

THE  
*TWO HEAVENLY*  
**MEMORIALISTS,**

K

OR

**LOVE AND TRUTH,**

STATING

**TO THE CHRISTIAN WORLD**

THEIR PRESENT

*Peculiar Distresses,*

**AND IMPLORING RELIEF.**

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Come now, and let us reason together, saith the LORD. *Isaiah* i. 18.

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# THE HISTORY OF THE

REIGN OF KING CHARLES THE FIRST

1625



BY JOHN BURNET

IN TWO VOLUMES

THE SECOND VOLUME

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## Preface.

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**IT** has long appeared to the writer of the following pages, that the receivers of the Christian Revelation are deficient in gratitude, especially in that degree of this heavenly virtue, which should lead them to acknowledge, and to return thankfully, the multiplied obligations which they owe to their highest, their principal, but invisible benefactors. Under an ardent desire therefore to restore the operation of the above virtue, he has introduced those benefactors urging their various claims, by announcing to all mankind, and particularly to Christians, the multiplied benefits, both natural and spiritual, both temporal and eternal, which they always have been, and always are, in the continual act of dispensing from their infinite storehouse, to increase the sum of human happiness. He has also introduced them as uttering their complaints, at finding their liberality, in some instances unnoticed, in some unacknowledged, and in most not returned with that affectionate sense of the high value of their gifts, which those gifts are calculated to inspire. Let the reader then peruse the pages before him in the spirit in which

## PREFACE.

*they were written, and with a view to the blessed end which they were designed to promote. Let him consider that the sole intention of the writer is, to draw aside the veil which separates between this world and another, that so mankind may discern clearly who are their chief and most bountiful friends, what is their high quality, what they have done, and are still doing, for the service of men, and may be thus led to make a suitable return for all their disinterested and unmerited kindness. The writer will then be perfectly satisfied, and not think his labour lost, if he shall have proved instrumental, under the Divine Providence, in recalling a single Christian from the great and crying sins of thoughtlessness and unthankfulness; and especially if what he has written may excite in any human bosom a grateful sense of the infinite debt due to the DIVINE FATHER of it's being.*



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**THE TWO**

**HEAVENLY MEMORIALISTS,**

&c.

**CHAPTER I.**

*Treating of the Divine Origin and Dignity of the*

*MEMORIALISTS, and of the benefits which, in all  
ages, they have conferred on Mankind, and still  
do confer.*

**THE** humble Memorial of **LOVE** and **TRUTH** to  
all Christians

Showeth, That your Memorialists, deeming it  
right to prefer our present complaint, and to im-  
plore relief, humbly hope that we shall stand ex-  
cused, and not be taxed either with arrogance or  
vanity, if we introduce our petition by a brief  
account of ourselves, of our divine origin and dig-  
nity, and also of the lively interest we have always  
taken in promoting, to the utmost of our power, the  
best happiness of mankind, by conducting them to  
the highest degree of wisdom and virtue. We wish  
it therefore, in the first place, to be well understood,  
that we are of most high and honourable birth,

being descended from the GREAT FATHER of the universe, and always acknowledged by HIM as His legitimate and beloved offspring, who never offended, or are capable of offending, against His DIVINE MAJESTY.

2. That we were present with our FATHER at the creation of the world, and that from and by us the heavens and the earth were originally formed, together with all the indefinite variety of their wonderful contents, whether animate or inanimate, so that there is neither animal, vegetable, or mineral, in creation, but what bears the stamp and impression of our most holy energy and influence.

3. As all things were originally created from and by us, so they have ever since been preserved from and by us, and are still preserved, preservation being properly continual creation. Should we therefore withdraw ourselves for a moment from the works of creation, in that moment all things must perish, and be reduced again to their primitive chaos or non-entity.

