

JUDGMENT DAY:

SHOWING WHERE, HOW, AND WHEN THE LAST JUDGMENT TAKES PLACE.

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COLUMBUS, O:

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INTRODUCTORY REMARKS.

The following pages have been written with the hope that they may be of some little use in extending a knowledge of the Heavenly doctrines of the New Jerusalem. The writer himself having but recently become acquainted with those doctrines, cannot reasonably suppose that he has written, or would be able to write anything, which could enlighten or instruct those who, for many years have been engaged in the study of the heavenly truths. Having but just entered the outer porch of the SACRED TEMPLE, he would be poorly prepared to guide those who have already penetrated into its inner halls. But he has ventured to cherish the hope that, while thus standing in the outer porch, he might be of some little use in pointing out the way to that vast and constantly increasing multitude, who having become bewildered and lost in the dark mazes of the Old Church Theology, at length behold the faint glimmerings of the light of the New Jerusalem, and like the lost traveller, are gladly directing their steps towards it, but without knowing from what source the light emanates. As small boats are in some places much more serviceable than large ones, being able to penetrate where large ones cannot enter, so the writer, who presents the lower and more external forms of truth, may perform a necessary and important use, and one which could not be so easily performed by one who has become familiar with truth in its deeper and more internal forms. The labors of each class of writers are useful in their places, and are equally necessary in leading the human mind onward in its search after truth.

The doctrines of the New Church are but just beginning to be presented to the public mind at large, and though

these doctrines are very clearly and fully unfolded in the writings of the divinely illuminated herald of the New Dispensation, yet those writings are at present in the hands of a comparatively small number. The public at large scarcely know the titles of our author's works, and this is true even of those who are daily receiving with delight some small portions of those truths, which are derived from his works.— One of the best means of introducing these works to the attention of the public, appears to be by the general distribution of smaller and more transient works, by which some portions of the HEAVENLY DOCTRINES may be presented in a more popular form, and may thus serve as a medium through which the mind will be gradually prepared for their full reception.

The belief that such works are needed and may be useful, has induced the writer to attempt the preparation of the one which is here presented to the reader. It goes forth with his earnest desire and prayer that it may afford some aid in the dissemination of those heavenly doctrines which he loves, and which it is the delight of his life to make known.

The work has many faults, some of which the writer has himself discovered and could point out. But it is unnecessary; the reader will easily find them. Some of them may have arisen from the necessity of attending upon other duties at the same time, and others from the successive portions of the manuscript having been sent to the compositors as fast as they were written; thereby preventing the possibility of subsequent revisions. But apologies are unnecessary and useless. Of course the writer is not conscious of having falsified or misrepresented any doctrine or principle of the New Church Theology. If such were the case, the whole edition should be burned, rather than the work should be permitted to go out to the world, to give false impressions in regard to those HEAVENLY DOCTRINES which it professes to teach.

The greatest difficulty that the reader, who is unacquainted with the New Church doctrines will be apt to encounter, will be, in finding principles which are new to him, occasionally referred to, but so briefly and imperfectly presented, that they cannot be fully understood. This difficulty could not be easily avoided by the writer ; it may be entirely overcome by the reader, by a candid and careful perusal of those works in which the Heavenly Doctrines of the New Jerusalem are given to the world.

Columbus, Feb. 1, 1849.

NOTE BY THE PUBLISHERS.

In offering this little work to the public we feel compelled to remark that the mechanical execution is not in all respects as perfect as we could have desired. The paper, especially, is not as good as it ought to have been. The only apology that we can make for this and other imperfections, is, that we have undertaken the work, not for the sake of pecuniary profit, but for the purpose of assisting in making known the doctrines which it contains:—We have undertaken the work with very limited pecuniary resources, and have been under the necessity of using such materials and means of publishing, as we could most easily obtain.

An edition of nearly two thousand has been printed. We shall endeavor to send the books to all places where New Church Publications are kept for sale. They will be sold as low as they can be afforded without loss : and if the New Church brethren approve of the work, we would most respectfully solicit their aid and co-operation in giving it a general circulation.

Columbus, Feb. 1, 1849.

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PART FIRST.

THE THEATRE OF THE LAST JUDGMENT

SECTION FIRST.

The Popular Doctrine.

A general impression—Bishop Pearson—Passage from Exposition of the Creed—Thrilling descriptions—Passage from Young's Night Thoughts—Such views unsatisfactory to many minds.

The human mind appears to be deeply and generally impressed with the expectation of a day of judgment, or of moral retribution, when every man will be rewarded according to his works. This impression is so deeply engraven upon the inmost perceptions of the mind, and is so fully confirmed by the word of the Lord, and the dictates of reason, that it may justly be regarded as the general belief of mankind. But when we pass beyond the simple reception of this doctrine in a general form, and inquire when and how this judgment will take place, we instantly find ourselves surrounded by opposite and conflicting opinions. The most popular and general impression appears to be that the last judgment will take place on this earth, and that it will be accomplished by the Son of God, who will personally descend from heaven for that purpose.

This doctrine is very clearly expressed in its old and popular form, in the following passage which I copy from Bishop Pearson's Exposition of the Creed. This work is esteemed as very high authority and is regarded as strictly orthodox, especially in the Church of England and in the Protestant Episcopal Church in this country. This will be evident from the fact that it has long been used as a standard theological text book. The passage which follows is the closing paragraph of a long and critical exposition of the seventh article of the Creed.

“Having thus explained the nature of the judgment to come, and the necessity of believing the same, we have given sufficient light to every Christian to understand what he ought to intend and what it is he professeth when he saith, ‘I believe in him who *shall* come to judge the quick and the dead.’ For therein he is conceived to declare thus much: ‘I am fully persuaded of this, as an infallible and necessary truth, that the eternal Son of God, in that human nature in which he died, and rose again, and ascended into heaven, shall certainly come from the same heaven into which he ascended, and at his coming shall gather together all those which shall then be alive, and all which ever lived and shall be before that day dead, when causing them all to stand before his judgment seat, he shall judge them all according to their works done in the flesh; and passing the sentence of condemnation upon all the reprobates, shall deliver them to be tormented with the devil and his angels; and pronouncing the sentence of absolution upon all the elect, shall translate them into his glorious kingdom of which there shall be no end. And thus I believe in *Jesus Christ, who shall judge the quick and the dead.*”

To give force and effect to this doctrine of a literal judgment on this earth, and to impress it more deeply upon the mind, it has been customary to represent that last great day as being ushered in with an awfully sublime display of material imagery. Often has the crowded audience been held in breathless suspense while listening to some thrilling description of that day when the whole material universe will be thrown into the most awful convulsions, the sun and moon will disappear and the stars be hurled from their places in the skies, while earthquakes, lightnings and consuming fires will make this poor earth the victim of their unrestrained fury. In the midst of this awful scene, while planets will be rolling from their orbits, and earthquakes playing the funeral dirge of time, the blast of the archangels trumpet, louder than ten thousand thunders

will reverberate from heaven to earth and awake the sleeping dead to meet their judge.

But this doctrine is much better suited to poetry than to prose, and I gladly avail myself of the following passage found in Dr. Young's Night Thoughts. It is true the passage has been quoted hundreds of times, but the distinguished reputation of the author, the great poetic beauty of the lines, and the unquestionable orthodoxy of the sentiments will constitute a sufficient apology for transcribing them once more.

“ At the destin'd hour,

By the loud trumpet summon'd to the charge,
See, all the formidable sons of fire,
Eruptions, earthquakes, comets, lightnings, play
Their various engines ; all at once disgorge
Their blazing magazines ; and take, by storm,
This poor terrestrial citadel of man.

Amazing period! when each mountain-height
Out-burns Vesuvius ; rocks eternal pour
Their melted mass, as rivers once they pour'd ;
Stars rush ; and final ruin fiercely drives
Her plough-share o'er creation!—While aloft,
More than astonishment ! if more can be !
Far other firmament than e'er was seen,
Than e'er was thought by man ! Far other stars !
Stars animate, that govern these of fire ;
Far other sun !— A sun, O how unlike
The babe at Bethle'm ! How unlike the man
That groan'd on Calvary ? Yet he it is ;
That man of sorrow ! O how chang'd ! What pomp !
In grandeur terrible, all heav'n descends !
And gods, ambitious, triumph in his train.
A swift archangel with his golden wing,
As blots and clouds, that darken and disgrace
The scene divine, sweeps stars and suns aside.
And now, all dross remov'd, heav'n's own pure day,
Full on the confines of our ether, flames,
Whis (dreadful contrast !) far, how far beneath !

Hell bursting, belches forth her blazing seas,
 And storms sulphureous; her voracious jaws
 Expanding wide, and roaring for her prey.

* * * * *

At midnight (when mankind is wrapt in peace,
 And worldly fancy feeds on golden dreams,)
 To give more dread to man's most dreadful hour,
 At midnight, 'tis presum'd this pomp will burst
 From tenfold darkness; sudden as the spark
 From smitten steel; from nitrous grain, the blaze,
 Man, starting from his couch, shall sleep no more!
 The day is broke, which never more shall close;
 Above, around, beneath, amazement all!
 Terror and glory, join'd in their extremes!
 Our GOD in grandeur, and our world on fire!
 All nature struggling in the pangs of death!"

I am not disposed to intimate that such imaginative and poetical descriptions of the judgment day have been entirely useless. They consist in substituting the changes of the external and natural world for those of the internal and spiritual, and for many persons such apparent truths are undoubtedly of great use in keeping alive in their minds an impression of a future state of moral retribution, which impression might otherwise perish entirely.

But there is a class of minds to whom it seems just and reasonable to believe, that the last judgment will take place in accordance with the laws of our spiritual nature, and will leave the laws and operations of the natural world undisturbed; on minds of this class, the old and popular views of the judgment day have ceased to exert the least influence. They seem to them more like the creations of the imagination, or the visions of poetry, than like the stern and sober realities of our spiritual destiny. Such descriptions might serve to delight the fancy, were it not that the solemnity and importance of the subject renders it peculiarly unfit to be used for such a purpose. The conviction is every where becoming deeper and stronger, that the natural

and spiritual worlds, though intimately united, has each its own peculiar laws; and that while the human body will be disposed of in accordance with the laws of the natural world, the last judgment and final destiny of the spirit, must be sought for in a knowledge of the laws of the spiritual world. Relying on this conviction I will endeavor to present, on the following pages, a few of those arguments on which the New Church rests the belief that the last judgment will take place in the spiritual and not in the natural world.

SECTION SECOND.

*That the Last Judgment takes place in the Spiritual world—
shown from the nature of the Resurrection.*

The opposite destinies of the spirit and the material body—Opinions of learned men—Extract from Melvill's Sermon, entitled "The General Resurrection and Judgment"—Passage from "The New Jerusalem and its Heavenly Doctrine"—The reappearance of departed Saints—Objections explained—Resurrection of the material body absurd and unreasonable—contrary to our natural anticipations.

That the last judgment takes place in the spiritual world is evident, from the fact that the spirits of all the dead are in that world, and must forever remain there. The spirit is connected with this natural world through the medium of its material covering. That covering consists simply of an aggregation of particles of matter, which are held together in a human form and filled with life by the spirits power and energy. So long as the material body can be thus kept under the power and dominion of the spirit, it constitutes a medium through which the spirit manifests its various qualities and capacities, and serves as an instrument for the performance of a great variety of uses in the natural world. But the human body is also subject to another and directly opposite influence. The laws of nature claim dominion over it, and are constantly seeking to assert and maintain that dominion, and the hour inevitably comes when it yields to those laws, and ceases to be of any use to the spirit, which then releases its grasp and the body returns

to the kingdom of dead matter. It is at length dissolved and dissipated, and its various particles return to their appropriate places; the earth, the air and the water, each receiving its respective share. Its particles being thus returned into the various elementary forms of matter, continue to subserve the various purposes for which matter exists. Such is the certain and inevitable destiny which awaits the mortal body. Even while held together by the spirit's living energy it is every moment changing. It appears to be the same body from one year to another only because it is the same spirit that animates it, and retains its various and ever-changing particles in the same or a similar form. But when death removes it beyond the spirit's reach, it soon ceases to retain in any sense its identity as a human body. And will the various particles of the body thus dissolved and dissipated, ever be reorganized into a human body and given back to the spirit to which it once belonged?

We know that many great and learned men have entertained such an opinion, and continue to advocate it through the pulpit and the press. The doctrine of a literal resurrection of the material body is very clearly and forcibly expressed in its strictly orthodox form, in the following beautiful extract from a sermon by the Rev. Henry Melvill. The passage may also be found in No. 19, page 249 of the Christian Library, published by the American Tract Society. Mr. M. has long sustained the highest reputation as a pulpit orator, and is well known and highly esteemed as a talented and faithful expositor of those doctrines which are esteemed orthodox by the evangelical party, in the Church of England. A large volume of his Sermons has been republished in this country under the editorial charge of Bishop McIlvaine, of Ohio. Mr. Melvill says:

“We do not know, that, in the whole range of things effected by God, there is aught so surprising, regard being had only to the power displayed, as the resurrection of the

body. If you will ponder, for a few moments, the facts of a resurrection, you will probably allow that the power which must be exerted in order to the final resurrection of every man's body, is more signal than that displayed in any spiritual renovation, or in any of those divine operations which we are able to trace in the visible universe. You are just to think that this framework of flesh, in which my soul is now enclosed, will be reduced at death to the dust from which it was taken. I cannot tell where or what will be my sepulchre—whether I shall sleep in one of the quiet church-yards of my own land, or be exposed on some foreign shore, or fall a prey to the beasts of the desert, or seek a tomb in the depths of the unfathomable waters. But an irreversible sentence has gone forth—"dust thou art, and unto dust thou shalt return"—and assuredly, ere many years, and perhaps even ere many days have elapsed, must my "earthly house of this tabernacle be dissolved" rafter from rafter, beam from beam, and the particles, of which it has been curiously compounded, be separated from each other, and perhaps scattered to the four winds of heaven. And who will pretend to trace the wanderings of these particles? There is manifestly the most thorough possibility, that the elements of which my body is composed, may have belonged to the bone and flesh of successive generations; and that, when I shall have passed away and been forgotten, they will be again wrought into the structure of animated beings.

"And when you think that my body, at the resurrection, must have at least so much of its original matter as shall be necessary for the preservation of identity, for the making me know and feel myself the very same being who sinned, and suffered, and was disciplined on earth, you must allow that nothing short of infinite knowledge and power could prevail to the watching, and disentangling, and keeping duly separate, whatever is to be again builded into a habitation for my spirit, so that it may be brought together from

the four ends of the earth, detached from other creatures, or extracted from other substances. This would be indeed a wonderful thing, if it were true of none but myself, if it were only in my solitary case that a certain portion of matter had thus to be watched, kept distinct though mingled, and appropriated to myself whilst belonging to others. But try to suppose the same holding good of every human being, of Adam, and each member of his countless posterity, and see whether the resurrection will not utterly confound and overburden the mind. To every individual in the interminable throng shall his own body be given, a body so literally his own, that it shall be made up, to at least a certain extent, of the matter which composed it whilst he dwelt on this earth. And yet this matter may have passed through innumerable changes. It may have circulated through the living tribes of many generations; or it may have been waving in the trees of the forest; or it may have floated on the wide waters of the deep. But there has been an eye upon it, in all its appropriations, and in all its transformations; so that, just as though it had been indelibly stamped, from the first, with the name of the human being to whom it should finally belong, it has been unerringly reserved for the great day of resurrection. Thus myriads upon myriads of atoms—for you may count up till imagination is wearied, and then reckon that you have but one unit of the still inaccessible sum—myriads upon myriads of atoms, the dust of kingdoms, the ashes of all that have lived, are perpetually jostled, and mingled, and separated, and animated, and swept away, and reproduced, and, nevertheless, not a solitary particle but holds itself ready, at the sound of the last trump, to combine itself with a multitude of others, in a human body in which they once met perhaps a thousand years before.”

The above is written in a strong and beautiful style, which I hope the reader will not fail to admire. But when he has sufficiently admired the highly finished form of the

composition, he is most respectfully requested to contrast its sentiments with those contained in the following passages, taken from a little book entitled "*The New Jerusalem, and its Heavenly Doctrine,*" by Emanuel Swedenborg :

"Man is so created, that as to his internal he cannot die, for he is capable of believing in God, and also of loving God, and thus of being conjoined to God by faith and love; and to be conjoined to God is to live to eternity.

"This internal is with every man who is born; his external is that by means of which he brings into effect the things which are of faith and love. The internal is what is called the spirit, and the external is what is called the body. The external, which is called the body, is accommodated to uses in the natural world; this is rejected when man dies; but the internal, which is called the spirit, is accommodated to uses in the spiritual world; this does not die. The internal is then a good spirit and an angel, if the man had been good when in the world, but an evil spirit, if the man had been evil when in the world.

"The spirit of man, after the death of the body, appears in the spiritual world in a human form, altogether as in the world; he enjoys also the faculty of seeing, of hearing, of speaking, of feeling, as in the world; and he is endowed with every faculty of thinking, of willing, and of acting as in the world. In a word, he is a man as to all things and every particular, except that he is not encompassed with that gross body which he had in the world; he leaves that when he dies, nor does he ever re-assume it.

"This continuation of life is what is understood by the resurrection. The reason why men believe that they are not to rise again before the last judgment, when also every visible object of the world is to perish, is because they have not understood the Word; and because sensual men place their life in the body, and believe that unless this were to live again, it would be all over with the man.

“The life of man after death is the life of his love and the life of his faith, hence such as his love and such as his faith had been, when he lived in the world, such his life remains to eternity. It is the life of hell with those who have loved themselves and the world above all things, and the life of heaven with those who have loved God above all things and their neighbours as themselves. The latter are they that have faith, but the former are they that have not faith. The life of heaven is what is called eternal life, and the life of hell is what is called spiritual death.

“That man lives after death, the Word teaches, as that God is not the God of the dead, but of the living, Matt. xxii. 31; that Lazarus after death was taken up into heaven, but the rich man cast into hell, Luke xvi. 22, 23, and the following verses; that Abraham, Isaac, and Jacob are there, Matt. viii. 11; chap. xxii. 31, 32; Luke xx. 37, 38; that Jesus said to the thief, To-day shalt thou be with me in Paradise, Luke xxiii. 43.”

The doctrine contained in the above extract is so clear and beautiful, and so perfectly in accordance with reason and the word of the Lord, that it is difficult to conceive on what ground it can be opposed. The words of the Lord as quoted by Swedenborg, are certainly a clear and distinct expression of the doctrine which we advocate. What could be plainer than the passage in Matthew, 22. 31. “But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying: I am the God of Abraham and the God of Isaac and the God of Jacob? God is not the God of the dead but of the living.”

And in the parable of the rich man and Lazarus, the Lord distinctly teaches the same truth, that is, that both the good and the evil enter the spiritual world as living, intelligent active men, with all the powers and faculties which belong to organized spiritual beings, and are either happy or miserable, according to their life on earth.

There are also several instances recorded in the word of the Lord, of departed saints having appeared to the men of this world, and they always came as living, active men, organized spiritual beings. When Peter, James and John saw Moses and Elias, those ancient prophets were *talking* with the Lord, which clearly implies that they were not simply disembodied minds, but that they had organized, spiritual bodies; and it is difficult to imagine that those bodies would receive any additional beauty or perfection by being again clothed with the dust which they once left in this natural world. An angel who appeared to St. John, declared to him, "I am thy fellow servant, and of thy brethren the prophets;" and yet he seemed to the apostle like a living man, for he says, "I fell down to worship before the feet of the angel which shewed me these things."

But while the word of the Lord thus plainly and distinctly teaches that the dead are already raised with spiritual bodies, and are living in the spiritual world, it must be acknowledged that there are certain passages which, taken simply in their literal sense, would seem at the first glance to teach the doctrine of a literal resurrection of the dead body. Our Lord says: "Verily, verily, I say unto you; the hour is coming and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." And again he adds; "The hour is coming when all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

Now it will readily be seen that there are insuperable objections against understanding these words as referring to the resurrection of the material body. For the Lord says that "the hour is coming and *now is*," and yet nearly two thousand years have rolled away, while the bodies of the myriads that have died in ages past are still confined to the kingdom of dead matter. So that a literal resurrection of

the dead body cannot be the meaning of our Lord's words. And an equally strong objection exists against understanding the latter passage in a similar way. For the words declare that "all that are in the graves shall hear his voice, and shall come forth." That which comes forth from the grave, is the same that hears the voice. But we know that the dead body has no power to hear the voice of the Son of God; and with equal certainty we *may* know that the dead body will never come forth from the grave. But let us read these passages as referring to the resurrection of the spirit, from the dark and gloomy grave of spiritual death, to a life of heavenly love and truth, and we see at once the truth, beauty and harmony of our Lord's words.

The first reason, therefore, which we give for believing that the last judgment takes place in the spiritual world is, that the spirits of all the dead are in that world, and from all that we can learn from the word of the Lord, from the laws of our being, or from the analogies of nature, those spirits will never, *can* never return to this natural world, and clothe themselves with their former material bodies; and it is scarcely necessary to insist upon so plain a truism as that the spirit must be judged in that world where it is.

And what possible reason can be given why the material body should be brought back from the kingdom of dead matter to be rewarded or punished with the spirit to which it once belonged? That body consists simply of a collection of material particles, which, when separated from the spirit, have neither life, sensation nor intelligence. They are in no sense responsible for any thing the spirit has done.—While held together by the spirit's vital force, they constitute a medium through which its qualities and capacities are manifested—an instrument with which it acts. But the rewards of happiness or misery certainly belong to the voluntary agent—to the living and conscious spirit, not to the unconscious instrument. For if it could be supposed possible that the particles of matter which compose the mor-

tal body at the time of its dissolution, are, at some future time, to be brought back from the kingdom of dead matter in order to be rewarded or punished with the spirit to which they once belonged, the same justice would demand that every particle of matter that ever entered into the composition of that body at any period of its existence, should be dealt with in an equally severe manner. And I am unable to see why the same law would not with equal justice and reason include every particle of matter which men have ever used in doing either good or evil. Can any man tell me why the pen which I am now using is not as justly responsible for the sentiments which I am expressing, as the hand in which I hold that pen? Each is equally subject to my will, and if the *materiel* of which the one is composed is to be brought into judgment for these sentiments, by what rule of justice can the other escape?

But I fear the reader may think that I am paying a poor compliment to his understanding, in detaining him so long upon a question which appears self-evident. I trust he will permit me to find a sufficient apology in the fact, that there are multitudes of men of great influence and learning, who still defend the doctrine of the literal resurrection of the material body with as much zeal as if all their hopes of salvation rested upon it. Within the last few days, I have seen a book just published, under high authority, written for the sole purpose of defending this doctrine, which is there gravely declared to be "the great central truth of revealed religion." But we may be permitted to thank God, that the divine light of heavenly truth is rapidly flowing into the human mind, and that we have reason to hope that the time is not far distant, when arguments will cease to be necessary for the purpose of showing the absurdity of the doctrine of the literal resurrection of the material body.

Such a doctrine is not only opposed to reason and the word of the Lord, but it offers direct violence to our natural

and spontaneous anticipations,—to our fondest hopes.—What could be more withering to the hopes of a dying christian, who, having passed through the sorrows and temptations of this natural life, is approaching the threshold of the world of spirits, and is thirsting for the pure joys and extended usefulness of a life in heaven,—what could be more unwelcome to such a spirit, in such an hour, than to be told of returning again to this natural world at some future time, for the purpose of reclaiming that mortal body which it is about to leave? I have witnessed many a death bed scene, and have seen the departing spirit cheered and encouraged by the hope of an eternal and happy life; but I have never seen nor heard of an instance where the most devoted advocate of the doctrine of a literal resurrection attempted to use that doctrine for the purpose of consoling or encouraging a dying man. In the halls of religious controversy, this doctrine may be magnified into a question of immense importance; but in the hour of death, and especially from the chamber where the good man dies, it withdraws and stands rebuked. There it is never named. The place is too near to that world into whose pure and heavenly light such strange and absurd doctrines can never come.

SECTION THIRD.

That the last judgment must take place in the Spiritual world inferred from the Scientific proofs of the permanent durability of the earth.

The subject stated—change of opinion in regard to time of creation—difficult to reason with some men—argument from Astronomy—geology—the Deluge—Theory of internal heat.

Another reason for believing that the last judgment takes place in the spiritual world, is the want of any evidence that the natural world will ever be destroyed. It is true we can see no necessary connection between the destruction of this earth and the common doctrine of a last judgment. We cannot see what tendency the burning up of

our globe would have to collect the scattered particles of the bodies of its former inhabitants, or to assemble those bodies in one congregated mass, to meet their final doom. But the advocates of these doctrines connect them inseparably together as parts of the same system, and permit them to rest on the same sort of evidence. If, therefore, we are enabled to show that neither reason nor the word of the Lord affords any evidence that the natural world will ever be destroyed, we are justly entitled to infer that it will never be the theatre of a last, or general judgment. That judgment must take place in the world where spirits dwell.

But before presenting our reasons for believing in the permanent durability of our earth, it may be well to invite the readers attention for a moment, to that great change of opinion which has recently taken place in regard to the time when this earth was created. A few years since, it would have been regarded as a very great heresy to have intimated that our globe was created more than six thousand years since. And yet the time has already arrived when this has almost ceased to be a debatable question. It would be a poor compliment to any man's intelligence to suppose him to entertain a doubt of our earth having been in existence several hundred thousands of years. The man who would attempt to revive the old doctrine that the earth, with the material universe around it, was made about six thousand years since, and in six literal and consecutive days, would find it difficult, by any ingenuity, to obtain a reconsideration of a question so thoroughly and fully settled. That doctrine has slowly and reluctantly retired before the accumulating and finally overwhelming force of astronomical and geological science. It held on to life with long and desperate struggles, but its days are at length numbered. The following passage from the Ninth Bridgwater Treatise, by Charles Babbage, Esq., expresses what may now very justly be regarded as the common belief of intelligent minds:

“The mass of evidence which combines to prove the

great antiquity of the earth itself, is so irresistible and so unshaken by any opposing facts, that none but those who are alike incapable of observing the facts and appreciating the reasoning, can for a moment conceive the present state of its surface to have been the result of only six thousand years of existence. Those observers and philosophers, who have spent their lives in the study of geology, have arrived at the conclusion, that there exists irresistible evidence that the date of the earth's first formation is far anterior to the epoch supposed to be ascribed to it by Moses; and it is now admitted by all competent persons, that the formation even of those strata which are *near the surface*, must have occupied vast periods, probably millions of years in arriving at their present state."—*p. p.* 67 68.

This question as it now stands before the religious world, may be fairly stated in the following form:—The science of Geology has demonstrated the great antiquity of our earth. But the works of the Lord cannot contradict the true meaning of his word; hence the true meaning of the Mosaic account of the creation must harmonize with the truths which Geology has demonstrated. I am aware, however, that there are some persons who will dispose of the above reasoning in a very summary way. They will coolly and gravely tell you that there are the most palpable and direct contradictions between the word and the works of the Lord, and that these contradictions are permitted for the purpose of testing our faith in his word. On this accommodating principle, they find no difficulty in admitting the truth of every geological fact, and at the same time maintaining that the first chapter of Genesis ought to be understood simply in its literal sense.

But it is in vain to attempt to reason with men who thus virtually charge their Creator with trifling with his creatures, rather than admit their own ignorance of the true meaning of his word. Wherever there is any sincere love for the truth there must be a thankful acknowledgment that

both the word and the works of the Lord are true and faithful, and where any apparent disagreement is found, it must be charged to its true cause—to the darkness of our own understanding. Such, we are happy to believe, is the present position of a large portion of the religious world in regard to the Mosaic account of the creation and the known facts of geological science. They cannot deny the truth of the latter, and they will not deny or doubt the truth of the former. They are thus becoming prepared for a light from heaven to flow into their minds and reveal the true spiritual meaning of the word of the Lord. Such a heavenly light is already flowing into the minds of multitudes, through the medium of the divinely illuminated writings of Emanuel Swedenborg, revealing a most beautiful and perfect harmony and consistency between the word and the works of the Lord. And we have no doubt there are vast multitudes more who will thankfully receive light and instruction through the same heavenly medium after a few more ineffectual attempts to solve those mysteries by their own self-derived wisdom.

But while we behold with gratitude the progress of rational truth in regard to the past history of our earth, we recognize with equal delight the beginning of a similar change of opinion in regard to its future destiny. In these changes we behold the religious world rapidly preparing to receive a system of doctrines which will at once most beautifully harmonize spiritual and natural truth—will demonstrate that the word and the works of the Lord are from the same divine author. We already behold the dawning of that day when a pure and spiritual theology will be united to a rational and consistent philosophy; both of which will unite in leading the human race upward towards the perfection and happiness of heaven.

With the hope, therefore, of contributing in some slight degree, to the diffusion of more rational views in regard to the future destiny of our earth, I will briefly present the

reader with a few of those reasons on which we rest our belief in its final and permanent stability. It is a generally observed fact, that the works of nature are ordinarily so constructed as to give some distinct indications of their ultimate destiny. All vegetable and animal productions, even the bodies of men, are formed by the gradual accumulation and accretion of various particles of matter, in accordance with certain unchangeable laws and in obedience to a certain dynamic spiritual principle, called life. But all those forms of matter which owe their existence to the power of life, have a short or at the most a temporary duration. Death and reproduction appears to be their only mode of existence; for that living force on which they depend is constantly opposed by other forces, which operate in the kingdom of dead matter. But the earth itself consists of a vast aggregation of material particles, held together by one uniform law, to which, so far as we know, there is no successful opposition. The changes which are constantly taking place in the various forms of matter which lie on the surface of the earth, are all subordinate to the law of gravitation, or at least, they leave the uniform operation of that law undisturbed. Amidst all the various operations which are going on in the natural world, the earth continually retains every particle of matter which is used in those operations, holds that matter together in a uniform shape, and pursues with unerring certainty its long travelled path in the heavens. In regard to our own earth, this is an observed and well known fact, and the same general fact is known to be true of all the discovered planets which belong to our system. Of these there are not less than thirty, including the secondary planets, and yet not one of them has ever undergone any important physical change since its first discovery. Much less has any one of them been dissolved, or ceased to exist. This is an important fact, and one which very strongly confirms the position that our earth, in common with the other planets, was made, not to be torn to

pieces after a few thousand years, but for permanent use.

And it is worthy of remark, that from all the observations of astronomy, there is reason to believe that the same general principle of permanent durability, is applicable to all those stars which lie scattered through the immensity of space, and of which there can be no reasonable doubt that they are suns to other planetary systems. It is true, the records of astronomy show several instances of stars having disappeared. These cases are, however, comparatively very few in number, and the most reasonable conjecture in regard to them, appears to be that they belong to that class of periodic stars, which, from some cause not yet fully ascertained, appear and disappear at stated intervals; but that in the case of those which seem to have disappeared entirely, their "periods are too long to have occurred more than once within the limits of recorded observation." The remark contained in the quotation, is the suggestion of Sir John Herschel, in whose work on astronomy, (Chapt. 12.) the reader may find some interesting facts and observations in regard to the occasional disappearance of certain stars. But the extinction, or annihilation of any of those suns or worlds, which the Creator has formed, is an idea quite unknown to astronomers.

It is true, there have been a great number of popular theories of *destruction*, which have taken a strong hold upon the marvelous curiosity of uneducated minds; but those whose lives have been devoted to the study of "*the mechanism of the heavens*," have generally disposed of such theories in very few words. Not more than fifteen years since a great popular excitement was occasioned by the supposed probable destruction of our planet by Biela's comet, and I remember hearing of at least one poor fellow who committed suicide to escape the calamity. But the comet passed quietly by, and not one in a thousand even saw it. In the language of Sir J. Herschel, "it is a small insignificant comet, without a tail or any appearance of a solid nucleus whatever." "The

reason of this little comet having been regarded with peculiar apprehension, is, that it is the only one whose path is known to lie near the orbit of the earth. But to remove from the popular mind all apprehension of danger from this source, Prof. Arago, the distinguished French astronomer, has shown by a thorough mathematical demonstration, that the probability of a collision from this or any other comet that may visit our system, is, at the utmost, only one in two hundred and eighty millions. The remarks of Prof. Arago on this subject, may be seen in "Dick's Siderial Heavens," page 252.

But to diminish this danger still more, and in fact to reduce it to nothing, it will be remembered that two large comets, those almost immaterial forms, have come in direct collision with the satellites of Jupiter, and yet, the satellites sustained no injury. Not the slightest change was perceived in their orbits. The tables for finding longitude which are based upon the times of the eclipses of those satellites, were as accurate after the collision as before. But as the fact here stated may seem extraordinary to some persons, I will confirm it by a quotation from an author whose knowledge of such matters will not be questioned. The following passage occurs in Herschel's Astronomy, page 292:—"Comets, in passing among and near the planets, are materially drawn aside from their courses, and in some cases have their orbits entirely changed. This is remarkably the case with Jupiter, which seems by some fatality, to be constantly in their way, and to serve us a perpetual stumbling block to them. In the case of the remarkable comet of 1770, which was found by Lexell to revolve in a moderate ellipse, in a period of about five years, and whose return was predicted by him accordingly; the prediction was disappointed by the comet actually getting entangled among the satellites of Jupiter, and being completely thrown out of its orbit by the attraction of that planet, and forced into a much larger ellipse. By this extraordinary rencounter, the motion of the

satellites suffered not the least perceptible derangement—a sufficient proof of the smallness of the comets mass. The reader will undoubtedly remember the large comet of 1843, which went careering across the heavens like a broad stream of light, some thirty degrees long. A remarkable fact in regard to that comet was stated by Prof. S. C. Walker, of the Philadelphia High School Observatory, who obtained the credit of having calculated its elements with more accuracy than any other observer. According to Prof. W's. calculations, the comet approached the sun in a very excentric parabolic orbit, and when at its perihelian distance, actually came in collision with the sun and suffered a rebound by which its orbit was changed from a parabola to a hyperbola, on which latter track it went off, in all probability, to return no more forever. It had ventured too far and suffered a repulse from which it will never recover. We may however learn a lesson of wisdom from its fate, and not rush hastily to an elevated position, for which we are unprepared and unable to sustain. But the point to which I wish to direct attention, is that during this collision, the sun remained unaffected. It shone with as much beauty and splendor as if no such event had been transpiring. We may add, that from what we know of the extreme tenuity of these random visitors, as well as from their recorded exploits, we are certainly justified in believing that even our atmosphere would sustain and repel their shocks without any assistance from the earth, except a "reasonable support." The most devoted misanthropist, may as well abandon all hope of our world being destroyed in this way.

But if the reader requires it, I will beg his pardon for having detained him so long with an imaginary danger, to which very few persons at present attach the slightest importance. But there has been so much zeal and ingenuity shown in trying to find some way for destroying our globe, that a little indulgence will probably be granted to our efforts to show the fallacy of such theories, and thereby to aid in

removing that morbid misanthropy which such "destructive" speculations always produce.

That supposed source of danger to which most importance has been attached, remains to be noticed. The opinion has extensively prevailed that the geological formation of the earth is such as to indicate its approaching dissolution. The awful convulsions which it has sustained during its formation, and before the creation of man, are supposed to afford ground for believing that similar overturnings are in reserve for it; which will at least entirely destroy the present race of its inhabitants. It would be worth something to know what connection such a catastrophe could have with the literal resurrection of the dead; or with a general judgment in this natural world. But I will probably be told that these events will have no logical or natural connection—they will simply be contemporaneous—that the resurrection of the dead will depend solely on the supreme and arbitrary power of the Almighty, and that it will be simultaneous with the destruction of the earth, only because that will be the most suitable time to bring the affairs of this world to a close. I have a very high esteem for the piety and sincerity of some persons who reason in this way, but I cannot avoid the belief that they have very erroneous ideas in regard to the way in which the divine power is manifested. Can any man rationally believe that in carrying forward the operations of the universe, the Almighty will ever find it necessary to act in direct opposition to those natural laws which his own wisdom has established? In the preceding section, I have, however, endeavored to show, that the doctrine of a literal resurrection, not only involves the idea of a direct violation of the laws of nature, but that it is absurd and contradictory, and directly opposed to that view of the resurrection which is taught in the word of our Lord. But the point on which my eye is now fixed, is the idea which is somewhat extensively entertained, that this earth is to be again overturned, convulsed and destroyed, because we learn from

geology that it was subject to such transformations before the creation of man. This is about as reasonable as to suppose that because a piece of gold has been several times melted, while being refined, it will therefore need to be treated in the same way again, at some future time. No truth could be more evident than that this earth was made for the very use which it now subserves,—to be a habitation for man. It was subjected to a succession of important transformations and changes, which occupied periods of immense duration. But in all these changes, so far as they have been examined, there was a manifest reference to the ultimate use for which the earth was forming. Dr. Buckland, (Geology vol. 1 page 409,) speaking of the wisdom displayed in forming the earth, and adapting it to the use and comfort of man, makes the following remark:—“It is impossible to contemplate a disposition of things so well adapted to afford the materials essential to supply the wants, and to keep alive the industry of the inhabitants of our earth. * * * We may surely, therefore, feel ourselves authorized to view, in the geological arrangements above developed, a system of wise and benevolent contrivances, prospectively subsidiary to the wants and comforts of the future inhabitants of the globe.” This important principle is very distinctly recognized and insisted upon by geologists. Those great revolutions and changes, to which the earth was subjected through a series of many ages, were precisely those changes which were necessary in order to prepare the earth for the use of man. Every new discovery in geology reveals some hitherto unknown storehouse of wealth, which was laid up by the slow process of ages, and which is still held in reserve to supply the wants of future generations of men. Prof. Hitchcock, in his Geology of Massachusetts, has the following remarks on this subject: “The globe was evidently preparing” (during the long period of its formation,) “for the residence of man and animals that now inhabit it. Before their creation, its temperature was

too high, and its surface too liable to be broken up by volcanoes, and drenched by deluges, to be a secure and happy abode for the more perfect races of animals that now inhabit it. But it was adapted to the nature of such animals as we now find entombed in the rocks. The overflowing benevolence of the Deity, therefore, led him to place such beings upon it, and thus to create a vast amount of happiness, which seems to be a grand object in all his plans and operations. The vegetables that existed in those early periods, have been converted, in the course of time, into the various species of coal now dug from the bowels of the earth; while the remains of the animals of those times have become changed into lime stone. Even those violent volcanoes and earthquakes, by which the successive races of animals and plants have been suddenly destroyed, have probably introduced into the upper part of the earth's crust, various metallic veins, very important to human happiness. And in all this, we see indications of that same benevolent foresight and care for supplying the wants of his creatures, to which our daily experience of God's goodness testifies." These are important facts, which no serious mind can pass lightly over. Long ages, millions of years rolled round while the earth was being formed, matured, and fitted for the use of man. The materials for our houses, our clothing and our food, had to be prepared in the great laboratory which was kept at work for millions of years. Myriads of animals lived and died long ages before the creation of man, and their remains were treasured up in the earth to afford the materials for our daily bread. Why, even the wheat of which our bread is made, contains a very large proportion of phosphate of lime, which is of animal origin. Sir Humphrey Davy, on analyzing the ashes of wheat, found this substance in the proportion of 0,445, or nearly one half. For the proof of this statement, the reader is referred to Dr. Jackson's Geology of Rhode Island, page 233.

Now it is an important fact, that those immense preparations were made, and the earth was reduced to order before the creation of man. Since that important event, the earth has been comparatively at rest. No great geological transformations have taken place. Dr. Buckland, (Geology vol. 1, page 86,) says: "No conclusion is more fully established, than the important fact of the total absence of any vestiges of the human species throughout the entire series of geological formation." In support of this statement, Dr. B. refers to Lyell's Geology, vol. 1, page 59, where that distinguished and accurate geologist says that this point "is not controverted by any experienced geologist." This fact that the earth was finished and reduced to its present form and order before man was made, is known to be the uniform testimony of geologists. Every apparent exception to this fact, has hitherto been disposed of in some way consistent with the rigid demands of science. We think it just and reasonable, therefore, to infer that the earth was finished before man was made, and was designed for permanent use. We can find no reason for believing that it is destined to be again overturned and destroyed,—or perhaps reorganized. We know of nothing in its present organization that can justify such a belief. There are not any satisfactory geological reasons for believing that the earth has ever been subjected to a general deluge since the creation of man. A very ably written article on this subject may be found in the appendix to Bakewell's Geology, from the pen of Prof. Silliman, of Yale College. The entire article as may be seen on examination, manifests an exceedingly cautious and respectful manner towards that religious sentiment which looks to geology for some confirmation of the commonly received doctrine of a general deluge—a doctrine which has been supposed to rest upon the testimony of scripture. Prof. S. seems unwilling to announce the fact that geology gives no support to this doctrine, lest in doing so he might arm the infidel with a weapon which the theologian has not suffi-

cient strength to wrest from his hands. Had theologians manifested one half that persevering love for the truth, independent of the creeds or doctrines of men, which has been manifested by inquirers into the laws and operations of nature, such caution would never have been necessary. But his article shows a full and decided conviction that the doctrine of a general deluge, however plainly it may seem to be taught in the bible, can derive no positive support or confirmation from geology. He says that "the facts revealed by geology indicate many partial deluges"—that "a general deluge will not account for them;" that "amidst the vast exuberance of diluvial remains, it is impossible to appropriate to the general deluge those that belong to it." But the article is long, and it is impossible to do justice to its full meaning without transcribing more than we have space for. The bearing of it is simply and plainly that there are no distinct geological indications of any great or general flood corresponding to the one supposed to be described by Moses. The writer does not intimate a doubt that the flood there described literally occurred, but inclines to the opinion expressed by Dr. Buckland, in his Bridgwater Treatise, that "the flood described in the inspired narrative, was comparatively a tranquil inundation;" one which has left no distinct traces of its occurrence, or at least none which have yet been distinguished from ordinary cases of diluvial action.

