the order of men who now minister this service to the disciples, I am sure that it was not designed to come to them through this channel, whatever may be pleaded in its behalf. But as the impartation of spiritual truth is a necessity in the Church, I ask myself what is the provision the Lord has made for it; and the result of my inquiries is, that as the fountain of truth is open to all, so all are to avail themselves of it according to their opportunities and abilities, and those who obtain the most are called upon and will be inwardly prompted to impart to those who have obtained less. Add to this, that a pure and holy life is the best key to spiritual mysteries.

(k) Here I confess to finding myself involved in a maze of wonder. Again and again have I gone over the paragraph to assure myself that I read it aright. As coming from the pen of a New Churchman, who is to be supposed of course familiar with the doctrine of the Grand Man and its correspondences, it is at once astounding and confounding. I beg the reader to turn back for a moment and note the proposition which calls forth the writer's amazement, prompting the exclamation, "A plurality of functionaries in the spiritual headship!" Is not this a wonder to be wondered at? Can any proposition be plainer? Is not heaven in the form of a man? Is not the Church in the form of heaven? Are not the several societies of heaven each in the form of the whole heaven, on the well known principle that the least of every composite form are similar to the greatest or the whole? Consequently, are not the single societies of the Church on earth miniature constituent forms of the grand aggregate? If then, the whole Church is in the human form, like heaven, must it not have a spiritual head as well as a spiritual body, and spiritual legs and feet? Is there not then obviously a "spiritual headship" pertaining to the whole Church? And if so, is there not likewise a similar "headship" pertaining to a single society? Does it not follow as a matter of course? Has the writer ever met with the following passage on "Heaven and Hell?" (n. 94.)

"It has been shown, that the universal heaven is as one man, and that it is in form a man, and is therefore called the Grand Man. It has also been shown, that the angelic societies, of which heaven consists, are hence arranged in the same order as the members, organs, and viscera in man; so that there are some that have their station in the head, some in the breast, some in the arms, and some in every distinct part of those members. The societies, therefore, which are in any member in heaven, correspond to the same member in man. For instance: the societies which are there in the head, correspond to the head in man; those which are there in the breast, correspond to the breast in man; those that are there in the arms, correspond with the arms in man; and so with the rest."

So again (n. 96.)

"In the Grand Man, who is Heaven, they that are stationed in the head, are in the enjoyment of every good above all others; for they are in the enjoyment of love, peace, innocence, wisdom, and intelligence; and thence of joy and happiness. These have an influx into the head, and into whatever appertains to the head with man, and corresponds thereto. In the Grand Man, who is Heaven, they that are stationed in the breast, are in the enjoyment of the good of charity and faith; their influx, also, with man, is into the breast, to which they correspond. But, in the Grand Man, or Heaven, they that are stationed in the loins, and in the organs, belonging to generation therewith connected, are they who are eminently grounded in conjugal love. They who are stationed in the feet, are grounded in the ultimate good of Heaven, which is called spiritual-natural good. They

who are in the arms and hands, are in the power of truth derived from good. They who are in the eyes, are those eminent for understanding. They who are in the ears, are in attention and obedience. They in the nostrils, are those distinguished for perception. They in the mouth and tongue, are such as excel in discoursing from understanding and and perception. They in the kidneys, are such as are grounded in truth of a searching, distinguishing, and castigatory character. They in the liver, pancreas, and spleen, are grounded in the purification of good and truth by various methods. So with those in the other members and organs. All have an influx into the similar parts of man, and correspond to them. The influx of heaven takes place into the functions and uses of the members; and their uses, being from the spiritual world, invest themselves with form by means of such materials as are found in the natural world, and so present themselves in effects. Hence there is a correspondence between them."

To aid our friend in his consultations on this subject, I subjoin a copious list of references to the Arcana.

That the breast, in the Word, signifies charity, nn. 3934, 10,081, 10,087. That the loins and organs of generation, signify conjugal love, nn. 3021, 4280, 4462, 5050, 5051, 5052. That the arms and hands signify the power of truth, nn. 878, 3091, 4933—4937, 6947, 7205, 10,019. That the feet signify the natural principle, nn. 2162, 3147, 3761, 3986, 4280, 4938—4952. That the eye signifies the understanding, nn. 2701, 4403—4421, 4523—4534, 6923, 9051, 10,569. That the nostrils signify perception, nn. 3577, 4624, 4625, 4748, 5621, 8286, 10,054, 10,292. That the ears signify obedience, nn. 2542, 3869, 4523, 4653, 5017, 7216, 8361, 8990, 9311, 9397, 10,061. That the reins or kidneys, signify the examination and correction of truth, nn. 5380—5386, 10,032.