A very able and candid examination of this question may be found in a work entitled "*Scripture and Geology*," by J. P. Smith, D. D., and member of the Geological Society of London. That the author of this work sustains a high reputation as a geologist and a general scholar, may be seen from the following notice which is part of an editorial article found in Silliman's Journal, vol. 41, page 9. After speaking of the "high character of Dr. S. as a religious man, a learned theologian, and a distinguished lecturer," of his "great anxiety to reconcile the facts of geology with the Mosaic history," and of the *writer's* sympathy with his views—the

article adds, that "he has not, like some theologians, neglected, avoided, or slurred over the facts. He has met them in their full force. * * He has rendered a signal service to science and religion, by meeting this subject in the fullness and richness of its evidence, in the splendor and deep researches of its discoveries. With admirable candor and perfect comprehension of his materials, he has disposed of them with masterly skill. This work, if we mistake not, will do more than any other has done to disabuse the religious world of their unreasonable fears of geology—to place it side by side with astronomy—the only physical science which excels it in grandeur; and to prove that only dark and limited views can make us fear the developemnt of truth in every department of the works of the infinite Creator." Such is the high character which this work receives from one well qualified to judge of its merits. I shall therefore present the views of Dr. S. upon this subject with peculiar satisfaction, believing them to be the views which are now generally entertained by all intelligent geologists. The discussion of this subject begins on about the eightieth page of the book referred to, and extends over some forty or fifty pages. After giving "some account of the mistaken views which have been extensively entertained, concerning the effects of the deluge, as supposed to have left their impressions upon the surface of our globe," the writer adds, that "the lapse of not more than ten years has brought a vast collection of observations to bear upon this interesting subject: and I conceive it may, with the strictest truth, be said that the annals of science, of literature, or of theology, do not present a nobler instance of fairness and mental integrity, than was shown by the most perfect geologists that our country, or any other, can boast, in yielding up a favorite and long cherished opinion, to which they had committed themselves in the most public manner, and for which they had been hailed with flattering applause; knowing also, by a very sure anticipation, that the concession to the

power of evidence, the avowal of honest conviction, would expose them to the censures of some, who 'understand neither what they say, nor whereof they affirm,' though they speak and write with a confidence in the direct proportion of their incompetency to say or affirm upon good grounds."

"The observations which, in their legitimate deductions, have produced this remarkable result, have been made by many persons, and those the best qualified, from their high attainments in all science, and the skill for making observations which long practice alone can give. They have been made in many countries, near and far distant; and they have been made with a circumspection, an exactitude, and an anxious watchfulness against the causes of mistake, which ought to command our admiration and gratitude."

The writer then presents a great number of reasons for this change of opinion among geologists, and afterwards gives the testimony of the more distinguished geologists, such as Dr. Buckland, Greenough, and others, in their own language. These authors unite in declaring that the various indications of diluvial action must be referred to several partial inundations, which have taken place at different times, among which the indications of the deluge described in scripture, cannot be identified or distinguished; that this opinion may now be advanced "with the authority of established truth;" that the former opinion may be regarded as "a philosophic heresy," and that "we have not found the certain traces of any great diluvial catastrophe which we can affirm to be within the human period." The following passages are taken from a report read before the Geological Society of London, in the year 1834, by Mr. Greenough, at that time President of that Society. It is an honorable and noble minded acknowledgment of the removal of a former error by the superior force of truth. Mr. G. says:

"Some fourteen years ago, I advanced an opinion, founded altogether upon physical and geological considerations

that the entire earth had, at an unknown period, (as far as that word implies any determinate portion of time.) been covered by one general but temporary deluge. The opinion was not hastily formed. My reasoning rested on the facts which had then come before me. My acquaintance with physical and geological nature is now extended: and that more extended acquaintance would be entirely wasted upon me, if the opinions which it will no longer allow me to retain, it did not also induce me to rectify. New data have flowed in, and with the frankness of one of my predecessors, I do also now read my recantation."

"To Mr. Lyell is eminently due the merit of having awakened us to a sense of our error in this respect. The vast mass of evidence which he has brought together, in illustration of what may be called *Diurnal Geology*, convinces me that, if, five thousand years ago, a deluge did sweep over the entire globe, its traces can no longer be distinguished from more modern and local disturbances."

Such is the reluctant, but final and firm conviction of the best informed geologists upon this interesting question. The geological argument for the general deluge supposed to be described by Moses, may, therefore, be regarded as given up. Partial inundations have taken place at different times since the creation of man; but of the great deluge, which, if the words of Moses are to be taken in a literal sense, "prevailed exceedingly upon the whole earth; and all the high hills that were under the whole heaven, were covered;" of this there are no distinguishable geological indications.

But there are other difficulties in the way of a universal deluge, even more formidable than those which geology presents. These difficulties are so ably set forth by Dr. S.; in the work before me, that I am disposed to avail myself of some further quotations from his article on that subject. I attach a peculiar value to these arguments, because I regard them as *forced* convictions of truth, breaking forth

from a great and independent mind, even though they place the author in the painful position of direct opposition to the commonly received opinions of his church.

The eloquent and interesting manner in which this subject is treated by our author, together with the strong and apparently unanswerable objections which he presents to the commonly received doctrine of the universality of the deluge, will be a sufficient apology for the length of the extracts:

“The mass of water necessary to cover the whole globe to the depth supposed, would be in thickness about five miles above the previous sea level. This quantity of water might be fairly calculated as amounting to eight times that of the seas and oceans of the globe, in addition to the quantity already existing. The question then arises, whence was this water derived, and how was it disposed of after its purpose was answered?” * * “It is scarcely needful to say, that all the rain which ever descends, has been previously raised, by evaporation, from the land and water that form the surface of the earth. The capacity of the atmosphere to absorb and sustain water, is limited. Long before it reaches the point of saturation, change of temperature and electrical agency must produce copious descents of rain. From all the surface below, evaporation is still going on; and, were we to imagine the air to be first saturated to the utmost extent of its capacity, and then to discharge the whole quantity at once upon the earth, that whole quantity would bear a very inconsiderable proportion to the entire surface of the globe. A few inches of depth would be its utmost amount. It is indeed the fact that, upon a small area of the earth's surface, yet the most extensive that comes within experience or natural possibility, heavy and continued rain for a few days often produces effects fearfully destructive, by swelling the streams and rivers of that district; but, the laws of nature, as to evaporation and the capacity of atmospheric air to hold

water in solution, render such a state of things over the whole globe, not merely improbable, but absolutely impossible."

* * * * *

"If we suppose the mass of waters to have been such as would cover all the land of the globe, we present to ourselves an increase of the equatorial diameter by some eleven or twelve miles. Two new elements would hence accrue to the actions of gravity upon our planet. The absolute weight would be greatly increased, and the causes of the mutation of the axis would be varied. I am not competent to the calculation of the changes in the motions of the earth which would thus be produced, and which would propagate their effects through the whole solar system, and indeed to the entire extent of the material creation; but they would certainly be very great. To save the physical system from derangements, probably ruinous to the well-being of innumerable sentient natures, would require a series of stupendous and immensely multiplied miracles.

"Again, pursuing the supposition, the ark would not remain stationary: it 'went upon the face of the waters.' Its form was adapted to secure slowness of motion, so that it should float as little a distance as possible from the place of human habitation. But, by the action of the sun upon the atmosphere, currents would be produced, by which the ark would be borne away, in a southerly and then a western direction. To bring it back into such a situation as would correspond to its grounding in Armenia, or any part of Asia, it must first circumnavigate the globe. But this was impossible in the time, even if it had possessed the rate of going of a good sailing vessel. It might, perhaps, advance as far as the middle of Europe, or the more westerly part; and *there* it would ground, at the end of the three hundred days."

* * *

"Another difficulty arises with respect to the preservation of animals. Ingenious calculations

have been made of the capacity of the ark, as compared with the room requisite for the pairs of some animals, and the septuples of others; and it is remarkable that the well-intentioned calculators have formed their estimate upon a number of animals below the truth, to a degree that might appear incredible. They have usually satisfied themselves with a provision for three or four hundred species at most; as in general they show the most astonishing ignorance of every branch of natural history. Of the existing mammalia, (animals which nourish their young by breasts,) considerably more than one thousand are known; of birds, fully five thousand; of reptiles, very few kinds of which can live in water, two thousand; and the researches of travelers and naturalists are making frequent and most interesting additions to the number of these and all other classes. Of insects, (using the word in its popular sense,) the number of species is immense; to say one hundred thousand would be moderate. Each has its appropriate habitation and food, and these are necessary to its life; and the larger number could not live in water. Also, the innumerable millions upon millions of animalcula must be provided for; for they have all their appropriate and diversified places and circumstances of existence. But all land animals have their geographical regions, to which their constitutional natures are congenial: and many could not live in any other situation. We cannot represent to ourselves the idea of their being brought into one small spot, from the polar regions, the torrid zone, and all the other climates of Asia, Africa, Europe, America, Australia, and the thousands of islands; their preservation and provision; and the final disposal of them; without bringing up the idea of miracles more stupendous than any that are recorded in scripture, even what appear appalling in comparison." * * *

“The persons of whom we are speaking have probably never apprehended any difficulty with respect to the inhabitants of the waters, supposing that no provision was need-

ed for their preservation. It may, therefore, be proper to notice some particulars. Such an additional quantity of water as their interpretation requires, would so dilute and alter the mass as to render it an unsuitable element for the existence of all the classes, and would kill or disperse their food; and all have their own appropriate food. Many of the marine fishes and shell animals could not live in fresh water; and the fresh water ones would be destroyed by being kept even a short time in salt water. Some species can indeed live in brackish water, having been formed by their Creator to have their dwelling in estuaries and the portions of rivers approaching the sea. But even these would be affected, fatally in all probability, by the increased volume of water, and the scattering and floating away of their nutriment."

The objections which the author urges in the following paragraph, may seem to some persons too much like a caricature. But I would most respectfully suggest, that the objection does not *create* the ludicrous absurdity: it only PRESENTS it as a difficulty necessarily involved in the commonly received doctrine. The author says that Mt. Ararat, on which the ark is supposed to have rested, "is nearly the height of our European Mont Blanc, and perpetual snow covers about five thousand feet from its summit. If the water rose, at its liquid temperature, so as to overflow that summit, the snows and icy masses would be melted; and, on the retiring of the flood, the exposed mountain would present its pinnacles and ridges, dreadful precipices of naked rock, adown which the four men and four women, and, with hardly any exception, the quadrupeds, would have found it utterly impossible to descend. To provide against this difficulty, to prevent them from being dashed to pieces, must we again suppose a miracle? Must we conceive of the human beings and the animals, as transported through the air to the more level regions below; or that, by

a miracle equally grand, they were enabled to glide unhurt down the wet and slippery faces of the rocks?

“One fact more I have to mention in this range of argument. There are trees of the most astonishing magnificence, as to form and size, which grow, the one species in Africa, the other in the southern part of North America. There are also methods of ascertaining the age of trees of the class to which they belong, with satisfaction generally, but with full evidence after they have passed the early stages of their growth. Individuals of these species now existing, are proved, by those methods, to have begun to grow at an epoch long before the date of the deluge; if we even adopt the largest chronology that learned men have proposed. Had those trees been covered with water for three-quarters of a year, they must have been destroyed. The most certain conditions of vegetable nature, for the class (the most perfect land plants) to which they belong, put such a result out of doubt. Here, then, we are met by another independent proof that the deluge did not extend to those regions of the earth.”

“Such are the objections which present themselves against the interpretation which, with grief I acknowledge, is generally admitted, in relation to the scriptural narrative of the deluge. It is a painful position in which I stand. I seem to be taking the part of an enemy, adducing materials for skepticism, and doing nothing to remove them. But this situation for me is inseparable from the plan of these lectures—the only plan that appeared practicable. The apparent discrepancies between the facts of science and the words of scripture, must be *understood* before we can make any attempt at their removal.”

The reader who is unacquainted with the book from which these quotations are taken, would probably be gratified to know what theory the author substitutes in the place of the one which he so thoroughly demolishes. To this just and natural inquiry, I will briefly answer, that he sup-

poses that the language of the sacred narrative should be so interpreted as to make it describe "a deluge of a limited extent, which swept away the remains of a self-destroying race, saving one family, which 'found grace in the eyes of the Lord.'" It would be foreign to the course of my argument to discuss this theory. To my own mind, it is an insuperable objection to it, to know that its inevitable tendency must be to weaken our confidence in the literal truth of the inspired narrative, while it fails to substitute its true spiritual meaning. If the reader would be gratified to find such an explanation of the Mosaic account of the deluge, as will satisfy every reasonable demand of the human understanding, I would most respectfully recommend him to examine the "*Arcana Celestia*," written by Emanuel Swedenborg. He will there find a full and, I hope, satisfactory explanation of this and many other subjects, which the unassisted wisdom of man has failed to explain. To give some general idea of the method of interpretation which is there applied to this portion of the word of the Lord, I will transcribe the following paragraph, which occurs in the explanation of the 6th chapter of Genesis, vol. 1, page 222 :

“ 605. It is now treated concerning the formation of a new church, which is named Noah, and its formation is described by the ark, into which were received living things of every kind ; but before the new church could exist, the man of the church, as is usual, must needs endure many temptations, which are described by the elevation, fluctuation, and delay of that ark on the waters of the flood ; and at length, his becoming a true spiritual man, and being set at liberty, is described by the cessation of the waters, and other things which follow. It is impossible for any one to see these spiritual contents, who abides only in the sense of the letter, from this cause particularly, that all these things have an historical connection, and suggest an idea as of a history of events ; but such was the style of writing

at that time, which to them was most agreeable, namely, that all things should be involved in types, and these types be reduced to an historical arrangement; and the more perfectly they cohered in a historical series, so much the more suitable was it to their genius; for in those ancient times, they did not apply themselves so much to the sciences as at this day, but to profound and deep thoughts, from whence such things were as an offspring: this was the wisdom of the ancients.

“606. That the flood, the ark, and consequently the things described concerning the flood and the ark, signify regeneration, and also the temptations which precede it, is known in some measure to the learned at this day, by whom regeneration and temptations are likewise compared to the waters of a flood.”

Having thus endeavored to show that there is no evidence that the earth has ever been subjected to a general deluge since the creation of man, I will resume my former hypothesis, and give some further reasons for believing that the earth was finished before man was made, and that it is not hereafter liable to any general overturn or transformation. Of course there may continue to be, as there have been in ages past, occasional earthquakes, tornadoes, and floods; but these are only local disturbances of a limited extent, quite insufficient for the destruction of the earth, or of the human race. But I can find no good reason for believing that the interior structure of the earth is such as to indicate the probability of a great or general overturn. It will readily be seen that no such probability exists, if the interior portions of the globe be supposed to consist of a solid mass. For in that case the several parts of the earth, in obedience to the laws of attraction and cohesion, would continue to maintain a permanent position in relation to each other, and would, also, retain the external portions of land and water very nearly in their present relative positions.

Those who suppose that the earth contains within it the elements of its own destruction, have accordingly maintained that its interior portions are in a state of igneous fluidity. That our earth was once in such a condition, seems very probable. Such a theory is confirmed by many well attested facts. It has been demonstrated by many mathematical calculations, founded upon astronomical observations and actual measurements, that "the figure of the earth is an oblate spheroid, such as would be produced by revolution on its axis, provided the constituent matter of the globe were in such a state as to be allowed freely to arrange itself in obedience to the central and tangential forces."

The above, or an equivalent proposition, has often been demonstrated. The inference is, therefore, unavoidable, that the earth was once in a fluid state. It is true, the globe would have assumed very nearly the same figure that it now maintains, if it had originally consisted of a chaotic mass of earth and water, and those elements had been permitted to arrange themselves freely in obedience to the forces of attraction and revolution. But the positions of the external portions of land and water, would have been very different from those which they now occupy. Instead of being interspersed over the globe as they now are, there would have been a broad belt of water occupying the equatorial regions, while the land would have been confined to the northern and southern portions of the globe; for the revolutions of the globe on its axis, have given it an equatorial diameter about twenty-five miles greater than its polar; and if it had been originally composed of earth and water, it is evident that the water, yielding more freely to the centrifugal force, would have flowed up to the equatorial regions in order to give the earth its spheroidal form: so that we are obliged to have recourse to the former theory of the general fluidity of the earth — a fluidity maintained by the existence of an intense heat — as the only reason-

able way of accounting for its present form and structure. Other facts in confirmation of this theory, are constantly accumulating, which are very clear and conclusive. It is asserted by eminent mathematicians, that "it has been ascertained, as a consequence of the theory of the moon's motion, that the interior parts of the earth are not only more dense than the exterior, but that the inner surfaces of the same density are symmetrical to the same centre and axis, as the external elliptical figure."

It will readily be seen that the fact here stated; could never have existed, unless the earth had been originally in a fluid state, in which each of its particles could move with perfect freedom, and assume a position and distance from the centre of the earth precisely suited to its specific gravity.

But while I freely admit and believe that the earth was once in a fluid and intensely heated state, I can find no good reasons for supposing that such is its present condition; but, on the contrary, I have found very satisfactory reasons for believing that, by the gradual reduction of its temperature, the earth became changed from a fluid to a solid state, many ages since. And it deserves to be incidentally noticed, that, "at the time of its consolidation, it had the same axis that it now has." This is evident from reasons previously stated, and which need not be repeated. This fact is worthy of especial notice, for it beautifully illustrates the permanent stability and uniform movements of the planetary system, and thus assures us that these earths were designed to be permanent seminaries for heaven. But the reader will very reasonably expect to be informed of my reasons for rejecting so favorite and popular a theory as that which supposes that the interior portions of the earth are still in a state of igneous fluidity. I am aware that this theory has been supported by many popular writers, who have regarded that immense storehouse of fire as a means held in reserve for the future destruction of the

earth. The geological reasons which have been advanced in support of this theory, may be referred to two general divisions.

In the first place, it has been maintained, and long and persevering efforts have been made to demonstrate the fact, that the heat of the earth increases in proportion as we descend below the surface. These efforts have consisted chiefly in various series of experiments, to ascertain the temperature of mines and other excavations at different depths; but the results hitherto obtained by such experiments, appear to have been contradictory and entirely unsatisfactory. For several years past, but little attention has been given to this class of experiments, as may be seen by examining the back numbers of Silliman's Journal. A very thorough examination of this subject may be found in a treatise on geology, by Dr. Thompson, Professor of Chemistry and Geology in the University of Glasgow. In the work referred to, the author has collected and presented tables of all the most important series of experiments. The author is disposed to favor the theory of an intense central heat, and hence would be naturally solicitous to confirm that theory by the experiments in question, if it could fairly be done. But after a very full and thorough examination, he arrives at the conclusion that, "to whatever cause we are to ascribe the augmented temperature which is sometimes found in mines and other excavations, the facts are incompatible with the notion that it is owing to a central fire." (Thompson's Geology, vol. 2, page 29.)

Another argument in support of this theory, has been derived from the frequent occurrence of earthquakes, and the existence of an immense number of volcanoes, on different parts of the Globe. The reader will of course remember that many of the best geologists, among whom is Prof. Lyell, (see his Geology vol. 1. p. 452, et Seq.) have thought it most reasonable to ascribe these phenomena to electrical and chemical agencies. But even supposing them to be oc-

caused by immense internal fires,—a theory which, upon the whole seems more reasonable,—it is by no means necessary to suppose that those fires occupy any very large portion of the whole volume of the globe. There are about two hundred volcanoes on the whole surface of the earth. Now I find by calculation that if every one of these were supported by a volume of fire as large in circumference as Lake Erie, and ten times as deep, the whole space occupied by those subterranean fires, would not be more than the one thirty-five thousandth part of the whole volume of the globe. One of the largest earthquakes in modern times, was the one which destroyed Lisbon in 1755. That earthquake is said to have been felt at a distance of 2000 miles in every direction. But it would be easy to demonstrate from the laws of mechanical forces, that such an effect might have resulted from the action of a subterranean force, confined within the space of a few cubic miles. It is by no means necessary to infer the existence of an immense volume of fire adequate to the destruction of the globe, and held in reserve for that purpose.

But I reject this theory, not simply for the want of sufficient evidence in *favor* of it; but from what seem to me unanswerable objections against it.

The following reason for rejecting the theory of the fluidity of the central portions of the earth, may be found in Bakewell's Geology, page 433.

“If the earth” says Bakewell, “be composed of a solid crust or shell, surrounding a fluid mass, the internal fluid would be subject to the attraction of the Sun and Moon, or in other words would have its regular tides. We are not acquainted with any counteracting influence to prevent the action of this tide upon the solid shell.”

The objection here stated appears to me to be fair and unanswerable. If the interior portions of our earth were in a fluid state, we would have earthquakes about every six hours, in comparison with which ordinary earthquakes

would be mere trifles. But we are prepared to press this argument still farther and to insist upon it as a fact susceptible of positive demonstration that the interior portions of the earth, whether *fluid or solid* are not now in an intensely heated state. For the substance of the following argument I am indebted to an article written by Dr. Nathaniel Bowditch, by whom it is ascribed to the celebrated French Mathematician La Place. The article referred to, may be found in the 21 vol. of the N. A. Review.

If the central portion of the earth is intensely heated, it must be constantly cooling, and thus approaching towards the medium temperature of the surrounding space. But if the temperature of the earth were to be diminished, by any given quantity, its dimensions, by a known chemical law must also be diminished. The various particles of matter would thus be brought near to the axis of rotation. But by a demonstrated and well known law of motion the sum of the arcs described by each particle would remain the same; and hence the angular velocity of the earth's rotation, would be increased, and the time of its revolution on its axis would be proportionally diminished. Such diminution, if it actually occurred to any extent, could be detected by comparing the earth's revolutions with the orbital movements of the moon and other planets. For example the absolute time of the moon's periodical revolution would not be altered, but being measured by days, that had decreased in length, the period of the moon's revolutions would therefore *appear* to be longer, and would require an additional number of our minutes or seconds for their movements. But the time of the moon's periodical revolution around the earth, has been known with great accuracy for the last two thousand years, and during that time it has maintained the same relation to the diurnal revolutions of the earth;—at least there has been no perceptible change. Therefore no important change of temperature can have taken place in the earth during that period. M, Arago, the celebrated

French Mathematician and Astronomer, is said to have demonstrated that the mean temperature of the earth, cannot have diminished more than one fifth of a degree within the last two thousand years. The mean temperature of the interior portions of the earth, supposing that temperature to have been once greatly elevated, must have long since fallen very nearly to the medium temperature of the surface. It is true that this conclusion, taken in connection with the admission that the earth was once intensely heated, requires us to suppose that it has existed through a period of immense and inconceivable length. But this is precisely what all the researches and discoveries of geology demonstrate. They do not attempt to assign, or even conjecture the length of the periods which elapsed during the various formations. They simply regard them as immense cycles extending back through the broad expanse of ages. The thought may seem to overwhelm and oppress the imagination; yet, I see not how to avoid the conclusion,—geological facts, astronomical observations, and mathematical demonstrations all confirm it—that the earth has been in existence so long that though once heated to a fluid state, its interior portions have not only become consolidated, but that their mean temperature has fallen so low, that there has been no measurable decrease for the last two thousand years. Of course I do not mean to say that the decrease in the earth's temperature, has been mathematically equal to nothing, nor even less than any assignable quantity, such a supposition would require us to regard the period of its past existence, as being greater than any assignable quantity, that is practically thought not absolutely equal to infinity. But what I do insist upon as being plainly demonstrable in the manner indicated above, is that the decrease of temperature has been so small, as to justify us in regarding the medium temperature of the interior portions of the earth as being very nearly the same with that of its surface.

We will therefore dismiss this question, and with the rea-

ders permission we will mutually dismiss our fears about this fair world which a merciful Creator has formed for our use, ever being consumed by the breaking forth of its internal fires. I have known by sad and painful experience the depressing and withering effect of that gloomy anticipation of the approaching dissolution of our earth. And never shall I forget the joyful delight with which I looked abroad upon the fair face of nature and the works of human industry, when this unhappy delusion first passed away from my mind. I found myself in a new world! New scenes were around me, I had supposed,—for my teachers had told me so,—that this earth was soon to be destroyed. And as I had long been accustomed to suppose that the Creator works by means, and in accordance with certain established laws, I had turned my thoughts downwards, towards that great volume of fire of which I had been told the central portions of the earth were composed. I looked to this as the most probable means of putting an end to the present order of things. It is true I thought the man who would venture to predict that awful catastrophe as about to take place on a certain day within twelve months, must be deranged and ought to be sent to a mad house. But on the other hand I looked upon the man who would put off the destruction of the world, for more than a few hundred years at the most, as a great heretic who ought to have his name erased from the church books, or as a hopeless infidel who means to put off the destruction of the world intirely. But since I have become rationally convinced that this earth was made for permanent use, I have been led to inquire whether those internal fires by which I had supposed it would be burned up, have any other than an imaginary existence. The result of my investigation has just now been placed before the reader, and is most respectfully commended to his candid and enlightened judgment.

But if there is no reason to believe that the earth will be

burnt up, drowned or broken to pieces by a comet—if there is an entire want of any rational probability, that it was made to be destroyed almost as soon as it was fully formed, then the fair and reasonable inference is, that it will continue to be retained for the purpose for which it is now used, and for which it was evidently designed. This conclusion is of course entirely incompatible with the supposition of a literal, *terrestrial* resurrection and judgment. If the principles here advocated are founded in truth, the resurrection will be that of a spiritual body, for which none of the matter of this earth will be needed. And that final judgment which will determine our eternal destiny will take place in that world where spirits dwell,—far above that in which we now live;—a world whose solemn and thrilling scenes are never beheld in such light as flows from our natural sun. Thither will the spirit go when it leaves this natural world. Its entrance into that world will constitute its resurrection. There will it meet its final judgment. There will it find its eternal home.

SECTION FOURTH.

That there is no probability of a general resurrection and judgment in the natural world, inferred from the want of any evidence in the word of the Lord that the natural earth will ever be destroyed.

The doctrine of correspondences—Different mediums of spiritual and natural truth—The Jewish prophecies not fulfilled in a natural sense—Similar prophecies in the New Testament must be explained in the same way.

I have intentionally avoided any reference to the testimony of the divine word, while discussing the question of the durability of the earth, on rational and scientific grounds. Rational and scientific truths are of a lower order than spiritual truth, that is they refer to more external things. But all truths, whether read in the word or the works of the Lord, come from the same source, and must therefore perfectly harmonize. There is an exact and most beautiful

correspondence between natural and spiritual things, a correspondence which enables us to interpret the word of the Lord in a manner which is at once simple, rational, and beautiful, and which can scarcely fail to be recognized, as perfectly in accordance with the natural and intuitive perceptions of the mind. We regard all external and visible things as unalterable expressions of those interior and spiritual things, to which they correspond and on which they depend. Those spiritual things are revealed in the word of the Lord, which is filled with divine goodness and truth, and with the living realities of the spiritual world. We would not therefore go to the word of the Lord, for the purpose of learning natural or scientific truths. The Lord has revealed these to us through another medium. He has written them upon the external and visible things of nature. But as all things in this natural world correspond to, depend upon and represent the more substantial realities of the spiritual world, it is very reasonable to expect that the word of the Lord would come to us, as it does, clothed in language taken from natural and external things. The divine word is thus given in language which will last as long as the sun and moon endure; as long as the everlasting hills shall stand. The sun, moon, and stars; earth skies, and waters; men, animals, and plants; rivers, fields, and mountains,—all these things and many more are brought into requisition to give an external, ultimate, and literal expression to the word of the Lord, to give the divine word a distinct and permanent form in the natural world, and thus to prepare it to be a medium of instruction to men in all spiritual states, and in all ages of the world. This principle of correspondence between natural and spiritual things cannot be more easily illustrated than by showing its application to the doctrine in question. It will readily be seen that with the most perfect ease, and in the plainest and most satisfactory manner, it removes the apparent discrepancy between the teachings of the word and the deductions of rational and scientific truth.

In warning the Jewish church of the judgments which were about to fall upon it on account of its wilful perversion of divine goodness and truth, the prophets often use such language as the following ;—that “the Lord maketh the earth empty,”—that he “maketh it waste and turneth it upside down ;”—that “the land shall be utterly spoiled ;” that “the earth mourneth and fadeth away ; is utterly broken down ; is clean dissolved ; is moved exceedingly ;” “shall reel to and fro like a drunkard ;” “shall be removed like a cottage ;” “is without form and void ,” “shall be burnt up ;” “shall be darkened,” and many more similar expressions. See Is. xxiv, 1, 3, 4, 19, 20 ;—Jer. iv, 23 ;—Nahum i, 5 ;—Amos viii, 9. In connection with the above passages, we often find such declarations as the following : “that the heavens had no light ;” that “the sun and moon shall be darkened and the stars shall withdraw their shining ;” that there shall be “wonders in the heavens, and in the earth blood and fire and pillars of smoke. The sun shall be turned into darkness and the moon into blood, before the great and terrible day of the Lord come ;”—Jer. iv, 23 ;—Joel ii, 10, 30, 31, and iii, 15.

I believe it is generally admitted that the above and similar prophecies, primarily refer to the judgments which were about to fall upon the Jewish church ; and which would arrive at their full consumation, at the time of the first coming of our Lord, “when the Lord of Hosts,” says Isaiah (xxiv, 23,) “shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously.” In regard to the passage in Joel, where it is said “I will show wonders in the heavens, &c.” Peter distinctly declares, in his sermon on the day of pentecost, that “this is that which was spoken by the prophet Joel,” and then quotes the above and other passages. Now these prophecies, certainly cannot be understood literally for in this sense they were not fulfilled. It is true we are told, that at the time of the crucifixion, there was darkness over all the land, from the sixth

hour until the ninth hour. But the darkness was not so great as to prevent the consummation of that infernal act, by which a perverted church gave an outward and full manifestation of its internal rejection of goodness and truth. In regard to natural light, there appears to have been nothing more than a temporary and partial withdrawal. The sun was not literally "turned into darkness," nor the "moon into blood." On the morning after that fatal day, on which "the heavens and the earth passed away," the natural sun no doubt shone forth in its usual splendor. The moon continued to look down, with the same quiet lustre, even upon Calvary itself. The stars held their places in the skies. The earth pursued its long travelled path in the heavens; and the whole machinery of nature moved on as if nothing had happened. But were the divine prophecies unfulfilled? Certainly not: But they were fulfilled in a spiritual sense. The former church "was made empty," it "was made waste," and "turned upside down," It was "utterly spoiled," "broken down" and "clean dissolved." It was "moved exceedingly," "reeled to and fro like a drunkard," was "without form and void;" It was "burnt up" by evil lusts, and "darkened" by false doctrines. It will thus be seen that the transition from the literal to the spiritual sense is perfectly easy and natural; and that the latter is the true and only rational meaning: that it is in fact the only meaning which is consistent with a belief in the divine inspiration of the word. As in a literal sense the earth denotes that which is below or inferior to the natural heavens, so in a spiritual sense it denotes the church, which is inferior to the spiritual heavens. The term "earth" has the same spiritual meaning in such passages as the following; "God judgeth the earth;" "the Lord maketh the earth to tremble;" "the earth rejoices;" "shall be full of the knowledge of the Lord;" "shall be full of praise;" "shall worship the Lord;" shall "keep silence;" "truth shall spring out of the earth;" "good hath perished out of

the earth ;” and many more similar expressions. If such passages are applied to the *material* earth they have no meaning ; for that certainly has no moral or intellectual qualities. It cannot rejoice or grieve the Lord. But when we pass from the natural to the spiritual idea, a thick cloud of darkness vanishes from the sacred page. It is instantly illuminated by a light from heaven. The law of correspondence between natural and spiritual things, also explains with equal clearness those other prophecies mentioned above. In the literal sense those prophecies seem to foretell the approach of some awful convulsion in the material universe ; but in this sense they were not fulfilled. The natural sun which is the source of heat and light, sustains a relation to the earth, similar to that which the spiritual sun, the divine love and wisdom, sustains to the Church. The sun never ceases to shine, but the clouds sometimes intercept its rays, or the earth turns us away from it, and then it seems to us to be darkened. In a similar way the spiritual sun which is the life and light of the Church, appears to be “ turned into darkness.” Not that the love and wisdom of the Lord are ever withdrawn, for these divine qualities being infinite and perfect, can never be diminished or changed. But the church sometimes turns herself away from the Lord, and then her heavens become dark and the spiritual sun appears to be extinguished.

The moon transmits to us the light which she receives from the sun. It very finely and beautifully represents that heavenly charity and faith which is the reflected image of the divine love and wisdom. But when the sun is turned into darkness, the moon is also turned into blood. When the divine love and wisdom disappear from the spiritual heavens, charity and faith are turned into that which is evil and false. For blood, in an evil sense denotes the extinction of life—in a natural sense the extinction of natural life, and in a spiritual sense, the extinction of spiritual life, the life of charity and faith.

So also, when we read that "the stars shall withdraw their shining," we ought not to fall into the great folly and absurdity of supposing that the word of the Lord intended to teach us, that the unnumbered millions of suns and worlds which lie scattered through the immensity of space, would at some time literally fall upon this mere speck of matter. The stars appear to be small lights, of various sizes suspended in the skies. They are thus the smaller lights in the natural heavens, and very beautifully correspond to and represent the various religious truths which adorn the spiritual heavens. But when the clouds of darkness are spread over the heavens, not only is the spiritual sun extinguished but even the spiritual stars also "withdraw their shining." When the Church loses sight of the Lord as one divine person, the source of all goodness and wisdom, and forgets that the substance of true religion is a spiritual and faithful obedience to the commandments of the Lord—an obedience grounded in love,—when she thus loses sight of the two great and essential principles of divine truth, the subordinate truths of religion must also, become obscure and disappear.

By thus looking through the external frame-work of the divine word, and opening our minds to the reception of its internal spiritual meaning, we are enabled to see and maintain its divine authority and power in all their fulness and force. We are enabled to silence, or at least to answer, every cavil that may be made, on account of the apparent non-fulfilment of the prophecies. For in this way we are enabled to see and demonstrate, that the prophecies which related to the Jewish church were perfectly fulfilled, according to their true spiritual meaning. It is true that the church did not recognize their fulfilment, even at the moment when it was transpiring. Their minds were so deeply immersed in external, sensual, and worldly things, that they had lost all perception of the divine realities of the spiritual world. And when the spiritual sun was becoming

clothed in darknes and receding from their view, they saw not and felt not the cold, cheerless, and gloomy night that was gathering around them, for their spiritual atmosphere was illumined by the false and delusive glare of their selfish and infernal lusts. They did not know or even suspect that heavenly wisdom had departed from them, for that self-derived intelligence, which corresponded to their own evil affections, had been mistaken for the pure light of heaven. They had chosen out such prophecies as, in their literal and apparent meaning, were best calculated to gratify their national pride and worldly ambition; and as the SON OF MAN did not fulfil the false expectations, which were based upon the literal interpretation of their favorite prophecies, they rejected and crucified him.

On turning to the New Testament, we find several passages very similar to those which foretold the spiritual ruin of the Jewish church. In Matthew xxiv. 29, the Lord says: "Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken." This prophecy is repeated in nearly the same words in Mark xiii. 24, 25, and in Luke xxi. 25. It will be remembered that these prophecies are very similar to those in Joel, which Peter declared were fulfilled when the Jewish church ended and the Christian church began. The Lord described the judgments that were about to fall upon the Jewish church, in the following words: "And all the hosts of heaven shall be dissolved, and the heavens shall be rolled together as a scroll, and all their host shall fall down as the leaf falleth off from the vine, and as a fallen fig from the fig tree." (Is. xxxiv. 4.) Very nearly the same words occur in the New Testament, where they evidently refer to the consummation of the age, or, as it has generally been called, the "end of the world." "And I beheld, when he had opened the sixth seal, and lo! there was a great earthquake; and the sun became black

as sackcloth of hair, and the moon became as blood. And the stars of heaven fell unto the earth, even as the fig tree casteth her untimely figs when she is shaken of mighty wind. And the heavens departed as a scroll when it is rolled together; and every mountain and island were moved out of their places." (Rev. vi. 12, 13, 14.) And in describing the final casting out of the beast and the false prophet, and the descent of the holy city, the New Jerusalem, it is said: "And I saw a great white throne, and him that sat on it, from whose face the earth and the heavens fled away; and there was found no place for them. * * And I saw a new heaven and a new earth: for the first heaven and first earth had passed away; and there was no more sea." (Rev. xx. 11, and xxi. 1) Now it will scarcely be denied by any one who intends to reason fairly, — and with those who do not, it is in vain to attempt to reason, — it will scarcely be denied or questioned, that the same prophetic figures, whether in the Old or in the New Testament, ought to be interpreted in the same manner. I have already endeavored to show that similar prophecies in the Old Testament cannot be understood in a literal sense, for in that sense they were not fulfilled; and have given a hasty glance at their internal, spiritual meaning. If the principles advocated above are true, the passages quoted from the New Testament must have a similar application to the final consummation of the first Christian church. They afford nothing on which to rest even a probability that the earth, or any portion of the material universe, will ever be destroyed.

To repeat the above argument in a few words: The word of the Lord, if taken in a literal sense, distinctly taught that the earth and other portions of the material universe would be destroyed contemporaneously with an event which took place near two thousand years since. But these works of the Creator have continued to exist; and thus have demonstrated that those prophecies which seemed to foretell

their destruction, ought not to be understood in a literal sense. Such an interpretation is, also, not only opposed to rational and scientific truth, but does violence to the word of the Lord, by changing its divine and spiritual truths into mere natural and external ideas. And if we deal fairly and honestly with the word of the Lord, and with that reason which the Lord has given us, we must interpret similar passages in the New Testament in the same manner.

In the above remarks, I have hastily glanced at a principle of great importance — the interpretation of the word of the Lord according to the laws of correspondence between spiritual and natural things. It would have been impracticable, in the above connection, to have given even a tolerably full development of that doctrine. I have attempted nothing more than to develop it so far as to show that it unfolds a rational and infinitely important meaning in the prophecies referred to, and a meaning which does not come into collision with any of the laws of nature, or with any rational or scientific truth. If the reader wishes to know more of this doctrine, he will find it clearly, rationally, and satisfactorily explained in the writings of Emanuel Swedenborg. In the writings of that author, he will find it fully demonstrated, that a knowledge of the science of correspondences between spiritual and natural things, is the only true key to a rational and spiritual interpretation of the word of the Lord.

It will be observed that I have not attempted to maintain that the word of the Lord asserts that the material universe will never be destroyed. It teaches nothing *directly* in regard to this matter. It is a revelation of the divine goodness and truth, and a development of the laws of our spiritual nature. It is a medium of those divine and heavenly influences, the reception of which is spiritual regeneration and eternal life. It is true, it comes to us clothed in words formed from the appearances of the external world.

But those words are only the external frame-work of the inner spiritual temple — the outward clothing of living spiritual forms. “The words,” says the Lord, “that I speak unto you, *they are spirit, and they are life.*” His word is every where filled with living realities. Those scientific truths which unfold the laws and operations of dead matter, have no life in them. It is true, they may be made the servants of spiritual truth, and thus be made the means of performing important spiritual uses. But in themselves they have no life. Taken alone, they have no tendency to regenerate the spirit of any man. They are, therefore, no part of the divine word. They do, indeed, correspond to, and represent spiritual truths, and thus descend from heaven. And it is also true, that their form may be rationally determined, or at least confirmed, by regarding them as the external correspondences of internal and spiritual truths. On this principle, I shall endeavor to show, in another section, that the doctrine of the permanent stability of the earth, as well as other portions of the material universe, is a rational and necessary consequence of certain spiritual truths which are contained in the divine word. But as this doctrine lies in a lower sphere than that which is filled by the word of the Lord, it would be unreasonable to expect to find it confirmed by any direct testimony from that source.

SECTION FIFTH.

Apparent objections in the writings of the Apostles examined and answered.

Certain passages in the writings of Peter — Whether the Apostles understood the internal sense — An affirmative answer to this question not absolutely necessary — Nature and extent of their illumination — State of the human mind in that age — Only external truths could be received — Illustrated by the atonement, resurrection, and second coming — The Apostolic writings not a part of the Divine word — Compared with the writings of Swedenborg — Importance of examining this subject.

It has probably seemed to the reader that, in the above remarks, I have passed very lightly over some very import-

ant portions of the Bible. The third chapter of Peter's second Epistle, and some passages in the writings of Paul, would of course be referred to as teaching very clearly that the material world will be destroyed by fire. I will briefly examine a few of the more important of these passages, and will endeavor to throw upon them a few rays of the heavenly light of the new dispensation.