Of the correspondence of all the members of the body with the Grand Man, or Heaven, generally and specifically, from experience, nn. 3021, 3624—3649, 3741—3750, 3883—3896, 4039—4055, 4218—4228, 4318—4331, 4403—4421, 4523—4534, 4622—4633, 4652—4660, 4791—4805, 4931—4953, 5050—5061, 5171—5189, 5377—5396, 5552—5573, 5711—5727, 10,030.

Now I would fain request him, in his researches, to note especially if he finds, on consulting these references, that any organ, viscera, or member in the human body represents a single individual. I opine that he will search in vain. And does he not perceive that if the head represents one person instead of a plurality, then the body also represents but one; and the feet each but one? How strange, therefore, the assertion,—“One person— one individuality—has always been regarded enough for one head.” Who has ever so regarded it but the men of the Convention? With them it is indeed the corner-stone of their ecclesiastical edifice; but a greater absurdity could not possibly be palmed upon the intelligence of Christian people that have themselves a head to discharge the functions of a reflecting reason.

I repeat, then, that the head, viewed in its correspondential aspects, is but another name for the brain, and the brain is composed of an unknown multitude of constituent organs, just as is the heart, the lungs, the liver, and every other part of the human structure. I do not say that the “spiritual headship” of every distinct society embraces within it *all* the “functionaries” represented by the cerebral organism, but it will have them according to its numbers. Probably no society in heaven is complete in this respect, or ever will be; just as the Grand Man will be enlarging and perfecting itself to eternity. But those individuals, in every society of the Church, who profess the qualities denoted by the multifarious organs of the head, constitute the “headship” of that society, and these are “functionaries” and not merely “functions.”

(l) I cannot say that these reasons strike me as at all satisfactory. The Divine authority of the ministry was so evidently the one only point in debate, that the writer might as well have undertaken to answer me by discoursing at length on the structure of Solomon's Temple, as by setting forth a learned diatribe upon the *expediency* of the sacerdotal class under the present dispensation. If he was not prepared to meet me upon the true ground, why engage in the discussion at all? Is not the time of both of us too valuable to be wasted upon irrelevancies?

(m) The challenge here thrown out, evinces plainly that my opponent has as yet no adequate idea of the position which I occupy in the controversy before us. What does he

mean by demanding of me an express authority for the "novel theory of church organization," which I so earnestly advocate? I am arraigning *his* theory at the bar of Revelation, as a bold infraction of the divine order. I denounce it as a scheme of mere human policy, while arrogating to itself the sanctity of an institute of heaven. I have no rival scheme to propose. I have no new ecclesiastical edifice to erect. My object is to tear down the factitious scaffolding which has been built up by human ambition around the Lord's edifice, when it will at once shine forth in all its glory. What have I to do, to build up, when the priesthood of priests is abolished? Nothing. The priesthood of all believers then stands confessed, of course. And so, in like manner, in regard to church government. I have no system of government to propose for the Church, as a whole, because I deny that the Church was ever designed to be *organized* into a great visible whole. It therefore needs no government adapted to a form which it was never intended to assume. What would be the use of making a splendid garment, if there were no body in existence to wear it? There is no *subject* of church government, except the single societies of which the Church in the aggregate is composed; and this aggregate was never meant to be brought into an organical unity, although the several distinct societies were. How idle, then, to call upon the opponents of priesthood, and of conventions, to bring forward their competing schemes of polity. Their work is not construction, because nothing remains to be constructed. It is already done to their hands in the perfected platforms of the divine wisdom. Their mission is to urge on the overthrow of everything which cannot plead a divine authority for itself. All such fabrics are a mere pendant to the fantastic heavens which were to pass away. They are the great barriers and stumbling-blocks in the way of the harmonious blending of all true souls in one vast brotherhood of charity. Nothing but these baneful polities now prevent the desired consummation, and upon them the Lord's breath must blow at length, so surely as humanity has a hope reaching into the future.

Geo. Bush.