The apostle Peter begins his remarks upon this subject, by earnestly charging his brethren to "be mindful of the words which were spoken before by the holy prophets." His subsequent remarks show that, by the words of the prophets, he means those passages in the divine word which, in their literal sense, appear to predict the destruction of the material world. For after warning his brethren of the dangerous influence of scoffers, who would come in the last days, walking after their own lusts, denying and ridiculing the doctrine of the second coming of the Lord, and even confirming themselves in their infidelity by rejecting the scriptural evidence of the world having been once destroyed by a flood, he adds, that "the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." He says that "the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein, shall be burnt up;" and that, "the heavens being on fire, shall be dissolved." "Nevertheless," says the apostle, "we look for new heavens and a new earth, wherein dwelleth righteousness."

The above passages were evidently intended to be substantially the same with certain "words which were spoken before by the holy prophets;" for the prophets often declared that "the heavens shall shake," "shall be rolled together," "shall tremble," "shall be clothed in blackness," "that there shall be wonders in the heavens, and in the

earth blood, and fire, and pillars of smoke," "that the mountains shall melt," "and that the earth is burnt up," and many more similar expressions, that have been previously quoted. I have already endeavored to show that these and similar passages in the divine word, cannot be understood as teaching that the material world will be literally destroyed; and if the interpretation there given is seen to be in accordance with truth, the quotation of these passages by the apostle certainly cannot be adduced as authority for an opposite doctrine. That doctrine is true which results from a just and reasonable interpretation of the word of the Lord. Such an interpretation I have endeavored to give in regard to the passages referred to. Let the reader judge for himself, whether the views presented are according to the truth. As a rational and accountable being, it is his right and duty to judge of religious doctrines, and determine whether they are true or false. To give up this right, is to surrender into other hands the use of that freedom and rationality with which the Lord has endowed him. It is to make himself a slave to those who, from a love of self, and to gratify the pride of their own self-derived wisdom, seek to exercise spiritual dominion over the conscience and judgment of other men.

But the reader will, perhaps, be disposed to ask, have we any good reason to believe that Peter and the other Apostles understood the "words of the prophets" in the same sense in which we explain them? Did they understand their intenal, spiritual meaning? Before attempting to answer this question, I must premise, that, though it should receive an unqualified negative, the question in regard to the true interpretation of the prophecies would remain unaffected; for in order that the true meaning of the word of the Lord may be received into the understanding, it must be seen in the light of reason. The mind must act freely, seeking only to be led by divine love and guided by divine truth. It cannot acknowledge the absolute control of any

other authority, even though it be that of the apostles themselves. That method of interpreting the divine word, which is now revealed for the use of the church, is known by all those who have studied it, to possess all that clearness and certainty which are necessary, in order to satisfy the most rigid demands for absolute demonstration. We know, of course, that there are those who profess to have examined it, and yet declare themselves entirely unsatisfied, and even assert that they can see nothing in it either reasonable or intelligible. But, without wishing to place a low estimate upon the goodness or intelligence of such persons, or to question their fairness and candor, we are still compelled to regard them very much in the same light in which a natural philosopher would regard the man who would attempt to review and set aside the Newtonian system of astronomy. We know that they have not thoroughly examined the subject from a sincere love of the truth. We would thus enter our solemn protest against the absolute right even of St. Peter himself, to declare, *ex cathedra*, the final and full meaning of the divine word. In seeking to know what is the true meaning of the word, as well as what is the word itself, we call no man master. One is our master, Christ. That which is *demonstrated* to be the word of the Lord, or to be the true meaning of that word, we hold ourselves bound to receive as such. We receive it *because* it is demonstrated, so as to be seen in the light of reason and truth; not because it is *asserted*, on the authority of any man, either living or dead. It is with these views that we entertain the question whether Peter understood the words of the prophets in the same sense in which they are now understood by the New Church. It would not, in the slightest degree, diminish or unsettle our confidence in what we know to be the true spiritual meaning of the divine word, even though it were shown that neither Peter nor any of his brethren had any distinct idea of such a meaning.

But there are good reasons for believing that they some-

times, at least, caught a distant view of that internal and spiritual meaning, which is now descending from heaven in its fullness and power. A remark by Peter, in his sermon on the day of Pentecost, was quoted above. It will be remembered that he refers to the words of the prophet Joel, in which it is said that there will be "wonders in the heavens above, and signs in the earth beneath; blood, and fire, and vapor of smoke. The sun shall be turned into darkness and the moon into blood, before that great and notable day of the Lord come." This passage the apostle applies to the events which were then transpiring. If understood simply in its literal sense, the passage could have had no such application. His mind must, therefore, have been opened to the perception of its internal, spiritual meaning; in which sense it was then receiving its fulfilment. And it is certainly not unreasonable to suppose, that he might have had at least some perception of the true internal meaning of those very similar words, to which he refers in the passages quoted from his second Epistle. But I am not disposed to attach any very great importance to this supposition. The day of Pentecost was a peculiar time. "They were all filled with the Holy Ghost." It is very reasonable, therefore, to suppose that, on such an occasion, there was granted to the apostles a much deeper insight into spiritual things than they would ordinarily possess in the subsequent years of their ministry. The veil was drawn aside, and they saw the interior forms of spiritual truth with more than ordinary clearness. On subsequent occasions, they no doubt caught an occasional glimpse of the interior form of the temple of truth. The apostle Peter might have had some perception of those interior forms of truth when he wrote the passages referred to; but I am not disposed to insist upon this as a matter of certainty, or even of very strong probability. I see no good reason for withholding or concealing the fact, that we do not suppose that the apostles had, ordinarily, any very full or distinct perception of

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the internal and spiritual meaning of the divine word. They had received such a measure of divine illumination as enabled them successfully to teach those truths which the human mind was then prepared to receive. A higher degree of illumination than this would have added nothing to their usefulness, at that time, and might have been an injury to themselves. Their churches were composed of persons just converted from Judaism, or some of the various forms of heathen idolatry. They could do nothing more than to receive the general facts of Christianity, in their most external form. The simple facts that Jesus Christ came to this world as the Son of the Father, "was conceived of the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified dead and buried," and that he rose the third day and ascended into heaven, and that these things were done in order to effect the redemption of the world; that it was necessary to believe in the Lord and obey his commandments, in order to be saved; that there would be a resurrection both of the just and the unjust; that the good would be eternally happy in a future state, and the wicked eternally miserable; — such general truths as these could be received by the mind even in its most external state. And if the great and fundamental truths of religion, even though received in their most external form, were heard and obeyed, the receivers of those truths would, of course, be brought into conjunction with heaven, and would obtain an eternal inheritance at the right hand of the Lord. Such would, doubtless, be the result of receiving and obeying the truths of religion, even though those truths were only received as matters of faith, based on the evidence of testimony. And such appears to have been the manner in which divine truth was received by the early Christian church. Their understanding was not sufficiently enlightened to enable them to see the interior and spiritual forms of truth. They saw only the external appearances of truth, but when these were followed in hum-

ble and child-like faith, they guided the followers to heaven and eternal life. The divine mercy gave them only so much light as was suited to their state; and thus they were saved from the awful sin of rejecting and profaning the purer and more spiritual forms of divine truth. The human mind had for ages been immersed in the worst forms of idolatry and sensuality. It was necessary, therefore, that it should be very gradually brought out into the pure light of heaven. If the poor prisoner, who had long been confined to some dark and gloomy dungeon, were suddenly brought out into the full light of day, he would gladly rush back to his dark retreat. And thus would the human mind have fled back to the lowest depths of sin and profanation, if, from the dark haunts of idolatry and sensuality, it had been suddenly brought forth into the pure light of spiritual truth. If, when the Corinthian church turned the Holy Supper into a drunken feast, (see 1 Cor., ch. 11,) they had known that the bread and wine which they were thus using to gratify their low sensuality, represented the Lord's divine goodness and truth, they would have been guilty of a profanation which might have closed heaven forever from their sight. It would have been a deed fit only for the worst spirits in hell. But an act which, if done by us, would sink our spirits into the lowest depths of hell, was comparatively a trivial offense with them, for they saw not and heeded not the interior, spiritual nature of that solemn ordinance.

Such appears to have been the general character of the human mind at the dawn of the Christian dispensation; external and sensual, capable of receiving those truths which are merely scientific and natural, but not those which are spiritual and rational, unless in a very limited degree. And the writings of the apostles, as seen under the light of the new dispensation, appear precisely adapted to the state of the human mind in that age. The apostles had received just that measure of divine illumination which

was necessary to qualify them in the best manner for instructing and enlightening those whom they were appointed to teach, The exterior forms of truth, the great external facts of religious doctrine, they saw distinctly; and they proclaimed those truths through the world with a zeal and enthusiasm which have never been exceeded. With the utmost zeal and energy they proclaimed everywhere the great fact that Jesus Christ came into the world to save sinners; and with the most intense earnestness, exhorted all men to faith and obedience as the only way of salvation. But we seek in vain in the writings of the apostles for any satisfactory explanation of the *manner* in which the advent, death and resurrection of the Lord are made available for our redemption. The great fact, is there presented and insisted upon, in every variety of form, but the explanation of that fact is wanting. This was that great "mystery of godliness" which the apostles did not attempt to explain. Nor was an explanation needed in that age of the world. If given, it would only have been misunderstood and perverted, for the human mind was not prepared to receive it. And yet the enlightened and rational mind in the present age, necessarily seeks for such an explanation, and cannot rest satisfied without it. To withhold such knowledge, is to compel the mind to remain in a lower state in regard to the understanding of spiritual things, than it does in regard to the infinitely less important truths of natural science. For here the phenomena are not only known but they are in some measure explained, and their connection with those interior laws and principles on which they depend, is beginning to be understood. And shall the natural degree of the human mind be free, and be permitted to roam in unrestrained freedom over the broad plain of scientific truth, while the spiritual degree of the mind is enslaved and held in bondage? God forbid. The day of freedom is dawning when the Lord "will undo the heavy burdens and let the oppressed go free."

A similar remark might be made, in regard to the views of the apostles, on other subordinate doctrines, such for example as that of the resurrection. It is distinctly and repeatedly taught in their writings, that there is to be a resurrection both of the just and of the unjust. It is very clearly and fully declared, especially in the writings of the apostle Paul, that man will come forth from the resurrection in a spiritual body,—a body which will be very unlike these natural bodies, but which will be immortal, incorruptible and glorious. The great and important fact of the resurrection of man, in a spiritual body, is distinctly and unequivocally announced. But here the question rests. The fact is not explained. It is true the apostle has attempted to explain it. He seems to have anticipated the deep anxiety which the reflecting mind must necessarily feel to know something of the real nature of that important change, which is soon to take place in the manner of our existence. “But some man” says he “will say—How are the dead raised up? and with what body do they come?” To the person who is supposed to make this very natural and reasonable inquiry, the apostle applies the epithet “fool” with a little more harshness and severity than might have been necessary, if he had been fully qualified to give a clear and satisfactory answer to the question. He attempts an answer however, in which he very distinctly announces the fact of a wide dissimilarity between the natural and the spiritual body. He endeavors to illustrate this point, by referring to the difference between the kernel of wheat that is sown, and the stalk that subsequently grows up from the ground; and by the difference between various kinds of animals; between terrestrial and celestial bodies; the sun and moon, and stars of different degrees of brilliancy. But the real question,—what is the precise relation of the spiritual body to the natural,—*when* and in what way is it brought forth from the natural,—this question is unexplained, untouched. The plain and necessary inference is that

the apostle did not understand it. Nor was it necessary, at that time, that he should understand it. If he, had understood and explained it, in all that clear light, in which it is now unfolded in the doctrines of the New Dispensation, his explanations would not have been understood by those for whom they were intended. And if not understood, would inevitably have been perverted and abused.

The external and sensual state of the human mind in that age, would have rendered it impossible for any distinct impression to have been received, of the nature of spiritual substances and forms. For we find that even now, in the midst of the boasted light of the nineteenth century, there are many who cannot understand the New Church doctrine of the resurrection, simply because that doctrine substitutes spiritual ideas, for those which are natural, sensual, and material. How much more then would this spiritual and beautiful doctrine have been misunderstood perverted and abused, if it had been announced amidst the darkness and idolatry which overspread the world at the dawn of the christian dispensation.

Such being the general nature of the apostolic writings, designed and fitted to reach the conscience and life, by presenting the prominent facts of religion before the mind, in an external form, it is not necessary to make any very special effort to show, that the apostles were favored with any very interior or spiritual perception of the meaning of those prophecies, which relate to the last judgment and the second coming of the Lord. When Peter reminded his brethren, on the authority of the divine Word, that "the earth and the works that are therein would be burnt up," "that the heavens and the earth would pass away," and that there would be "a new heavens and a new earth," it is not necessary to insist upon the supposition, that either he or the brethren to whom he wrote, had any correct impression of the true spiritual meaning of those prophecies. Their minds may have scarcely risen above the merely na-

tural idea, that the material universe would be destroyed and give place to a new order of things. But if this idea was connected in their minds,—as it no doubt was,—with the impression that the Lord would then come to reward the faithful and punish the disobedient, the force of truth, in its external and apparent form,—the only form in which they were prepared to receive it,—was brought to bear directly upon the conscience and life. That the apostles correctly understood the prophecies in regard to the coming of the Lord and the end of the world, will hardly be maintained by any one, who has observed the discrepancies which exist in their writings, when treating upon these subjects. In the first epistle to the Thessalonians, chapter 4th, Paul says: “We which are alive, and remain unto his coming, shall not prevent them which are asleep,”—plainly intimating the expectation, that he and his brethren who were then alive, would live to witness the second coming of the Lord. The same apostle, in writing to Timothy, charges him to keep a certain commandment, “until the coming of the Lord Jesus Christ.” And in writing to Titus, he speaks of looking for that blessed hope, and the glorious appearing of the great God, and our savior Jesus Christ. In fact it appears to have been the constant tendency of the teaching and writing of the apostles, to direct attention to the second coming of the Lord, as an event which was *literally* near at hand. Their expectations on this subject were evidently not realized. There was the beginning of a long series of disappointments, which have been repeated in almost every century of the christian dispensation, and which seem likely to continue so long as the christian church continue to substitute the literal for the spiritual, sense of the prophecies. But the apostle Paul evidently saw, in the subsequent years of his life, that he had been too hasty in his expectations of the immediate coming of the Lord. For at a later period, he addressed another letter to the Thessalonian church, the principal object of which appears

to have been to convince them that the "day of Christ" was not at hand, but that "there would come a falling away first, and that man of sin would be revealed."

But some reader may be disposed to stop and ask what does all this mean? Are not the writings of the Apostles a part of the Word of the Lord? Certainly not. We have no evidence that they ought to be so regarded. In the word of the Lord there is always an infinite and unfathomable depth of meaning. Were it not so, it could not be the word of him whose wisdom is infinite; whose thoughts are as far above our thoughts as the heavens are higher than the earth. The word of the Lord is filled with "spirit and life;" with the omnipotent power of divine goodness and truth; and is thus removed to an infinite distance from all those writings which are merely the expressions of finite thoughts.

But in the writings of the apostles we find no such infinite depths of spiritual meaning. It is true there are "some things hard to be understood," but so there are in the writings of almost every author. This certainly would not be regarded as an evidence that they are a part of the word of the Lord. The apostles had, undoubtedly, received more than an ordinary amount of spiritual illumination. They were thus prepared, in the very best manner, to unfold and explain the truths of the word, so far as was necessary or useful at that time. But the truths which they taught were first received with their own minds, and from them were imparted to others. Their writings therefore, as well as their oral teachings, were expressions of their own thoughts,—nothing more. Certainly no one would attempt to maintain that the many thousands of public sermons and exhortations of the apostles, as well as their private instructions from house to house, that all these constituted a part of the word of the Lord. But it is difficult to conjecture, on what ground a distinction, in this respect, has been made, between their oral sermons and their written lectures.

What reason has ever been assigned, why the latter should be regarded as a part of the divine word, any more than the former? I am not aware that it has ever been shown that they contain any internal evidence of being a part of the word of Jehovah. I do not remember any one passage in those letters, in which the Lord distinctly speaks, in his own name and by his own divine authority and power. So far from this being the case, the expression, "I Paul" occurring in several places, shows very clearly, that the writer intended to be regarded as the real author of the letters which he wrote. How infinitely unlike those sacred scriptures which prove by their "spirit and life,"—their internal and spiritual sense, that they constitute the divine word of the Lord. In that divine word we see "no man but the Lord only." He is "sitting upon a throne, high and lifted up, and his train fills the temple." And around the temple, the "Seraphim stand crying one to another, holy, holy, holy is Jehovah of hosts; the whole earth is full of his glory." That holy word comes to us with the divine *imprimatur* of "thus saith the Lord." A large portion of it is presented to us as the express words of Jehovah himself. And to those who will acquaint themselves with it, there is now presented a clear and unanswerable demonstration of the divinity of the Word. Unlike any other writings, that the world has ever seen, it is shown to contain an internal and spiritual sense, which is manifested through the sense of the letter, as a man's spirit is manifested through the medium of his body; or as the spiritual world is manifested through the medium of the natural world. But for a full explanation of this important subject, I would most respectfully refer the reader to the writings of Emanuel Swedenborg. If he will faithfully examine those writings, with a serious desire and affection for the truth, he will find a flood of heavenly light, poured upon every page of the divine word. He will there find a test applied which, with infallible certainty, separates the divine word

from all those writings which only express those thoughts, which have passed through finite minds. If the reader is sincerely desirous of obtaining more rational and enlightened views of the word of the Lord and of spiritual things, it is certainly not unreasonable to hope, that he will not dismiss this subject as the unbelieving jews did the teaching of the Lord, by asking whether any of the "rulers or of the Pharisees had believed on him?" The "rulers and pharisees" have always an interest in upholding the old and established forms of religious doctrine; and, of course, place themselves in an attitude of uncompromising hostility, against every thing that looks like innovation. It will be in vain, therefore, to go to them, for any encouragement or aid in examining this subject. They may not say to you, with as much candor and fairness as Demetrius, the silver smith, said to his fellow workmen, "ye know that by this craft we have our wealth;" but they will be able to present you any number of stereotyped reasons for disregarding, *in this instance*, the advice of him who said, "he that answereth a matter before he heareth it, it is folly and shame unto him."

But the reader will probably be still perplexed with the views that have been presented in regard to the writings of the apostles. The question will still recur, have not these writings been generally regarded, as equally canonical with other portions of the sacred scripture? Have they not for many ages been included in the catalogue of canonical books, and printed in our bibles as part of the divine word? All this is undoubtedly true: and it is equally true and well known, that this has been done on the authority of certain ancient ecclesiastical councils. Those councils decided by vote what portions of the scriptures should be received by the churches as canonical; and the apostolic letters, contained in our bibles, were among those which were thus received. Have we then any additional light on this subject, which can warrant us in setting aside the opinion of the ancient fathers, of the christian church; and in fact the

almost unanimous opinion of that church for many ages? Certainly we have. The opinion of Emanuel Swedenborg? O, no;—not his *OPINION*, but his *demonstrations*. We have fallen into the same sort of heresy in regard to spiritual things, that has prevailed so extensively, within the last two hundred years in regard to the truths of natural science. We are following in the footsteps of those reckless innovators, who have been rash enough to accept and rely upon the results of scientific demonstration and actual experiment, even though opposed to those doctrines which had been received “always, everywhere and by all.” And the alledged authority of ecclesiastical councils will probably be about as successful, in preventing the reception of the divine realities of the New Dispensation, as the thunders of the vatican were in stopping the revolutions of the earth, or blotting from existence the satellites of the planet Jupiter./

From the views presented above, it will readily be seen, that while we entertain a very high regard for the writings of the apostles, and believe them to have been designed, by Divine Providence, for a very important use, yet we do not regard them as a part of the divine word. Nor do we even regard them as containing a very full developement of the internal and spiritual meaning of that word. In order to reach the minds of those for whom they were intended, they necessarily present the external and apparent forms of divine truth, rather than its more internal and spiritual forms. And as the illumination of the writers appears not to have extended to those interior truths, which are now laid open for the use of the church, it is a necessary inference, that they must have entertained imperfect and even erroneous views, in regard to the true meaning of many portions of the word. We cannot therefore accept the apparent, or even real meaning of an occasional passage in those writings, as a sufficient reason for rejecting a doctrine, which rests upon the internal sense of the divine word; and is also confirmed by the demonstrations of ra-

tional and scientific truth. Such a doctrine, as I have before endeavored to show, is that which teaches that death separates the spirit of man from all immediate connection with the natural world, and hence that the resurrection and final judgment must take place in the spiritual world; and that those important events will leave the laws and operations of the natural world undisturbed. If therefore Peter and the other apostles, understood the words of the prophets to mean that the earth and the works that are therein would be burnt up, in a literal sense, we can only say that we have now the most abundant reasons for believing that they did not understand the true spiritual meaning of those words.

But is it not a bold and daring presumption, to intimate that Emanuel Swedenborg has understood and explained the word of the Lord better than the apostles? I confess I am unable to see, why we are justly liable to such a charge provided we are convinced, on good and rational grounds, of the truth of what we assert. On the other hand, it seems to me that the presumption is on the part of those who deny the divine illumination of our author, "understanding neither what they say nor whereof they affirm." The second coming of the Son of Man is, clearly foretold in the word. This all admit. But it is also distinctly shown in the word that the "Son of Man" is "the word" and "the truth." We read that the "Son of Man shall come in his glory;" that he shall judge the twelve tribes of Israel;" that we shall all "stand before the Son of Man," and that "in such an hour as ye think not the Son of Man cometh," that "the Father hath committed all judgment unto the Son because he is the Son of Man." Now who is this Son of Man, of whom we so often read that he will come again, and that he will judge the world? He is surely not a distinct person from Jehovah the Father, for this would involve us in the awful absurdity of acknowledging more divine persons than one, or, which is the same

idea, more Gods than one. For to talk of there being two or three divine persons, and yet only one God, is to talk nonsense. It is to trifle with the most solemn and important subject, by using words which convey no definite or intelligible idea. It is to adopt a manner of speaking, which the truth seeking spirit of the present age, will not much longer tolerate. Either candidly confess that you acknowledge and worship a plurality of Gods, or else tell us what distinction exists in your mind between a divine *Person* and a divine *Being*. But if it seems too-hard a task to do either the one or the other, we will leave you to reflect upon the subject, while we assure you, that we believe in and worship but one divine person,—one God ; and that God the Lord Jesus Christ. And when we read of the “coming of the Son of man in the clouds of heaven,” we understand the coming of the Lord himself, as divine truth, revealed through the clouds of the literal sense of his word. His coming is the coming of the internal and spiritual meaning of the word, in glory and power. It will be seen that this view will at once reconcile and harmonize many passages in the word, which, otherwise appear very contradictory and discordant. As, for example, after having been repeatedly taught in the word, that judgment will proceed from the Son of Man, the Lord says: “If any man hear my words and believe not, I judge him not: for I came not to judge the world but to save the world. He that rejecteth me and receiveth not my words, hath one that judgeth him: the word that I have spoken the same shall judge him in the last day.” The apparent contradiction instantly vanishes, the moment that by the Son of Man we understand the word, or the Lord as divine truth.

It will be seen, therefore, that by the coming of the Son of Man, we understand the coming of the word in its glory and power,—a fuller developement of its internal and spiritual meaning. Heretofore the church has possessed no test, by which it could, with absolute certainty, separate the

word of the Lord from the writings of men. There had been great difficulty and uncertainty, in seeking to ascertain what portions of the ancient scriptures are inspired; and in what their inspiration consists. The decisions of one ecclesiastical council had been set aside by those of another, and the opinions of one author by those of another, till this whole subject had become involved in a dark and impenetrable mystery. No question in theology was more entirely unsettled, than that in regard to the inspiration of the scriptures. This fact will not be denied by any candid man, who has paid the least attention to the subject. In the midst of this confusion and uncertainty, an author has appeared, who professes to apply a test by which the true word of the Lord can be infallibly separated from all other writings,—its divinity demonstrated with absolute certainty, and its divine power and glory brought forth to view in a manner heretofore unknown. The writings of this author have produced the deep and strong convictions of truth, upon the minds of all those who have given evidence of having thoroughly and faithfully examined them.

Now I would most respectfully ask the reader, is it not a dangerous and unwarrantable presumption for any man, who has not carefully examined these writings, to venture to affirm that they do not contain a fuller developement of the true meaning of the divine word, than can be found in the writings of the apostles? Is it not the same spirit which would reject, without examination, any doctrine, whether true or false, which comes into collision with our prejudices?

With a quiet and unshaken confidence we await the time, when the final and full developement of truth, will show who is right in this matter. And yet for better reasons than a desire to behold the triumph of truth, I would endeavor to convince the reader of the importance of faithfully examining this subject. For I know that if he enters upon such an examination from a sincere love of the truth

he will soon find himself exchanging shadows for substances, dreams for realities, the dead forms of an external faith for the living realities of heaven.

SECTION SIXTH.

That the world of Spirits must be the scene of the last judgment, shown to be necessary, in order that the end of the divine love may be attained.

Common opinions in regard to nature—Such opinions lead to dangerous conclusions—The natural world an effect from spiritual causes—Quotation from E. S.—Cause and effect—The existence of the natural world a consequence of the divine love—Exists that heaven may be formed—Quotations from E. S.—Natural world must continue to exist in order that heaven may be continually increased.

The natural world with every thing that appertains to it is an effect from causes existing in the spiritual world, while those causes themselves owe all their power and energy to him who is the source of all power and all life.

That the natural world at first derived its existence from a Creator possessed of infinite power and wisdom, is a truth so generally acknowledged as to render it unnecessary to say any thing in confirmation of it. In general terms this truth is acknowledged, by all those who profess a belief in a divine Being. That the natural world *had* a cause and that that cause was either the *mediate* or the *immediate* exercise of the divine energy, is therefore a question on which there is no controversy.

But the proposition which I wish to bring before the mind of the reader, is; that the natural world has *now* a cause;—not only a primary cause, which, in other words, is the final end for which it exists, and which originates in the *divine love*, but that it has also an efficient or instrumental cause, and that this cause exists from the *divine wisdom*.

A common opinion has been that the Almighty Creator, at some remote period, by a direct and immediate effort of almighty power, caused the natural world suddenly to spring into existence out of nothing. It has been supposed

that he then gave to nature certain laws, and to those laws a sort of inherent power; and that not only in accordance with these laws, but in *obedience* to them, the various changes and operations of the natural world have continued to move forward, the planets have rolled on in their orbits, the earth has revolved on its axis, and an unlimited number and variety of changes have taken place in the mineral and vegetable kingdoms. The common impression appears to be that there is a sort of inherent and as it were hereditary power in nature and its laws. The existence of such a general impression is clearly evident from the ordinary manner of speaking on this subject. We find men constantly writing and speaking of what nature does, of her laws, and her various operations in the visible world, as if nature were really a living active agent, and possessed some inherent power to direct her own movements and execute her own laws. It is true there are very few who would deny that this power was first given to nature by the Creator himself, but then the impression seems to be that she holds and uses it as a permanent gift. For example, how often do we hear the astronomer talking of the centripetal and tangential forces, which carry the earth forward in her orbit. He will demonstrate to you with mathematical certainty that the *resultant* of those forces must be the ellipse, in which we find the earth moving. When he arrives at the result does it occur to him that he has done nothing more than to show the final and ultimate, yet necessary and invariable effect of certain causes existing in the spiritual world,—causes originating in divine love and existing according to divine wisdom? There is reason to fear, that as a general fact, there is no recognition of any such principle. It is seen that the various changes and operations that are going on in the natural world are taking place according to certain general laws. These laws are called laws of nature, and the impression seems to be that nature has received, from the hand of her Creator, some power by which she executes these laws.

But she is supposed to have held her power for so many ages and to have displayed so much skill in the use of it, that the supposition of her having once received it from the Creator is regarded rather as a speculative theory, than as a question of any practical importance. . . But the admission that nature has for many ages held and wielded the power which we see manifested in the natural world, is sufficient to constitute her the *real* if not the acknowledged object of worship. Being regarded as the repository of all manifested power, she becomes the object of adoration and worship. And though the existence of the Divine Being or Great First Cause may not be theoretically denied, yet there ceases to be any clear and distinct recognition of him as a personal Deity. He is lost sight of in the darkness of nature and is no longer an object of love and worship.

The tendency thus to go from theoretical error to practical atheism is by no means an imaginary danger, but is an alarming evil already most extensively realized. If any special proof of this assertion is demanded it may be found in the great popularity of certain doctrines called "*the science of spirituality*," "*the divine revelations of nature*," and other similar names. The design of these doctrines, as the reader undoubtedly knows, is, to refer all spiritual phenomena to the operation of natural laws, of laws originating in nature and executed by her power. And yet this *spirit killing* atheism—or, if the term sounds harshly, it may be called *naturalism*—will easily be seen to have been the inevitable consequence, the necessary ultimatum of the theory already referred to,—a theory which supposes that the Creator has given to the laws of nature a self propelling power, and that by virtue of the power thus conferred, are effected the various changes and operations that we behold in the natural world. The admission that nature possesses as an inherent principle, the power to produce even the lowest natural phenomenon, necessarily prepares the mind for referring all phenomena to the same cause. For though the

impression may be at first entertained, that there is a class of spiritual phenomena which lie in a more elevated region and over which nature has no control, yet it is found impossible to discover precisely at what point the spiritual are separated from the natural, and as it is impossible to find the limit of nature's power, the mind soon takes up the idea that it is better and more rational to give her universal power and to refer all phenomena whether spiritual or natural to the operation of her laws.

I have referred to this false theory that by contrast I might be enabled to place in a bolder and more distinct view that doctrine, which shows that Jehovah our God, from the infinite resources of his own divine nature, every moment supplies that power which moves the mighty machinery of the universe. There is a system of philosophy within our reach, a philosophy fair and beautiful in all its features and clear as the light of the rising sun,—a philosophy which wrests from nature every atom of her pretended power and gives it back to God. In this system it is demonstrated that nature has no power either original or inherited to produce even the slightest movement, or to create the simplest form; that all her laws and operations are nothing more than the effects of causes existing in the spiritual world; and that within these causes Jehovah himself resides, a Divine Man, in his manifested form the Lord Jesus Christ. In this system it is fully shown that all natural things have not only originated from the divine love and wisdom, but that their continued existence is at every moment the effect of the same divine and ever present cause; that their preservation from one moment to another is, in fact, equivalent to a perpetual creation; that the mind ought not therefore to look downwards towards nature, but upwards towards the Lord, who is goodness and truth and the source of all power. The reader undoubtedly knows where this system of philosophy may be found; and if he truly loves and worships the Lord Jesus Christ as Jehovah his God, he cannot

fail of feeling deeply interested and delighted at finding it clearly and fully shown that not the very smallest particle of power, life or strength, ought to be ascribed to nature as her own, but that all honor, glory and power, should be given unto him by whom, as divine truth, all things are created and sustained. He may there find it fully demonstrated, that "*every thing that exists in the natural world derives its birth and cause from those things that exist in the spiritual world,*" that "*universal nature is nothing else than a theatre representative of the Lord's kingdom,*" that "*the things which are in nature are nothing but effects. Their causes are in the spiritual world and the causes of those causes which are ends, are in the interior heavens.*"

Here may be found a system of spiritual philosophy, which unfolds and demonstrates the most beautiful order and harmony between spiritual and natural things; which shows how and by what laws the natural world, with every thing that appertains to it, has derived its existence, and continues to derive its support from spiritual causes. It is true this system of spiritual philosophy cannot be seen or appreciated, by the mere sensualist, by him who has no love for spiritual things and no perception of them; who has thrown off all apparent respect for the forms of religion, and does not seek to conceal the fact, that the end for which he lives is the gratification of his selfish and sensual desires. And their reception will be equally difficult for those who are in the love of such forms of doctrines as rest entirely upon the sensual plane of the mind,—are formed wholly from ideas of natural and worldly things, and have therefore nothing spiritual in them. Such a doctrine is the *Tripersonality*, or the doctrine of *Three Divine Persons*; the *Vicarious Atonement*, which teaches that one of those divine persons suffered as a substitute for the sins of men; the doctrine of *Justification by faith alone*, a doctrine which seeks to show that faith and not charity is the essential and fundamental principle of religion; and in fact that whole system of doc-

trines, of which the points named are the essential principles. These doctrines having been formed by substituting natural and worldly ideas for spiritual, there can be no reasonable hope that the mind, so long as it remains in the *love* of them, will feel even the least disposition to understand and embrace that system of spiritual philosophy to which I have referred. The mind must at least have been brought to acknowledge that there are spiritual things, and that those things are essentially different from natural and sensual things, before it will seek to understand the relation between spiritual and natural things; before it will be prepared to embrace that beautiful truth that all natural phenomena are external effects from the constant operation of internal and spiritual causes. "A man," says Swedenborg, "receives only so much from others as he either hath of his own, or acquires to himself, by the examination of a thing in himself: the surplus passes away."

But the man who, by the divine mercy, has succeeded in obtaining some measure of deliverance from the debasing love of sensual things, will be gratified and delighted to find in the works to which I have referred, a full and beautiful unfolding of that most intensely interesting subject, the relation of natural to spiritual things.

And there also, he will find it fully demonstrated, that not only does the natural world exist from spiritual causes, but that there is within those causes an inmost cause, a final cause, or end, and that this end is the divine love. The reader who would obtain a correct understanding of this principle, must become a student of Swedenborg's theological works. From all other sources he will seek in vain for a clear and satisfactory explanation of a subject so deep and spiritual, and so far removed from sensual things. It will not, however, be difficult to see the truth of the general principle, that there must be a constant and inseparable connection between ends, causes, and effects, in the works of the Lord, as well as in the works of man. We know that

every man constantly acts with reference to a final end, and that that end is the same with his ruling love. To this ruling love, whether it be celestial or infernal, the love of self, or the love of the Lord, all other affections, thoughts and actions are secondary and subordinate. Around this one central principle all other things that belong to the affections and thoughts are arranged, and on it they are made to depend.

But man, in his best and most regenerate state, is an image and likeness of the Lord. The Lord, therefore, is a divine man; and hence, the principle just stated, must be equally true in regard to him. All that he does throughout the boundless universe, all the arrangements of his providence, the laws by which the spiritual world is upheld, as well as the more external form of the same laws sustaining the vast machinery of nature, all proceed from that one divine principle, the love of the Lord. But what is that final end towards which the divine love is directed, and for which all the arrangements of the divine providence exist? Why plainly, the giving of eternal happiness, the forming of intelligent creatures, and eternally perfecting them in goodness and consequent happiness, to the utmost extent that the unrestrained exercise of their own freedom will permit. And as truth teaches us that there is no real happiness except from goodness, and no goodness except from freedom, we may therefore safely say that the end of the divine love, as well as the design of the divine providence, is, to give the utmost amount and degree of happiness that can be given. Such is the love of the Lord. It is this love which gives to the spiritual world its power to produce the natural world as an ultimate effect. It will be seen, therefore, that the natural world exists because the divine love demands its existence, or, which means the same thing, because its existence is necessary in order that the end of the divine love, the giving of eternal happiness, may be attained. And for the same reason it must continue to exist, just so long as the

same final end or cause shall demand its existence. But, as was remarked before, the end towards which the divine love is directed, is the formation of heaven, and the natural world is a seminary for heaven. This is the use for which it appears to have been formed, and for which it now exists. It affords the material for the formation and support of the human body, which is the external natural covering of the spirit. Such forms appear to be necessary to the beginning of the spirit's existence; and as they are natural and material, they can be supplied nowhere but in the natural world. All angels must therefore have been born men, and must have begun their existence either on this earth, or on some of the other earths in the universe.

As this proposition may be new to some persons, and may seem to demand some further confirmation, I will introduce a few passages from the writings of Swedenborg, for the purpose of illustrating it. To the reader who is unacquainted with the writings of that author, some of the passages which I am about to transcribe, may not appear perfectly intelligible. The easiest and most certain way to remove any such obscurity, will be to read the works from which the extracts are taken. You will then have entered upon a course of reading which will not only enable you to understand these passages, and to see the truth of them, but which will also clearly and beautifully unfold, all that you can have any reasonable desire to know, in regard to spiritual things.

In his work entitled Heaven and Hell, Swedenborg says:

“That heaven is from the human race, may be evident also from this, that angelic minds and human minds are similar: both enjoy the faculty of understanding, perceiving, and willing, and both are formed to receive heaven; for the human mind is capable of wisdom as well as an angelic mind, but that it does not attain so much wisdom in the world, is because it is an earthly body, and in that body its spiritual mind thinks naturally. But it is otherwise when it is loosed from its connexion with that body; then it no longer thinks naturally, but spiritually; and when it thinks spiritually, then it thinks things incomprehensible and in-

effable to the natural man ; thus it becomes wise as an angel : from which it may be evident that the internal of man, which is called his spirit, is in its essence an angel, (see above, n. 57;) which, when it is loosed from the earthly body is equally in the human form as an angel. That an angel is in a perfect human form, may be seen above, n. 73—77.— But when the internal of man is not open above, but only beneath, then after it is loosed from the body, it is still in a human form, but direful and diabolical ; for it cannot look upwards to heaven, but only downwards to hell.

He who is instructed concerning divine order, can also understand, that man was created that he might become an angel, because in him is the ultimate of order, n. 304, in which that can be formed which is of heavenly and angelic wisdom, and which can be renewed and multiplied. Divine order never stops in the middle, and forms any thing there without an ultimate, for it is not in its fullness and perfection, till it goes to the ultimate ; and when it is in its ultimate, then it forms something, and also by mediums there collected, renews and produces itself further, which is done by procreations ; wherefore there is the seminary of heaven.

I will also request a careful perusal of the following paragraphs, taken from an article on the Divine Wisdom, found at the end of the author's large work entitled the Apocalypse Explained. It is a very fair example of his manner of reasoning in regard to the subject in question.