ART. VI. *Authority,—The Demand for it in Matters of Church Order.* G. B.—There is much power, force, and point in this article. We would add also that there are some sentiments in it with which we do not fully concur; we might even be disposed to point out what those sentiments are, were it not for the reflection that to some readers, our remarks on articles communicated by the Senior Editor may not be deemed in better taste than if made on our own. We have certainly a much more profound esteem for the learning and talents of the former person than for those of the latter. If we have less sympathy with his views on matters of Church Order, and have sometimes intimated that want of sympathy, the readers of the *Repository* will, we are sure, ascribe such intimation to no other motive than a desire that our own position and views in regard to those questions may not be misunderstood. We live in times when every man who writes for the New Church public, should be permitted to utter his own deep, and true convictions; those which come forth from his understanding and his heart. The Senior Editor of the *Repository*, now retiring from a post which he has occupied with so much zeal, talent, and fidelity, has done this; and his influence has been deep and wide, has been felt though the Church. It has seemed just and right, nay, honest and fair, that all parties concerned, and especially the numerous friends of the former Editor, should know that he into whose hands the work is passing, entertains, and must necessarily advocate somewhat different views in regard to the ministry, and some other questions appertaining to external order. It is for this purpose alone that an allusion has occasionally been made to a want of concurrence between the views of the Editors. In the meantime we have not the remotest suspicion that these intimations of dissent will have had the effect to lead our readers to place a lighter estimate upon the arguments and opinions of one whose learning and ability we hold in the highest esteem. Nor do we think they will ever find in us a disposition to make our editorial privileges a substitute for arguments, by withholding the liberal use of our pages from one whose views are at least having the

effect to lead to a more deep, thorough, and careful investigation of the subject to which they relate.

ART. VII. *Thoughts and Perceptions Concerning the State of Stillborn Infants.* \*—We are not convinced that our correspondent is right on the main point advocated,—that there is no immortal, individual, and conscious identity for any infant that dies before breathing. We have not space, however, in this number, to give our reasons for thus dissenting.

ART. VIII. *Priests and Kings—Potential and Actual.* T. P. Rodman; with remarks by G. B.—It is with unusual pleasure that we experience a consciousness that there is no good reason why we should express any opinion in regard to the comparative merits of the two portions of this communication.

ART. IX. *Extracts from Swedenborg's Spiritual Diary.*—See what a beautiful and important truth is contained in the first sentence of No. 2060.

*Love One Another.*—A note accompanying these beautiful lines, intimates that their author had been prompted to write them from having observed, or at least heard of, some things occurring among those who profess to know and love the doctrines of the New Jerusalem, that have not appeared to him to be entirely in accordance with the spirit of this Divine precept.

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LEFT OVER.—The August number of the *Repository* contained an article under the title of "Childhood," which some of our readers might have observed terminated rather abruptly. The truth was, that when the matter of the article was nearly all in type, it was found that the last two pages of the copy had been accidentally mislaid. Fearing it might diminish the pleasant effect of a very fine article to close it by explaining that there were two or three paragraphs more of copy which could not be found, we determined simply to end at a period, and having made the necessary explanations to the writer, dismissed it in that form. To-day those two lost pages came to light, and here is the paragraph which was designed to close the article alluded to.

"The most ancient church perceived happiness in well-doing:"—that is, the joy which is in the bosom of a right act, was immediately ultimated before the sight. With us, clouds and darkness intervene between the deed and its result: in very weariness we force ourselves to perform a duty, and evil spirits almost occasion us to regret it, because it may have rendered a more difficult duty necessary. Usually we are very glad when we have performed a duty:—we are relieved, but in temptation it gives no peace: we are shut off from any idea of the ultimate beauty going forth from the act. This beauty or happiness belongs to the act as the body belongs to the soul: in the next world we shall live amid all the created beauty belonging to past performed duties, and shall recognise it as an efflux from them; the time will come, when we shall perceive cause and effect as the pure ancients did. "There are two kinds of possessions belonging to the external, such as may agree with the internal, and such as cannot." Those which cannot agree, are what keep us from a realization of the outflowing power of good acts, and these possessions must be separated, and put away: there are faults which children are suffered to cherish, as well as those which no training but that of regeneration can overcome. One does not at the first outset in regeneration, go back and receive the celestial things of infancy; he is first conjoined with the less divine remains given in youth, then if he progress, he reaches the remains of childhood; these lead him into a more interior state;—lastly, he advances towards the glory of infancy; his third heaven. Then he becomes a celestial angel; the third discrete degree is opened in his mind. So we take in succession the gifts bestowed upon us; the well-spring of our natures is no acquirement of our egotistic maturity: it was implanted within us when we were more profoundly dumb before the Creator, than any beast of the field. Infancy is the utmost idea of helplessness; its innocence and health are not regained, and given to man, until his soul utters in deepest humility, "Abba, Father."