“That angels have not been immediately created, but that all who are in heaven, and have been there, were first born men, and after life passed in the world are angels, may be seen proved in the *Treatise on Heaven and Hell*, n. 312—318. That also no angel could exist, except from a man born in the world, and that this is according to divine order, will be seen from the following considerations: 1. That in man there is an angelic mind. 2. That such a mind cannot be formed except in man. 3. Neither can it be procreated, and by procreations be multiplied. 4. That spirits and angels hence derive the capacity of subsisting and living to eternity. 5. And of being adjoined and conjoined to the human race. 6. Whereby heaven can exist, which was the end of creation. *That in man there is an angelic mind.* It is a thing known in the Christian world, that man is born for heaven, and that also, if he lives well, he will come into heaven, and be there consociated with the angels, as one of them ; likewise that a soul or mind of such a quality has

been given to him, and which is to live for ever, and that that mind, viewed in itself, is wisdom from the Lord grounded in love to him, and that the angels have also a like mind; hence it is evident, that in man there is an angelic mind: add to this, that that mind is the man himself, for every man is a man by virtue of that mind, and such a man as that mind is; the body with which that mind is clothed and encompassed in the world, in itself is not a man, for the body cannot enjoy wisdom from the Lord and love him from itself, but from its mind, for also it is separated and rejected when the mind is about to depart and become an angel. The reason why then also man comes into angelic wisdom, is, because the superior degrees of the life of his mind are opened; for every man has three degrees of life; the lowest degree is natural, and man is in it during his abode in the world; the second degree is spiritual, and in that degree is every angel in the inferior heavens; the third degree is celestial, in which is every angel in the superior heavens, and man is an angel in proportion as the two superior degrees are opened in him in the world by wisdom from the Lord, and by love to him; nevertheless he does not know in the world that those degrees are opened, until he is separated from the first degree which is natural, and the separation is effected by the death of the body. That he is then wise as an angel, although not in the world, it has been given me both to see and hear; there were seen in the heavens several of each sex, who were known to me in the world, and who, whilst they lived in the world, simply believed those things which are from the Lord in the Word, and fully lived according to them; and they were heard in heaven speaking things ineffable, as it is said of the angels. *That such a mind cannot be formed except in man.* The reason is, because all divine influx is from first principles into last, and by connection with the last into middle principles, and thus the Lord connects all things of creation, on which account also He is called the First and the Last; this too was the reason why He came into the world, and put on a human body, and likewise glorified himself therein, that from first principles and at the same time from last He may govern the universe, both heaven and the world. The case is similar with all divine operations, the reason of which is, because in ultimates all things co-exist, for all things which are in successive order are in ultimates in simultaneous order, wherefore all things which are in this latter order are in continual connection with all things in the former order; from which consideration it is evident, that the Divine (principle) in what is last or ultimate is in its fulness: what and of what quali-

ty successive order is, also what and of what quality simultaneous order is, may be seen above: hence it is evident, that all creation is effected in ultimates, and that all divine operation pervades to ultimates, and there creates and operates. That an angelic mind is formed in man, is evident from his formation in the womb, also from his formation after birth, and because it is agreeable to the law of divine order, that all things from ultimates should return to the first principle from which they are derived, and man to the Creator from whom he receives being. *From the formation of man in the womb*, is evident from what was said above, where it was shown, that man is there formed fully for birth, by virtue of life which is from the Lord, for the reception of life from him, for the reception of love by a future will, and for the reception of wisdom by a future understanding, which together make the mind capable of becoming angelic. *From his formation after birth*, it is evident that all means are provided that man may become such a mind; for every nation has religion, and the presence of the Lord is everywhere, and there is conjunction according to love and the wisdom thence derived: thus there is in every man a capacity of being formed (*formabilitas*,) and wheresoever there is an inclination, a continual formation takes place, from infancy to old age, for heaven, that he may become an angel. *That it is agreeable to the law of divine order, that all things from ultimates should return to the first principle from which they are derived*; this may be seen from every thing created in the world; for seed is the first principle of a tree; this latter rising out of the earth from the former, growing into branches, blossoming, producing fruits, and storing up seed in them, returns thus to the principle from which it was derived; the case is the same with every shrub, plant and flower. The seed also is the first principle of an animal; this is formed for the birth either in the matrix or in the egg, afterwards it grows and becomes a like animal, and also, when it comes to maturity, it has seed in itself; thus everything in the animal kingdom, as well as every thing in the vegetable, rises from its first principle to the last, and from the last rises again to the first from which it was derived.—The case is similar in man, but with the difference, that the first principle of an animal and a vegetable is natural, and that therefore, when it returns to its first principle, it relapses into nature; whereas the first principle of man is spiritual, like to his soul, receptive of the divine love and the divine wisdom; this, separated from the body, lapsing into nature, must needs return to the Lord, from whom it has life. Other

types of this fact exist also in both kingdoms, the vegetable and the animal; in the vegetable from their resuscitation out of ashes, and in the animal from the metamorphosis of worms into chrysalises and butterflies. *That an angelic mind cannot be procreated, and by procreations, multiplied, except in man.* He who is acquainted with the quality of substances in the spiritual world, and with the respective quality of matters in the natural world, may easily see that there is not given any procreation of angelic minds, except in those and from those who inhabit the earth, the ultimate work of creation; but whereas it is unknown what the quality of substances in the spiritual world is in respect to matters in the natural world, it shall now be declared; substances in the spiritual world appear as if they were material, but still they are not so, and inasmuch as they are not material, therefore they are not constant, being correspondences of the affections of the angels, and being permanent with the affections of the angels, and disappearing with them; similar would have been the case with the angels if they had been created there; but moreover with the angels there is not given, neither can be given, procreation and thence multiplication, except what is spiritual, which is that of wisdom and love, such also as is that of the souls of men who are generated anew or regenerated; but in the natural world there are matters, by which and from which procreations and afterwards formations can be effected, thus multiplications of men and thence of angels. *That spirits and angels hence derive a capacity of subsisting and living for ever.* The reason is, because an angel and a spirit, in consequence of being first born a man in the world, derives subsistence; for he derives from the inmost principles of nature a medium with himself between what is spiritual and what is natural, by which he is bounded to subsistence and permanence, having relation by the latter to those things which are in nature, and having also a principle corresponding to those things; hereby also spirits and angels can be adjoined and conjoined to the human race; for there is conjunction, and where conjunction is there must be also a medium; that there is such a medium, the angels know, but whereas it is from the inmost principles of nature, and the expressions of all languages are from its ultimates, it can only be described by things abstracted. From these considerations it now follows, *that the angelic heaven, which was the end of creation, no otherwise existed, thus that the human race is its seminary and supply.*"

In order therefore, that spiritual beings may continue to come into existence, and thus that heaven may be perpetually increased, it is manifest that the natural world must continue to exist. The question, therefore, in regard to the continual existence of the natural world, may be most certainly answered, if we can determine whether the number of the inhabitants of heaven is to be perpetually increased. Is it the purpose of the Lord to give eternal happiness to a certain definite number, and then to close the doors of heaven, and, at the same time, destroy the natural world, as being no longer necessary? Such a supposition would be entirely incompatible with the very nature of infinite love. For, that love can demand nothing less than that not only those who dwell in heaven should be eternally progressing in happiness, but also that the number of those spiritual beings who can be eternally happy, should be perpetually increased. The full demands of divine love must of course be infinitely more than any finite mind can conceive of; but, so much as this, even we may clearly see, must be demanded by that love. We infer, therefore, that the natural world will perpetually exist. It is the effect of spiritual causes. Those causes exist from the divine love; that love demands that the number of the inhabitants of heaven should be perpetually increased; and such continued increase cannot take place without the perpetual existence of the natural world.

I have thus presented the reader with a brief outline of an argument, designed to show that the permanent continuance of the natural world must be a necessary consequence of the divine love. In a former part of this little work, I remarked that in a subsequent section I would endeavor to show that though the word of the Lord teaches nothing directly, in regard either to the destruction or the preservation of the natural world, yet that the doctrine of its permanent existence is a just and rational inference from certain truths contained in that word. The reader has seen the way in which I have endeavored to redeem this promise. I have

assumed that the essential nature of the Lord is love, and from this I have reasoned that the divine love, first clothing itself with spiritual causes, and operating through those causes as means, produces and sustains the natural world as an ultimate effect ; and that it is thus inseparably and permanently connected with the final end for which it exists.

If the correctness of the view here presented is seen and admitted, we may be permitted again to remind you of the absurdity of supposing that a general judgment will soon, or at any time, take place in the natural world. This world will remain for the use which it now subserves, while successive generations of men, having here begun their existence, will pass to that spiritual world where they will receive their last judgment, and find their eternal home.

The remainder of this little book will contain a brief explanation of the nature and laws of the spiritual world ; and this will direct our attention to the true nature of the *Judgment Day*, as well as those eternal states of goodness and happiness on the one hand, and of evil and misery on the other—called heaven and hell.

PART SECOND.

SECTION FIRST.

The nature of the Spiritual World.

Reference to former part—a deep and general conviction of the existence of a spiritual world—cause of difficulties on this subject—some minds will not receive spiritual truth—importance of the science of correspondences—correspondence of the natural earth to the spiritual world—nature of external objects in the spiritual world—confirmation from the word—quotations from Swedenborg.

In the former part of this little work I have given some reasons for believing that the last judgment will never be openly manifested in the natural world. The principal reasons that I have presented, in favor of such a belief, have been, first— that the material body will never be raised, and that the spirit cannot, therefore, be judged in the natural world; for, without a natural body it can never return to

the natural world. I have endeavored to show that the reconstruction of the natural body out of the material elements of which it was composed, is absurd and unreasonable; and that such a doctrine receives no support from a spiritual and rational interpretation of the sacred scriptures. The material body is dissolved and dissipated by death. Its particles soon leave the form of a human body, and enter into other forms, and hence, in strict truth, it ceases to exist. For common sense teaches us that that which has no form has no existence. It must therefore be a vain and useless task to seek for arguments to prove the resuscitation or resurrection of the human body, and hence there is no possibility of the departed spirit's ever returning to the natural world, either to be present at a general judgment, or for any other purpose. There is no place here for it. The tenement in which it dwelt has been taken down and its materials converted to other uses. Henceforth its home is in the spiritual world, and there its judgment must take place.

In the second place, I have endeavored to show, on scientific rational and scriptural grounds, that the nature, use and destiny of this earth, are such as to render it impossible that it can ever be the theatre of a general resurrection or judgment. The arguments by which this doctrine has been supported, have been laid before the reader, and need not be again repeated. If he sympathises with the views that have been presented, and regards them as being in accordance with rational and spiritual truth, I will in the next place invite his attention to a brief consideration of the nature of that world in which the spirit is judged, as well as to the nature of the judgment which it there undergoes. The discussion of these subjects will constitute the remainder of this work.

It might perhaps be expected by some readers, that a considerable amount of labor would be bestowed upon proving the *existence* of a spiritual world. But this can scarcely be necessary. Such a proposition may safely be permitted to

rest upon a strong internal, and very general conviction of its truth. A proposition which is generally assented to, and thus received as the common belief of the world, may still need to be proved. It may even be untrue. Such we know has been the case with many theories in science, which were once received as true, but are now known to be false. But a proposition which is sustained by a strong internal conviction and acknowledgement of its truth, has very little need of being proven. It may be illustrated and confirmed so as to be seen more clearly. But that internal and general conviction of its truth, constitutes in itself the highest order of proof.

That there is a spiritual world, is a proposition of this sort. It is true, that the general impression in regard to the *nature* and *form* of the spiritual world, appears to be very vague and indefinite; but the conviction that there *is* a spiritual, or, as it is called, *another* world, is so deeply engraven upon the spirit of man that it cannot be erased unless by destroying from the mind every thing that is truly human. The christian looks to that world as his future home; he talks of it as freely as of the world in which he now lives; and if his religious affections are deep and ardent, he feels a much livelier interest in it. He is, sometimes at least, conscious of an internal and spiritual sympathy with the inhabitants of that world, and looks forward with cherished delight to the time when he will be admitted into open communion with them. And even the wildest savage that inhabits our western forests, cherishes a firm belief in the existence of such a world. He may have no idea of any *essential* difference between that world and this; but it is well known that the indian tribes firmly believe that departed spirits still live, in what they call the *spirit land*. This belief is clearly shown by the peculiar form of their burial rites. When the warrior or the hunter is dismissed to that spirit land, he is abundantly furnished with horses, dogs, bows and arrows, and whatever else he is supposed to need. A little poem

by LONGFELLOW, describing the burial of an indian chief, very beautifully illustrates this custom. I will transcribe a few lines.

“A dark cloak of the roebuck’s skin
Covered the warrior, and within
Its heavy folds, the weapons, made
For the hard toils of war, were laid.
The cuirass, woven of plaited reeds,
And the broad belt of shells and beads.
* * * * *

They buried the dark chief; they freed
Beside the grave his battle steed;
And swift an arrow cleaved its way
To his stern heart! One piercing neigh
Arose—and on the dead man’s plain,
The rider grasps his steed again.”

It is not very important to determine whether the indian really supposes that the identical horses that are slain upon the grave of the warrior, and the weapons that are buried there, accompany him to the elysian fields; or whether he only regards these things as the consecrated representatives of similar things with which he supposes his departed brother will be furnished in that world to which he has gone.— In either case there is full evidence of a firm belief in the existence of such a world. Nothing could more fully demonstrate the depth and strength of that impression which tells of a world unseen, but *real*, where spirits live and act. And is there not something to be learned, even here? You suppose the poor indian to be removed far beyond the reach of the dimmest ray of spiritual light. For many ages neither he nor his fathers have seen even one line of the divine Word. And yet in the midst of this cold desolation, this spiritual darkness, he retains a distinct and vivid impression of the existence of an unseen world into which he is soon to go, and where he expects to be surrounded by those very things in which he delights. I am not disposed to intimate that the indian’s impressions in regard to the spiritual world are correct. Of the nature of those laws by which spiritual things exist, it is scarcely possible that he can have any correct idea. But if the views which will hereafter be presented, in regard to a resemblance between spiritual appearances and natural forms, be seen to be correct, it will

also be seen that the indian's views on this subject are, in some respects, much nearer the truth, than those of some persons who would smile in pity over the ignorance and superstition that is manifested in slaying the war-horse over his rider's grave. The same persons suppose that they are displaying superior wisdom in regard to spiritual things, when they stand by the tomb of a departed friend, and talk of a time when the dead body will be brought forth from the grave and given back to the spirit to which it once belonged. I hope it will not seem like an ungenerous comparison, if I suggest the probability, that there are some persons who think themselves wise and learned, who might profitably exchange ideas, in regard to the nature of the spiritual world with the poor indian,

"Who thinks, admitted to that milder sky,
His faithful dog shall bear him company."

But the above remarks in regard to the very general prevalence of a deep and strong conviction that there is a spiritual world, have been made, not for the purpose of proving the existence of such a world, but to show that no such proof is necessary. There are very few men who have intelligence enough to reflect that they are *now* alive, who have not also a deep and strong impression, amounting in most instances to a certain conviction, that they shall continue to live. Death, they know, will deprive them of their mortal bodies, but as for themselves—the spiritual part—that expects to live on. The mind is its own witness of its immortality. There are times however, with most persons, when the anticipation of another life grows dim and uncertain; dark shadows gather around it. This is when the mind, guided only by the light of natural science, or by the still dimmer light of the popular religious doctrines, seeks to obtain some idea of the nature and form of that spiritual world. The man may perhaps escape this state of anxious doubt, who is contented to remain in simple faith, believing only that there is a spiritual world, but not seeking nor caring to solve any of the numberless difficulties, which press

upon the mind in regard to what that world is, or how or where it exists. But the man who ventures to reason and reflect in regard to spiritual things, who asks himself where or what is that world in which good and evil angels live, and into which he is soon to go; such a man, if he has no source from whence he can obtain an answer to these questions, except from the light of natural science, or from the vague conjectures of the popular theology, will often find himself extremely perplexed. And it will not be strange, if, in his deep anxiety to find some way of solving such mysteries, he should sometimes be tempted to end the difficulty by denying the *existence* of such a world.

It is for such minds as these—minds which cannot rest without knowing something clearly and certainly in regard to the nature and form of the inner and upper world, that the spiritual truths of the New Jerusalem have descended from heaven. Those minds which are sunk so low in sensuality, that they cannot learn any thing in regard to spiritual things, or who are elevated so high by the pride of their own self derived wisdom, that they do not suppose it possible for them to learn any thing more—such minds will, of course, take no interest in these truths, and will know nothing in regard to them. Such persons may even ridicule and pervert truths which are the admiration and delight of angelic minds. And yet while they ridicule the truths which the New Church teaches in regard to the spiritual world, they fail entirely to substitute any theory that can satisfy even themselves. To such minds these spiritual truths are not revealed; for they are not yet prepared to receive them.

But there are minds that are prepared to receive these spiritual principles; and into many such minds they are now descending. Such are they, who burdened with the difficulties and perplexities which cluster around every question in regard to the nature of spiritual beings, or that world in which spirits live, have become willing to receive light on

this subject, through any medium the Lord may provide.

In attempting to explain a few fundamental principles in regard to the nature and laws of the spiritual world, it may be remarked in the first place, that that world, considered in regard to its essential principles, is totally unlike the natural world; and yet that these two worlds are intimately related to each other, from the fact that the natural is an effect from the spiritual, and therefore corresponds to and represents it. This principle has already been explained to some extent. This correspondence between the natural and the spiritual, is the origin, as will easily be seen, of the two-fold use of language—the one designed for natural, the other for spiritual things. As, for example, the word *light* may be understood either in a natural or in a spiritual sense, the subject always suggesting which sense is intended.

Considered in their *essential* nature, there is nothing in common between the light of the natural sun and the light of truth, and yet the mind instantly sees a correspondence between them. In the same manner, nearly all the language that we use in describing spiritual things, has a primary application to natural things. This is most readily observed in poetry, much of the peculiar beauty of which, arises from a perception of the correspondence here referred to. And the ready perception of this correspondence, both in poetry and prose, arises from the fact that the spiritual mind sustains the same relation to the natural mind that spiritual things sustain to natural things. In each case the one is the internal and the other the external. Our first ideas are in regard to those things which are observed thro' the medium of the external senses. The ideas thus obtained are treasured up in the external memory, and are expressed by words and other signs. But the mind soon begins to perceive that there are spiritual as well as natural things, and is delighted to find that its ideas of those things can also be expressed in the same language, which in its primary signification, refers to natural things. And at length

it is discovered that this relation between the natural and the spiritual, is a universal one; that the natural world is in fact an external expression of an internal and spiritual world. We need not therefore regret the necessity for describing spiritual things in language, which primarily denotes natural things. This is the way in which divine truth is revealed to us; and it is the only way in which we can at present learn any thing in regard to spiritual things. It is an old and settled rule of logic, that in order to learn any thing, we must advance from the known to the unknown. Some relation or connection must be seen, between the ideas which have been already received, and those which are presented. The application of this rule to the subject before us, is very plain. Our first ideas, as already remarked, refer to those things which are perceived through the medium of the natural senses. In order, therefore, that any thing may be learned in regard to spiritual things, a correspondence must be perceived between those things and the natural things with which the mind has already become conversant. If such a correspondence is not in some measure perceived, the mind remains in a merely natural and sensual state, and has no correct ideas in regard to spiritual things. It may hold in the memory, certain forms of doctrines which in some sense recognise the existence of spiritual realities, but those words are very little more than empty sounds, to which no definite ideas are attached.

No apology can be necessary therefore, for endeavoring to convey some idea of the nature of the spiritual world, by showing a correspondence between that world and the one in which we now live; let us then turn our attention, for a moment, to this natural world. What is this earth? From whence has it derived its existence? Whence come those organized and living forms with which it is covered? At first we behold an immense globe of matter, organized and held together in accordance with certain laws. But a second look shows us that there is something here besides cold

dead matter. It is covered with forms that are filled with life. Nothing is at rest. The animal, vegetable and mineral kingdoms, are each pervaded by a spiritual force, which unites them all in one general use for the service of man. We look back and inquire from whence this mighty mass has emanated and how it has been brought to its present state and form?

It has been very clearly shown by several distinguished writers, that the earth was at first created *from* the sun,—not *by* it but *from* it.

This theory was distinctly announced by Swedenborg, by whom it was sustained by arguments based upon spiritual and rational grounds. A clear and beautiful demonstration of it, on deep and spiritual principles, may be found in his work entitled "*The Divine Love and Wisdom*;"—a work which ought to be carefully read by every one who desires to know any thing in regard to the deep mysteries of creation.

The theory of the creation of the earth and other planets from the sun is also said to have been demonstrated on strictly scientific and mathematical principles by the distinguished French geometrician, La Place.

The same theory is also very forcibly and elegantly argued in a little work entitled, "Letters to a Man of the World," by *Le Bois Des Guays*, a French author well known to New Churchmen. The writer referred to, has given good reasons for believing that the earth and other planets were created from the sun through the medium of its surrounding atmospheres.

In the course of his arguments on this subject, he remarks that:—

"Newton placed, in etherial matter, the origin of all things which exist; and according to La Place, the greatest geometrician of our age, 'It could only be a fluid of an immense extent which has given birth to our planets, and that fluid has at first surrounded the sun as an atmosphere; it was upon the successive limits of this atmosphere, and by

the condensation of the zones which it was obliged to separate from, in receding, that were formed all the planets of our system, as well as their statellites.'—(*Exposition of the System of the World, Book V. Ch. 9.*) Cuvier expresses himself thus on the assertion of La Place: 'The conjecture of M. de la Place, that the materials of which the globe is composed must have been at first elastic, and have, successively in cooling, taken the liquid consistency and afterwards the solid, is much strengthened by the recent experience of Mr. Metterlick who has compounded from parts and caused to chrysalize by the fire of high furnaces, many kinds of minerals which enter into the composition of primitive mountains.—(*Discourse upon the Revolutions of the Earth, p. 11.*)

The more progress the natural sciences make, the more this theory of Swedenborg on the material creation will be found to be scientifically confirmed."

But the author guards with the utmost caution against the supposition that in advocating this theory, he is treating the Word of the Lord lightly or irreverently. On this point he says, in connection with the above passage, that:—

"As to the creation such as it is reported in Genesis, it will suffice to read the record of Moses to be convinced that this in no wise relates to the material creation. I have already told you that I am a Christian in all the extension of this word taken in its true acceptation; thus I have for the Bible the greatest veneration; and my reason agreeing with my heart, tells me that this book is the Word of God. For the present, I will content myself in telling you that, appearing to treat of things of this world, the Bible in reality only treats of spiritual things, and that the first chapter of Genesis speaks only of the spiritual creation of man, that is to say of his regeneration."

But not only was the earth at first created from the sun, but it is still sustained from the same source. From this source it is every moment furnished with heat and light, without which it can scarcely be supposed to exist. For let it be imagined that the solar influence were suddenly withdrawn—that the mighty waves of heat and light were instantly arrested in their downward course, and where would be this earth? Where would be its rolling oceans, its flowing rivers, its fields of blooming flowers and ripening fruits? All

would rush to dread and fearful ruin. I will not now attempt to estimate the extent of that ruin,—to determine whether the earth would still move on its course, in cold, dark and lifeless desolation, or whether the elementary particles of which it is composed, being released from all sustaining or combining force, would be dissolved and dissipated through the immensity of space. It is sufficient to see that there would instantly follow an entire destruction of all that now renders the earth a habitation for man. For all practical uses the destruction would be as total as if the earth were annihilated.

And if such would be the inevitable consequence of a withdrawal of the sun's influence, the inference necessarily follows, that the earth is perpetually sustained through the medium of the sun. Having been at first created *from* the sun, it continues, at every moment to be nourished and sustained from the same source; so that its preservation from one moment to another is equivalent to a perpetual creation.

But it must not be supposed that the sun, from which the earth at first derived its existence, and upon which it continually depends, that even this exists by virtue of any power inherent in itself. Though in its essential principles it is pure elemental fire, yet like all other matter, it is in itself dead and powerless. It exists because it corresponds to a spiritual sun, which is the divine love and wisdom. It is an effect from that spiritual sun. Its heat corresponds to the divine love, which warms, nourishes and supports the spiritual world; while its light corresponds to the divine truth which is the light of heaven.

The creation of the natural sun, and through it, of all things in nature, from the spiritual sun, is very clearly and beautifully explained in the book before referred to—"The Divine Love and wisdom,"—a profoundly philosophical and truly rational work. In this work may be found a spiritual and rational demonstration of that most mysterious of all

problems,—the problem of *creation*. Among many other deep and mysterious principles which are there unfolded and demonstrated, it is shown that there is a spiritual sun which is the first and proximate proceeding of the divine love and wisdom; that all things in the universe were created from the Lord, by that sun of the spiritual world; that the sun of the natural world, though pure elemental fire, is in itself devoid of life or power, and derives all its actual force from the sun of the spiritual world; that it exists from that sun as an effect, and also as a medium through which ultimate material forms are created and sustained.

It is thus that by an easy transition, the attention passes from the natural to the spiritual world. We know that there are spiritual forms, just as well as we know that there are natural or material forms. It is true the latter are openly perceived by our natural senses; but it is equally true of the former, that though not openly seen by us at present, they are nevertheless, so distinctly manifested through material forms, as to leave no rational doubt of their existence. We are constantly surrounded with spirits, clothed in material bodies. Such are men. Their bodies are the material and ultimate forms of living, substantial, spiritual beings,—beings who love and think, as well as act, and thus demonstrate that as to their essential, their personal and real nature, they are composed of a spiritual substance,—something so unlike matter, even in its most refined and perfect forms, as to have nothing in common with it.

Those spiritual beings are continually disappearing from the natural world. The body,—the material covering, becomes diseased and unfit for use, and the spirit casts it off. But the real man lives on. Each is his own spiritual form; and each as an individual unit, a spiritual particle is added to the formation of the spiritual world. All combined compose one countless host; and this is the spiritual world. It exists from the spiritual sun as an effect of the divine love and wisdom, and is every moment upheld and sustain-

ed from the same source, just as the natural world has been created and is still sustained from the natural sun. The divine love and wisdom are manifested and seen as the sun of the spiritual world, and from that sun the spiritual heat and light of that world are received. Were it possible that the influence of that spiritual sun could be for one moment withdrawn, in that moment the whole spiritual world would be dissolved and cease to exist. It is the heat and light of that sun which sustains each individual spirit, and gives him his place and use. But the correspondence between the natural and the spiritual world may be traced much farther, and may in fact be extended to every thing that exists in that world; for all these things are representatives of spiritual things. The same heat and light which in one part of the earth produces useful fruits for the support of man, in another part brings forth poisonous plants. So also in the spiritual world. The influence of the spiritual sun is every where diffused, but whether the fruits which that heat and light produce, be good or evil, depends upon the manner in which those spiritual things are received. When received in an orderly way, they produce the fruits of a good and useful life, but when perverted they bring forth all the infernal evils of self-love. Heavenly love perverted, is the love of self, and truth perverted, is the darkness of hell. Each spirit is left free to choose either good or evil, for such freedom is essential to its life; and the exercise of this choice, having become habitual and established, fixes the spirit's place,—its eternal state,—makes it an inhabitant either of heaven or of hell.

But is the spiritual world then after all, nothing more than an immense aggregation of individual spirits, just as this natural earth is an immense collection of material particles? At first it may strike the mind as if this were so,—as if there could be no external scenes in that world, no surrounding objects, nor anything out of which to form them; nothing on which the eye could look, or the feet could stand.

The mind accustomed to survey and be delighted with the beauties of nature and the works of ingenuity and taste, will find itself involuntarily asking, where are the flowing rivers, the towering mountains and the wide extended plains, with their fields of fruits and flowers? Where are the stately temples, towering up in finely moulded architectural forms? Are these all wanting in that spiritual world? Is that a world of affections and thoughts, but nothing more?

Before we give an affirmative answer to these questions, let us ask ourselves again, whence comes all the beauty, loveliness and grandeur that we behold on this earth? It can hardly be said to be the earth itself that produces these things. It only responds to the action of the sun's heat and light, beneath whose potent influence there spring forth and are revealed those useful forms, which, again remoulded by the hand of man, make this earth appear so much like home. And may it not be possible that the sun of the spiritual world has power to produce corresponding spiritual forms? May it not be that beneath its genial warmth and bright effulgence, the affections and thoughts of each spirit spring forth and are manifested in living forms precisely corresponding to his state?

There appears to be a deep and very general impression that there are external forms and appearances in the spiritual world. A cold and lifeless philosophy, that knows nothing of spiritual things, may ridicule such a sentiment, and the teachers of religious doctrines may join in the ridicule. But we would ask such men, whence it is that poetical descriptions of spiritual scenery are so universally admired?

Take as an example the following familiar lines:—

“Oh the transporting rapturous scene,
That rises to my sight,
Sweet fields arrayed in living green,
And rivers of delight.”

Is this sentiment merely a wild flight of the imagination? and has the mind no anticipation of the existence of any such spiritual scenery? To the mere sensualist it may seem

like nothing more than fancy ; but to the mind that has any true affection for spiritual things, it is the expression of a deep and fondly cherished belief that there are external objects and scenes in that world as well as in this. And though the popular systems, either of religion or of philosophy, find no place for such a belief, yet it is gratifying to know that there is a system of doctrines within our reach, which fully responds to this deep feeling of the human heart, by not only admitting, but demonstrating that there are external forms, as well as internal realities, in that world which is to be our eternal home. It is there shown, that by the power of the spiritual sun, each spirit is surrounded with ultimate spiritual forms corresponding to his state. The good spirit is clothed in beautiful garments, dwells in splendid mansions, walks forth over gardens and fields blooming with beauty, and in every respect is surrounded by those external scenes which are the faithful representatives of his good affections and true thoughts ; while on the other hand, those spirits who are evil and unhappy, dwell in the midst of the most loathsome and disgusting scenes. They are clothed in filthy garments ; they wander over barren deserts, or amidst stagnant and filthy lakes, surrounded and infested by venomous reptiles and beasts of prey, all corresponding to and representing the vile affections and lusts of the unregenerate heart.

For the purpose of more fully unfolding the views here presented, I will insert a few paragraphs from the works of our author. The extract that follows is taken from the Apocalypse Explained, No. 926.

“In general, whatsoever appears in heaven, appears altogether similar to what exists in our material world in its three kingdoms ; and those things appear before the angels altogether like such as are of those three kingdoms before the eyes of men in the world : there appear there gold, silver, copper, tin, lead, stones precious and not precious, ground, earths, mountains, hills, valleys, waters, fountains, and other things appertaining to the mineral kingdom ; there ap-

pear paradises, gardens, forests, fruit trees of every kind, lawns, corn-fields, plains replenished with flowers, herbs, and grasses of every kind, likewise the things derived from them, as oils, wines, all kinds of juices, and other things appertaining to the vegetable kingdom; there appear also animals of the earth, fowls of the heaven, fishes of the sea, reptiles, and these of every kind, and so much like those which are in our earth, that they cannot be distinguished; I have seen them, and could not perceive any distinction. But still there is this difference, that the things which appear in heaven are from a spiritual origin, but those which appear in our world are from a material origin; and the things which are from a spiritual origin affect the senses of the angels, inasmuch as they are spiritual, equally as those which are from a material origin affect the senses of men, inasmuch as they are material; for spiritual things are homogeneous with those which are spiritual, and material things with those which are material. It is said that they are from a spiritual origin, because they exist from the Divine (principle) which proceeds from the Lord as a sun, and the Divine (principle) which proceeds from the Lord as a sun is spiritual, for the sun there is not fire, but is divine love, appearing before the eyes of the angels as the sun of the world before the eyes of men, and whatsoever proceeds from divine love is divine, and is spiritual: what proceeds in common appears as light, and is felt as heat, but still that light is spiritual, and also the heat; for that light is divine wisdom, and is called divine truth, and that heat is divine love, and is called divine good; wherefore that light inwardly illustrates the understanding of the angels, and that heat inwardly fills the will of the angels with the good of love; from this origin are derived all things which exist in the heavens, and appear in forms similar to those which are in our world in its three kingdoms, according to what was said above: their appearing in such forms is from the order of creation, which is, that those things which are of wisdom and which are of love with the angels, whilst they descend into an inferior sphere, in which the angels are as to their bodies, and as to their sensations thereof, are presented in such forms and types; these forms and types are correspondences."

I would invite the reader's very careful attention to the latter part of the above quotation, in which the author refers to the laws by which external objects exist in the spiritual world. To the mind that is seeking for causes as well

as for effects, this is the most important, as well as the most difficult point. The mind sees and feels that the existence of external objects is necessary to the perfection of the spiritual world; and it would be easy enough therefore, to believe in their existence, if only it could be seen *how* they exist. This difficult, and hitherto unexplained question, is clearly and beautifully solved in the writings of our author, so as to be seen in a rational light. Of course we do not suppose that the solution and illustrations there given, can be instantly understood, and without any serious or careful attention, any more than the solution of a difficult problem in mathematics could be at once understood by hastily glancing at it, and without any previous knowledge of that science. But how great is the perversity of the human mind in regard to spiritual things! A man will sit down for years to the patient investigation of the natural sciences, and will not suppose it possible to understand any one branch of those sciences without labor and diligence; and yet, will throw aside a book which treats on the most profound spiritual truths, and perhaps will even pronounce its author a crazy man, simply because he does not see through his whole meaning at the first glance. I hope the reader will not thus trifle with subjects which are of the utmost importance, but will quietly and faithfully persevere in his search after truth, and its light will at length, most certainly dawn upon his mind.

Passages similar to the one inserted above, frequently occur in the writings of Swedenborg. I have space for only one or two more. The following is from the Ar. Cel. No. 3485.

“The representations which exist in another life, are appearances, but living ones, because they are from the light of life; the light of life is the divine wisdom, which is from the Lord alone; hence all things which exist from that light are real; not like those things which exist from the light of this world; wherefore they who are in another life, have occasionally said, that the things they see therein are real

things, and the things which man sees are respectively not real, because the former things live, and thereby immediately affect the life, whereas the latter things do not live, consequently neither do they affect the life unless so far, and in such a sort, as the things of this world's light conjoin themselves adequately and correspondently with the things of the light of Heaven."

I will add, in this connection, one more similar passage from the Apoc. Ex. No. 532. It occurs in the explanation of a passage in ch. 9 v. 19.

"From the horses thus seen by John in the vision, the nature and quality of representative appearances in heaven may be readily understood, namely, that affections there, when they are represented by animals, are exhibited to view in the forms of such animals as appear in our world, but still everywhere with variety as to their members, especially as to the countenance, the most minute particulars of which, by virtue of correspondance, signify various things of the affection thus represented; as, in the present case, that horses were seen, whose heads were as the heads of lions, and their tails like those of serpents, having heads, and that those who sat upon the horses, had breast-plates which were fiery, blue, and sulphureous. Animals continually appear in the spiritual world in various forms, and have also been frequently seen by me; and by the knowledge of correspondences, it is there known what they each signify: for all the affections which flow from angelic minds, are imaged before their eyes by animals of every kind which is on the earth, in the air and in the sea; likewise also by the subjects of all things which are in the vegetable kingdom of the earth, and by the subjects of all things which are in the mineral kingdom of the earth; hence it is, that such things in our world were made representative of celestial and spiritual things. The reason why such representatives exist in the spiritual world, is, because in that world there are spiritual things interior and exterior; interior spiritual things are those that relate to affection, and to thought thence derived, or to the intelligence of truth; and the wisdom of good; and exterior spiritual things are so created by the Lord, that they may clothe or invest interior spiritual things, and when these are clothed and invested, there then exists such forms as are in the natural world, in which, therefore, interior spiritual things ultimately terminate, and in which they ultimately exist."

It will be seen that the doctrine contained in these extracts, as well as in the writings of the author generally, wherever this subject is referred to, is, that there is every variety of forms and appearances in the spiritual world, including all those that exist in the natural world, as well as many that are never seen here; but that in all these external forms there is nothing *material*—there is nothing that in its *essential* nature, has any resemblance to the objects that we here behold. On the contrary, those forms and appearances which constitute the external of that world; result immediately from the influence of the spiritual sun upon the *states* of those who dwell there. Those objects are the ultimate correspondences and expressions of the affections and thoughts of those who dwell among them. They have a direct and immediate connection with those affections and thoughts, and appear, disappear and change, so as always to correspond to the spirit's state.

This is the use of the external spiritual world. It manifests and represents the internal states of those who dwell there, as is very finely expressed in the following passage.

“They have a world, beautiful, varied, and living, far beyond this; and it is the reflection of the world within them. There, as the thoughts and the affections vary, so varies the animal and vegetable growth which lives from and represents those thoughts and affections. That world is not material; it is spiritual; and it is therefore *more* real, *more* substantial than this world. An angel about whom lies a paradisaal garden, laden with fruits and filling the bright air with sweet odors, and peopled with living and enjoying creatures, knows that these are the truths and goods received into his understanding and will from their only source, and thus arrayed without him, because received within.”

It must not be forgotten however, that there is a dark side to that world as well as to this. There are evil affections, malignant and gloomy passions, vile and sensual lusts; and these also have their external representatives. It would be easy enough for the imagination to conjecture what some of these representatives must be; for there is reason to believe

that there is treasured up in the undeveloped powers of the spirit, an instinctive capacity for understanding the correspondence between the internal affections of the spirit, and those external forms which represent them. Something of this capacity is manifested even now. We call it imagination, but it deserves a higher name. We always associate those evil affections, such as revenge, cruelty, avarice and other sensual lusts, with venomous beasts and serpents, and with various sorts of external filth and impurity.

But we have a much more certain means than our own imperfect perceptions, by which to determine what are the true spiritual representatives of our internal affections, whether good or evil. We have the testimony of one, of whom we have the fullest evidence, that he was admitted into the light of the spiritual world, and there for many years, familiarly beheld the things which he describes.

It may also be remarked in this connection, that if the views here presented in regard to the nature of the spiritual world, are true, all efforts to discover that world, or any portion of it, on the same plane with the natural world, must be vain and hopeless. In vain does the telescope sweep the heavens in order to find that world in which spirits dwell. It is not there. The light that reveals the wonders of that world flows from a sun that is far unlike those suns which the telescope brings to view. For there is not the remotest resemblance, between the system of spiritual philosophy here taught, and such speculations as, for example, those of Dr. Thomas Dick, in his "Philosophy of a Future State." This celebrated writer appears to have no idea of the discrete degrees between the spiritual and the natural world, but sets about searching for the spiritual world in the midst of those natural things which are measured by *time* and *space*. And he even ventures to suggest that he has found the place where the throne of God is located ! He says:—

"It is now considered by astronomers, as highly probable, if not certain, from late observations, from the nature of grav-

itation, and other circumstances, that all the systems of the universe revolve round one common centre,—and that this centre may bear as great a proportion, in point of magnitude, to the universal assemblage of systems, as the sun does to his surrounding planets. * * * *

If this is in reality the case, it may, with the most emphatic propriety, be termed *the Throne of God*.

This is the most sublime and magnificent idea that can possibly enter into the mind of man. We feel oppressed and overwhelmed in endeavoring to form even a faint representation of it. But, however much it may overpower our feeble conceptions, we ought not to revolt at the idea of so glorious an extension of the works of God; since nothing less magnificent seems suitable to a being of infinite perfections. This grand central body may be considered as the *Capital* of the universe. From this glorious centre, embassies may be occasionally despatched to all surrounding worlds, in every region of space. Here, too, deputations from all the different provinces of creation, may occasionally assemble, and the inhabitants of different worlds mingle with each other, and learn the grand outlines of those physical operations and moral transactions, which have taken place in their respective spheres. Here may be exhibited to the view of unnumbered multitudes, objects of sublimity and glory, which are nowhere else to be found within the wide extent of creation. Here intelligences of the highest order, who have attained the most sublime heights of knowledge and virtue, may form the principal part of the population of this magnificent region. Here, the glorified body of the Redeemer may have taken its principal station, as “the head of all principalities and powers:” and here likewise, Enoch and Elijah may reside, in the mean time, in order to learn the history of the magnificent plans and operations of Deity, that they may be enabled to communicate intelligence respecting them to their brethren of the race of Adam, when they shall again mingle with them in the world allotted for their abode, after the general resurrection. Here, the GRANDEUR of the Deity, the glory of his physical and moral perfections, and the immensity of his empire, may strike the mind with more bright effulgence, and excite more elevated emotions of admiration and rapture, than in any other province of universal nature. In fine, this vast and splendid central universe may constitute that august mansion mentioned in Scripture, under the designation of the THIRD HEAVENS—THE THRONE OF THE ETERNAL—THE HEAVEN OF HEAVENS—THE HIGH AND HOLY PLACE—and THE LIGHT THAT IS INACCESSIBLE AND FULL OF GLORY.—*Dick's Works, vol. 1, pp. 224-5.*

•Such are the wild deliriums of a sensual philosophy, vainly seeking to explore the mysteries of a world which lies beyond its reach. The forms of spiritual things may be represented and expressed by those of natural things, but vain and useless will be the labor of him, who having no idea of the *essential* difference between spiritual and natural things, attempts to search for the former on the same plane with the latter. He will invariably become lost and bewildered in the darkness of sensualism, with no light to guide him but that of his own self-devised wisdom, which he will mistake for the light of spiritual truth; and like the author referred to, the more wild and extravagant his phantasies may be, the more will he admire them as the “most sublime and magnificent ideas that can possibly enter into the mind of man.”

It may be remarked, however, in this connection, that the labors of such men as Dr. Dick, perform an important use in carrying out the popular doctrines to their ultimate and logical conclusions, and thereby demonstrating their absurdity. The *argumentum ad absurdum* is often employed with most excellent effect, in religious and philosophical, as well as in mathematical reasoning. And this sort of reasoning is quite as effectual upon the human mind at large, when employed by one who is not conscious of the use he is performing, but having mistaken false premises for true ones, very confidently supposes that he is coming to correct conclusions.—Confirming himself in error more and more at every step, he may arrive at such a state of mind that the most absurd conclusions will appear to him the most true and beautiful. But other minds, though they may have at first followed him with delight, will at length start back from the absurdity.—And if, in retracing their steps, they find no defect in the course of reasoning that has been pursued, the inevitable consequence will be, that they will begin to suspect that there must be something unsound in the premises upon which the argument was based. Such a use as this, as it

seems to me, has resulted from some of the writings of Dr. Dick, and from many similar works by other authors. Being possessed of a large amount of scientific knowledge, and of a bold, daring and active imagination; and impelled, no doubt, by a desire to enlighten mankind, the Doctor sets about solving that deep mystery, *the philosophy of a future state*. The implied basis of his argument is the popular doctrines in regard to man's future state, resting, as they do, entirely upon the sensual plane of the mind,—teaching that the material body will be literally raised—that the natural world will be burnt up, or, at least, renovated by fire, and other similar things. Having such doctrines for his premises, and pursuing his investigations by the light of the natural sciences, it is no wonder that before he finishes his book, he supposes he has discovered the location of the *throne of God*.

But the mind that has any perception of spiritual truth, shrinks back, and refuses to entertain such thoughts as these in regard to divine and spiritual things. It *feels* that such ideas are absurd and irrational, and even irreverent, though it may not be able to expose their absurdity in a logical manner. And the rejection which is thus given to the author's conclusions, is, unconsciously perhaps, reflected back upon the premises upon which his argument is based; and thus that system of doctrines called orthodox, is being gradually undermined, even by those who are laboring to uphold it; its power and influence over the mind is being weakened and destroyed.

I hope no one will look upon the above remarks in regard to the writings of a celebrated author, as being in any measure disrespectful. I have thought best to refer to his writings as a specimen of an extensive class. In his moral reasonings, there is much that is beautiful and true. But his speculations in regard to the laws of a future or spiritual state, as seen by the light of heavenly truth, are mere sensualism. They are derived, however, logically enough, from

the doctrines which he, in common with the world generally, regards as orthodox. Their greatest use will be to show the absurdity of those doctrines out of which they have grown.

But I may still be reminded that the views which have just been presented, in regard to the nature of the spiritual world, will appear equally strange and unintelligible, and even wild and visionary to many persons. How can it be possible, they will again ask, for external objects to have any real existence, unless they be at the same time material!—This difficulty, as before remarked, can be overcome in no other way than by obtaining a knowledge of the connection between these phenomena and their spiritual cause. When this is done, it will be seen that their existence is not more absurd or improbable, than the existence of those material forms which we every day behold. While the one class of phenomena exists from the influence of the natural sun, the other exists from that of the spiritual sun, and in accordance with laws no less certain and invariable.