S. A. W.

## INCIDENTAL REMARKS AND ITEMS.

## THE NEW CHURCH IN 1856.

Many events of unusual interest have occurred to the New Church in the year now coming to an end. In this country at least, the year 1856 has been characterized by a greatly increased spirit of inquiry in regard to the doctrines. The "spiritual tornadoes" that have swept over the land, have served only to show to those who have witnessed them, that the foundations of the New Jerusalem rest upon the rock of truth, and hence can never be moved. There has been a deep and terrible struggle, not yet entirely passed away, between the spirit of internal and genuine freedom and order, and the tyranny of an external and formal ecclesiasticism. But the final result of this struggle cannot be doubtful or uncertain. It is a struggle between life and death, and we know that for the New Jerusalem, and for all who dwell therein, there is life for evermore.

During this year the revealments and phenomena of modern spiritualism have done a vast work in breaking up the old fountains of the great deep, and preparing the way for the foundations of the New earth to be laid. To some hundreds of thousands these phenomena have brought the most convincing proofs of the falsity of the old religious dogmas; and although they have, thus far, left most minds in a state of spiritual chaos and confusion, scarcely knowing whither to look for the truth, yet for some hundreds, perhaps for some thousands, they have been the permitted means of doing something much better than this. Finding themselves left out at sea without chart or compass, they have earnestly looked to heaven for a guide, and the first dawning light of the New Jerusalem has been revealed to their sight. Into that city a great multitude of those we call spiritualists will yet be led, and will there find a resting place and home.

The year 1856 has not been lost to the Church that we love.

## THE VISIBLE AND THE INVISIBLE CHURCH.

A leading article in the London New Churchman for October, from the pen of Rev. William Mason of England, closes with the following remarks.

It is a truism—that is, a great practical admonitory truth,—that men run into extremes through the impulsive excess of their wills. Hence, the favorites of the principle that the Church is *not* an outward establishment, or, "ecclesiasticism," (the latter being the *soubriquet* by which it is now attempted to bring all establishments, whether simple or complex, into contempt,) magnify the idea they favor, and minify that of which they are jealous. Those who make the external church the leading idea, and the invisible church a secondary idea, pursue the same course—equally running into extremes. This is *not* a wise course; for thus to place in collision or competition, the church visible and the church invisible—the church as to truth and the church as to good—is like getting up a quarrel between body and soul, in counteraction of that harmonious union and effectual reciprocal co-operation, which the Creator intended.

Would it not be better for *Swedenborgians* to listen to *Swedenborg*? It is an idle fancy that new phrases and odd sentences, make new ideas of truth, or make old truths come out clearer. The ingenious may whet their wits at this sort of work, but the world of practical common sense people will give their verdict eventually for the admirable simplicity of *Swedenborg*. That he speaks of establishments for churches *without reprehension*, is certain. And what are establishments, viewed in themselves, apart from their suitability for good or otherwise? They mean nothing more than the outward means, whether Independent, Presbyterian, or Episcopal, of conducting worship, and imparting religious instruction? This is what constitutes the church visible, or as to Truth or Doctrine; and out of the real and practical improvement of these means, comes the church as to Good. There seems to plain people to be a little too much bother raised about this question of the visible and invisible church, no doubt owing to the tendency of both sides to run into



extremes. Respecting those who give way to such tendencies to extremes, the old proverb says well,—“All their geese are swans!” Let us then see what *Swedenborg* has to tell us concerning this matter.

“The reason why the church is meant by mother, in the *spiritual* sense, is, because as a natural mother nourishes her children with natural food, so the church nourishes her children with *spiritual* food.—*Matthew* xii. 48, 49; *Mark* iii. 33—35; *Luke* viii. 21; *John* xix. 25—27.”—(*T. C. R.*, n. 306.)

“In the *celestial* sense, by mother is meant the communion of saints,—the church dispersed throughout the whole world.”—*T. C. R.*, n. 307.

Is any one prepared to abolish either of these senses? Let Ephraim and Judah lay aside their contentions. We cannot have a nourishing church without some ecclesiastical establishment or other, and *any* contrivance for teaching, however simple, is an establishment, say what we will. We cannot expect to see Bibles walking on two legs and preaching to us! The church then, according to the idea of it in a *spiritual* sense, cannot be dispensed with. And this sense appears to be the only one that has called forth the expressions of jealousy, and the tones of reprehension. The *celestial* idea of the Church,—the invisible “communion of saints,” consisting of all, everywhere, who are in good, seems to meet with universal favor; but as we cannot realize the principle and practice of good except through the medium of truth; as men must be *spiritual* before they become *celestial*; it appears clear enough, that we must have an outward church or establishment (of some sort) before we can have an internal church at all.

The whole real matter of debate seems to be this;—What kind of establishment is most favorable to the growth of an internal church? It may be necessary, or it may not, to take warning from the ills which have arisen from former mistakes of Christians in framing establishments, either mischievous, or not favouring the growth of the principle of good. Certainly it *must* be desirable to suit means to ends; and as unquestionably a church as to good is the *end* which *all* have in view, that outward arrangement which is practicable, and best calculated, as a *means*, to promote that end, must be free from every kind of reasonable objection.

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☞ A colored man by the name of Loudon Evans, formerly a slave in Georgia, has lately been calling on New Church friends, and other persons in this vicinity, soliciting the means to purchase the freedom of certain remaining members of his family who are still in Georgia, with a view of emigrating with his whole family to Liberia. The great number of impositions that are continually practised upon the community by persons professing to have similar projects in view, justifies the strictest caution in all such cases. In the case of the person now alluded to, we have however the most satisfactory evidence that he is a worthy and enterprising man, deserving the encouragement and aid of all who can afford to assist him. The liberation of his entire family will cost about *eight thousand dollars*. Four thousand have already been raised and paid. The laudable efforts of this man have been favorably noticed in several Southern papers, and he has also very encouraging and avorable letters from a number of gentlemen south, whose names are well known. The following introductory note from a New Church brother in *Georgia*, was the immediate occasion of turning our attention to this man as being in every way worthy of confidence and encouragement.

ALBANY, GA., December 10, 1855.

Rev. SABIN HOUGH, Philadelphia:

Dear Sir—Permit me to introduce to your kind consideration, the bearer of this, Loudon Evans, a colored man who is making active preparations to go to Liberia in Africa. He is highly esteemed among us for his many Christian virtues. For the last thirty years he has been a useful servant in the Lord's vineyard in the capacity of a regularly licensed minister to the colored folks of the Methodist denomination, but at this time he is a warm receiver of the New Church Doctrines. Having purchased his own freedom and that of a part of his family, he is anxious to raise the means to get his remaining children. Any influence you can extend towards him will be thankfully received by him, and duly appreciated by your friend in the Lord's New Church.

(Signed)

E. HAZZARD SWINNEY.

## A WONDERFUL COINCIDENCE.

Lavater died, and his friend Stilling, who always rejoiced when a soul was freed from earth, wrote a glorification of the departed Lavater. In this poem he represents the awakening of the good man in the heavenly kingdom, and tells of the joyful greeting he received from his friend Hiess, who had preceded him many years; and one of the first desires expressed by Lavater, was to visit the Virgin Mary, and ask her concerning the life of our Lord upon the earth.

Some months after the publication of the poem, Stilling met an old friend of Lavater's, who shook him warmly by the hand, and thanked him for the pleasure he had experienced in reading the "glorification," and said, "how well you brought in that incident concerning Hiess." "Incident," said Stilling, "it was an imagination." "Nay," said the friend, "forty years ago, when Lavater stood weeping beside the death-bed of Hiess, the latter said to him, "weep not for me, Lavater, for I will be the one to welcome you into the heavenly kingdom." Stilling had never heard of the incident.