But even though the *manner* in which those spiritual objects exist, may not be understood, the *fact* of their existence ought to be freely admitted as a truth fully revealed in the divine word, and therefore admitting of no controversy. It will be remembered that large portions of the prophetic scriptures are occupied with descriptions of things seen in the spiritual world. The prophets expressly assert that they saw the things which are described by them; that these things were *visions*, that is, *things seen*. I will save myself the labor of collecting evidences on this point, by inserting the following somewhat lengthy, but very interesting paragraph from the Apocalypse Revealed, No 36.

“Concerning the prophets it is written, that they were in the spirit or in vision, also that the word came to them from Jehovah. When they were in the spirit or in vision, they were not in the body, but in their spirit, in which state they saw such things as are in Heaven; but when the word came to them, then they were in the body, and heard Jehovah.

speak; these two states of the prophets are carefully to be distinguished; in the state of vision the eyes of their spirit were opened, and the eyes of their body shut, and then they heard what the angels spake, or what Jehovah spake by the angels, and also saw the things which were represented to them in Heaven; and then they sometimes seemed to themselves to be carried from one place to another, the body still remaining in its place. In such a state was John, when he wrote the Apocalypse; and sometimes also Ezekiel, Zachariah and Daniel, and then it is said that they were in *vision*, or in *the spirit*; for Ezekiel saith, *the spirit lifted me up and brought me in vision of God, in the spirit of God into Chaldea, to them of the captivity: so the vision which I saw ascended over me.* Chap. xi. 1. 24. Moreover, he saith, *that the spirit took him up, and that he heard behind him an earthquake and other things.* Chap. iii. 12. 24. Also, *that the spirit lifted him up between the earth and the heaven, and brought him in the visions of God to Jerusalem, and he saw abominations.* viii. 3. and subsequent verses. In like manner he was in a vision of God, or in the spirit, when he saw the four animals, which were cherubs. Chap. i. and Chap. x. as also when he saw the new earth and the new temple, and the angel measuring them. Chap. xl. 2. and that the spirit took him up. Chap. xliii. 5. The same was the case with Zachariah, in whom there was an angel at the time, when *he saw the man riding among the myrtle trees.* Chap. i. the eighth and subsequent verses. *When he saw four horns, and afterwards a man, in whose hand was a measuring line.* Chap. ii. 1. 5. and subsequent verses. *When he saw Joshua, the high Priest.* Chap. iii. first and subsequent verses. *When he saw the Candlestick and the two olive trees.* Chap. iv. *When he saw the flying Roll and the Ephah.* Chap. v. 1. 6. *And when he saw the four chariots coming out from between two mountains, and horses.* Chap. vi. In a similar state was Daniel, when *he saw four beasts coming up out of the sea.* Dan. vi. 1. &c. *And when he saw the battle of the ram and the he-goat.* Chap. viii. that he saw these things in *visions*, he himself saith, in Chap. vii. 1. 2. 7. 13. Chap. viii. 2. Chap. x. 1. 7. 8. and that the angel Gabriel was seen by him in a *vision.* Chap. ix. 21. It was the same with John; as *when he saw the son of man in the midst of the seven candlesticks.* Apoc. Chap. 1. *When he saw a throne in heaven, and him that sat thereon, and four animals round about the throne.* Chap. iv. *When he saw the book sealed with seven seals.* Chap. v. *When he saw four horses coming out of the book that was opened.* Chap. vi. *When he saw the four angels standing upon the four corners*

of the earth. Chap. viii. *When he saw the locusts coming out of the bottomless pit.* Chap. ix. *When he saw the angel in whose hand was a little book which he gave him to eat.* Chap. x. *When he heard the seven angels sound with their trumpets* — Chap. xi. *When he saw the dragon and the woman whom the dragon persecuted; and the former making war with Michael.* Chap. xii., and afterwards, *two beasts arising, one out of the sea, and the other out of the earth.* Chap. xiii. *When he saw the seven angels having the seven last plagues.* Chap. xv. xvi. *When he saw the great whore sitting upon the scarlet coloured Beast.* Chap. xvii. xviii., and afterwards, *a white horse, and one sitting thereon.* Chap. xix. and lastly, *a new heaven and a new earth, and then the new Jerusalem coming down out of heaven.* Chap. xxi. xxii. That John saw these things in the spirit, and in a vision, he himself says, Chap. i. 10. — Chap. iv. 2. Chap. ix. 17. Chap. xxi. 10.; this also is understood by the expression, *I saw*, wheresoever it occurs in his writing. Hence it appears, evidently, that to be in the spirit, is to be in vision, which is effected by the opening of the sight of a man's spirit, which, when it is opened, the things which are in the spiritual world appear as clearly as the things which are in the natural world appear to the bodily sight. That this is the case, I can testify from the experience of many years. In this state the disciples were when they saw the Lord after his resurrection, wherefore it is said that their eyes were opened, Luke xxiv. 30, 31. Abraham was in a similar state when he saw the three angels and discoursed with them. So were Hagar, Gideon, Joshua, and others, when they saw the angels of Jehovah; and in like manner the boy of Elisha, when he saw the mountain full of chariots, and horses of fire about Elisha, for *Elisha prayed, and said, Jehovah I pray thee open his eyes that he may see; and Jehovah opened the eyes of the young man, and he saw*, II Kings, vi. 17. But with respect to the word, it was not revealed in a state of the spirit or in vision, but was dictated by the Lord *viva voce* to the prophets; wherefore it is nowhere said that they spake it from the Holy Ghost, but from Jehovah."

I will again say to the reader, that in order to obtain a clear and distinct understanding of that principle of spiritual philosophy, in accordance with which the external things of the spiritual world are developed from the internal, he must make himself familiar with the writings from which these quotations are made. It is freely admitted that this is

a difficult point to understand. For while there is a correspondence, as already described, between the production of natural objects by the influence of the natural sun, and that of spiritual objects by the influence of the spiritual sun, it is still true that these operations are, in their essential nature, entirely unlike. The one is dead, as compared with the other, which is the operation of life itself. I cannot so well express the idea, which I here wish to convey, as by a brief quotation from "The Divine Love and Wisdom:"

"Since the sun of the natural world is pure fire, and for that reason dead, therefore the heat thence proceeding is dead heat, and the light thence proceeding is dead light. By parity of reasoning, the atmospheres, the æther and the air,—which receive and communicate the heat and light of that sun, are dead; and being dead, all and singular the things of the world which is subject to them, and is called earth, are dead. Nevertheless all and singular these things are surrounded by spiritual things which proceed and flow from the sun of the spiritual world; and unless they were thus surrounded, the earths could not have been actuated, and made capable of producing forms of uses, that is, vegetables, or forms of life, that is, animals; or of furnishing a supply of materials for the existence and subsistence of man.

"Now since nature begins from that sun, and all that exists or subsists therefrom is called natural, it follows that nature, with all and singular the things appertaining to it, is dead. The appearance of nature as alive in men and animals, is owing to the life which accompanies and actuates nature.

"Since the lowest substances of nature, which constitute earths, are dead, and are not mutable and variable according to the state of the affections and thoughts, as in the spiritual world, but immutable and fixed, therefore in nature there are spaces, and distances of spaces. Such things are the consequences of creation closing there, and subsisting in a state of rest."—Nos. 158—160.

Let us endeavor to illustrate this principle a little more fully. In the natural world we are surrounded by external forms, existing in accordance with certain laws, which

in their operation, have no necessary or immediate connection with our mental states. The flowers may bloom as brightly in the garden of the wicked man, as in that of the good man. The fields may look cheerful when we are sad, or the leaves may wither when we are gay and happy. The mountains, fields and rivers, were where they now are, before we looked out upon them, and they will retain their places, after we shall have seen them for the last time. It is true the industry and ingenuity of men may make very great changes in the forms and appearances of the objects around them; but it is plainly seen that those forms have no necessary connection with the spiritual states of those who dwell among them. "They are not mutable and variable, according to the state of the affections and thoughts, as in the spiritual world, but immutable and fixed." Living therefore, as we do, in a world where the form of the surrounding objects has no immediate connection with our mental states; and being familiar with this order of things, and knowing nothing by open experience of any other, it must necessarily require a strong and oft repeated mental effort, before we can clearly and distinctly conceive of the real and substantial existence of external objects, which at the same time exist only as the outward expressions and correspondences of affections and thoughts. The Word of the Lord plainly teaches us that there are external objects in the spiritual world; and reason confirms the same, for we know that if that world has an existence it must have *some* external form; we cannot conceive of existences without forms. And is it possible to conceive of any other law, than the one referred to, by which external forms can exist in that world? There are no natural substances there, out of which such forms can be created. The only imaginable way, therefore, of accounting for their existence, is, to regard them as being of spiritual origin, or as being the outward expression of the states of spirits.

But even after the understanding has seen and acknowledged the truth of this principle, it is extremely difficult for minds like ours, which have not yet openly looked forth upon the scenes of the eternal world, fully to realize that the objects, with which we shall there be surrounded, will be in every respect as real and substantial, in their form and appearance, as those which we now behold. It may be safely presumed that as a general fact, this difficulty can be only partially removed, so long as we remain in the natural world. But I must be permitted again to suggest that the best way of removing the difficulty, so far as such removal is possible, is to familiarize the mind with descriptions of those spiritual scenes, as given by one, who during the last thirty years of his life, was permitted, in the providence of the Lord, to enjoy free and open intercourse with the inhabitants of the spiritual world. That his spiritual sight was opened, as he asserts, and that he really saw and heard the things which he describes, will be very evident to any one who faithfully examines his works. For it will be clearly seen, that the things described have a necessary and philosophical correspondence, with the affections and thoughts of spiritual beings.—So that even if it could be supposed possible, that *his* visions were imaginary, it would still be certain that other spiritual scenes and objects must exist, precisely similar to those described. There will also be found a certain air of truthfulness in all his descriptions of the spiritual world, as well as in all his other writings, which will produce a strong conviction, that he at least believed that he saw and heard the things which he describes. So strong is this evidence of his honesty, that this fact is seldom called in question, even by those who have not paid sufficient attention to his doctrines to see and acknowledge their truth. The only plausible way, therefore, of discrediting his testimony, in regard to the nature of the spiritual world, has been to *presume* that he was insane on *that one point*. But here surely is a strange and

anomalous case. An author who, by common consent is acknowledged to have possessed very extraordinary intellectual powers, genius and learning, as well as honesty and sincerity of purpose, has written some fifteen thousand pages on theological and spiritual subjects, devoting all but about one thousand to the spiritual meaning of the divine Word, explaining the principles and laws of the human mind, and to the discussion of various spiritual and moral questions, and throughout these many thousands of pages is always consistent with himself, as well as clear, logical and forcible in his reasoning; but interspersed throughout these writings, there are found a thousand pages or more, in which he details the conversations which he had with angels, and describes the things which he saw and heard in the spiritual world; the things thus described are at the same time, shown to be just such as must result from the operation of laws, the existence of which is fully demonstrated. And yet you regard his assertion of such intercourse as a *prima facie* evidence of his insanity, and as a sufficient reason for rejecting all that he has written on other subjects; and all this simply because such open intercourse with the spiritual world, is contrary to the common experience of mankind, in modern times. You would surely reason in a much fairer, more candid and more logical manner, if you were to admit the probability, that inasmuch as he was in other respects one of the most extraordinary men that the world has seen, that he may also have been an uncommon man in *this* respect. By thus admitting the probability of his intercourse with the spiritual world, you will furnish yourself with the only rational means of accounting for his very extraordinary knowledge in regard to spiritual things; and will thus at length be prepared to admit the full truth of what he asserts,—that his spiritual sight was opened by the Lord, and that he was thus permitted to see and describe those things, in order that some knowledge of the spiritual world, might be once more re-

stored to the church. On this point he several times remarks to the following effect:

“I foresee that many who read the relations immediately following, and those annexed to the chapters, will believe that they are inventions of the imagination; but I assert, in truth, that they were not invented, but truly done and seen; nor seen in any state of the sleeping mind, but in full waketulness. For it has pleased the Lord to manifest himself to me, and to send me to teach those things which will belong to the New Church, which is meant by the NEW JERUSALEM in the Apocalypse; for which purpose he has opened the interiors of my mind and spirit; whereby it has been given me to be in the spiritual world with angels, and at the same time in the natural world with men, and this now for twenty-five years.”—*Con. Love, n. 1.*

I will close this section with expressing the hope that the reader will not permit himself to reject the doctrines here advocated, on account of the very imperfect manner in which they have been presented. Let him rather read and study the works of him, through whose spiritually illuminated mind, the heavenly doctrines of the New Jerusalem, have been given to the world. He will then obtain a much clearer and more perfect view than I could possibly present, in regard to this and many other doctrines; and will have reason to thank the Lord for the light of heavenly truth, in regard to the most important and interesting subjects that can engage the attention of the human mind.

SECTION SECOND.

The Nature and Form of Heaven and Hell.—The Enjoyments of the Former, and the Miseries of the Latter.

Heaven and Hell states, not Places—Origin of these Spiritual states—Essential Nature of each—Many different Societies in each—The Enjoyments of Heaven and the Miseries of Hell.

Having endeavored in the preceding section to convey some idea of the nature and form of the spiritual world in general, we will now turn our attention more directly to those portions of that world, which constitute, on the one

hand the homes of the good, and on the other, the miserable abodes of those who are confirmed evil. I have thought best to treat of these opposite states in connection, rather than separately, in order that the nature of each may be more distinctly seen, by contrasting it with the other.

A common impression in regard to heaven and hell, appears to be, that they are places to which good and evil spirits go,—that those who obtain the pardon of their sins, by exercising faith in the atoning blood of Christ, will, by the divine mercy, be admitted into heaven, and that their eternal happiness is thereby secured; while those die without having exercised this faith in Christ, will be driven down to hell, there to suffer eternally beneath the wrath of an offended God.

With such sentiments the doctrines of the New Church have no sympathy. Heaven and hell are *states*, not *places*. They are neither *here* nor *there*, but “within you,” as the Lord says of the kingdom of God. If they were places they would necessarily be in the natural world, for place cannot be predicated of spiritual things. You cannot assign to the spirit of man, or to any of those things which are essentially connected with it, any definite locality. It is true that so long as the spirit remains in the natural world it is intimately connected with the body, and that has always a definite location in space. And hence we say of the man that he is here or there. But in strict truth the locality is predicable of the body and not of the spirit. The correctness of this proposition will be more clearly seen if we reflect that whatever can be located in any definite place, may also be measured. But you would instantly see the absurdity of attempting to determine the size of a man’s spirit in feet and inches. You would scarcely think of applying the rules of geometry to the measurement of a man’s soul; and would find very little use for algebraical formulæ in ascertaining the depth of his affections, or the extent of his understanding. These are spiritual things

and are therefore not susceptible of natural measurement; and for the same reason we cannot assign to them any definite location. And what is thus true of the individual spirit and of its affections and thoughts, is equally true of the spiritual world in general,—of heaven and hell. In their real and essential nature they are states of good and evil to which spirits arrive, and not places to which they are sent. It is true, as I have already endeavored to show, that spiritual things have external forms, for without form there can be no existence; and that these forms even resemble the objects that are seen in the natural world, and have the *appearance* of being located in space. But on the other hand it is equally true that these forms are perceived by the spiritual and not by the natural senses. They do not come down to that plane of the mind which takes cognizance of natural and material things; and they cannot therefore be measured and located.

This distinction may seem at first to be rather more philosophical than practical, but a closer examination will show that it is intimately connected with the most important spiritual principles. It is of the utmost consequence to know that heaven and hell are spiritual states,—the former the state of those who are in goodness and truth, and in the love and practice of a good and useful life; and the latter the state of those who are in evil and falsity and in the love and practice of a corresponding life. To go to heaven is voluntarily to receive spiritual goodness into the affections of the heart, and spiritual truth into the light of the understanding, and to bring these heavenly things into life. To go to hell is, to receive, love and act from the opposite qualities,—evil and falsity. It is still true that each of these worlds is external to the spirit who dwells in it. But it is external because it is first internal. The world without is the effect of the world within.

It will be seen that these views, if received, must very intimately affect the conscience and the life. That heaven

and hell are no arbitrary allotments, not the gift of immediate mercy on the one hand, nor the infliction of vindictive wrath on the other, but the necessary result of a man's own affections, thoughts and life,—this is a truth that goes home to the heart. No man can seriously contemplate such a truth without being moved and affected by it. And even those who are accustomed to ridicule the doctrines of religion will be apt to hesitate at this. “I would like,” said such a man, “to know where that hell is of which you talk so much.” But when it was replied to him,—“It is in the spiritual nature,—in the affections and thoughts of every unregenerate man,”—he was silent. There was a truth which he did not feel prepared to ridicule.—The principle here stated will be illustrated more fully in a subsequent part of this section.

For the present we will turn our attention, for a few moments, to the question, what is the origin of heaven and hell, or, in other words, what makes these spiritual states? On this point also, the doctrines of the New Church are very full and explicit. It is the voluntary and continual reception of the divine goodness and truth, the divine love and wisdom, that makes heaven; and it is the rejection of these divine things that makes hell. The doctrine of the New Church, in regard to the source from whence heaven is formed, cannot be better expressed than by transcribing the following passages from “Heaven and Hell.”

“The angels, taken together, are called heaven, because they constitute it; but still it is the Divine proceeding from the Lord which flows in with the angels, and which is received by them, which makes heaven in general and in particular. The Divine proceeding from the Lord is the good of love and the truth of faith; as far, therefore, as they receive good and truth from the Lord, so far they are angels, and so far they are heaven.

Every one in the heavens knows and believes, yea, perceives, that he wills and does nothing of good from himself, and that he thinks and believes nothing of truth from himself, but from the Divine, thus from the Lord; and that the

good and truth which are from himself are not good and truth, because there is not in them life from the Divine." *
 * * * "Since all these things proceed from the Divine of the Lord, and in them is heaven to the angels, it is manifest that the Divine of the Lord makes heaven, and not the angels from anything of their own. Thence it is that heaven in the Word is called the habitation of the Lord, and his throne, and that those who are there are said to be in the Lord."—*H. & H., n. 7-8.*

It is important also, to observe in what way the divine love and wisdom are received in the formation of heaven.—To receive those divine things which make heaven, is to receive the Lord himself as divine goodness and truth,—as divine goodness into the affections of the heart, and as divine truth into the light of the understanding. But it is impossible to think of and love the Lord under any other form than that of a Divine Man. This impossibility results from the constitution of the mind itself. For that divine goodness and truth, towards which the affections and thoughts are directed, can only be conceived of, as existing in one Divine Person, who is himself supremely good, and infinitely wise. And accordingly, the Lord has always manifested himself to us in a form adapted to the affections of the heart, and to the thoughts of the understanding,—has manifested himself as a Divine Man. This was especially the case in that most perfect and glorious manifestation, by which he "*visited and redeemed his people.*" That the Lord is a Divine Man, in whom is a trinity consisting of the divine love, the divine wisdom, and the divine influence, is a truth which is very manifestly shown in a great multitude and variety of passages in the sacred scriptures; and may also be very fully confirmed by reason and reflection. The reader who would see a full and perfect demonstration of this important truth, may find it in the works of our author, especially in a small work entitled "*The Doctrine of the New Jerusalem, concerning the Lord.*"

Such being the nature of the Lord, essentially and per-

sonally one ; and on the other hand, the human mind being so constituted, that it has no capacity for loving or thinking of him under any other form, it is manifest that heaven can be received, only by receiving Jehovah our God, as Jesus Christ our Lord. This brings us to the conclusion, just, rational and true, that heaven is formed by loving the Lord and his commandments; and by loving to live according to the divine order of heaven. This corresponds with what the Lord often teaches us in the Divine Word, as in John, xv. 4. 5;—“*Abide in me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine ; no more can ye except ye abide in me. I am the vine, ye are the branches :—He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing.*”

It may not be inappropriate in this place, to call the reader's attention to the fact, that the New Church loses nothing in rejecting the doctrine of salvation through the atonement of Christ, *as that doctrine is commonly held, in what is called its orthodox form.* It will be admitted, without controversy, that the essential principle of this doctrine is, that ‘Christ was made a sacrifice upon Calvary, to satisfy the requirements of divine justice, and that by virtue of faith in the efficacy of the sacrifice then and there made, sin is remitted, and those who were before the objects of the divine wrath, become recipients of the divine mercy, and are made heirs of an eternal life in heaven.’

A very obvious objection to this doctrine, is, that it necessarily directs the attention to more than one Divine Person, thereby distracting the mind in regard to who or what is the true object of worship. It also presents God the Father, in the attitude of an unjust sovereign, in permitting an innocent being to suffer the penalty of sins which were committed by others. And in the end, it only gives us something to quiet our natural dread of punishment, and to excite our selfish hopes of happiness. The man is led to believe that the sufferings which Christ endured upon Calvary are

substituted instead of the punishment which is due to his sins, and that the obedience which He rendered to the divine law is accepted instead of that obedience which the man himself *ought* to have rendered ; and that thus hell is closed, heaven is opened, and eternal happiness is given to him. But what is the effect of such a belief? Has it any tendency to regenerate the internal affections of the spirit? Perhaps you would answer this question in the affirmative, and appeal to the general history of society in support of your position. On the other hand, I would probably undertake to contravert your position by attempting to show, that there is no evidence that the men who believe this doctrine, are, as a general fact, any better than others. There would thus arise a discussion for which we have no time now. All I ask of the reader at present, is to look at this question in the light of rational truth. Can the belief of the doctrine referred to have any tendency to regenerate the spirit of man by leading him faithfully and continually to reject every evil as a sin against the Lord. Such a belief may no doubt have a tendency to quiet anxiety in regard to the past and the future, and to produce a self complacent state of mind in regard to one's present condition. But there is danger that the quietness which results from such a belief, may be more like the benumbed and fatal stillness that is produced by the scorpion's sting, than like that peace which flows from the internal reception of the Lord Jesus Christ, as divine goodness and truth. It is this internal reception of the Lord, our Saviour, as the true and only God, that the New Church receives as the true *spiritual* doctrine of salvation through the atoning blood of Christ. That blood, in a spiritual sense, does not denote the Lord's *material* blood which was shed upon Calvary, nor even the sufferings which were there endured ; this would be a merely sensual idea, in which there is no spiritual life. But the blood by which the spirit is cleansed and made fit for heaven, is the divine truth of the Lord. This, as is fully shown in the doctrines of the

New Church, is the spiritual meaning of blood, as that term is used in the Divine Word. This then is the doctrine which in the New Church is substituted for the common one in regard to salvation through Christ. The man who voluntarily receives the divine truth into his understanding, and faithfully and continually brings it into life, till he thus permits the heavenly marriage of goodness and truth to be fully consummated in the inner chambers of his spirit, is thereby united to heaven; eternal life is secured to him; he is a permanent guest at the marriage supper of the Lamb. We are thus presented with a doctrine, which when fully unfolded, shows the Divine Word to be filled with spirit and with life; demonstrates that God is equally just and merciful towards all his creatures; and gives to heaven its true place, in the affections of the heart. But if heaven is formed by the reception of the Lord as divine goodness and truth, from whence comes Hell? Hell, as already remarked, is the opposite of heaven. It is the state of those who are fully confirmed in the love of evil and falsity. But whence comes that evil which constitutes hell? The Lord is the maker and source of all things. *"A man can receive nothing except it be from him from above."* This is the uniform testimony of divine truth and of reason. A finite and created being can originate nothing. Every thing that exists comes from Him who in himself alone is life and being. But the question still returns with greater force, from whence comes evil? Surely not from Him who is goodness itself. The Divine Word teaches us that *a good tree cannot bring forth evil fruit.* This principle must be true of God as well as of man. That which is evil and false cannot proceed from him who is divinely good and divinely true. How then shall we account for its existence? Shall we say as some are doing, that evil is only undeveloped good; that hell is nothing more than an imperfect heaven? This solution of the difficulty may seem reasonable enough to the man who is in an entirely unregenerate state, and knows nothing by experi-

ence of the essential difference between good and evil.—Such a man may even suppose that spiritual goodness consists in nothing more than “doing good to others, in obedience to the commandments of God, and for the sake of an everlasting reward,” thus resolving all goodness into the love of self as an inmost principle. But every good and truly rational man knows that to love self supremely, and to do good to others only for the sake of self, is directly opposed to those heavenly affections which consist in loving the Lord with all the heart, and the neighbor as ourselves. The full development of those evil affections, so far from drawing a man towards heaven, only removes him to a still greater distance from it. We must look therefore for some more rational way of solving this difficulty, than by supposing that evil is only undeveloped good.

It cannot be denied that the principles just stated and insisted upon as true, seem like a contradiction. We appear to be maintaining a proposition like the following:—“*Every thing that exists comes from the Lord; evil exists, and yet evil does not come from the Lord.*” No question in theology or metaphysics, has puzzled the world more than this. And yet a true and rational solution, as we believe, may be found in the doctrines of the New Church. I will endeavor to give a brief statement of our doctrines on this subject.

It is maintained in the works of our author, that freedom is essential to the life of man’s spirit; that it belongs to his life’s love, and even makes one with that love; that all regeneration takes place in freedom, and that without it there could be no possibility of attaining to a heavenly state. On this point he remarks (Ap. Ex. No. 1150,) that:—

“It is a law of the Divine Providence that the *understanding and will should not be in the least compelled, since all compulsion takes away freedom: but that man should compel himself, for to compel himself is to act from freedom.* The freedom of man is of his will, and from the will it is in the thought of the understanding, and by the thought it is in the speech of the mouth and in the action of the body; for man says,

whilst he wills anything from freedom, I will to think this, I will to speak this, and I will to act this. Moreover, from the freedom of the will man has the faculty of thinking, of speaking, and of acting, for the will gives this faculty, because it is free. Inasmuch as freedom is the will of man, it is likewise of his love, since nothing else appertaining to man constitutes freedom, but the love which is of his will; the reason is, because love is the life of man; for man is of such a quality as his love is, consequently, what proceeds from the love of his will, this proceeds from his life. Hence it is evident, that freedom is of the will of man, is of his love, and is of his life, consequently, that it makes one with his proprium, and with his nature and temper."

It is also very fully shown that the freedom in which man is, while he remains in the natural world, is very intimately connected with the fact that he is constantly subjected to the opposite influences of good and evil spirits. In the Ar. Cel., No. 5982, it is said that:—

"The Lord places man in an equilibrium between evils and goods, and between falses and truths, by evil spirits on one part, and by angels on the other, that man may be in freedom; for man ought to be in freedom, that he may be saved, and he ought in freedom to be drawn away from evil, and led to good; whatsoever is not done in freedom, does not remain, because it is not appropriated: this freedom is a consequence of the equilibrium in which he is held."

This freedom is constantly given to man by the Lord, and constitutes the reciprocal principle on the part of man, by which a conjunction can be effected between him and the Lord. The true and orderly exercise of this faculty, consists in the voluntary rejection of evil and falsity, and the reception of the divine goodness and truth. But the very existence of such a faculty shows that it is liable to abuse. The power to choose is also the power to reject. And this brings us at once to the origin of evil. It is the voluntary abuse of goodness and truth. In other words, it is the abuse of those faculties of freedom and rationality, which the Lord gives to man in order to enable him to receive the divine goodness and truth. It is these faculties which give man the power of being conjoined to the Lord, make him capable

of reformation, regeneration and eternal life, and thus distinguish him from the beasts that perish. But he may abuse these faculties, by turning the goodness and truth which the Lord gives him, into evil and falsity, for the sake of selfish gratifications and delights; and this is the way that evil originates and hell is formed.

Is it asked then, how all things can exist from the Lord, and yet hell not exist from him? We reply, he is the source of that goodness and truth, which in a perverted form, make the evil and falsity of hell. But the perversion which turns the good into evil and the truth into falsity, comes from the abuse of man's freedom, and not from the Lord. It will thus be seen, that while in strict truth, the Lord is the source of all things, yet evil does not come from him. Nor is it of his divine providence, but only of his permission. He cannot prevent it without destroying the life of man's spirit, and thus rendering it impossible for him to be either good or evil, either happy or miserable. So entirely does the awful responsibility of the existence of evil, rest upon those who suffer its misery. For the good the Lord provides "many mansions," but the wicked provide their own miserable abodes.

Having given this brief statement in regard to the origin of heaven and hell, we will now turn our attention more directly and fully to the internal nature of these spiritual states. It has already been remarked that the essential principle and life of heaven, is love for the Lord and our neighbor. This is in accordance with what Divine Truth teaches us, in the word of the Lord;—"*Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind.—This is the first and great commandment. And the second is like unto it.—Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.*" (*Mat. xxii, 37–40.*) By the *Law and the Prophets* is meant the whole divine word, and hence, the whole requirements of divine truth. It is manifest therefore, that the affections of love to the Lord and the neighbor, when they reign sole

and supreme in the heart, constitute the essential nature of heaven. And hence we may know what is the internal and real nature of heaven, just so far as we know what the Divine Word means by love to the Lord and our neighbor.

But here a peculiar difficulty presents itself. No description that can possibly be given of these heavenly affections, will be really intelligible, except to those—a comparatively small number we fear—who have already made these affec-

tions in some measure, their own. Such will understand though others may not, that true love to the Lord, is not to love him simply as a *person*, without any right idea of his real character, but to love him as divine goodness and truth.

It is true, the understanding must receive him as a Divine Person, but the affections must embrace him as goodness and truth. It is only in this way that the Lord can be really and truly loved, and heaven can be received. To attempt

to worship him simply as a person, and without any right views of his true character, is very little more than idolatry.

It is to worship a name without knowing what that name signifies. And it is still more absurd to attempt to worship him under the form of several persons, not more than one of whom can possibly be supreme; and even worse yet, when one of those persons is regarded as a *partial sovereign* and a

vindictive judge. This is to have no right views or affections towards the true God, but to worship an imaginary deity formed to suit the selfish and malignant affections of the unregenerate heart. The love that can be delighted with such a God has in it much more of hell than of heaven.

The writer would not be understood however, to mean that all those who profess to believe a doctrine which thus perverts and misrepresents the true character of the Lord, are necessarily bad men. A man may hold a doctrine in his memory, and from the influence of early habits, of social relations or other external circumstances, he may even consent to bear the name of such doctrine, and yet in the internal affections of his spirit, he may have no love for it. Such

we believe to be the position which the *better* portion of the religious world, in the present day, sustain towards the doctrines called orthodox. They retain in their memories a general idea of what those doctrines are; for occasionally, when they cannot conveniently avoid it, they listen to a doctrinal sermon; but their lives are formed upon better principles than *such* sermons inculcate. And yet there are some no doubt, perhaps many, who *love* the false views of a perverted theology; they love them because they correspond to the selfish affections of their hearts. Such we are compelled to regard as internally bad men. Externally they may appear fair and beautiful, like the *whited sepulchres*, to which the Lord compares the pharisees, while their internal form is also, like the internal of the same *sepulchres*, *full of dead men's bones and all uncleanness*.

But let us direct our attention to the nature of heavenly love or charity, towards our neighbor. This does not consist in loving him simply as a person, one in whom we have discovered some qualities that are agreeable to us; much less in loving him for the sake of self, but it consists in loving him for the sake of his good as an end, or, in other words, in loving to be useful to him; and this too, not in order to please him, or to afford him temporary gratification, but for the sake of his permanent and eternal welfare. And we might even add to this, that the greatest good ought to be regarded as our neighbor, in the highest sense, and hence that we ought to seek to promote the welfare of the *individual* neighbor, not so much with a view to his own happiness, as our end, but rather that he may become a means of eternal usefulness in the kingdom of the Lord. To love our neighbor simply because he loves us, or because we have discovered in him something that is gratifying to our natural feelings, is only a selfish affection, in which there is nothing of heaven. "If ye love them which love you, what reward have ye? do not even the publicans the same?"

But the heavenly doctrine of true charity, or love to our neighbor, as also the real nature of true love to the Lord, is expressed much more perfectly in the following quotations, than it can possibly be done by me.

“There are two distinct loves in heaven, love to the Lord and love towards the neighbor; in the inmost or third heaven is love to the Lord, and in the second or middle heaven is love towards the neighbor: each proceeds from the Lord, and each makes heaven. How the two loves distinguish themselves, and how they conjoin themselves, appears in clear light in heaven, but only obscurely in the world. In heaven, by loving the Lord is not meant to love Him as to person, but to love the good which is from Him; and to love good is to will and do good from love; and by loving the neighbor is not meant to love a companion as to person, but to love the truth which is from the Word; and to love truth is to will and do truth. Thence it is manifest, that those two loves distinguish themselves, as good and truth, and that they conjoin themselves, as good with truth.”—*H. & H.* n. 15.

“All who love the Lord above all things, and the neighbor as themselves, do what is good and true for the sake of what is good and true; for good and truth are the Lord Himself, as was said above; wherefore when they love good and truth, that is, when they will and do them from love, they love the Lord; this is the case also with those who love the neighbor as themselves, since the neighbor in the universal sense is good and truth; for the neighbor is a fellow-citizen, is a society, is a man's country, is the Church, and is the Lord's kingdom; and to love the neighbor is to will well to those, or to will their good; wherefore it is their good which is to be loved; and when this is loved, the Lord is loved, because this good is from him. Hence it is evident that love towards the neighbor, which is called charity, hath in it love to the Lord. If this love be not in it, then a fellow-citizen, a society, a man's country, the Church, and the Lord's kingdom, are loved for the sake of self, and thus are not loved from good but from evil; for whatsoever is from man, for the sake of himself as an end, is from evil; to love the neighbor for the sake of self is to love him for the sake of gain and honor as ends; the end is what determines whether it be from good or from evil, for the end is the love, since what a man loves, this he regards as an end; the end also is the will, for what a man wills, this he loves, hence the end regarded, or the intention, is the man himself; for man is such as his will is, and as his love is.”—*Ar. Cel.*, n. 10336.

The affections here described,—love to the Lord and the neighbor,—constitute the essential principles of heaven.—To love the Lord as goodness and truth, and to love to be useful to the neighbor,—this is true charity, this is the very life of heaven. Where these affections exist in perfection, there is heaven. Every man and every spirit is approaching heaven, just in proportion as he is approaching a state of perfect love for the divine goodness and truth, and of love for a life of constant usefulness to his neighbor, to society, the church and the kingdom of the Lord. We have no reason however, to believe that there are more than a very few who, while they remain in this life, arrive at that state of perfect love towards God and man, called heaven. There are some, however, who are faithfully seeking to gain that heavenly state, and their efforts, if continued, will most certainly be crowned with success.

But let us again turn our eye downwards from the contemplation of this celestial state, and ask where and what is hell? The precise opposite of heaven. To love the Lord and the neighbor is heaven; to love self and all things else, for the sake of self, is hell.

But this statement will surprise some persons, while others will instantly reject it with contempt. There are multitudes even of religious men, who regard it as the wildest fanaticism, to maintain that the human mind can, by any possibility, be moved by any motive that does not contain the love of self, as an inmost principle, or end. With such persons it is in vain to reason. They know that it is impossible for them, in their present state, to act from any other than selfish motives, and why should they be expected to ascribe any better motives to their neighbors? "What! take from me," they will say, "the love of self and of selfish and worldly enjoyments? These are my only incentives to action; my very life will be gone; I could not raise my hand without some such motive." It is more than useless to attempt to reason with the mind while in such a state. You

may even point to the man whose whole life is one continued scene of self-sacrificing devotion to the welfare of society, and you will receive the cold and heartless answer, that all these labors are performed and endured for the gratification of a selfish ambition; or if this seems too absurd, for the sake of the selfish enjoyment that is derived from the exercise of benevolence. So entirely is the unregenerate man bound to his idol god—the love of self—and so entirely impossible is it for him to form any conception of any other ruling motive, that he even supposes Jehovah, our Maker, to be an infinitely selfish being,—a God who does all things for the sake of his own glory as an end. With such men,—if fully confirmed in their views, so as to have no disposition to reconsider them,—it is in vain to attempt to reason.—
“They are joined to their idols, let them alone.”

But the man who has any right views in regard to the nature of heavenly love, cannot fail to know that the love of self is directly opposed to that love, and is therefore the essential principle of hell. This love leads those who are governed by it, to think always of themselves, of their own interest and happiness; or of their children and others, whose welfare they regard as identified with their own. Those who are under the dominion of this love are continually talking of themselves, of what they have done or intend to do, of their wealth and their honors, or perhaps of their poverty and trials, of their very peculiar mental or bodily sufferings,—something always that relates to self as the end and principle thing. They are very tenacious of what they call their *rights*, and have exalted views in regard to the respect and attention which they suppose to be due to them from others. But in regard to the welfare of their neighbors and society generally, they value it for *just what it is worth to themselves*. If they do good to others, it is because they suppose that by doing so, a greater good, in some form, will be returned to themselves. It is related of Bonaparte, that he once remarked in reference to certain missionaries in India, that he

must do something for them, for that he could by that means make them serviceable to him in extending his conquests.— This is genuine selfishness, the essential principle of hell.— So long as the man who is ruled by this love, believes that his neighbor's interests harmonize with his own, and that by being outwardly honest and useful in society, he is obtaining more of the honors, wealth and other things that he loves, than he could in any other way ; so long as this is his belief, he may continue to manifest an outward respect for the rights of his neighbor, and his conduct may exhibit an apparent regard for social order and justice. And if it were possible for him to continue to be *rationaly* selfish, there might be some hope that he would also continue to observe a strict regard for the rights of others, and hence that there would be external order and harmony even in hell itself.— But the love of self is a raging fire ; its constant tendency is to break away from the control of reason ; it soon disdains all restraint. Each selfish man wishes to absorb to himself the wealth, honors, and other means of gratification that he sees around him. And hence though his *real* interests do not come into collision with those of his neighbor, yet his lusts and passions do come into direct conflict, not only with the interests, but with the rights of others. The desires of each selfish man must be gratified if possible, for the infernal fire of that lust that burns within him, demands their gratification ; and hence come envy, hatred, malignity, revenge, and other infernal passions ; which when brought out into external forms, produce slander, theft, adultery, murder, and all the other evils that fill up the dread catalogue of hell's miseries. Reader, ask yourself candidly and honestly,—is not this love of self, including the love of the world and all things in it, for the sake of self,—is not this the source and origin, the very essential principle of hell?— And yet these selfish affections appear to be closely interwoven with the inmost texture of our hearts. We have inherited them from our forefathers, as a part of our very life.

They have come down to us with the accumulated strength of ages. And we have made them still more our own, by having voluntarily adopted and cherished them, till they constitute our very life's love. And hence we find ourselves in such a state, that in order to attain to the true life and love of heaven, we must lose that which constitutes our life in our unregenerate state. "*He that would save his life, must lose it.*" He must compel himself to resist and withstand the strong current of his selfish and worldly affections; the evil actions to which those affections would lead him, he must shun, *as sins against the Lord.* And thus the way will be opened for the inflowing of heavenly love and truth. But the unregenerate man again replies; "those affections which I am required to give up constitute my very life; they have grown up with me from my birth, I cannot exist without them." And again, the understanding rallies all its strength to defend the cherished love. The very commandment which was quoted above, requiring us to love our neighbor *as ourselves*, is probably brought forward as affording a strong argument for retaining the love of self. "Does it not follow from this," we are asked, "that we are at liberty to divide our affections between ourselves and our neighbors, and to love ourselves at least as well as we love them?"—Most unquestionably it is right to love ourselves as well as we love our neighbors, if by loving ourselves we mean not a desire to *please* ourselves, but a desire to make ourselves mediums of usefulness in the kingdom of the Lord. Such, as I have already endeavored to show, is the love which we ought to bear towards our neighbor,—not a desire for pleasing him, but a desire to aid in preparing him to be a medium of eternal usefulness. And if our love for ourselves is of the same nature, there is no danger of its becoming excessive. But this is not what men ordinarily mean by the love of self; they mean that affection which I have just now endeavored to describe under that name,—a desire of pleasing and gratifying themselves, without reference to any ultimate

and permanent good, of which the Lord will approve. And *this* love of self, as I have endeavored to show, is the inmost and essential principle of spiritual evil—of hell.

For the purpose of illustrating a little more fully the views which I have endeavored to present in regard to the essential nature of heaven and hell, I will again introduce a few passages from the writings of him, who in the providence of the Lord was enabled to describe these spiritual states with unparalleled accuracy and truthfulness. The paragraphs that follow are taken from the Ar. Cel., beginning at No. 10715.

“The love of good and the faith of truth thence derived, make the life of heaven; and the love of evil and the faith of what is false, thence derived, make the life of hell.

The Divine [principle] of the Lord makes the heavens, and heaven is with every one according to the reception of love and faith from the Lord.

With all who receive love and faith from the Lord there is heaven, both with angels and with men; wherefore they who have heaven in themselves, whilst they live in the world, come into heaven after death.

They who have heaven in themselves, will good to all, and perceive a delight in doing good to others, not for the sake of themselves and the world, but for the sake of good and for the sake of truth which ought so to be done. But they who have hell in themselves, will evil to all, and perceive a delight in doing evil to others; or, if they perceive a delight in doing good, it is not for the sake of good and truth, but for the sake of themselves and the world.

When man comes into the other life, as is the case immediately after death, it is evident whether heaven be in him or hell, but not when he liveth in the world; for in the world the external only appears, and not the internal, but in the other life the internal is made manifest, since man then lives as to the spirit.

From these considerations it may be manifest what makes heaven, viz. that it is love to the Lord and love towards the neighbor, and likewise faith, but this latter only so far as it hath life from those loves. Hence it is again evident that the Divine [principle] of the Lord makes heaven, for both that love and the faith thence derived are from the Lord; and whatsoever is from the Lord is Divine.

They, with whom the love of self and the love of the world reign, do not know what heaven is, and what the happiness of heaven, and it appears incredible to them, that happiness is given in any other loves than in those; when yet the happiness of heaven only so far enters, as those loves are removed as ends; the happiness which succeeds, on their removal, is so great, that it exceeds every apprehension of man.

As love to the Lord and love towards the neighbor make the life of heaven with man, so the love of self and the love of the world, when they reign, make the life of hell with him; for these latter loves are opposite to the former; wherefore they, with whom the loves of the world and of self reign, can receive nothing from heaven, but the things which they receive are from hell. For whatsoever a man thinks, and whatsoever he wills, or whatsoever a man believes, and whatsoever he loves, is either from heaven or from hell.

Hence it is that they, with whom the love of self and the love of the world make the life will good to themselves alone, and not to others, except for the sake of themselves; and whereas their life is from hell, they despise others in comparison with themselves, they are angry at them. If they do not favour themselves, they hate them, burn with revenge against them, yea are desirous to commit all outrage towards them; these things at length become the delights of their life, thus the loves.

These are they who have hell in themselves, and who after death come into hell, since their life agrees with the life of those who are in hell; for all in hell are of such a quality; and every one comes to his own.

They, inasmuch as they receive nothing from heaven, in their heart deny God, and a life after death, and hence also make light of all things of the Church: It is of no consequence that they do good to a fellow-citizen, to society, to their country, and to the Church, and that they speak well concerning them, for these things they do for the sake of themselves and for the sake of the world, that they may save appearances and may secure reputation, honor and gain.—Those things to them are external bonds, by which they are brought to do good, and are withheld from doing evil. But they have no internal bonds which are those of conscience, that evil ought not to be done because it is sin and contrary to Divine laws.

Inasmuch as love is the fire of life, and every one hath life according to his love, it may hence be known what heavenly fire is, and what infernal fire. Heavenly fire is love

to the Lord and love towards the neighbor, and infernal fire is the love of self and the love of the world, and hence the concupiscence of all evils, which flow from those loves as from their fountains.

What is the quality of life appertaining to those who are in hell, may be concluded from the life of such, one amongst another in the world, if external bonds were taken away, and there were no internal ones to restrain.

The life of man cannot be changed after death, it remains then such as it had been; nor can the life of hell be transcribed into the life of heaven, since they are opposite: Hence it is evident that they who come into hell, remain there to eternity; and that they who come into heaven, remain there to eternity."

I regret that I have not room for other similar quotations. Many hundreds of passages in the works of our author are devoted to unfolding and demonstrating these important principles, explaining them with every variety of illustration, so as to make them plain to every mind that is earnestly seeking for truth. But if these few quotations, aided by my own very imperfect presentation of the same principles, should be instrumental in awakening the attention of any persons to the importance of seriously examining the heavenly doctrines of the New Jerusalem, by obtaining and faithfully reading the works through which these doctrines are given to the world, an important end will be attained; my most ardent hopes will be realized.

It ought also to be observed in this connection, that though the essential principles of heaven and hell may be thus distinctly characterized, yet each of these ruling loves is capable of being manifested in an indefinite variety of specific forms; and this gives rise to as many different societies, both in heaven and in hell. For if heaven results, as I have endeavored to show, from the love of goodness and truth, and hell from the love of evil and falsity, it will be easily seen that the specific state of each individual must be determined by the manner in which these spiritual principles are received. For the divine goodness and truth being infinite, can-

not be fully received into any finite mind ; but every spirit that loves these heavenly things, receives something therefrom, according to his state; and hence the foundation is laid for an immense number and variety of societies in heaven. And the same is true of those unhappy men or spirits who love those evils and falsities which result from the perversion of goodness and truth. There is no reason to suppose that any two men or spirits love precisely the same evils and falses, and hence the hells of no two are, in all respects, precisely alike.

In regard to heaven, the most general, as well as obvious division, is, into the celestial and spiritual kingdoms. The former is the heaven of those who act solely from the love of goodness. They love truth, not so much for its own sake, as from its relation to that interior goodness which forms the life of their spirits. In regard to the angels of this highest and inmost heaven, our author remarks that:—

“The angels in the celestial kingdom of the Lord very much excel in wisdom and glory, the angels who are in the spiritual kingdom, because they receive the Divine of the Lord more interiorly ; for they are in love to him, and thence nearer and more conjoined to Him. That those angels are such, is because they have received and do receive divine truths immediately into life, and not, as the spiritual, in previous memory and thought ; wherefore they have them inscribed on their hearts, and perceive them, and as it were, see them in themselves, nor do they ever reason about them, whether it be so or not so. They are such as are described in Jeremiah : *I will put my law in their mind, and write it on their heart ; they shall not teach any more every one his friend and every one his brother, saying, Know ye Jehovah: they shall know me, from the least of them to the greatest of them, xxxi. 33, 34.* And they are called in Isaiah, *the taught of Jehovah,* liv. 13. That those who are taught by Jehovah are those who are taught by the Lord, the Lord Himself teaches, in John, vi. 45, 46.”—*H. & H. n. 25.*

The angels of the spiritual kingdom are those whose whole life and affections are filled with the love of truth. They have a clear and distinct perception of what is just, orderly and right, and all such things they love. They have also a

perception that goodness is the source and life of that truth which they love, as well as the end for which it exists ; but still that love which binds them to heaven, by forming heaven within them, and from the exercise of which all these enjoyments and delights are received, is the love of truth as the form of goodness, rather than the love of goodness as the essence of truth. In the celestial kingdom, the ruling principle is the love of that which gives to heaven its essential nature; in the spiritual kingdom it is the love of that which constitutes the *form* of heaven. The one kingdom is formed by the love of *good* which is internal, and belongs to the will and its affections ; the other by the love of *truth*, which is the external form of the same internal good. The celestial angel obeys the laws of heavenly order, because he loves the good from which those laws exist ; and he is thus more intimately conjoined to Him, whose inmost and essential nature is the source of that good. The spiritual angel obeys the same laws of heavenly order, because he sees therein the essential principles of that true charity which he loves, and the exercise of which constitutes the delight of his life ; and he also loves the same heavenly laws, because he beholds therein the manifested form of Him who has revealed himself to us as the "Word" and the "Truth."

But while the love of goodness and the love of truth, give rise to these more general and obvious distinctions in the heavenly state, there is still an immense number and variety of societies in each of these kingdoms, growing out of the peculiar manner in which goodness and truth are received by each spirit or association of spirits. For it is very plain that in the spiritual world; all societies, or combinations of individual spirits, must result from the free and voluntary union of those who love the same or similar things. This is in fact the only real bond of social union, even in the natural world. For though certain external relations appear to be the basis of society, yet every man who has looked beneath the surface of things, knows very well, that there are

other and stronger bonds, there are spiritual alliances which hold the heart and its affections with a much firmer grasp. Sometimes these internal affections are in harmony with the external relations; but more frequently they are, in some respects, widely at variance; and then the controlling power of that ruling love, which draws every spirit towards its kindred spirits is most distinctly manifested. While the man remains in the natural world, he may, and *ought* to compel himself faithfully to conform to those external relations, with which Divine Providence has surrounded him, and the observance of which is necessary to the good order and welfare of society. But when he leaves the natural world, he goes where all social relations rest upon a spiritual basis. Here the interposition of space, together with the arbitrary arrangements of society, separate him in a great measure, from those whom he is prepared to love, and rendered it impossible for him even to know them. But there the strong attraction of spiritual affinity is subjected to no external control. Each spirit is left in freedom to unite himself to those spirits who love the same things that he loves. It is thus that the heavens are distinguished into an immense number of societies,—not discordant, nor having any separate interests, but bound together as one, by loving and obeying, as divine goodness and truth, the one and only God,—each laboring to promote the welfare of all, and all conspiring together for the happiness of each.

In regard to the peculiar character of the various societies into which the heavens are distinguished, it seems impossible for us at present to obtain anything more than some general ideas. Something may be known by considering the various forms of good and orderly affections, which are now manifested, each of those affections being the source of some use which is necessary to the order or happiness of society. Those affections, as exhibited in the natural world, are manifestly the incipient states of corresponding, but purer and more perfect affections, which will be developed, when the

spirit arrives at a heavenly state. And the various affections of heavenly use, thus developed and perfected, give character and form to the corresponding societies into which the heavens are distinguished.

But a much more extended knowledge of the nature and form of the heavenly societies, may be obtained from the writings of him, who, in the providence of the Lord, was permitted openly to associate with those societies, for many years; and at the same time to record the things which he saw and heard, for the instruction and benefit of those who are prepared to receive them. A knowledge of the important and interesting facts, which he has unfolded on this subject, may be obtained from his works; where also may be found a clear and beautiful demonstration of those laws, in accordance with which the heavenly societies are formed.

I have space for only the following general remarks:

“There are three heavens, the first where good spirits are, the second where angelic spirits are, the third where angels are; and one more interior and purer than another: thus they are most distinct from each other. Each heaven, both the first, the second, and the third, is distinguished into innumerable societies, and each society consists of many individuals, who by harmony and unanimity constitute, as it were, one person; and all the societies together constitute as it were, one man. The societies are distinguished from each other according to the differences of mutual love, and of faith towards the Lord; which differences are so innumerable, that it is not possible to recount even the most universal genera; nor is there the least given difference, which is not arranged in the most orderly manner, so as to conspire unanimously to the common one, and the common one to the unanimity of the individuals, and hereby to the happiness of all as promoted by individuals, and of individuals as promoted by all; hence every particular angel, and every particular society, is an image of the universal heaven, and a kind of heaven in miniature.

It is the Lord's mercy, that is, his love towards the universal heaven, and the universal race of mankind, consequently the Lord alone, who determines all and everything into societies.

It is further to be known, that one society is never entirely and absolutely like another, nor one individual in a society like another, but there is an agreeing and harmonizing variety of all, which varieties are so ordered by the Lord, that they tend to one end, which is effected by love and faith towards Him, whence comes union. Hence the heaven and heavenly joy of one person is never entirely and absolutely like that of another, but according to the varieties of love and faith, so also are the heavens and the joy in them."—*A. C.*, n. 684, 686, 690.

In this arrangement of Divine Providence, by which "*many mansions*" are prepared for his people, the goodness and mercy of the Lord are clearly and beautifully manifested. A home is prepared for every regenerated spirit,—a home precisely suited to his state. He is surrounded by those spirits and those only, whose peculiar affections and sympathies, are in perfect harmony with his own. But as before remarked, there are equally good reasons for believing, that hell is also distinguished with societies, corresponding to the states of the spirits who inhabit those regions of woe. The most general distinction is into those kingdoms which are formed by the love of evil and the love of falsity. Depending upon these kingdoms are also those immense societies of unhappy spirits, who delight to be the slaves of those who are under the dominion of these infernal lusts. The general distinctions here indicated, are sufficiently manifest from the ruling loves of those unhappy men who are spending this life, preparing for those regions of wrath and endless woe. There are some whose lives plainly indicate that their peculiar delight is to do evil. There is nothing that they wish more than to draw the unguarded youth into the paths that lead to hell. It is their life's love to do mischief,—to strew their own path through life with the sad wrecks of moral and spiritual desolation. It is often very difficult for minds of a better class, to conceive of any possible motives that could lead to those dark and infernal deeds in which the worst class of men delight. Even such a writer as Dr. Thomas Brown, of the Edinburg University, has somewhere remarked, in refer-

ence to that deep and malignant love of evil, which is sometimes manifested, that, "it is pure and unmitigated evil, and has not even the poor excuse of having been done for the sake of selfish gratification." But we believe that a careful examination will show, that there lies concealed within all such evil conduct, the deepest and most intense selfishness. A form of self love, which appears to be the moving principle of many of the worst evils, is the love of ruling,—that love which seeks dominion, even at the risk of rendering an immortal spirit eternally miserable; a love which, were it possible, would gladly destroy goodness itself, and would find its deepest delight in doing so. This love, when developed in all its infernal fullness and malignity, constitutes the lowest and most desperate hell; that hell which is directly opposed to the heaven which is formed by the love of goodness. Such will be the final and full consummation of that infernal state, of the beginning of which there are very manifest indications even here in the natural world.

But there is also the hell that is formed by the love of falsity. This is the hell of those who, though not vile enough to love evil for its own sake, are nevertheless in the love and practice of those things which are false in doctrine, as well as wrong and disorderly in life; and they do this with the full consciousness, that evil is inseparably connected with falsity, as its necessary consequence. This love when fully developed, constitutes that hell of infernal falses, which is directly opposed to the heaven which is formed by the love of truth. This hell is the depository and source of all those false doctrines which result from the perversion of truth.—From hence comes that fatal perversion of the true doctrine of the Divine Trinity, which teaches that there are three Divine Persons, separate and distinct, with different attributes and powers, each having an independent conscious volition, and yet all *somehow* united into one. And from the same source comes the doctrine which teaches that faith and not charity, is the essential principle of religion; is the

bond that unites man to heaven, and constitutes him an heir of eternal life.—thus leading to the dangerous conclusion, that eternal happiness is the gift of immediate mercy, and has no necessary connection with a man's life. And here too originate such blasphemies as the "*Divine Revelations of Nature,*" and other similar things. With this hell, are connected, more or less intimately, all those who love a disorderly life, because they love the false principles that lead to such a life.

Intimately connected with these two great divisions of the infernal state, there is also that immense host of spirits and men, who without being in the immediate love of evil and falsity, are nevertheless willing to be under the spiritual dominion of those who are ruled by these loves, and whose delight it is to rule over others in return. To this class belong those who practice false doctrines, because they love to gratify those who preach them. They think and act wrong, because they have not enough moral courage to think and act right. They call men their masters, and obey them as such, instead of having but one master, Christ, who is the Lord himself as divine truth. The full development of this love fills up the outer regions of the infernal world. It furnishes slaves and servants in abundance, to those spirits whose delight is the lust of dominion.

But we may again remark, that these are only general distinctions. Every variety of selfish and sensual affections, when confirmed as the spirit's ruling love, forms his own peculiar as well as permanent state, and leads him to his final place in that world of death and endless misery; while those who are in the love of similar evils, are thereby drawn more closely together, and constitute the various societies of hell.

But it will perhaps be asked:—How can societies exist among those who being under the dominion of selfish affections, have no real love for each other? That they do exist among such persons in the natural world, is unquestionably

true. It is even supposed by many, that the love of self is the only principle on which social organizations can be maintained. Combinations of such men are held together, and some degree of external social order is observed, not because there is any real affection for each other's welfare, but because each regards the others as necessary to the attainment of the evil ends which he loves. When a band of robbers unite together, and mutually defend and assist each other, no one supposes that they have any real regard for the welfare of their associates. If such were the case, each would advise the others to a mutual abandonment of their wicked course of life. But each sees that combining with the others, his wicked purposes can be more effectually accomplished; and on this selfish principle the union is sustained. Let the death of one of the party become necessary, in order to save the others from exposure, and the same selfish principle that had hitherto preserved his life, will now lead to the destruction of it. It is thus that by the operation of self love, a spiritual affinity is created, which draws together those who are in the love of similar evils, even while there is internally cherished the infernal fire of a deadly hatred. We can conceive of no reason why the selfish principles which thus draw wicked men together and form them into various societies in the natural world, should not continue to produce similar effects in the spiritual world. It would even seem to be a just and necessary inference, that the operation of these principles will be much more perfectly and fully manifested when men are released from the external restraints to which they are subjected in the natural world.

But as hell is in all respects the exact opposite of heaven, the inference will necessarily follow, that the most intense and bitter hatred must always prevail among the various societies in that world. Each looks upon the others as its rival aspirants after power and selfish gratification, and hence as its most bitter enemies, whom it would gladly crush and

destroy if possible. Of the truth of this principle, there are sufficient illustrations in the natural world. The mutual hatred that exists among the various societies which are formed by the love of self and the world, may not be half as bitter and malignant as in that world from which it comes, but it is sufficiently so to illustrate the uniform operation of the principle. Observe, for example, the deadly antagonism which always prevails between infidelity and its adherents, and the disciples of religious bigotry. Though mutually aiding each other in a common warfare against goodness and truth,—the one professing to worship a God who has revealed himself only through the laws of the natural world, the other, a God to whom they have ascribed the passions and affections of unregenerate human nature,—yet each, at the same time, cherishes the most malignant hatred against each other, exceeded only by the hatred which they mutually bear towards the truth itself. There is no reason to suppose that the deadly enmity which is thus cherished, will lose any of its malignity, when those who are the subjects of it, shall have gone to the spiritual world.

In regard to the number and variety of the infernal societies, Swedenborg remarks that,—

“They are as many in number as are the angelic societies in the heavens, inasmuch as to every heavenly society an infernal society corresponds as its opposite. That the heavenly societies are innumerable, and all discriminated according to the goods of love, of charity, and of faith, may be seen in the article concerning the societies of which the heavens consist, and in the article concerning the immensity of heaven: the case therefore is the same with the infernal societies, which are discriminated according to the evils opposite to those goods. Every evil is of infinite variety, like every good. That this is the case, cannot be conceived by those who have only a simple idea concerning every evil, as concerning contempt, concerning enmity, concerning hatred, concerning revenge, concerning deceit, and concerning other similar evils: but let them know that every one of these evils contains so many specific differences, and so many differences still more specific or particular, that a volume would not suffice to enumerate them. The hells are so

ordinately distinguished according to the differences of every evil, that nothing can be more ordinate and more distinct: hence it may be manifest that they are innumerable, one near another, and one remote from another, according to the differences of evils in general, in species, and in particular."—*H. & H. n. 588.*

Having presented the above general views in regard to the origin, nature and form of heaven and hell, we will finish this section with a few remarks upon the enjoyments and miseries of these opposite spiritual states. It cannot be denied that the doctrines of the New Church, on this subject, are widely at variance with those generally regarded as orthodox. And this will perhaps account, in some measure, for the strange and absurd caricatures, to which our views have been subjected, even by those who are accounted very learned in the popular theology. What men do not understand, they are very apt to misrepresent, especially if they think themselves wise and learned.

The common doctrine on this subject, though not very clearly defined, is nevertheless sufficiently so, to be safely expressed in general terms. The enjoyments of heaven are regarded as consisting chiefly in the direct and immediate worship of the Lord,—an idea which seems to have arisen from regarding religion as something essentially different from the every day affections and duties of life. If there is supposed to be more of religion in worshipping and praising the Lord in public, than in attending to our ordinary duties, it is very natural to infer that the occupations of heaven will consist chiefly in the former exercises, and that its delights will be derived from that source. It has even been common for selfish pietists to suppose, that while engaged in these exercises, the *saints of the Lord* will be served and waited upon by the angels who are now in heaven. It is true, a very popular writer, Dr. Dick, to whom I referred in a former page, has ventured to suggest that the saints of the Lord will be permitted to spend a part of their time in studying Mathematics, Astronomy, and other natural sciences,

studies of which the doctor himself, appears to have been peculiarly fond.

In regard to the sufferings of hell, it has been generally supposed that they will result from a direct outpouring of divine wrath—a direct and immediate infliction of so much suffering for so much sin. With respect to the manner in which the divine wrath will be made effectual, in securing the misery of the impenitent, there have been various conjectures,—all, however, agreeing in ascribing the punishment of the wicked, to the vengeance of an offended Deity.

On the other hand, the doctrines of the New Church teach and demonstrate, from the Divine Word, as well as from reason, that the happiness of heaven, is the necessary and inevitable result, of cherishing and acting in accordance with those affections which are good, useful and orderly; and that the miseries of hell, are the equally necessary and inevitable consequence, of receiving and acting from the opposite evil affections.

It is often declared, in the Divine Word, that *every man shall be rewarded according to his works*. The passages, in which this truth is asserted, are so many and so easily referred to, that it is unnecessary to introduce them here. They may be found in Math. vii. 22–26, xvi. 27, xxv. 32–46; Luke xii. 25–27; Jer. xxv. 14, xxxii. 19; Hosea iv. 9; Rev. ii. 23, xiv. 13, xx. 24, 15, xxii. 12; and in many other places.

It must not be supposed, however, that the works, according to which all men are rewarded, denote simply the external form of their conduct, as it appears before men. It is the internal intention, the end from which they act, that gives character to their works, and constitutes them either good or evil. Every external act first originates in some affection of the will; it is then brought out into the light of the understanding, where it is clothed in thought, and at last is openly manifested in the form in which we behold it.

It is evident, therefore, that we can know nothing of the good or evil character of any man's works, except so far as we are enabled to trace those works backwards from their external forms, and correctly estimate the internal designs, or ends, from which they originate. It is this inmost or spiritual form of man's works,—that form which lies open before Him, from whom no secret thought or intention is hid, to which we understand the Divine Word to refer, where it so often assures us, that *every man will be rewarded according to his works.*

But when it is seen and admitted, that happiness is inseparably and permanently connected with goodness, and misery with wickedness, it will be easily seen, that these spiritual rewards are not arbitrarily given, but are the necessary effects of the good and evil, with which they are connected. This principle is so obvious, and so fully illustrated in the observance and violation of natural laws, that it seems quite unaccountable that any intelligent mind should hesitate to see and acknowledge its truth. The enjoyment of health, riches, honors, or any other form of natural or worldly happiness, is readily seen to be the result of obeying the laws which relate to these things. But the good man is he who faithfully observes the laws of his higher or spiritual nature, or, in other words, who loves the Lord and his neighbor; which is the normal state of the human affections. And it is manifest that the happiness which follows, is the result of obeying those laws,—as plainly so, as that the enjoyment of health, is the result of obeying certain physiological laws. It is true, these laws,—the natural, as well as the spiritual,—are divine in their origin; they are the form in which the divine goodness is manifested, the medium through which it operates; and in this sense, the happiness or misery which results from their observance or violation, may be said to come from God. But the point to which we wish to gain the reader's attention is, that this happiness or misery is the necessary and uniform effect, of the good or

evil, to which it stands related. Those spiritual laws are constant and unchangeable, for their basis is eternal truth, the form of the divine goodness. It is impossible, therefore, for that divine power, by which all spiritual, as well as natural laws are executed, ever to manifest itself in any way, that shall disregard the just and necessary connection, between goodness and happiness, or between evil and misery. To the man who has become confirmed in the love of goodness and truth, and whose delight is in leading a useful and orderly life, there is secured a store of endless happiness and delight, of eternal enjoyment in heaven, of which no power in the universe can ever deprive him; a happiness to be given, not as the reward of any merit of his own, nor yet by any special mercy or favor, which is shown towards him in distinction from others, but as a necessary consequence of having voluntarily received that goodness and truth, which the divine mercy provides for all. Let each man for himself, faithfully and habitually observe the laws of heavenly order; and then, though he has no power to create or originate any one emotion of true happiness, yet he stands in that channel through which the divine goodness flows, with its consequent happiness; and he need have no fears for the result. Those spiritual laws, in accordance with which, the delights of heaven are received, are as unchangeable, as those by which the planets roll on in their courses, or the flowers come forth at the return of spring.

If the views just presented are seen to be true, it will be justly inferred that the angel of heaven is happy, simply because happiness necessarily results from the harmonious and orderly exercise of all his affections and powers. His happiness, at each moment, is the delight that is experienced, in the performance of the good actions, in which he is then engaged. It is true such happiness has an inseparable connection with all the good actions of his previous life, but only on the ground that his present spiritual state is the *resultant* of all his previous states; just as the health that a

man now enjoys, and the delight that springs from its enjoyment, is the consequence of having habitually observed the laws of health during his past life. We sometimes hear religious people talking of their trials and hardships, and at the same time flattering themselves with the hope, that, as a reward for such trials, they shall enjoy eternal happiness in heaven. If such hardships are spiritual *tribulations*,—the painful collisions between goodness and evil, the consequence of faithfully striving after regenerate life,—then there is reason, no doubt, to hope, that their labors will at length end in a sabbath of holy rest and peace. But, if they are suffering nothing more than the pains that result from their selfish affections being constantly wounded in some form, they have no reason to hope that such sorrows will end in eternal happiness. As well might a man expect that by suffering bodily pains for many years, he will secure the enjoyment of health in his old age.

There is great reason to fear that most men, even in the present day, have no right views in regard to the nature of heavenly happiness. Many appear to be looking to heaven for some selfish reward; while by others, heaven is valued, only as a place of refuge from that punishment, which they are conscious of deserving. Each of these views of heaven, is quite compatible with the most intense selfishness. Take away these selfish hopes and present the right view of the happiness of heaven,—the delight which arises from doing good, without reference to any selfish reward—and would not every motive for gaining heaven vanish, from many minds that are now filled with fond anticipations in regard to it? “Is there then,” it would be asked, “no reward for self, as an end? Is there no selfish hope to sustain me, through the trials and hardships, that I am called to endure? If not, then why should I thus *serve God for naught*? Why should I spend this life, seeking to be useful, with no other hope than that of being permitted to spend eternity in the same way?” It does seem a little strange, that men do

not instantly see the false-hearted selfishness of attending upon the external duties of religion, only for the sake of obtaining eternal happiness for themselves, as an end. If you suspect a man of making a profession of religion, for the sake of attaining some worldly end, you call him a hypocrite, and say that he has no real regard for the duties of religion; but how much better are you, if, in your attendance upon those duties, you are also acting from the hope of a selfish reward? It is true, your motive differs from his in degree. You suppose that your reward will be much greater than his; and it would be consistent enough for you to pity him for his folly in enduring so much toil for so small a recompense; but you have no just right to suppose that he is not, in all respects, as good as yourself.

The truth, as already expressed, is plainly this:—The happiness of heaven, is the delight that is experienced in doing good;—not a selfish delight, such as the vain man feels, when he supposes he has done something that will secure the public approbation; or that which the proud man experiences, when he looks back upon the accomplishment of a task, which he vainly fancies could have been performed by no one but himself. All such delights come from an opposite source. They have nothing in common with those pure enjoyments, which come unsought, which follow and attend, unsolicited and unasked for, upon all those who love and practice that goodness and truth, from which all heavenly blessings flow. True happiness is an *effect*, not an immediate gift. To those who love its cause, as an end, and have that cause within them, it is always present. But it forever eludes the search of those who seek for it as an end, and look upon goodness and truth, only as means for attaining it. Those who do good for the sake of reward, *as an end*, are led by the love of self; their works, though externally good, are internally and essentially evil.

I have thus endeavored to present, as clearly as I could, within the space of a few paragraphs, the doctrine of the

New Church, in regard to the nature of heavenly happiness. My design has been to show that true happiness is that delight which is experienced when the affections and powers of the regenerated spirit, are brought into harmonious and orderly exercise, upon their appropriate objects. We must not, however, estimate the delight, which the angels experience in doing good, by that which men derive from the same source. True spiritual use, and its consequent delight, can be realized only in proportion as the natural man is brought under the dominion of the spiritual; or only as those affections, which are natural, selfish and temporal, are made the servants of those which are spiritual, heavenly and eternal. But such a spiritual state is seldom more than partially attained, even by the best of men. The selfish affections, even after they have lost the controlling power, are often like an army of undisciplined and disorderly soldiers, who are constantly seeking to break away from the restraint of those whose duty it is to direct and control them. And hence, even with those who are seeking for regenerate life, there is scarcely the beginning of that pure delight, which is fully realized, only where all the subordinate affections, freely and perfectly respond to the call of heavenly love.

But there are reasons also for believing, that the difference between the happiness of angels in heaven, and that of good men on earth, may be even greater than the corresponding difference between their respective spiritual affections. In the natural world, the good man is surrounded by a multitude of external hindrances, which prevent him from ultimating those useful affections, which he ardently cherishes; and hence he fails to experience that full delight, which such ultimation would bring. In the spiritual world all such external impediments are removed, and the angel who desires to perform a useful act, enjoys, in the same moment, the delight of doing it. So also the delight which each spirit derives from the exercise of heavenly affections, must be

very greatly increased, by those affections being exercised, in open communion with those whose spiritual states are in harmony with his own.

The views just presented, in regard to the nature of heavenly happiness, will, no doubt, appear strange; especially to the indolent, the selfish and the sensual. The indolent man regards all labor, either mental or bodily, as the greatest curse that has fallen upon our race. He looks forward to a heaven where he will be permitted to sit down in eternal idleness, relieved, perhaps, by occasionally singing a few psalms. But such a man would look, with abhorrence, upon a doctrine which teaches, that eternity is to be spent in works of usefulness; and that the delights of heaven are obtained from that source. So also the sensualist, who supposes that there can be nothing real and substantial, which is not *material*, will be very likely to reject the New Church doctrine on this subject; because it is impossible for him to conceive of any employments that can exist in that world. You talk to him of the various occupations, in which the angels delight, and your words only convey to him sensual ideas. While you are seeking to arouse his attention to the importance of some spiritual truth, which is to you a source of the deepest delight, your ardor is suddenly dampened, by hearing him ask whether there are any such employments in heaven as the digging of graves or the making of coffins, or some other question equally silly and irrelevant. It is a useless effort to attempt to convey spiritual truths to minds in which there is no love for them. They are too far away; we cannot reach them.

But there is an immense class, who can be reached, and who are every day drawing nearer, to the heavenly light of the New Jerusalem. Though not yet prepared to receive those spiritual truths, in all their fullness and power, yet they are rationally convinced that the life to come, must have some very near and intimate connection with the life which we now live; that it must be in some sense a con-

tinuation of this life ; and that in order that this life may be a preparation for that, the employments and delights which now engage our attention, must also have some very intimate relation, to those, in the midst of which, we shall eternally dwell. To such minds, we would ~~once~~ more most earnestly recommend the faithful perusal of those works, in which may be found all the information that can be rationally desired, in regard to this most interesting and important subject. There may be found a clear and intelligible description of many of those angelic employments, from which the enjoyments and delights of heaven are derived.

But, let us again turn our attention for a few moments to the question,—From whence come the miseries of hell ? We have already disclaimed all sympathy with the doctrine, that misery in any form comes from the wrath of an angry God. GOD IS LOVE. Every creature that exists, is the object of his tender mercy and compassion. If this were not the case,—if there were even one intelligent creature within the boundless universe, from whom the divine mercy had been withdrawn, that mercy could not be infinite. But the Word of the Lord assures us that “ *his mercy endureth forever,*” and that “ *his tender mercies are over all his works.*” In the same Divine Word we also read—“ *I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you : That ye may be the children of your Father who is in heaven, for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.*” How devoid of spiritual life would these words be, if they were understood to require nothing more than the bestowment of temporal blessings upon our enemies, in imitation of Him, who causes the natural sun to rise upon the evil as well as the good, and gives them rain from the clouds. There is, plainly, a deep spiritual meaning here. The sun that rises upon the evil as well as the good, is the *Sun of divine love*, while the rain that descends upon them,

is the divine mercy clothed in the form of divine truth. And, it is only by thus *spiritually* loving our enemies, even those who are in the very worst states, that we can be the children of our Father who is in heaven. We are also commanded to forgive a trespassing brother *until seventy times seven*; by which we understand that he is to be always and continually forgiven. However vile a fellow-creature may become, so long as he in any way within our reach, our thoughts, when directed towards him, ought to spring from a desire to perform some use to him, if possible; and our conduct towards him, ought to be a still more ultimate expression of the same charitable affection. Such is manifestly the law of heavenly charity. That charity is withdrawn from no one because his evil affections and life, have made him an inhabitant of hell. And as this law is divine in its origin, it points us with unerring certainty, to a God whose mercy and whose forgiveness are perpetual, infinite, eternal and universal. We can conceive of no greater absurdity than that of supposing, that while the law of heavenly love requires of us the permanent exercise of forgiveness and true charity, even towards those who are confirmed in evil, yet He, from whom that law emanates, regards the same poor creatures as the objects of His vindictive wrath. Most assuredly the divine law does not require men and angels to be better than the God who made them!

And yet, on the other hand, we read in the Divine Word that, "*God is angry with the wicked every day,*" that "*He reserveth wrath for his enemies.*" and many similar announcements. How shall these apparent contradictions be disposed of? The Divine word, which proceeds from Him who is ONE and UNCHANGEABLE, can contain no *real* discrepancies. There is an internal harmony in each and every part. But in the letter of the Word there are often *apparent* truths, adapted to the states of unregenerate men. The real truth they are not prepared to receive; and hence the Divine mercy permits the Word to be presented to them

clothed in the form of apparent truth. This way of presenting truth is, however, by no means peculiar to the Word of the Lord. Many natural truths at first fall into the mind in the same way. The *apparent* truth, that the sun passes around the earth, is first received, and conducts us to the *real* truth, that the earth revolves on its axis. So also the apparent truth, that a variety of colors appertain to the various objects around us, leads to the discovery, that the real distinction of colors exists in the solar rays. The same divine mercy which leads us to the perception of natural truths, by first permitting them to be seen in an apparent form, leads us also to the perception of spiritual truths, in a similar way. But in each case, those who have no deep love for the truth, never rise above its apparent form. The ignorant man lives and dies in the belief that the earth is stationary, and that the sun passes around it. So also, multitudes, even of religious men, never elevate their minds above the apparent truth, that the Lord is angry with the wicked. And yet angels and all good men, who are in any measure spiritually enlightened, know that the *real* truth is, that the Lord loves all his creatures, however vile they may be; and that the wrath and anger with which he seems to be clothed, results from the position which they sustain towards him, and not from *his* position towards them. It seems to devils and wicked men, as if God were angry with them, because they are conscious of being rebels against his divine government and kingdom; just as the offender against the civil laws regards those who make and execute the laws, as his enemies; whereas, if they are good men, they regard him with kindness and pity, and administer the laws, not because they wish him to suffer punishment, but because they wish to prevent him from inflicting greater injuries upon himself and society. The anger and wrath, which the wicked man supposes himself to be the object, come from his perversion of the divine love and mercy. And yet the sufferings that he endures appear to him

to result from some undeserved dispensation of Divine Providence. He feels certain that he is no worse than his neighbors, and yet it has been his misfortune to become the object of the divine displeasure. You seek in vain to convince him that the evils which he endures are the necessary consequence of his selfish and disorderly affections. He persists in looking outward and not inward for the cause of his miseries, and imagines that he finds that cause in the treatment which he receives from his neighbors, in the *feelings* which he supposes some one to cherish towards him, or in some other external evil to which Divine Providence has subjected him. And even though he may not venture to charge his calamities *directly* upon the providence of the Lord, yet he is indirectly doing so, when he ascribes them to those external circumstances, which he knows, if he reasons at all, exist only by the divine permission. You find it impossible to convince him, that the external evils of which he complains, are only the *occasion*, not the *cause* of the spiritual pains which he suffers; and that if his own affections were in a healthy and orderly state, these providential permissions, which he now regards as the cause of his miseries, would either not exist or would have no power whatever to injure him.

But, the question is sometimes asked,—what difference can it make to devils and wicked men, whether the wrath of God, to which they ascribe their sufferings, be *real* or only *apparent*, provided the appearance *seems* to them to be a reality? In the one case, they are the objects of the divine mercy and providential care, which, though seeking in vain to make them happy, do nevertheless mitigate their miseries so far as can be done, without destroying their freedom. They are cared for and sustained, even while returning hatred for love; and permitted to enjoy, at least some measure of infernal delight, derived from cherishing the love of self. In the other case—the anger of the Lord being real,—the source and foundation of all spiritual existence would be re-

moved. Not only would the wicked perish, but the good would perish with them. For the love of goodness is the life of heaven, and the love of evil, which is perverted good, is the life of hell. The goodness which is thus loved or perverted is derived from Him whose essential nature is divine love. But if it were possible for anger to be mingled with the love of the Lord, there would be no divine goodness that could be either loved or perverted; and hence no source from whence either heaven or hell could exist. Even though it may be impossible, therefore, to convince those who are in the love of evil, that the wrath which they so much dread, has its cause in themselves, and has no existence in the Divine Being; it is nevertheless exceedingly desirable that all those who have any love for the truth, should regard this subject in its true light—should realize that the Lord Jesus Christ, our God, with all his holy angels, and all good men, will forever look with pity and compassion upon those wretched beings who have chosen death rather than life.

It is possible the views which I have here presented may attract the attention of some one, to whom the doctrine, that anger and wrath really belong to the Divine Being, is exceedingly dear, because so perfectly adapted to his own spiritual state. And, perhaps, in his imagination, he sees that wrath about to be poured upon those who have the temerity to call in question a doctrine which he esteems so peculiarly sacred. It might be suggested to such a man, that the wrath which he supposes is about to fall upon those poor fellow-mortals, who have incurred his displeasure, by holding doctrines different from his own,—that that wrath, like the doctrines whose denial has aroused it, comes from his own evil affections, and not from Him who is divinely good and true. It will be much more dangerous to himself than to any one else. I remember having once seen a poor lunatic, whose displeasure I had accidentally incurred, engaged in the process of killing and and burying me, as he im

aged, although I was really at some distance from him and quite out of his reach. There is a spiritual insanity which delights to kill and bury those who are engaged in making known the heavenly truths of the New Jerusalem. But, those whom it thus seeks to destroy, and upon whom it would gladly call down the vengeance of God, still live on, and delight to make known the truths which they love. They are killed and buried, only in the imagination of the men who hate those truths.

But, let us again pursue the question, from whence come the miseries of hell? If not from a direct visitation of wrath from God, do they not come from the torments of a guilty conscience? Let us examine this question for a moment. The torments of conscience are suffered, when a man has done that which he knows or believes to have been wrong. Under the influence of some selfish passion, he has been led to the commission of an act which his understanding disapproves; and hence, there follows a painful sense of degradation and ill-desert. But, this torment of conscience exists only in proportion as the will and understanding are at variance from each other. This difference is continually diminishing, according as the man becomes confirmed either in good or in evil. The man or the spirit, who is far advanced in regenerate life, loves those heavenly things which his understanding approves and approves the things which he loves. So, also, with him who has become confirmed in evil; the darkness of his understanding is as great as the depravity of his will. An approach towards that unhappy state, in which evil and falsity are equally confirmed, is often manifested, even while men remain in the natural world. This fact has been observed by every one, and is often remarked upon by writers on morals. In proportion as a man becomes confirmed in the love of evil and falsity, the desire for spiritual reformation is lost; and then the motive for discriminating between good and evil, in his own conduct, is also lost. The

heavenly light of conscience is extinguished; its admonitions have ceased, and the pangs of remorse are felt no more. And although the spiritual faculty, which distinguishes between good and evil, still remains, yet there is no motive for bringing that faculty into exercise, in reference to himself; for the last desire for reformation has perished. Henceforth the man, or the spirit, is internally united to hell. He lives in hell, for hell lives in him. Such is conscience, and such is the way in which it is gradually weakened and finally destroyed, by an evil life. And who will imagine that there are any regenerating influences in the infernal world, by which conscience can ever be restored? What possibility can there be of restoring the man's conscience to a healthy action, or to any action, by permitting him eternally to associate with those who, like himself, are confirmed in the love of evil and falsity? You might as well hope to restore a dead body to life, by enclosing it in a coffin and burying it in a grave. But here is an awful consideration! A being formed for eternal life, having received from his Creator, powers and affections, which, if developed in an orderly manner, would have made him an angel of heaven—that same being voluntarily perverting and rejecting goodness and truth, till, at length, he becomes fully confirmed in those evil affections which constitute the life of hell; and does evil without regret, and without remorse.

The idea was once entertained, that the miseries of hell result from being perpetually and eternally consumed in a material fire. But this idea, if still entertained, must be confined to those minds which are too low and sensual to have any perception of the essential difference between natural and spiritual things, but suppose that the spiritual world is nothing more than a continuation of the natural. But, though such an idea is too absurd to be entertained, even for the purpose of refuting it, yet it is deeply interesting and instructive to reflect upon the mercy of the Lord, in

presenting the Divine Word in such a form, that even the most sensual minds obtain therefrom those appearances of truth which are best adapted to their states. Minds that are unable to form any conception of *spiritual* misery, may, nevertheless, be very greatly benefitted, by being permitted to suppose, that there is reserved for the wicked some terrible *physical* suffering, like that of being eternally tormented in a lake of material fire and brimstone. The mind that is spiritually enlightened, sees in such representations, corresponding spiritual things,—the tormenting fire of self love, and the lust of false doctrines. While the man who thinks only of sensual things is greatly benefitted, by being permitted to receive such descriptions of the miseries of hell, in their most literal sense. His impressions are as near the truth as the present state of his mind will permit. And so long as there is retained an idea of the miseries of hell, even in this most external form, the dread of eternal punishment remains; and exerts a most salutary restraint upon minds, not yet prepared to shun evil from better motives.