Some years after, in turning over a volume of Lavater's writings, which he had never read, his eye rested on the following passage: "When I enter the heavenly kingdom, my first desire will be to seek out the Virgin Mary, and ask her all the particulars concerning the life of our Lord upon the earth." Stilling was overwhelmed with astonishment, and no one can read this statement without reflecting that many things which seem to be the mere creations of our own imagination, are simple truths, written through us as mediums. Man's mind, in fact, is not creative; he receives thoughts through attendant spirits, and the visions of his fancy are his spiritual surroundings; they are his inner world, brought out to the perception of his thought. With this fact before us, how wonderful are books;—they are truly spiritual revelations.

A SUGGESTION IN RESPECT TO THE WORD *gurai* IN THE LORD'S PRAYER.—This word may be found in the first aorist infinitive optative of the active voice, and in the first aorist imperative optative of the middle voice. The phrase in which it occurs is rendered, "Lead us not into temptation, but *deliver us* from evil." As the verb is found in the infinitive as well as imperative mood, would it not be better to adopt the former as the mood intended to be used, and to render the passage thus: "Lead us not into temptation, but (or except) to deliver us from evil?" Such a rendering, if admissible, would conform more strictly to the laws of the permission of evil. We cannot presume, for a moment, that the Lord tempts any man; but that he permits him to be tempted as a trial of his faith and love, in order that the latter may triumph in the end, is not inconsistent with the laws of Divine Providence.

W.

PERSONAL CONTROVERSY.—A friend of peace and order says: "There are three great evils in all personal controversy. First, we lose sight of the truth, also of the use to be effected, and soon find ourselves fighting in defence of a wounded self-love; second, we make an enemy of our opponent; and in the *third* place, we set a bad example before those whom we had undertaken to instruct. It seems very clear to me that a discussion upon the most important questions connected with the Church-questions, involving interests of the most critical and delicate character, could be carried on without the least ill feeling or unhappy results, were we permitted to rest only on the use to be performed, and no thought or any consideration of *I* or *my* were allowed to occupy our attention.

## NOTICES OF BOOKS.

1. **THE REV. SAMUEL NOBLE ON THE GLORIFICATION OF THE LORD'S HUMANITY, AND THE NATURE OF HIS RESURRECTION BODY; with Articles or Statements on the same subjects, by the Rev. J. Clowes, R. Hindmarsh, M. Sibly, W. Mason, Dr. Tafel, and Mr. Arbuoin.** London: Wm. White. 1856.

We are profoundly grateful for the service performed to the New Church in the reproduction of these valuable papers. The recent revival of the controversy on this head among our English brethren makes their appearance not only seasonable, but somewhat necessary, for a full comprehension of the merits of the question. Without assuming to decide upon the momentous truth involved, we hazard nothing in saying that all earnest readers of Swedenborg will be grateful for having the materials of an intelligent judgment spread before them in so convenient a form, as they are saved the trouble of an extended search through the volumes of the *Intellectual Repository*, where they were originally published, when that work was under the editorial charge of Mr. Noble. The essays disclose, indeed, some varieties of opinion among several of the brightest lights of the New Dispensation, relative to a leading point of its theology, but the differences regard rather the *mode* in which a great truth is to be interpreted than the *truth itself*. All parties agree in the cardinal fact of the Lord's human being made divine, though they see not precisely eye to eye in respect to the process by which it was accomplished. Probably a higher opening of the spiritual perception in the progress of regeneration will eventually bring all theories to a tally.

- 2.—**NOTES ON A RECENTLY REVIVED CONTROVERSY, concerning the Humanity assumed by the Lord, and its Glorification.** London: Wm. White. 1856.

The initials, appended to the Preface, assign this able pamphlet to the pen of Mr. E. Rich, who never speaks to the public without having something to offer worthy its audience. His scope, on the subject of discussion, is altogether new and striking. He proceeds at once to lift it out of the region of mere dry faith to that of a living experience. With him it is a matter of life, and not of speculation. He contends, in fact, that the form in which the doctrine is presented by Swedenborg, is one that ought never to have given rise to debate. Our own regeneration is the only key to the truth of the Lord's glorification. With this view, he presents a series of pertinent extracts from the Arcana, embodying the most essential statements on the subject, and elucidating them, here and there, with short but very pithy and pertinent comments. We have perused his pages with very deep interest, and heartily commend them to the perusal of our readers. Mr. Clapp has on sale both this and the preceding work: Noble, \$1.25—Rich, 30 cents.