But if the miseries of hell are not caused by the wrath of an angry God, by remorse of conscience, nor by a lake of fire, from whence do they come? The answer, to this question, has been already anticipated, in some measure. They are the necessary and inevitable consequence of an evil and disordered state of the affections. If the man or the spirit who loves goodness and truth, and lives a corresponding life, is necessarily happy, as the consequence of the harmonious movement of his spiritual faculties, he in whose spiritual nature, this heavenly order is destroyed or perverted, must as inevitably be miserable. To deny the correctness of this inference, would be as absurd as to say, that while the enjoyment of health, is a consequence of all the bodily functions being in a normal state, the derangement of those functions is not productive of pain. Misery, in every form, is the opposite of the corresponding happiness. The one is the necessary consequence of obeying some law, that is, some

form of spiritual or natural truth, while the other is the consequence of disobeying the same law. It is in fact impossible to conceive of the existence of happiness, unless we, at the same time, regard misery as the inevitable effect of disobeying the laws from which happiness results.

The principle here stated, is believed to be perfectly in accordance with what every intelligent mind has observed, in regard to spiritual, as well as physical, suffering. And this is the true explanation of the miseries of hell. The inhabitant of those dismal abodes, while seeking for temporary and selfish gratifications, has voluntarily perverted and deranged the faculties of his spiritual nature, till every movement of those faculties is followed by pain. And yet the same disorderly affections, that have consummated his ruin, still adhere to him, and constitute his life's love.— Urged onward by the raging fire of self love, he is constantly intent upon some gratification, which involves a disregard of the rights and interests of his fellow spirits; while each of those spirits, in return, is not only seeking to protect his own interests, but to retaliate upon the aggressor, where it can be done without injury to himself. Each, therefore, is doomed to suffer the bitter disappointment of unsatisfied self love. The gratifications which unrestrained self love demands, are so much greater than it can possibly obtain, that, although some measure of infernal delight may be experienced, when evil ends are obtained; yet such delight is much more than counterbalanced by the sad and withering disappointment, which the unhappy spirit is doomed to suffer. Revenge is said to be sweet, and yet the revengeful man is always miserable. The infernal delight, which he feels, when inflicting injury upon his enemy, is inconceivably less than the misery which he brings upon himself in return. And a bitter ingredient in that misery is, that revenge is always unsatisfied. It is a raging fire which directs its greatest fury against him who provides it with fuel, and but seldom reaches him for whom it was kin-

dled. Oh! how unlike is this to that heaven, for which these unhappy spirits were formed, and which they might have attained. There each spirit delights to aid his fellow spirits, in attaining the ends which they love; for all labor together for the common good. But in hell, every spirit as earnestly desires to see his fellow spirits fail of the gratification of their cherished lusts, unless when their success will aid him, in obtaining some selfish end which he loves.

But we may see sufficient illustrations of the miseries of hell, without descending, in imagination, to those regions of death and endless woe, where evil has fully consummated the eternal ruin of those who have cherished it. Even here, in the natural world, we daily meet with those whose countenances, in every feature, as well as their words and actions, are indices that cannot be mistaken. They point, with unerring certainty, to affections disordered and perverted, and in which the miseries, which lost spirits suffer, are already beginning to be felt. There may be seen envy and ambition writhing in disappointment, covetousness and sensual lust unsatisfied, vengeance unappeased,—these and other perverted affections, fed and cherished in the inner chambers of the spirit, and yet rewarding those who nourish them, with the serpent's bite and the scorpion's sting.

One other point ought to be referred to in this connection. It will be correctly inferred, from the views that have been presented, that the Lord casts no one into hell, but that all, who descend to that world of death, go there of their own choice. They are led thither by those evil lusts, which constitute their life's love. And as they descend to those regions of woe, or, which means the same thing, become confirmed in the love of evil and falsity, the Divine Mercy and Compassion still follows them, mitigating their miseries and watching over them with a providential care, even while this mercy and compassion is continually repaid, with infernal fury, not only against heaven itself, but even against Him who is the source of all goodness and truth. But it

will, perhaps, be asked—how can spiritual beings delight to dwell in the midst of eternal torments? We answer, they do not delight in the *miseries* of hell. Their delight is in the love of evil. This is their life. The *miseries* of hell they would gladly escape; but from those vile lusts, they have no wish to be delivered, and with these, the miseries that they suffer, are necessarily and inseparably connected. It is thus that they are chained eternally to the torments of hell. Just as the man who is suffering the miseries of drunkenness; or any other form of sensual lust, does not love the wretchedness, poverty, disease and disgrace that result from his evil habits. But he loves the evil habits themselves, and the misery follows as a necessary consequence,—a consequence which even mercy itself—being founded in truth, cannot avert.

But this subject is painful to dwell upon; we will detain the reader no longer with it. If, however, he desires to examine more fully, the nature of that misery, which the wicked are already beginning to suffer, and which will be fully consummated, when, in the world of endless woe, the last desire for goodness and truth, shall have perished, he may find this subject unfolded and explained, with a life-like truthfulness, in those writings to which we have so often referred. He may there find a description, as full, at least, as he will desire, of the various forms of misery, which, by unchangeable laws, are connected with their corresponding evils. In those writings may be found the most ample confirmation, of the principle which I have stated above, that the torment of hell, in its most general form, is the raging fire of unsatisfied lust; that the “common torment of hell, consists in the unhappy spirits being withheld from their loves, from which, however, innumerable other miseries exist.” It is very clearly and fully shown from the Word of the Lord, from the nature of the divine government, as well as from the laws of the human mind, that the torments of hell are not arbitrarily inflicted upon those who

suffer them, but that the love and practice of evil is the cause of misery in all its forms.

A brief, but clear and satisfactory exposition of this subject may be found in the treatise, entitled "Heaven and Hell." It is there shown that the passages, in the Divine Word, which refer to the torments of hell, if rationally understood, must be interpreted, according to the laws of correspondence, between spiritual and natural things; that, "*by fire is meant the lust which is of self love and the love of the world, and by smoke thence is understood the false from evil.*" In this connection, occur the following, among many other equally important passages :

"Inasmuch as by infernal fire is meant every lust to do evil flowing forth from the love of self, hence also by the same fire is meant torment, such as exists in the hells. For the lust derived from that love is the lust of hurting others who do not honor, venerate, and worship self; and in proportion to the anger thence conceived, and to the hatred and revenge from that anger, is the lust of cruelty against them. When such lust is in every one in a society, which is restrained by no external bonds, such as the fear of the law, and of the loss of reputation, honor, gain, and life, then every one from the impulse of his own evil rushes upon another, and so far as he prevails, also subjugates and reduces the rest under his dominion, and from delight exercises cruelty towards those who do not submit themselves. This delight is altogether conjoined with the delight of bearing rule, insomuch that they are in a similar degree, since the delight of doing harm is in enmity, envy, hatred, and revenge, which are the evils of that love, as was said above. All the hells are such societies, wherefore every one there bears hatred in his heart against others, and from hatred bursts forth into cruelty, so far as he prevails. These cruelties, and the torments thence, are also understood by infernal fire, for they are the effects of lusts."

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"The reason that torments in the hells are permitted by the Lord, is, because evils cannot otherwise be restrained and subdued: the only means of restraining and subduing them, thus of keeping the infernal crew in bonds, is the fear of punishment; there is no other means given: for without the fear of punishment and torment, evil would burst forth

into madness, and the whole would be dispersed, as a kingdom on earth, where there is no law and no punishment.”
—*H. & H. n.*, 573 & 581

SECTION THIRD.

The Last Judgment, in its Individual as well as General Character.

Good and evil imperfectly developed in the natural world—how the good are led to heaven and the wicked to hell—the world of spirits—the Last Judgment in its general character—such Judgments have several times taken place—quotations from Noble's Appeal—that the last General Judgment has taken place, shown from effects in the natural world—the testimony of Swedenborg—quotations from his works—concluding remarks.

In the former part of this work, I gave some reasons for believing that the spiritual world is the theatre of the last judgment, and in the last two sections I have presented some views in regard to the nature of the spiritual world, in general, and of those opposite spiritual states, called heaven and hell. It now only remains to describe that state through which the spirit passes after it leaves the natural world, and before it arrives at its permanent abode, either in heaven or in hell.

It is very manifest that most men leave the natural world, before they become fully confirmed in the love either of good or of evil. Even with those men who are so far advanced in regenerate life, that the love of spiritual usefulness, in some form, is their ruling motive of action, yet there are always some external natural affections which have not yet been brought entirely under the dominion of the internal ruling love. Though the deepest and strongest affections, and those which exert a controlling influence over the life and character, rest upon a spiritual basis, there are still other affections, which are natural and selfish, and which ought to be entirely subordinate to the spiritual, but which are seldom or never reduced entirely to that position, while the spirit remains in its earthly tenement. These natural and

selfish affections, lead the man to love his wife, his child, or his brother, *because they are his own*, while heavenly affections lead him to love them as objects of usefulness, for whose temporal and eternal welfare it is his delight to labor; but to seek to bind them to himself, in the strong bonds of spiritual sympathy, only so far as he sees in them those things which are good and true.* With these opposite affections,—the *spiritual*, ruling and predominant, the *natural*, still struggling to regain its lost power, but losing strength every hour, in the unequal contest,—the man enters the spiritual world. On the other hand, the man whose inmost and ruling affections are selfish, and who is voluntarily and continually descending towards the regions of death and woe, also leaves the natural world before he becomes fully confirmed in the love of evil. The voice of conscience, seeking to arrest him in his downward course, though every day becoming fainter and feebler, has not yet been hushed in the stillness of spiritual death. His evil affections are sometimes arrested, at least for a moment, when those who love him, surround him with the influences of goodness and truth, and seek to draw him into the path which leads to heaven. And though he cares nothing for spiritual things, in their more internal forms, yet there are some remains of external affections for the civil and moral virtues. For the evil affection, which rules within, has not yet fully consummated the work of spiritual desolation and ruin. And in this state *he*, also, casts off the natural body and enters the spiritual world.

Now here are two classes of men, who, when entering the spiritual world, are rapidly verging towards opposite spiritual states. But neither have yet reached their eternal abode. Those who are in the love of goodness and truth, have not yet ceased to be disturbed by the opposing influences of evil and falsity; while those who are habitually ruled by the love of self, have not entirely ceased to feel the occasional influence of better motives. And as most men,

when leaving the natural world, belong to one or the other of these classes, it becomes a matter of importance, to trace the spirit's upward or downward progress to its eternal abode. Nothing could be more absurd than to suppose that death, by some magic power, suddenly divests the good spirit of all remaining evil or imperfection, and converts him into an angel of heaven. If the spiritual evil which adheres to the good man dies with his natural body, must not the evil that appertains to the wicked man, be destroyed in the same way? But with the man who is confirmed in wickedness, the love of evil constitutes his life; if this were to perish there would be a destruction of what may be called his spiritual-natural life; he would cease to exist; or if there were still a spiritual form it would be the subject of no love, and hence no thought, no life. But this absurd supposition would require another, in which the absurdity would be still more apparent. If spiritual evil dies with the natural body, it must belong to the body and not to the spirit. But this is opposed to the reason and consciousness of every man. Spiritual evil is but another name for the love of that which is evil and false. It belongs therefore to the mind and its affections, to the spirit itself; it goes wherever the spirit goes. Its continuance is quite independent of anything that death can do.

Let us, then, direct our attention again to the spirit, just having entered the unseen world,—the man just now divested of his mortal body. He has taken with him the same loves and affections, for these constitute his life. It is true his external, natural form, has been exchanged for a spiritual one, but internally and *really* he is the same man still. He has a ruling love, either good or evil, which is seeking to bring all other things into subjection to itself.—And yet he is as free as ever, for freedom is essential to his life. Every step he takes, towards heaven or towards hell, is a voluntary step. His progress, either upward or downward, must continue to be gradual there, as it has been

here. If his ruling motive is heavenly, he must continue to search out and voluntarily put away from him, those evil affections and habits which are in any way opposed to his ruling love. The associations which were commenced in the natural world, and which will be continued into the spiritual, must also be gradually reduced to a spiritual basis.— These associations were at first formed on the basis of natural affection, which, before regeneration, is essentially selfish and evil. But as heavenly love becomes developed and confirmed, the natural affection, which once bound the man or the spirit to the father, the son, the brother, or the companion, gradually becomes subordinate, until at length the natural relationship, is lost sight of, and a spiritual one is substituted. Those are brothers, and those are companions, who love the same or similar forms of goodness and truth. Such, manifestly, must be the spiritual state of those who dwell in heaven. But, it is equally manifest, that in order that such a state may be arrived at, even the best of men must experience many important changes in their affections and social relations, after they shall have left the natural world. Many a long cherished attachment, even for those who were nearly related by the ties of kindred and friendship, must be broken off, when it is discovered that the bond of sympathy was only external and natural, not internal and spiritual. And though these and other changes necessary to the perfection of the spirit, will, no doubt, go on, much more rapidly in the spiritual world than they do in the natural, yet there, as well as here, they must be *gradual*, or they cannot be voluntary and real.

Similar remarks might be made, in regard to the spirit, whose ruling motive has been the love of evil. He enters the spiritual world and has the same affections still. The change in his external relations, from natural to spiritual, changes not the internal state. The love of evil or falsity, in some form, is still his life; and this infernal fire will continue to increase in strength and fury till the last remnant

of goodness and truth shall have been consumed before it—till every virtuous emotion, all regard for honesty, justice and uprightness shall have perished forever. The wicked spirit may also have been surrounded in the natural world by many good men, to whom he was united by the strongest natural affections. These affections cannot suddenly perish. And though the strong current of his evil loves, bears him downwards with a force which seems irresistible, because he has no sincere and earnest desire to resist it, yet before he arrives at his eternal state, he is doomed to suffer many a painful struggle, in breaking loose forever, his affections, from those whom he once loved, but whom he can love no longer. Breaking away from every restraint he goes *to his own place*—to those who are internally as well as externally, like himself, and there he finds his eternal abode.

Every spirit, whether good or evil, upon entering the spiritual world, is received with kindness and compassionate care. He is surrounded with every attention, that angelic love and wisdom can bestow. This we may safely infer, from what we know of the nature of heavenly love. Even a good man will cheerfully leave all other duties, for the purpose of administering aid and comfort, in a dying hour, to his worst enemy. And are not angels much better than men? If we had no light on this subject, except what reason derives from what is known of the nature of angelic love, we would be fully sustained in the belief, that even the vilest wretch that goes from the natural to the spiritual world, is kindly and tenderly received by angels, whom the Lord has appointed for that purpose. But in addition to this natural inference, we have also the strongest collateral evidence,—the reasonings and testimony of one who well knew the truth of what he wrote. And from all these sources we learn, that all men, without regard to what their lives have been, are thus kindly received into the world of spirits. The internal state of every spirit who enters that world, is carefully examined, and such influences of good-

ness and truth are applied to him, as will be most likely to develope his good affections, if any exist. Under the guidance of angelic love and wisdom, his ruling affection, if good, is gradually developed and perfected; he is enabled to see and reject what remains of evil and falsity, till at length he finds his eternal home; where all his faculties, unrestrained and unopposed, are exercised in that form of spiritual use, which affords him the greatest delight.

But if, on the other hand, the man's ruling affection, when he leaves the natural world, is infernal, if there is nothing on which the influences of goodness and truth can operate;—if the strongest, the predominant tendency is downwards towards the regions of spiritual death,—then, inasmuch as the divine mercy can operate only through the medium of divine truth, or according to the laws of divine order, there is no power in the universe that can bring him into heaven. His freedom is his own, and divine mercy itself cannot and will not infringe upon it. The influences that are exerted upon him are only those of *goodness and truth*. No other influences can be used in heaven. There is no such thing there as *personal persuasion*, or an appeal to the selfish affections. Goodness and truth are presented in every form, as exhibited in the affections, understanding and lives of the angels. But if these heavenly things have no attraction for the spirit, he is still free. He must be permitted to go where he chooses; if hell is the abode for which he has prepared himself, he must go there. If there is any place in the broad circle of the heavens, any form of spiritual use, however comparatively low and external, to which he can be conducted in freedom, thither he is led, and there is his eternal home. But, if no such place can be found for him, he is permitted to withdraw himself farther and farther from all heavenly influences, till at length he plunges himself headlong into some infernal abode, from which he never desires to return. And this voluntary progress, through which every spirit goes, either upwards towards heaven or

downwards towards hell, is that *last judgment* which awaits every man. On this subject our author frequently remarks to the following effect:

“Every man after death rises again into another life, and is presented before judgment. But this judgment is thus; as soon as ever his corporeal parts grow cold, which happens a few days after his decease, he is raised again of the Lord by celestial angels, who at first are attendant on him; but in case he be such, that he cannot remain with them, he is then received by the spiritual angels, and successively afterwards by good spirits; for all, as many as come into another life, are grateful and acceptable guests; but whereas every one’s desires follow him, he who hath led a wicked life cannot abide long with the angels and good spirits, but successively separates himself from them, and this, until he cometh among spirits, whose life is similar and conformable to that which he led in the world; then it appears to him as if he was in the life of his body, for his present life is but a continuation of his past; from this life his judgment commences; they who have led a wicked life in the body, in process of time descend into hell; they who have led a good life, are by degrees elevated of the Lord into heaven. Such is the last judgment of every particular person, concerning which we have spoken from experience in the first part of this work.”—*A. C.*, n. 2119

And again; he says, in regard to those who have recently entered the spiritual world, that:

“They are received by the angelic societies with the inmost charity and joy thereof, and every mark of love and friendship is showed them; but if they are not perfectly willing to continue in those societies to which they first come, they are then received by other societies, and thus successively, until they come to that society with which they are in agreement, according to the life of mutual love in which they are principled, and there they abide, until they become still more perfect, at which time they are elevated and exalted thence to greater happiness; and this by the mercy of the Lord, according to the life of love and charity which they have received in the world. But translation from one society to another is never effected by a rejection on the part of the society in which the translated spirits are, but by a certain will-desire in them which is insinuated from the Lord; and being thus agreeable to their desire, all is done from a free principle.”—*A. C.*, n. 2131

By referring to the works from which these quotations are made, it will be found that the views contained in them are very fully confirmed and illustrated by quotations from the Divine Word, clearly and rationally explained, according to its true spiritual meaning. It will be remembered that that Word often teaches that *all judgment has been committed unto the Son of Man*, and that *He will judge all men at the last day*. By the *Son of Man*,—as was briefly shown on a former page, and as is very fully demonstrated in the writings of our author,—is meant the Lord himself, as Divine Truth. To be judged by the Son of Man in the last day, means therefore, that at the close of each spirit's probation for eternity, his internal and real character will be laid open in the light of Divine Truth. As each man really is, in his inmost intentions and desires, so he will appear. "*There is nothing covered that shall not be revealed; neither hid that shall not be known.*" (Luke, xii, 2.) What Dr. Young says of a "*Death Bed Scene*," is much more strictly true of the *judgment day*:

"There tired dissimulation drops her mask,
And real and apparent are the same."

A writer in the *New Jerusalem Magazine* (vol. 7, p. 123) has the following remarks, which will illustrate more fully the doctrine here presented.

"It is a law of the spiritual world, that is, of both the heavens and the hells, that the internals and externals should be in correspondence with each other. But as this is not the case in this world, and but few are prepared, on entering the spiritual world, to come immediately into such a state, a season is passed in the world of spirits, which is neither heaven nor hell, but intermediate between the two. Here those who are internally evil are gradually stripped of their external, assumed appearances, till they are prepared for open and visible association with the infernal spirits, with whom they were previously in secret consort. And on the other hand, those who are internally good are gradually prepared for open association with the angels, by being made willing to part with *their* external, assumed appearances.—The process with both is in one respect much the same. It consists in the putting off the old external, and in the forming a new one, in agreement with the internal.

We shall be better able to understand the reason and necessity of this intermediate state, if we consider how much of the external, which we exhibit to each other while in this world, is merely assumed for the sake of appearance. Now as we enter the spiritual world in the same state in which we leave this, it is evident that these assumed appearances must be got rid of, before we can be prepared to live among those who think, speak and act under the manifest influence of their ruling love, whatever it may be. The externals which are assumed in this world by the good and the evil, are often very similar to each other. When they enter the world of spirits, both often hope and expect to be received into heaven. But they both have false ideas of what heaven is. They are also both in a great measure ignorant of their own internal state and ruling love; and consequently they have false ideas of the heaven which they desire, or of what would be heaven in their estimation. But being freed from the external restraints of the body and of the natural world, they come more and more under the influence of their internal, ruling love, and of those spirits who are in a similar state. Thus they gradually learn what they are, and what they wish to become. Those who are internally unlike each other, and who have been united only on external grounds, are thus mutually prepared to be separated; while those who are internally alike are prepared to be associated together, without reference to the fact whether they have been previously on terms of personal acquaintance and equality, or not. For they have now come into a world where artificial and assumed distinctions no longer avail, and where all things are arranged according to internal realities."

A remark ought to be made in this connection in regard to that portion of the spiritual world which constitutes the immediate receptacle of the departed. In the language of the New Church, this is called "*The World of Spirits*," to distinguish it from heaven and hell, the former of which is inhabited by those who having become confirmed in the love of goodness and truth, are called *angels*, while the latter is the abode of those who being fully confirmed in evil and falsity are called devils or satans. In *appearance* the world of spirits is between heaven and hell. For the reader will have observed from the views presented in a former section,

that different spiritual states give the appearance of separate places in the spiritual world, more or less distant from each other, according to the states of those who dwell there. It is only on this principle,—as a transition state,—that the world of spirits is distinct from heaven and hell. It still forms a part of the spiritual world in general, and exists in accordance with the same laws.

I must here remark, that being under the necessity of bringing this work to a close immediately, for the purpose of attending to other duties, I have determined to fill up the remainder of this section, for the most part, from a chapter on this subject, contained in a work entitled “Noble’s Appeal.” I take this method of lightening my labors, with less regret, from a conviction, that the reader will derive much more benefit from the extracts that will be introduced, than he would from anything that I could write. And even those who have read the book referred to, will find it difficult to spend a few moments more profitably, than in perusing again the few pages that are given below.

I will first remark, however, that in the views just presented, a brief description has been given of the nature of the *last judgment*, considered in reference to each individual. But it is important also to observe, that, according to the doctrines of the New Church, a Last or General Judgment has several times been executed upon immense societies of spirits at the same time. The reason of this will be readily seen when it is remembered how intimately connected is the destiny of every spirit, with that of the church or dispensation, under which he has begun his existence. It is true, that under every dispensation, the man who was far advanced in regenerate life, would pass rapidly through the *world of spirits*, and would soon arrive at his eternal home in heaven, while he who was confirmed in evil would rush as rapidly to his abode in hell. But there would still be an immense number of those who were internally good, as well

as of those who were internally evil, but whose external affections and life, would appear to be so nearly on the same plan, that they would continue to associate together in the world of spirits, as they had previously done in the natural world. And this association would continue, till the power of Divine Truth, breaking through and dispelling the clouds of spiritual darkness, would form a New Heaven in the spiritual world, and a New Church in the natural,—thus rescuing the good in the world of spirits, and raising them up into heaven, and at the same time permitting the wicked to go to their own place.

But I will introduce a few paragraphs from the work referred to above, in which the doctrine of the New Church on this subject will be more clearly and fully presented. After having shown very clearly that the Last or General Judgment predicted in the New Testament, was not to take place at the end of the natural world, but at the end of the *age* or *dispensation*, the author says that:—

“As it is certain that there have been, since the beginning of the world, several such ages and dispensations, it will be reasonable to conclude, that the end of each of the former of them, like the end of the last, was attended with a General Judgment upon those who lived under it. Accordingly, the Scripture clearly teaches, how much soever its testimony upon this subject may generally have been overlooked, that such is the fact. As it prophetically announces that were the last age and dispensation ever to come to its end or consummation, it would then be attended with a General Judgment, so does it historically record, that each of the former of such ages and dispensations was attended at its end by a General Judgment. Its testimony to this effect, therefore, we will briefly notice.

That, from the beginning of the world, the specific connexion of its inhabitants with their Divine Parent has been regulated by four different dispensations, and they have been bound to him by four distinct covenants, the human subjects of which may be regarded as composing four general churches, is universally known. Adam and his posterity to the flood, lived under one dispensation: God then “established his covenant with Noah and his seed after him.”—

(Gen. ix. 9.) Another covenant was made with Abraham, Isaac and Jacob, and their descendants, (Gen. xvii. 7, 19.) of which the laws were given by Moses: and finally, "grace and truth came by Jesus Christ." (John i. 18.) It is also known, that the three first of these dispensations were entirely corrupted, and the covenants broken, by those to whom they were given, among whom the churches thus formed in consequence perished: and that the case would be the same with the fourth dispensation and covenant, is predicted through a great part of the Apocalypse, and by the Lord in person, in Matt. xxiv., and summarily, in that question of his which supposes a negative answer, "Nevertheless, when the Son of man cometh, shall he find faith on the earth? (Luke xviii. 8.)

The language in which the judgment upon the three former of these churches is described, being of the same symbolical kind as that in which the judgment upon the last is predicted, it has not been generally understood to relate to any transaction in the spiritual world, but has been confined to the calamities with which, in the natural world, the apostate members of those churches were at length overtaken; and yet, that the descriptions refer to judgments in the spiritual world also, may easily be inferred. Thus, as has already been seen, the passing away of heaven and earth, and convulsions in the heavenly bodies equivalent thereto, are constantly predicted in reference to the Last Judgment, and to the coming of the Lord for its performance: and these are predicted, not only in reference to the judgment which the Christian world is still expecting, but to the judgments on each of the former churches."

The author here refers to the judgment which took place at the end of the Adamic or most Ancient Church, and which is described in the literal sense by a flood of waters: and also to subsequent judgments upon the Noetic Church, and which were also manifested in the natural world by the destruction of Sodom by fire from heaven, and other calamities. He then proceeds:—

"But, not to dwell upon the judgments of those more ancient churches; it will be sufficient for our present argument if it can be shown, that the Lord himself performed a Judgment, while in the world, of the same nature as the Last Judgment, which he then also prophetically declared that he would, at his Second Coming, accomplish. To such a

judgment, many of the prophets of the Old Testament clearly refer. Their predictions respecting the Coming of the Lord into the world, are frequently connected with the announcement of a judgment then to be performed by him.—They even represent the execution of such a judgment as inseparable from that work of redemption which all acknowledge that he came to accomplish; for without the removal thereby of evil spirits from the immediate influence which they then exercised upon the world, there could have been no salvation for the human race. Not to make an important assertion without proving it, I offer the following as a few samples of the predictions, in the Old Testament, of a judgment to be performed by the Lord at his advent in the flesh.

To what else can these words of Isaiah be worthily referred? “Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. I will make a man more precious than fine gold, even a man than the golden wedge of Ophir. Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger.” (Isa. xiii. 9–13.) Now though this, in its literal sense, refers to the destruction of Babylon, who can doubt that it refers also to the destruction, at the judgment to be performed by the Lord at his coming into the world, of those who are spiritually meant by Babylon throughout the Word of God,—that is, of those who profane religion by applying its sanctities to the purpose of self-exaltation? Hence it is said of Babylon personified under the name of Lucifer, in the next chapter, “How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cast down to the ground, which didst weaken the nations!” words which, as the whole context shows, are not spoken of any casting down of Lucifer *then past*, but of an event *then to come*, and of which the ruin of the Babylonian empire, which also did not happen till two hundred years after the delivery of this prophecy, was a type. “Behold your God *will come with vengeance*, even God with a recompense; he *will come and save you*,” (Ch. xxxv. 4.)—Here the judgment to be performed by the Lord, when in the world, is spoken of, as necessary to the salvation of the hu-

man race. "The Spirit of the Lord is upon me; because the Lord hath sent me *to preach good tidings* unto the meek, &c. to proclaim *the acceptable year* of the Lord, and *the day of vengeance* of our God." (Ch. lii. 1, 2.) In these words, the day of salvation is announced as accompanied by the day of judgment: and of this prophecy the Lord himself said while in the world, "This day is this scripture fulfilled in your ears." (Luke iv. 21.) "For the *day of vengeance* is in my heart, and the *year of my redeemed* is come. And I looked, and there was none to help, and I wondered that there was none to uphold: therefore mine own arm brought salvation to me, and my fury, it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury; and I will bring down their strength to the earth." (Ch. lxiii. 4, 5, 6.) Here again is the salvation to be wrought by the Lord's coming into the world connected with a judgment to be performed at the same time. "Behold, I judge between cattle and cattle, between the rams and the he-goats." (Ezek. xxxiv. 17.) This whole chapter treats of the salvation to be procured by the Lord when he should appear in the world in the character of the good shepherd; and the judgment then to be performed is in these words briefly described under the same image of separating between the sheep and the goats, as is so beautifully amplified in the description of the Last Judgment in Matt. xxv. "Wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for *all the earth shall be devoured by the fire of my jealousy*. For then *will I turn to the people a pure language, that they may call upon the name of the Lord, to serve him with one consent*." (Zeph. iii. 8.) Here is a plain prediction of a General Judgment, described with the symbolic accompaniment of the burning of the earth, as immediately to precede the establishment of the Christian religion. "I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come." (Joel ii. 30, 31.) Here is a description of the day of judgment with the usual adjuncts; and this prophecy is declared by Peter (Acts ii. 16) to have been *at that time* fulfilled. "But who may abide the day of his coming, and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap. And I will come near to you to judgment. For behold the day cometh that shall burn as an oven; and all the proud, yea, and all

that do wickedly, shall be as stubble : and the day that cometh shall burn them up, saith the Lord of hosts, that it leave them neither root nor branch. Behold I send you Elijah the prophet, before the coming of the great and dreadful day of the Lord." (Mal. iii. 2-5; iv. 1-5.) Here is a sufficiently plain announcement of a *day of judgment*, in predictions applied by the evangelists, and by the Lord Jesus Christ, *to himself while in the world*. "For he cometh, for he cometh to judge the earth : he shall judge the world with righteousness, and the people with his truth. Clouds and darkness are round about him ; righteousness and judgment are the habitation of his throne : his lightnings enlightened the world ; the earth saw and trembled : the hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth : the heavens declare his righteousness, and all the people see his glory. For he cometh to judge the earth : with righteousness shall he judge the world, and the people with equity." (Ps. xcvi. 13; xcvi. 2-6; xcvi. 9.) A work of judgment is here clearly announced, and depicted with abundance of the appropriate figures ; and these three Psalms plainly treat of the Lord's coming into the world, and of the salvation which, by his works of judgment, he would procure for mankind.

Many similar passages might be adduced ; but these may suffice to show, that, according to the prophecies of the Old Testament, the advent of the Lord in the flesh was to be accompanied with the performance of a General Judgment.— But do we find in the New Testament, any plain intimation that such a judgment was performed accordingly? This question may be most decidedly answered in the affirmative. The New Testament repeatedly notices, as just remarked, the fulfilment of predictions in which the coming of the Lord to redeem mankind is connected with the execution of a judgment : and it presents, besides, other independent testimonies to the same truth. Thus when John the Baptist announces that he was the forerunner of one who was greater than himself, he speaks also of him whom he preceded as coming in the character of a Judge : "He that cometh after me is mightier than I, whose shoes I am not worthy to bear : he shall baptize you with the Holy Spirit and with fire : whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner ; but he will burn up the chaff with unquenchable fire." (Matt. iii. 11, 12.) What plainer description of a General Judgment can there be than this? It is in fact described under nearly the same images as the Lord uses, in several of his

parables, for delineating the last Judgment generally looked for by Christians. Thus, he concludes the parable of the wheat and the tares with this declaration: "In the time of the harvest, I will say unto the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn." (Ch. xiii. 30.) This the Divine Speaker himself explains to be a figurative description of the Last Judgment still generally expected: "The good seed," he says, "are the children of the kingdom; but the tares are the children of the wicked one:—the harvest is *the consummation of the age*:—as therefore the tares are gathered and burned in the fire, so shall it be at the consummation of the age. The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father." (Ver. 38–43.) Now the only difference between this parable and the saying above quoted of John, is, that in the parable, the wicked are compared to *tares*, and by the Baptist to *chaff*: in other respects, the figures used are the same. In both, the good are compared to *wheat*: in both, the taking of the good into heaven is called *the gathering of the wheat into the Lord's garner or barn*: in both, the casting of the wicked into hell is called *burning the chaff, or tares, with fire*. Jesus says that this work should be performed at the consummation of the age, or at the close of the dispensation of divine things then commencing; accordingly, all allow that the parable relates to the Last Judgment: but John says that Jesus, of whom he was speaking, *had his fan in his hand*, to make the requisite separation *then*: Is it not then demonstrably evident, that such a judgment as the scripture predicts at what is commonly called *the end of the world*, or at the consummation of the dispensation then commencing, is affirmed by the Scripture to have been actually wrought while the Lord was in the world;—that time being also *the end of the world or the consummation of the age*, to the Jewish Church, and to the whole remains of the Noetic Church likewise? If the Scripture affirms that a General Judgment was *to be* performed by the Lord at his second coming in the spirit, it affirms, with equal positiveness, that a General Judgment *was performed* at his first coming in the flesh. The one rests upon the same authority as the other; and if we deny one, we must deny both.

But not only does John the Baptist announce, that He, before whom he was sent, was coming to perform a work of

judgment, but the Lord Jesus Christ repeatedly declares the same thing: "The Father," saith he, "judgeth no man, but hath committed all judgment unto the Son;—and hath given him authority to execute judgment also, because he is the Son of man." (John v. 22–27.) Is this supposed only to mean, that a sort of judgment was then to be passed upon the Jews in this world, the destruction of whom, as a nation, did speedily follow? This interpretation of the words is guarded against by its being added, "Marvel not at this; for the hour is coming, in the which all that are in their graves shall hear his voice, and shall come forth; they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation." (Ver. 28, 29.) These words relate not to any resurrection of the body, (as has been shown above,) but to certain operations, attendant upon the judgment, in the spiritual world, which he was then about to perform, while, as to his natural body he was yet in the natural world: hence he speaks of it as being just about to take place—"the hour is coming;"—and to prevent any from imagining, nevertheless, that it was a distant judgment of which he was speaking, he makes the declaration more explicit still two or three verses previously: for he there says, "Verily, verily, I say unto you, the hour is coming, and *now is*, when the dead shall hear the voice of the Son of God." (Ver. 25.) Plainly enough, then, the whole passage relates to a judgment he was then about performing: and it is here described, in such figures as are often used when this subject is treated of, as a resurrection of the good to life eternal, and of the wicked to damnation.

But if we were to dwell particularly on all the passages in which the Lord himself speaks of the judgment which he was engaged in performing, in the spiritual world, at the same time that, as to his natural humanity, he appeared in the world of nature, this discussion would be protracted to a great length; I will therefore only mention, very briefly, one or two more. We find him, then, in another place saying, "For judgment am I come into this world." (Ch. ix. 30.) And again, most explicitly, "Now is the judgment of this world; now shall the prince of this world be cast out." (Ch. xii. 31.) It is acknowledged by all, that by the prince of this world is in Scripture meant the devil. Now it is very remarkable, that a casting out of Satan is elsewhere spoken of when the subject is respecting a General Judgment.—Thus, in reference to this very judgment performed by the Lord while in the world, the prophet speaks of the falling of Lucifer from heaven. (Isa. xiv. 12.) To the same effect, in

reference to the Last Judgment generally believed to be yet future, John the Revelator declares, that he saw a great dragon cast out of heaven, and he explains this dragon to be that old serpent, called the devil and Satan. (Rev. xii. 9.) Just in the same manner the Lord says in Luke, when the disciples returned and told him that even the devils were subject unto them through his name, "I beheld Satan as lightning fall from heaven." (Luke x. 18.) Evidently then, the circumstance described as the falling of Satan from heaven, is a thing essentially belonging to the performance of a General Judgment. Then put these facts together. John the Revelator says that such an occurrence *would* take place *at the last judgment of all*. Isaiah announced that it would take place *at the judgment to be performed by the Lord while in the world*: and Jesus himself twice declares, that it *did then actually happen*; how then is it possible to retain any doubt, that the Lord Jesus Christ was actually engaged in performing a judgment in the spiritual world, while, as to his assumed human nature, he was personally present in this." * * * * *

"If the Last Judgment announced in the New Testament be not the only General Judgment ever accomplished on the natives of this earth, but, on the contrary, there have been two or three such before; then, doubtless, this would be executed in the same manner as those. It is certain that at former judgments, particularly at the most indisputable of them, that performed by the Lord while in the world, there was no gathering together, in this world, of all who had previously died, no appearing of the Judge in the clouds, and no destruction of the globe and of the visible universe: consequently, neither were such events to occur at the Last Judgment of all. All former General Judgments were executed in the spiritual world: consequently, that world must be the scene of the Last Judgment also."

In the above paragraphs are presented some strong, and as it is believed, unanswerable reasons for believing, that a General Judgment did take place in the spiritual world, especially at the time when the Jewish Church came to an end, and the Christian Church began. But if it can be clearly shown from the Divine Word, that there was a General Judgment in the world of spirits, at the end of the Jewish Dispensation, and if the language in which that Judgment is described is very similar to the language which foretells

(that Last Judgment which would close the Apostolic or first Christian Dispensation;—if these points be made clear, as we believe they are in the paragraphs quoted above,—then we ought to be prepared to examine candidly and impartially, the question whether that Last Judgment has also taken place in the spiritual world. Has any light been thrown upon this exceedingly important question? Does any one know when that judgment took place, or what were the attending circumstances? These are questions which demand and deserve the investigation of every candid and intelligent mind.

(Even independent of the declarations of Swedenborg, there are strong reasons for believing that the Last General Judgment took place in the spiritual world nearly one hundred years since.

In a former section I endeavored to show that the natural world is only a world of *effects*,—that the spiritual world is the world of *causes*. This principle being admitted, it will be seen that all movements or changes, either great or small, which take place in the natural world, must be the effects of corresponding changes in the spiritual world. There is in fact, a very general, although vague and indefinite impression of this truth. The extraordinary revolutions that are now taking place in the political and social relations of the human family, as well as those discoveries and improvements which are continually and very rapidly advancing our natural comforts and enjoyments, are constantly spoken of as the “signs of the times;” and are regarded as portending some much greater revolution, about to break forth from the spiritual world. And yet every reflecting man ought to know that *signs are always effects*. The truth of this principle is constantly recognized by every intelligent man, *except in regard to spirit* at things;—the reason of which, as we suppose, is, that while men are wise in regard to those natural things which they love, they do not earnestly seek for true wisdom in regard to those spiritual things which

they do not love. When the physician discovers certain signs or symptoms which constitute the *diagnosis* of any disease, he regards those *signs* as the *effects* of a disease already in existence, and treats the patient accordingly. So it is also in other things. And if men felt the same deep interest in discovering and tracing the connection between cause and effect in spiritual things, they could not fail to regard that new order of things which is now being instituted in the natural world, as the effect of a corresponding new order of things in that portion of the spiritual world, with which the men of this world are more immediately connected.

We have here also the strong testimony of the world's past experience. As Mr. Noble remarks, in the work from which the above quotations were made:—

“As far as the annals of mankind enable us to determine, there never was a judgment performed in the spiritual world, but corresponding effects resulted in the natural world also.” * * * * *

“We find our most unequivocal example in the judgments that fell upon the Jews. We have seen that a judgment was certainly executed by the Lord in the spiritual world while he abode personally here: and we know that, sometime afterwards, the most dreadful calamities overtook the whole Jewish nation; indeed, the whole face of the world was soon afterwards entirely changed. We may conclude the judgment in the spiritual world to have been finished at the Lord's ascension: and thirty years after this event, the troubles broke out in Judea, which issued in the destruction of Jerusalem, the desolation of the whole country, and the end of the national existence of the Jews.”

The limits which I am obliged to observe, render it impossible for me to give more than a small portion of the author's remarks in this connection. Having shown that judgments in the world of spirits, have in former ages, been followed by corresponding revolutions in the natural world, he then adds that;—

“We may reasonably conclude, that the performance in the spiritual world of the last judgment of all, would in due time, be followed by the usual visitations in this scene of existence.

Have then any visitations that may probably be supposed, by their magnitude and extraordinary character, to have had such an origin, been experienced, within the last half century, by the nations of Christendom? for to them, more particularly, as forming the professing church, must such judgments belong. Do not the recollections of every person who has lived so long immediately rush forward with an affirmative answer? In the wars, and other dreadful calamities, which began with, and rose out of the French revolution, has not every serious observer of passing events noted features very different from those which attended the wars and convulsions of former times,—of all times later than the first full establishment of Christianity? Will he not allow them to have been such as are fully commensurate with the ideas suggested by the “distress of nations and perplexity, causing men’s hearts to fail them for fear,” announced by the Lord as among the signs of his Second Coming? which coming, we have seen, in the natural world, is a consequence of the judgment performed in the spiritual. There was one feature in those contests so entirely peculiar, that it well deserves to be particularly noted; and that is, that the war at last raged in every nation on the whole face of the globe that bears the Christian name; a circumstance which never occurred before since Christianity began.”

“Never before since the Christian religion was vouchsafed from heaven to be a blessing to mankind, was the whole mass of its professors thus raised by a simultaneous impulse and arrayed against one another; as if they had all agreed as one man, while disagreeing in every thing else, to disown the empire of the Prince of Peace: never indeed before, since the world began, was any war excited, which deluged the surface of the globe with such wide-spread desolation.”

“There have, it is true, been wars in all former ages; and if the late tremendous series of conflicts had been of a common description, I should not think of urging them as an argument on this occasion: but if all must allow them to be of a totally unprecedented character, my readers cannot think that I press them too far, in calling upon them to refer such events to an adequate interior cause. What adequate cause of such wonders can be assigned, but some great convulsion in the moral and spiritual world, displaying itself in corresponding events in the world of nature? what, in fact, but the performance of a judgment there, whence flow, as a necessary consequence, natural judgments here.”

“And if the war was of so astonishing a character, what have been its effects upon the states of Christendom? Du-

ring its continuance, repeatedly, several were swept from the map of Europe in a single campaign: and though the most considerable were restored at the peace, it was with such great alterations, both in their internal polity and external relations, that it is strictly correct to say, that the entire face of the European, yea, of the whole Christian commonwealth, has been completely changed. To apply the prophetic phrase in the sense which commentators usually assign to it;—the former heaven and earth of every state of Christendom have passed away; and they have been, with scarce an exception, so entirely new-modelled, that they have received, politically, a new heaven and earth in their place.

Now it may be observed, as at least a remarkable coincidence, that the troubles which have had so extraordinary a career and termination, broke out at exactly the same distance of time after the date assigned by Swedenborg for the performance of the Last Judgment in the spiritual world, and of which he published his account in the year 1758, as that which intervened between the conclusion of the judgment performed by the Lord while in the world, and the troubles which led to the destruction of Jerusalem.

But if the political changes experienced by Christendom have been so great, how has it fared with her ecclesiastical constitutions? Are we not here particularly struck with the change which has been effected, almost before our eyes, in the state of the Papal Power, once so terrific and irresistible? It is a fact acknowledged by the Protestant interpreters of Scripture (and indeed the features of the portrait are so plain, that nothing but strong prejudice can close the mental eye against a recognition of the original,) that the great harlot, whose name is mystical Babylon (Rev. xvii.) is a personification of the Roman Catholic religion: consequently, the judgment denounced upon her (chaps. xvii.—xviii.) must denote, primarily, according to our view of the nature of the Last Judgment, the removal from the intermediate region of the spiritual world, to the regions of despair, of those who were confirmed in the evils of that religion: that is, of those who made religion a pretext for establishing their own dominion over the minds and bodies of men. Now the consequence of such a judgment in the spiritual world, must be, the diminution of the power of such persons in this world, and the loosening of the influence of that religion over men's minds. Do we not then behold manifest proofs, which multiply around us continually, that Babylon, even in this world, has received her judgment; and, consequently, the

Last Judgment in the spiritual world, which is the cause from which the other is an effect, has been performed! The Roman Catholic religion, so far as it consists in the holding of certain doctrines and practicing certain forms of worship, may probably continue for ages; just as the Jewish religion, though the Jewish church has long since undergone its judgment, both in the spiritual and the natural worlds, continues to this day; but the Romish religion as to that essential part of it which procures for it in the divine Word the name of Babylon,—that is, considered as a system for tyrannizing over men's minds by the prostitution of sacred things for that purpose,—has received its final judgment, and never can become formidable any more."

"We have seen the Pope himself dragged from his throne and degraded into a mere tool of the ambition of Napoleon: and though he was afterwards restored by the allied sovereigns from motives of policy, yet is he shorn of his beams; his influence is annihilated; and he now sits in *St. Peter's Chair* (as they call it) more as a puppet than a prince. His desires may perhaps be as capricious as ever; and to promote their aims he has restored the order of the Jesuits, formerly the right hand of the papal power; but never can he restore the causes from which that order derived its efficacy. The spirit and soul of Jesuitism are gone, in the removal from their immediate connexion with the human race of those who constituted Babylon in the spiritual world; and hence, however good may be the will of the Pope's new myrmidons, being no longer supported by the same influence from the world of causes, they never can revive much more of the old Jesuits than the name."

"Evident tokens are every where springing up, evincing, that the pretension on the part of any fallible man to the power of opening and shutting heaven at pleasure, which has been the grand engine by the use of which the Roman pontiffs attained such extraordinary influence, will soon be scouted as ridiculous through every country of Christendom, and that men will soon every where wonder by what strange infatuation their fathers could have submitted to such palpable arrogance and blasphemy. The cause of that infatuation, according to our views, was, that multitudes of those who, in this world, had promoted the Romish ecclesiastical corruptions,—of priests and monks and their adherents,—had established themselves in the intermediate region of the spiritual world, acting as clouds by which the light that is ever in the effort of flowing from heaven into the human mind was in great part intercepted, and instead of it were

substituted such influences as tended to uphold the domination which such spirits, and their like in this world, affect; and the reason why such infatuation prevails no longer, is, as we are convinced, because, by the Last Judgment, those spirits are removed, and light from heaven, thus gaining new access to the minds of men, exposes, as one of its first effects, the absurdity of such pretensions. Can any one look at the wonderful change, in this respect, which is everywhere experienced, and not acknowledge the cause which we assign for it to be the most worthy, yea, the only adequate one that can be conceived? Can any one, on its being suggested to him, fail to recognize, in these surprising events, plain signs that the Last Judgment is accomplished?"

It ought to be observed that the book from which these quotations are made, was written about twenty five years since. The argument which is here presented would be very greatly strengthened by comparing the present condition of the Romish Church, with what it was even at that time. While that Church has lost little or nothing simply in numerical strength,—its doctrines and religious forms being admirably adapted to the affections and tastes of unregenerate men, and possessing very peculiar facilities for adapting itself to all states of society, and all grades of civilization,—yet as a system of spiritual tyranny, securing the allegiance and obedience of the multitude by arbitrary edicts, in this sense it has almost ceased to exist. The Pope, at whose commands, millions once trembled, has now very little more than a nominal existence. In the political revolutions of the last few months, we have seen him tossed like a bubble upon the stormy ocean, totally divested of all civil power, even in Italy itself, and obliged to call for foreign aid to protect his own person.

The Romish Church being thus deprived of all power to enforce obedience to its mandates, a civil freedom, or freedom of external action, is introduced, which will inevitably be soon followed by a more internal freedom, among all those who are seeking for the light of spiritual truth. Already has that Church ceased to be the terror of those who are strug-

gling for the political and civil freedom of the world ; and ere long it will cease to oppose any serious impediment to the spiritual freedom of the human mind. The influence of hereditary tendencies, and of long established habits, may retain its doctrines and forms for many ages to come; but a spiritual force from the world of causes is operating upon the universal mind of man, filling it with new life, energy and strength, and preparing it to break the fetters of spiritual tyranny. The day is coming,—has already dawned,—when men must be addressed as rational beings. The voice of *arbitrary human authority*, whether coming from the Romish or any other Church, will be unheeded and uncared for.

But we will introduce some further quotations, in which other reasons are given for believing that the Last General Judgment is now past. The author says that:—

“Not only do the effects in the natural world of the accomplishment of the judgment in the spiritual display themselves in the way of visitations, but also in direct dispensations of mercy ; for the sake of which, indeed, all divine judgments are performed. The calamities with which they are accompanied, are only designed to remove obstructions out of the way, and to make room for the reception of the benefits which the Divine Judge ever has in view. If the wicked who occupied the intermediate region of the spiritual world, were, by the judgment there, cast into hell, it was that the good who were mixed with them, or reserved in the lower parts of the spiritual world on account of them, might be raised into heaven ; and also, that the divine efflux of spiritual life and light, which they intercepted in its passage to men on earth, might have free course ; in like manner, if Christendom has been visited with tremendous troubles, as a first consequence of the performance of the judgment in the spiritual world, it is that a second consequence may follow, and that the divine outpouring of spiritual life and light may produce the blessings for which it is bestowed. If then we see, in the world around us, marks, in this way, of the activity of this divine efflux, they are sure signs that the judgment in the spiritual world has been performed.—In what we have already noticed, even, such marks are palpable. But how evident is the change, and *that* a change for the better, which, in many other respects likewise, has

passed upon the state of mankind ;—a change so obvious to all, that we can scarcely take up a magazine, or newspaper, or any new publication whatever, without finding it advertised to with admiration !”

“The improvements everywhere springing up, are continually calling forth, from every quarter, exclamations of surprise, and expanding every bosom with the hope, that the opening of a new and happier day than the world has ever before seen, is now dawning on mankind.”

“The most unthinking, as well as the most prejudiced,” says a well-informed writer, “must be struck with the fact, that the period in which we live is extraordinary and momentous. Amongst the great body of the people an unparalleled revolution is at work; they have awoke from that ignorance in which they had slept for ages, and have sprung up in their new character of thinking beings, qualified to inquire and to discuss; and despising both the despotism and the bigotry that would prohibit or impede their improvement. The intellectual spirit is moving upon the chaos of minds, which ignorance and necessity have thrown into collision and confusion; and the result will be, a new creation. Nature (to use the nervous language of an old writer) ‘will be melted down and re-coined;’ and all will be bright and beautiful.” It is thus that every attentive observer is impressed by the character of the present times.—Consider then, my reflecting readers, whether so great an effect can be without a cause! And to what cause can it, with any degree of reason, be assigned, but to that mighty change in the interior sphere of human minds effected by the performance of the Last Judgment in the spiritual world, and to the pouring thence of new energies from heaven into the awakening faculties of man?”

“Let us here ask, how might such a pouring of energies from heaven, and of light thence, into the minds of men in general, be expected, in the first instance, to operate? What the writer of the above quotation calls “the intellectual spirit moving upon the chaos of minds,” is what the Scripture calls “the Spirit of God moving upon the face of the waters.” The ultimate object of the divine movement is, that man may be made in the image and likeness of God; in other words, that man should rise to the full dignity of his nature, as the recipient, without perverting them, of love and wisdom from God; for it is only such a being as this,—a being in whom the spiritual faculties as well as the natural endowments belonging to human nature are properly developed,—that the Word of God emphatically denominates a man.—

Nevertheless, though it is as a spiritual being that man is last perfected, it is as a natural being that he first comes into existence; and his natural faculties, from the lowest to the highest of them, are successively unfolded, before his spiritual ones are opened. Hence the operations of the Divine Spirit, in Genesis, consisted in calling into birth all the lower parts of the creation, beginning from the lowest of all and advancing to the higher, before man himself was produced; all which inferior objects are exact images of the various faculties that belong to the natural part of the human constitution; while that which is called *man*,—the image and likeness of God,—is man considered as to his spiritual part,—a receptacle of love and wisdom from God;—to which it is given to reign over the lower powers. Such was the order in which the Divine Spirit proceeded at first: such then is the order in which the new out-pouring of divine influences might be expected to operate now; and accordingly, such is the order in which it is now working its wonders anew among mankind.

“Hence, then it is that we see, in every direction, such astonishing improvements in whatever has for its object the well-being of man as to the natural part of his constitution. Look at the extraordinary manner in which the science and practice of agriculture have, during the last thirty or forty years, been advanced; which has been such, that although the population of the globe, especially of the Christian part of it, has increased in a ratio beyond all that was ever known before (a circumstance which itself is a most striking result of the increased energy with which life, from the first Source of life, is flowing into nature,) the earth has not proved incapable of supplying food for the increasing multitude, but has poured forth her productions with corresponding profusion; proclaiming the fact, that the divine command requiring her to bring forth her increase,—in other words, the divine energy producing it,—has gone forth anew. Behold, again, the wonderful manner, in which manufacturing skill and power have been augmented;—the astonishing perfection given to machinery; which is such, that wood and metal appear to be informed with human intelligence, whilst they are actuated by a force imparted by inanimate agents immensely beyond any that could be yielded by animal strength. Hereby every production of human ingenuity required for the necessities, comforts, or convenience of man, has been multiplied to an extent which not long since would have been deemed impossible; and so reduced at the same time in price as to be made attainable by all; in which

again, we behold a new out-pouring of divine energies, rendering, in an unprecedented manner, the hands of men productive."

"But if we proceed to a slight view of some of the moral phenomena of the times, greater wonders, if possible, will demand our admiration. Observe, then, the surprising advance, on the one hand, of science; and, on the other, the universal increase of the desire for knowledge, combined with the extraordinary multiplication of the means for its diffusion. Since the time at which we believe the Last Judgment, in the spiritual world to have taken place, every branch of science has been improved to a most unexpected extent, whilst many new ones have been added, and others have assumed a form which makes them virtually new; thus Geology, whose discoveries are so highly interesting, whose conclusions are so momentous, and whose practical uses are so eminent, is entirely the offspring of modern times; whilst chemistry, which is so continually astonishing us with fresh wonders, has undergone, in our times, a change equivalent to a new creation. Nor is the progress that has been made by elegant literature of all kinds less rapid and extraordinary; whilst, of late, particularly, a great proportion of the new works which appear have a moral aim in view, and are adapted to assist in promoting the best interests of mankind. Whence can such an increase of natural light result, but from a new out-pouring of light from heaven, of which, when received in the natural faculties of the human mind, improvements in science are the natural offspring? And while every kind of mental food is thus provided in such abundance, the appetite for its appropriation is not less remarkable; and institutions which have for their object to produce this appetite, and to supply it with the means of obtaining satisfaction, are every where springing up."

"The following strong statement is from the *Quarterly Theological Review*: "It is now too late to press objections, be they strong or weak, against universal education, against that (if we may speak chemically) hyperoxygenated passion for imparting knowledge, which is so prevalent in our times. We are not left to argue and debate upon what might have been better or worse; we must act upon what we find in operation. *The fountains of the great deep have been broken up, and a deluge of information—theological, scientific, and civil—is carrying all before it, filling up the valleys, and scaling the mountain-tops.* A spirit of inquiry has gone forth, and sits brooding on the mind of man. The effect may be

good, or it may be bad; much will depend on right regulation and direction."

"Can anything stronger than this half-reluctant but most decided testimony to the truths we are advocating, be conceived? They who view the event with trembling, nevertheless acknowledge, that "the fountains of the great deep have been broken up!"—who can doubt, that it has been effected by a similar divine interference to that which was exerted in the days of Noah?—It was, we may also add, exactly in the spirit of these remarks, that the Bishop of London, in his famous Charge, some years since warned his clergy, that if they wish, in these days of rapidly increasing knowledge, to retain the consideration they enjoyed in former times, they must allow the current, since it cannot be resisted, to carry them along with it, and be careful, by their increased attainments, still to keep in advance of the general knowledge of the age. This is excellent advice: but it will not be sufficient, unless the clergy allow the improvements to be extended to their Articles and Liturgy. The advancing intelligence of the age must renovate the doctrines they preach as well as embellish their mode of preaching them: must permit the energies which are now operating from heaven for the enlightening of the human mind, to enlighten it in the most important points of all: and then they will retain their ancient consideration unimpaired, and will be respected by all as the heaven-commissioned ministers of heaven-born truths. Thus only will they be qualified "to ride that whirlwind, and direct the storm."

Here occur some interesting remarks, which for want of room I am compelled to omit, in regard to the distribution of the Word of the Lord, among all the nations of the earth.—This, and other benevolent enterprises, which so peculiarly characterize the present age, are regarded by many as indications that a new and more perfect dispensation is about to commence. The error of such persons consists in not seeing that the *sign* is an *effect*, and hence that that new dispensation has already commenced.

I have only room in this connection for the author's closing remarks in reference to the external evidences of the Last Judgment.

"Allow me then, ye candid and reflecting, to request your serious attention to the instances which have been adduced,

the number of which your own recollections will readily augment. Is not every one of them, taken singly, of sufficient magnitude to excite surprise, and to awaken serious meditation on the subject of its cause? But when such hosts of them press on our notice together, are we not compelled to refer the cause to something of a very extraordinary nature indeed? Here are multitudes of phenomena which every observer sees and owns; and every one who observes them owns likewise, that "the most unthinking, as well as the most prejudiced, must be struck with the fact, that the period in which we live is extraordinary and momentous;" and not only, that "amongst the great body of the people an unparalleled revolution is at work,"—that "the fountains of the great deep have been broken up,"—but that the main seat of the revolution is in the mental part of man,"—"that the intellectual spirit is moving upon the chaos of minds,"—that "it sits brooding on the mind of man,"—and this with such energy as to authorize the expectation, that "nature will be melted down and re-coined." Where, I repeat, can the cause of such a simultaneous alteration in human minds be looked for, but in the world of minds itself,—in other terms, in the spiritual world, with which man, as to his mind, is most intimately connected? And what change could there be adequate to the production of so great a change as we are witnessing here, but the performance of the Last Judgment,—the entirely new state which is thence induced on the intermediate region of the spiritual world, the seat of man's most immediate spiritual association,—and the consequent outpouring from heaven of new streams of light and life into the world of nature? The illustrious Swedenborg, so long ago as the year 1758, declared that by the Last Judgment, then just accomplished, spiritual liberty was restored, and the state of servitude and captivity in which men's minds were previously held, in regard to spiritual subjects, was removed; and in the year 1763 he added that the efflux of divine energies from heaven into the world, which had been in a great degree intercepted by the presence of those called the dragon and his angels in the intermediate part of the spiritual world, was by their ejection restored. These assertions were made, when no remarkable effects of the change had yet begun to manifest themselves in the world, and when, consequently, they could not be corroborated by acknowledged facts; but how wonderfully have they thus been corroborated since, and what striking confirmation of them does every day's experience now bring with it! Am I then doing any more than anticipating the

suffrage of many of my readers, when I conclude, that independently of the assertions of Swedenborg, there are various considerations tending to evince, that the Last Judgment has, in the spiritual world, been performed? Will not all acknowledge, that the spiritual cause thus assigned for the astonishing change in the state of mankind is, at least, likely to be the true one? and since no other can be conceived that is adequate to the effect, will not the candid admit it to be at least highly probable, that the Last Judgment, so long looked for, and so much misunderstood, has at length, actually been accomplished?"

In the above extracts the reader has been presented with a few of those reasons on which the New Church rests the belief that the Last Judgment has been already accomplished in the world of spirits.

We are taught in the Word of the Lord to expect such a Judgment: a fair and rational interpretation of the Word shows that it must take place in the spiritual world, and all truth, spiritual, rational, and scientific, bears the same testimony. We do not profess to find in the Divine Word any direct testimony in regard to the precise time when the Last Judgment would take place, yet knowing that every change which takes place in the natural world is the effect of some corresponding but more important change in the spiritual world, we are compelled to regard the political, social and moral revolutions, which are now taking place, as very unequivocal evidences that the Judgment foretold in the Divine Word, has been already accomplished.

Such being the case, it would be reasonable to expect that some direct and positive information would be within our reach in regard to the nature and circumstances of so important an event. Such information, as every receiver of the doctrines of the New Church knows, is furnished in the writings of Swedenborg. The following remarks by Mr. NOBLE on this point, will be found interesting and appropriate.

"If it be true that the long expected Last Judgment has at length been performed,—that the long looked-for time of

the Lord's second coming has at last arrived,—in what manner would it be reasonable to conclude that the important tidings would be conveyed? Are we to behold a multitude of angels in the air, sounding great trumpets, and vocally calling the attention of the world to the crisis which has arrived? In their spiritual, which, as regards this subject, is their only true sense, the prophecies which speak of such an announcement doubtless must be (and we trust have been) accomplished;—from heaven,—that is, from the Lord through heaven,—the divine truths of the Holy Word must be [and we trust have been] discovered anew; for of the revelation, or communication of Divine Truth, the sounding of trumpets is, in the Word, the expressive symbol:—but if, as I hope, has been sufficiently proved, the second advent of the Lord was not to be of a personal nature; if the scene of the last judgment was not to be in this lower world, any otherwise than as to its effects: it follows, that it was not by a visible exhibition of angels with trumpets that the annunciation was here to be made. Yet, most unquestionably, some annunciation was necessary. The events which have passed in our times, and which are transacting still, upon the theatre of the globe, are indeed such as proclaim, with a voice of thunder, that some most extraordinary operation from the spiritual world upon the world of nature is in action; they are indeed such as demonstrate, when looked at under the proper aspect, that the last judgment has been performed, and that the second coming of the Lord is taking place; thus when the truth is distinctly proclaimed, they bear witness to it in the most decisive manner: but they require a human announcer to give their loud voice a distinctly speaking tongue. The second coming of the Lord, also, as we have seen, is mainly effected by the re-discovery of the momentous and saving truths contained in his holy Word: among the signs of the times which we have noticed, are the loosening of the hold which erroneous sentiments had taken on the minds of men, a general change in men's modes of thinking, and such an alteration in the state of the human mind as indicates a preparation for the reception of juster views of divine truth than have heretofore prevailed; but still it is obviously requisite that the truth itself should be explicitly announced, and, of consequence, that a human instrument should be raised up for that purpose.

This appears to be the evident dictate both of reason and of necessity; and to these is added the confirming suffrage of experience. Never did a similar crisis in the history of the divine economy occur before, but human agency was

employed to make it known. Prior to the flood, the divine purpose was communicated to Noah, who, as tradition reports, warned, though in vain, his abandoned contemporaries; whence he is called by an Apostle "a preacher of righteousness." (2 Pet. ii. 5.) When the time had arrived in which Jehovah proposed to verify to the Israelites the promise made to their fathers of putting them in possession of Canaan, a band of angels was not sent to announce the fact to the whole nation, but God revealed himself to Moses, and commissioned him to bear the tidings to his brethren. Even when the Lord Jesus Christ appeared personally on earth, and when, if ever, it might be supposed that merely human agency might have been dispensed with, he did not show himself to the people, till John the Baptist had announced his approach, and had proclaimed the kingdom of heaven to be at hand. Surely then, at his second coming, which was not to be a personal one, a Human Herald must be altogether indispensable. Had it occurred in the first ages, when Christians were looking daily, though mistakenly, for the second coming of the Lord, and when they had not yet learned to regard such an interposition as impossible, the appearance of such a herald would have been hailed with joy; and it surely ought not now to be scouted as ridiculous, by any but those who, because mankind have lived so long under an economy different from that which prevailed before the introduction of Christianity,—under an economy in which continually repeated missions of divine messengers were not required,—have forgotten that such missions ever existed at all, and that without them, Christianity itself could not have been established. It is however, an unquestionable truth, that how long soever the suspension may have lasted, one more example of them *must* be afforded;—one case more *must inevitably* arise, in which, without the employment again of one more such messenger, the last great purpose in the divine economy must fail to take effect,—the last great predictions of holy writ must remain unfulfilled for ever."

The writer then gives a very clear and beautiful exposition of the character of Swedenborg, showing from public documents of undoubted authenticity, as well as from the admissions of his adversaries, that he was a man of the very highest intellectual and moral endowments, and in every way most admirably qualified, to be an instrument in the hands of the Lord, for the introduction of a higher and more

perfect dispensation of heavenly truth. We have space for only a very small portion of what is said on this subject.—The following general statement in regard to the character and qualifications of our author, is followed by an immense number of *specific evidences*, of the highest authority.

“In Swedenborg, every requisite gift was centred. Well imbued, first under the tuition of his learned father, and then at the University of Upsal, with all the usual elements of a learned education, he for a time cultivated classical literature with diligence and success. He then applied himself to the most solid and certain of the natural sciences, and not only by domestic study and by correspondence with foreign literati, but by repeated travels in all the scientifically enlightened parts of Europe,—in Germany, Italy, France, Holland and England,—he made himself thoroughly acquainted with all the knowledge of his time, and was admitted, by general consent, to a station among the first philosophers of the age. As, in the midst of the distinctions with which he was honored by his compeers in learning, and by sovereign princes, he never forgot for a moment his original piety and modesty, his scientific writings constantly breathing the humble and devotional spirit of a true Christian philosopher.—the acquisitions he made in natural science, must be acknowledged to have formed an admirable preparation, and a most suitable basis, for the apprehension and explication of the spiritual truths which he was to be the instrument for unfolding. Between the book of nature, read by the eye of humble intelligence, and the Word of God, every one intuitively perceives there must be an exact agreement; and spiritual views can never be so little likely to partake of delusion, as when they take for their foundation a copious store of sound natural science. An extensive acquaintance with the knowledge of God in his works, must be the best preparation for a superior perception of the knowledge of God in his Word; and by the former was Swedenborg eminently distinguished.”

In a subsequent section the writer examines and very fully exposes the falsity of the charge of insanity,—a charge which even now continues to be repeated in some quarters, notwithstanding it has been a thousand times refuted and shown to be groundless. In this connection it is remarked that:—

“The common cry, re-echoed from mouth to mouth, and retailed from pen to pen, is, that he was mad; an aspersion which, notwithstanding some totally false and merely calumnious tales have from time to time been fabricated to support it, literally rests upon no foundation whatever, but that on which the same imputation was thrown against an infinitely greater character. “He hath a devil and is mad: why hear ye him?” (John x. 20.) Such was the salutation with which the Divine Truth, in person, was assailed, when “he came unto his own, and his own received him not.”—The Lord Jesus himself was reproached as insane by the leaders of the professing church of that day; and even his own kindred according to the flesh, had so little conception of his true character, that when he began to display it by mighty words and works, “they said, he is beside himself. And they went forth to lay hold on him,” (Mark iii. 21.) for the purpose of putting him under restraint, as a person of disordered mind. So little capable, when in the darkness of its sensual perceptions, is the human mind, of distinguishing the most exalted wisdom from insanity! No wonder then that the proclaimer of genuine truth now should be derided with similar reproaches. “The disciple is not above his Master, nor the servant above his Lord; if they call the Master of the house Beelzebub, how much more them of his household!” (Matt. x. 34–5.) Such were the prophetic warnings by which the Lord prepared his disciples for the treatment they were to expect: and the experience of distant ages has proved their truth. When the apostle pleaded the cause of Christianity before Agrippa and Festus, the Roman governor replied with the exclamation, “Paul, thou art beside thyself; much learning doth make thee mad;” (Acts xxvi. 24.) and so, in our times, a man who has been favored with a degree of illumination as much superior to that of modern Christians in general as was the divine knowledge of Paul to the darkness which then overspread both Jews and Gentiles, is assailed with the same cry, and, while his attainments in science are admitted, it is pretended that his studies had ruined his faculties. By the candid and reflecting, a sufficient answer to this charge will be found in his writings, which, though a period of twenty-two years intervened between the publication of the first of his theological works and the last, exhibit the most perfect consistency of sentiment throughout, while they are all written with a regard to the most orderly and methodical arrangement, and display in their author the most acute powers of reason and extraordinary strength of memory; which last faculty is

evinced by the numerous references to other parts of his works which abound in them all. These, certainly, are qualities which do not usually attend the ebullitions of insanity. Indeed, it is impossible to pretend to find in the composition and manner of Swedenborg's writings any tokens of derangement: even adversaries admit that they exhibit plain marks of a very superior mind; and they only pronounce him mad, *because his works contain such statements as they might naturally be expected to contain, should his claims to acceptance, as a heaven-commissioned teacher, be true.*"

The objection so commonly urged that "*the mission of Swedenborg could not have been genuine because he performed no miracles,*" is also very fully answered in the work from which the above quotations are made, as well as by many other New Church writers. It is in fact an objection which loses all its force, the moment a man begins to receive a correct impression in regard to the true character of the New Church Dispensation. It is a distinguishing peculiarity of these doctrines that they are addressed to the understanding. They ask not for a blind and uninquiring faith; but they come to men as rational beings, and bid them to think, reason, and investigate. Under such a dispensation, and even for the great mass of minds in the present age, miracles could be of no use. They only compel an external assent, but leave the understanding uninformed and unenlightened, in regard to the internal nature of the truth to which they bear testimony.

In the extracts that have just been presented, as well as in the accompanying remarks, reference has been made only to the *external* evidences of the genuineness of Swedenborg's mission. But it ought to be remarked that there are also *internal* evidences, which, to those who are prepared to appreciate them, are much more important and convincing.

We refer to the perfect adaptation of his doctrines to the wants of our spiritual nature. I will here again borrow a short paragraph from NOBLE'S APPEAL. Mr. N. says:—

"I am indeed satisfied, that a most convincing work might be written on the internal evidence which the writings of Swedenborg bear to their own truth; and this, not only in the great and leading doctrines which they deliver, and which they so scripturally and rationally establish, but in innumerable more minute points, in which they speak to the heart and experience, and best intelligence of man.— There is no subject of which they treat that they do not lay open in a deeper ground than is done by any other author; in particular, they discover so profoundly and distinctly the inward operations, the interior workings of the human heart and mind, and unveil man so fully to himself, that no person of reflection can attentively peruse them, without feeling a monitor in his own breast continually responding to their truth. Will it not follow, that a writer who can thus penetrate into the most secret things, and place them in a light which is at once seen to be the true one, must have been the subject of a superior illumination, and must, as he avows, have been admitted to a conscious perception of the things of that world, in which the essences of things lie open."—Page 193.

Having thus directed our attention for a few moments to the nature of those evidences, by which it is shown that Swedenborg was a divinely appointed medium, for bringing down from heaven to earth the spiritual truths of a new and more perfect dispensation, it will, in the next place, be appropriate and interesting to ask what direct revelations he has made in reference to the nature and circumstances of that Last Judgment about which we have been inquiring.

His testimony on this subject, which is also very fully sustained and corroborated by a variety of arguments drawn from the Word of the Lord, as well as from the laws of man's spiritual nature, may be found in this work entitled "The Last Judgment:" and also in "The Apocalypse Explained." I here transcribe a few passages, which though insufficient to convey any adequate idea of what the author has written on this subject, may nevertheless be of some use in inducing the reader to become acquainted with the works from which the extracts are taken.

In the Apocalypse Explained, No. 1275, our author remarks that:

“From the time of the Lord’s being in the world, when He executed a last judgment in person, it was permitted that they who were in civil and moral good, though in no spiritual good, so that in externals they had the appearance of being christians, notwithstanding they were devils in internals, should continue longer than the rest in the world of spirits, which is in the midst between heaven and hell; and at length they were allowed to make there for themselves fixed habitations, and also by the abuse of correspondences, and by means of phantasies, to form as it were heavens to themselves, which they likewise did form in great abundance; but when these were multiplied to such a degree, as to intercept the spiritual light and spiritual heat in their descent from the superior heavens to men upon earth, then the Lord executed the last judgment, and dispersed those imaginary heavens; which was done in such manner, that the externals, by means of which they put on the appearance of being christians, were removed and taken away, and the internals, in which they were devils, were laid open, and then they appeared such as they were in themselves, and they who proved to be devils were cast into hell, every one according to the evils of his life; this was done in the year 1757; but more concerning this universal judgment may be seen in the little work on the *Last Judgment*, published at London 1758, and in the *Continuation of the same*, published at Amsterdam 1763.”

In the “*Last Judgment*,” to which reference is here made, the author, in the first place, very fully and clearly demonstrates the following propositions; deriving his arguments chiefly from the Divine Word:

“*That the day of the Last Judgment does not mean the destruction of the world.*”

“*That the procreation of the human race on the earth will never cease.*”

“*That heaven and hell are from mankind.*”

“*That all who have ever been born men from the beginning of creation, and are deceased, are either in heaven or in hell.*”

“*That the Last Judgment must be where all are together, and therefore in the spiritual world, and not upon earth.*”

“*That the Last Judgment exists, when the end of the Church is: and that the end of the Church is, when there is no faith because there is no charity.*”

“*That all the things which are predicted in the Apocalypse, are at this day fulfilled.*”

He then announces that "THE LAST JUDGMENT HAS BEEN ACCOMPLISHED," and goes on to describe the manner of that intensely interesting and important event, as seen by him, when, in the providence of the Lord, his spiritual sight was opened for that purpose. In the first paragraph of this account he says :

"It was shown above, in the article for the purpose, that the last judgment does not exist on the earth, but in the spiritual world, where all *who have lived* from the beginning of creation are together ; and since it is so, it is impossible for any man to know when the last judgment is accomplished, for every one expects it to exist on earth, accompanied by a change of all things in the visible heaven, and in the countries of the earth and in mankind who dwell there.—Lest therefore the man of the church from ignorance should live in such a belief, and lest they who think of a last judgment should expect it for ever, whence at length the belief of those things which are said of it in the literal sense of the Word must perish, and lest haply therefore many should recede from *their* faith in the Word, it has been granted me to see with my own eyes that the last judgment is now accomplished ; that the evil are cast into the hells, and the good elevated into heaven, and thus that all things are reduced into order, the spiritual equilibrium between good and evil, or between heaven and hell being thence restored. It was granted me to see from beginning to end how the last judgment was accomplished, and also how the Babylon was destroyed, how those who are understood by the dragon were cast into the abyss, and how the new heaven was formed, and a new church instituted in the heavens, which is understood by the New Jerusalem. It was granted me to see all these things with my own eyes, in order that I might be able to testify of them. This last judgment was commenced in the beginning of the year 1757, and was fully accomplished at the end of that year."—*Last Judgment*, n. 45.

Then follows a clear, truthful and life-like description of those judgment scenes, by which all things in the world of spirits were reduced to order, and a way was opened for the establishment of a new and better order of things in the natural world.

We are thus furnished with an amount of evidence which though very imperfectly presented, on the foregoing pages,

is, when fully brought to light, overwhelming and irresistible, except to those who will not see it,—showing that the long-expected judgment has been already accomplished, and that the Holy City, the New Jerusalem, is now descending from God out of Heaven. The New Churchman has at least as much evidence of these facts, and can present to those who are prepared to receive them, as strong reasons for believing them, as can be given for believing in the personal manifestation of the Lord Jesus Christ, and the first establishment of the Christian Dispensation. But this evidence will be received only by those whose hearts are filled with a deep and earnest love for the truth, and who are willing to lose, if necessary, the good opinion of men, in order to retain the *testimony of a good conscience towards God*.

CONCLUDING REMARKS.

In the preceding pages the reader has found a brief statement of the New Church doctrine in regard to the Last Judgment. This doctrine, with those collateral doctrines which are immediately connected with it, the writer has endeavored to unfold and explain as fully as he could, within the limits that he was obliged to observe. In the first place it was shown that the final judgment must take place in the spiritual world, because those who are to be the subjects of it, enter that world and remain there forever. Their connection with the natural world terminates, when death divests them of their material bodies; neither reason nor the Word of the Lord affording the least reason for believing that the material particles of those dissolved and dissipated bodies will ever be again re-constructed into human forms, and given back to the spirits to which they once belonged.

In the next place, it was argued on scientific, rational and scriptural grounds, that the natural world is destined for permanent continuance, and hence that the Judgment

Day and other important events, which have been expected to happen at the same time with the destruction of the earth, must be looked for in the world of spirits, and that they will be known in the natural world only by their effects.

A somewhat lengthy section was then taken up in endeavoring to unfold and explain the nature of the spiritual world, and to show that while in its essential character, it is entirely unlike the natural world, it is nevertheless even more real and substantial. And as the design of the last judgment must be to bring to light the real internal character of every spirit, and to show whether heaven or hell is his destined abode, a section was occupied in endeavoring to unfold the true nature of these opposite spiritual states. And in the last place our attention has been directed to the nature of the *Last Judgment*, both in its individual and its general sense.

I must now leave this whole subject with the reader. I do so with the earnest desire and hope that he will give it that patient and faithful examination which its importance demands;—that he will not dismiss it with a hasty or even a *careful* perusal of this little book, but that he will seek for and thoroughly examine those highly important and interesting works, to which reference has so often been made. I have not endeavored to conceal from the reader, that my chief design in writing these pages, has been to awaken in his mind so much interest in this subject, as would lead him to sources from whence he can obtain much higher, clearer and more perfect views than I could possibly present. The few who have already become familiar with the works of our illuminated author, will have no occasion to read this little work of mine, unless for the purpose of determining whether it is suitable to be put into the hands of others. But it may be safely presumed that the most of those, into whose hands this little book will fall, have hitherto known very little of the works referred to. Those works have probably been heard of only through the prejudiced misrepresentations of

those who have themselves examined them very hastily, or, perhaps, not at all; but have given judgment against them, pronouncing them the offspring of insanity and delusion, simply because they have discovered or heard, that the doctrines contained in them are widely at variance from those which they have been taught to believe.

If the reader has hitherto neglected to examine these works, on account of such unfavorable representations, I would most respectfully ask him whether, in continuing to do so, he is making a right use of that reason with which God has endowed him. Even in the little work which he has now been perusing, some good reasons have been given, as I hope, for believing that the doctrines referred to are fairly derived from the Divine Word, and may be very fully confirmed by rational and scientific truth. The fact that these doctrines have been very generally rejected by the religious world, ought to constitute no reasonable presumption against them. For the Word of the Lord has plainly taught us to expect that at the second coming of the Son of Man, no faith would be found on the earth. The Lord would again come unto his own, and his own would receive him not. Divine Truth from heaven would descend into the midst of those who would profess to be earnestly seeking for it; and yet it would appear like darkness to them, from the intensity of its light.

Such is, manifestly, the teaching of the prophetic Word in regard to the second coming of the Lord. In whatever form that coming might take place, it would inevitably meet with a prompt and decided rejection from the great mass of the religious world. The very circumstances which would render it necessary that the internal meaning of the Divine Word should be more fully laid open, that higher and more perfect forms of truth should be revealed from heaven—the same circumstances would ensure the temporary rejection of such truth. For if spiritual darkness had not enveloped the religious world, there could be no reason why the Son of

Man should again appear. If the Church were not losing sight of heavenly truth, there would be no occasion for a special interposition of Divine Providence for its restoration.— And yet, in a spiritual, as well as in a natural sense, darkness is opposed to light. The Church having substituted error for truth, would at first regard truth itself as error, and contend against it as such.

It will be seen, therefore, that the rejection which these doctrines have encountered from the Church at large, is not even a presumptive evidence that they are not true. If false, they *might* have been thus rejected, but if true, they *must* have been. And hence if the reader would be just towards himself, and would make a right use of those rational faculties which the Lord has given him, he ought to examine the doctrines of the New Church candidly and faithfully, unprejudiced and unaffected by the judgment which the religious world has passed upon them. Let him have ONE MASTER, CHRIST. Let the Lord alone, as DIVINE TRUTH, be his only authoritative teacher. And relying on his help and strength, let him go forth in search of spiritual truth, firmly resolved to receive nothing as truth, till the evidence of it has been discovered and seen in the light of his own understanding. The Lord will most assuredly defend, protect, and guide those who thus rest upon him and diligently seek for that spiritual food,—the bread of heaven and the water of life,—which is necessary to prepare them for an eternal home in those mansions where angels dwell.

It is in vain to pretend, as some have done, that our only spiritual safety is in quietly receiving and resting upon those doctrines, which have come down to us from our forefathers. Even if the doctrines thus received by tradition were every where alike and consistent with themselves, which is by no means the case, the question would still arise,—what warrant have we for supposing that the Church has not departed from the truth? Is it not undeniable that the uniform testimony of the prophetic Word has authorized us to ex

pect such a departure, and hence has left us no excuse for permitting our religious faith to rest upon such a foundation.

And is it not equally manifest to every observing man, that the wants of the present age are already demanding a purer and more perfect faith, deeper and more rational principles, than can be found in the doctrines which have been handed down to us as orthodox? What connection, for example, has the doctrine of the *tri-personality*, or that of *justification by faith alone*, with those principles which are now forming the public mind, and directing its energies. With the various benevolent and charitable enterprizes of the day, those energetic and unparalleled movements of the public mind which are so rapidly advancing not only the physical but also the intellectual and moral condition of mankind,—with these movements, it is notorious that the doctrines referred to, and other similar ones, have scarcely a nominal connection. In many instances, the public teachers of those doctrines have manifested more than an indifference,—a decided hostility towards these efforts for promoting the welfare of society. And though many of the clergy, who nominally adhere to those doctrines, are now foremost in these charitable efforts, yet it is well known that the *doctrines contained in their creeds* are not the means through which they operate upon the public mind.

We might also refer to the entire want of correspondence between the Theology of the Old Church, and those rational and scientific truths, which are everywhere taught and believed. The teacher of science demonstrates his principles, and all who hear him, see and know them to be truths. The teacher of religion delivers *opinions*, directly opposed to those demonstrations, and requires you to receive and adopt them *as matters of faith*; and perhaps intimates to you, very distinctly, that there will be no hope of your salvation, unless you do so.

There is a sure refuge from all these difficulties, a quiet haven where the spirit may rest, in a confident assurance of having received at least the lower and more general forms of that great system of truth, on which the universe rests.—

Here, there are no collisions between the truths of science and those of theology. However far these truths may be removed from each other, yet they are bound together by the principle of correspondence, to which reference has so often been made,—the lower forms of truth thus illustrating and confirming the higher, and serving as mirrors, in which those higher forms can be more perfectly seen. Here also is a system of doctrines which is intimately connected with all those great works of charity and usefulness, which so peculiarly distinguish the present age. They are, in fact, the very life, the soul of these benevolent enterprises. For the essential principle of these heaven-descended doctrines is, the *love of usefulness*. And though this love may sometimes manifest itself in no higher form than that of removing physical suffering and want, yet even in this form, it is internally connected with those heavenly principles on which the Church of the New Jerusalem is built. Here is a system of doctrines whose truths are everywhere useful. Whether in the halls of legislation, in the courts of justice, in the temples of science, or at the domestic fire-side,—wherever man is called to act or to perform any duty whatever, if he would perform that duty in the best, the most successful and most useful manner, his mind ought to be first informed and filled with these heavenly truths.—My prayer and hope is that both the reader and myself may become better acquainted with these doctrines, that they may henceforth be the delight of our hearts, and the guide of our lives,—may be a means of greatly increasing our usefulness here in the natural world, and of making us much better prepared for an eternal life in heaven.