- 3.—**HERTHA.** By FREDRIKA BREMER. *Translated by MARY HOWITT.* New York: G. P. Putnam. 1856.

We are somewhat late in announcing this last of Miss Bremer's charming fictions, but the delay is of less consequence, as the reputation of her works makes all but superfluous any other notice than the simple fact, that a new work from her pen has been ushered, through the press, into the world.

- 4.—**PERVERSION; Or, the Causes and Consequences of Infidelity. A Tale for the Times.** By REV. W. J. CONYBEARE, M. A., author of "*Life and Epistles of St. Paul.*" New York: Wiley & Halsted. 1856.

Our anticipations of interest on opening this volume were not high. We had, somehow made up our mind to a meagre entertainment of dull and prosaic homilies, of a high church stamp; but, to our agreeable surprise, we soon found ourselves mistaken, and that we had fallen into the wake of a masterly spirit in the line of moral fiction. "Perversion" is a work of genuine talent, and to a young mind, smitten with a propension to skepticism, it ministers an admirable antidote.

5. POLITICAL ESSAYS. *By Parke Godwin.* [From Contributions to Putnam's Magazine.] New York: Dix, Edwards & Co. 1856.

The readers of Putnam will no doubt recollect a series of essays in some of the earlier numbers of that work bearing upon leading political topics, which startled the public by their vigorous tone, and prompted unuttered inquiries whether the *Magazine* could withstand the recoil which such articles would not fail to produce on the minds of its Southern readers. The country had never seen before, in any work addressed to popular favor, a policy pursued apparently so much at variance with its material interests as in the insertion of these essays. But the measure was so evidently the dictate of deliberate principle rather than of fatuity, that the patronage lost on the one hand was doubtless replaced on the other, as there are, even in the corruptest times, men of mark who will rally to the support of the conscientiously self-sacrificing. The *Magazine*, in defiance of sinister auguries, has survived the so-called suicidal blow, and still holds on its prosperous way, while the sterling merit of the essays has caused a reproduction of them in a separate form. They constitute the *materiel* of the volume before us, which is distinguished for the clear sonorous ring of the "liberty bell." Its subjects are—"Our Parties and Politics."—"The Vestiges of Despotism."—"Our Foreign Influence and Policy."—"Annexation."—"America for the Americans."—"Should we fear the Pope."—"The Great Question."—"Northern or Southern, which?"—"Kansas must be free." These themes are all handled with the vigor and address of a master, and whether regard be had to the matter or the manner, they will unquestionably rank with the ablest political diatribes of modern days. Mr. Godwin feels and writes as a partisan, but not as a partisan only. His political creed not only involves a science and a philosophy, but a religion also, and the sturdiness of the logician is powerfully backed by the sternness of the Christian moralist, yet without a particle of cant. We commend his volume to all those whose "heart is in the right place."

[Sen. Ed.]

6.—ARTHUR'S HOME MAGAZINE FOR JANUARY, 1857.

It is really somewhat cool and provoking to find the January number of *Arthur's Magazine* laid on our table before we have done writing for our December number; but so it happens this time, and we must try to bear the mortification with the best grace we can. This number commences:—"Miss Virginia F. Townsend's new novellette, entitled 'LOOK OUT; A NEW ENGLAND STORY,' the first chapters of which give promise of a story of rare interest. This number, which commences the ninth volume, is printed on a new and beautiful type, and the whole style of the work greatly improved. The principle aim of the *Home Magazine* is to bring, in a pleasant, attractive way, by means of song, story, essay, biography, history, narrative, &c., home truths to the heart, and to make old and young wiser, better, and happier. Among its other embellishments the *Magazine* gives, monthly, a colored steel fashion plate, executed in the best style of the art. The colored steel engraving of "Winter," in the January number, is an embellishment of a rare and costly character, and the effect exquisitely beautiful. The number we regard as a gem in its way. T. S. Arthur & Co., 103 Walnut St., Philadelphia.

7.—ANDRE. *A Tragedy in Five acts.* By W. W. LORD. pp. 140. 8vo. Charles Scribner. New York.

A work of considerable merit, a valuable contribution to our national literature. It is the story of Arnold's treason, presented in the form of a tragedy.

8.—PAUL FANE; OR PARTS OF A LIFE ELSE UNTOLD. *A novel.* By N. PARKER WILLIS. pp. 400. 12mo. C. Scribner. New York. A Williams & Co. Boston. Sampson Low, Son & Co. London. 1857.

To the numerous admirers of Mr. W's literary productions this volume cannot fail to have unusual attractions. Nor is it likely their interest in the work will suffer the least diminution if they should chance to suspect that the Hero of the story is none other than the talented author himself. The mechanical execution of the work is unusually fine.



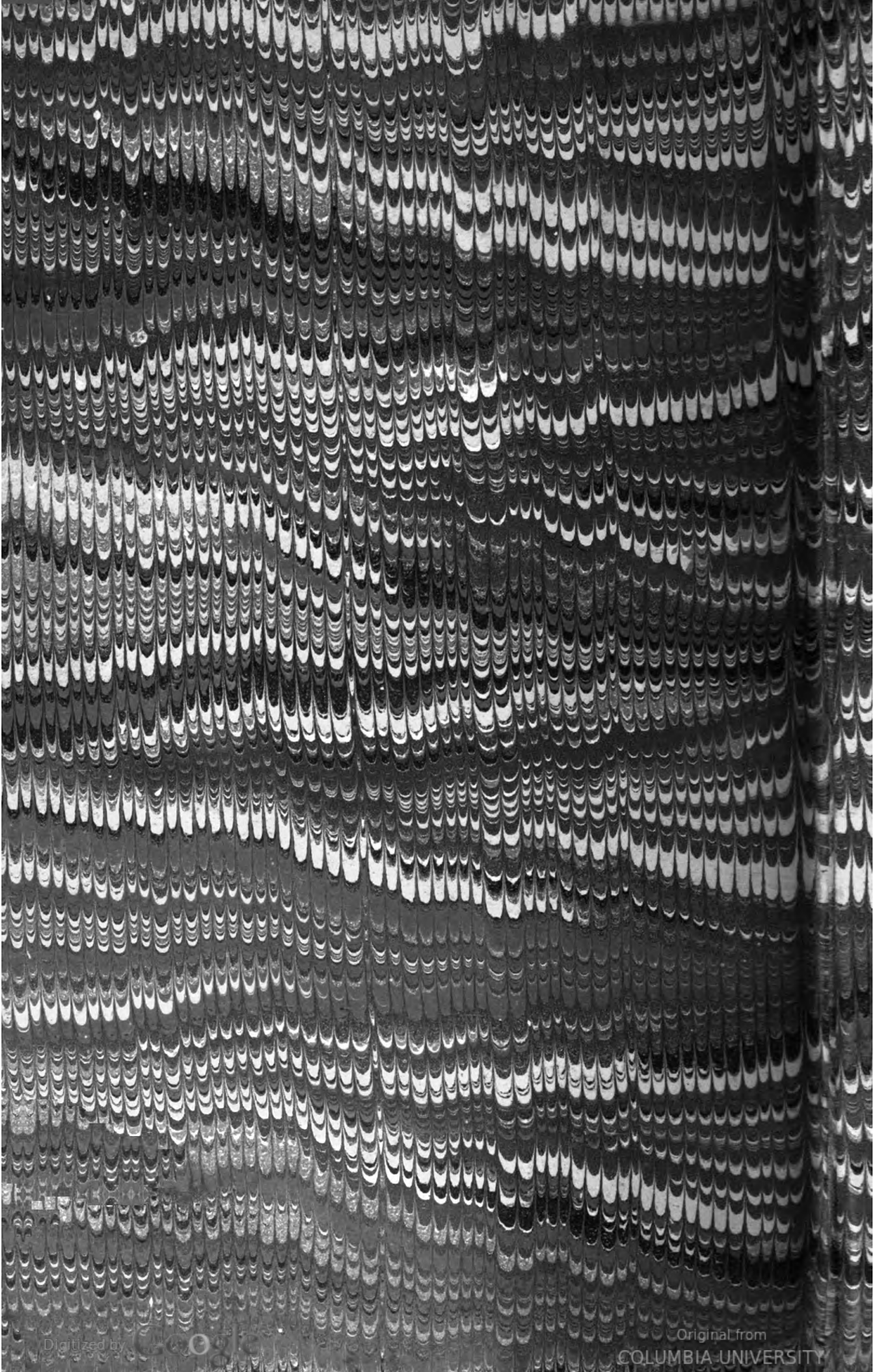














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