4. To us, therefore, mankind are indebted, and in all ages have been indebted, for all the comforts, conveniences, and gratifications of the world in which they live. We supply them secretly and silently with their daily bread. Even the clothes which they wear, whether for ornament or use, are the fruits and proofs of our bounty. All the harmonies too, subsisting between their senses and the objects of creation, are produced by us, inasmuch



that every beauty which affects and delights the eye, every modulation of sound which enchants the ear, every fragrance which imparts to the smell it's delicious odours, together with all the other gratifications of taste and of touch, are so many additional, but positive demonstrations, not only of OUR continual power and presence, but also of OUR unbounded and most ardent desire to impart bliss to all the families, and to every individual of the human race.

5. In OUR hands also are all the bonds and delights of social intercourse between man and man, under all his several relationships, whether as a husband, as a father, as a son, as a friend, or as a citizen. For WE tie the knot of all pure conjugal love, and impart to that love it's sacred and supreme felicity, which, separate from our influence, is quickly changed into infelicity. From us also descends the vital warmth of parental and filial affection, together with every domestic comfort thence resulting. The joys of virtuous friendship too are OURS, and WE continually feed the flame of that endearing reciprocal attachment, by which two become as it were one, and each sees and loves himself in the other. Nor are WE less zealous and active in making good citizens, by instilling into the bosom of every member of society that spirit of generous patriotism and disinterested love of his country, which, whilst it binds him powerfully to the discharge of every social duty, imparts at the same time the highest possible remuneration by the assurance, that in promoting his

country's welfare, he is at once exercising the highest act of Christian charity, and of political security.

6. After stating the above signal blessings and benefits, which we have the happiness of communicating continually to the children of men, it may perhaps appear a small and trifling consideration to add, that all the more important *arts* and *sciences*, which tend either to embellish society with their ornaments, or to strengthen and improve it by their usefulness, are OUR beloved offspring, and OUR'S alone. Mankind indeed are in general unwilling to allow this, from a delusive imagination that every art and science is the production merely of their own skill and ingenuity, independent of our's. But surely it may be allowed us to ask on this occasion, What is human *skill* and *ingenuity*? Is it any thing but what men derive from a power superior to themselves? Is it any thing therefore but what has it's hidden source in us? For separate from LOVE, how can man *apply himself* to make any discovery? And separate from TRUTH, how is it possible, with all his application, that he should *make it*? The philosopher therefore, the historian, the orator, the poet, the painter, the architect, the navigator, and even the common mechanic, if they are wise, must be forced to acknowledge that they owe every thing to us, since without us they have neither the power to think, or to express their thoughts, still less the power to invent and to improve invention.

7. But what, above every other consideration, makes manifest the purity and extent of OUR beneficence towards mankind, and therefore demands the continual tribute of grateful acknowledgment from the subjects of it, is the power which WE never fail to exercise, of elevating the thoughts and affections of the children of men, out of and above themselves and the present world, to contemplate the glory, and to rejoice in the consolations of another world, and of the GOD who reigns there. It is true indeed, and a truth which should never be forgotten, that every individual human being derives from us both all the real comforts and real securities of his *temporal* existence. But how unreal would those comforts and securities become, if they were limited to a *transitory* scene of things! What a bitterness would be infused into the cup of every human joy, if its *end* was seen, and seen fast approaching! OUR DIVINE FATHER therefore, in His adorable mercy, hath been pleased to impress His stamp of immortality on the souls of men, and to prepare a world of eternal blessedness for their reception and enjoyment; and He hath besides invested us with the power of opening an interior communication between all His children, and that eternal inheritance for which they were created. Do men then, at any time, raise their contemplations to a future state of being and of blessedness? Are they capable, and do they exercise the capacity, of offering up their prayers and supplications to the CREATOR and PRE-

SERVER of the universe? Do they find delight in thinking about God, and especially in the idea and hope of recovering His blessed image and likeness? Do they thus assert the dignity and spirituality of their natures, and their consequent superiority over the brute creation, which never did, because they never could, either think about God or be affected by the thought? They then have a clear convincing testimony in their minds, if they would attend to it, of OUR continual presence, abode, and operation in the inmost centre of their being. For without our aid, it would be as impossible for a man to look upwards towards his MAKER, as for a beast or a stone to do so. It *appears* indeed to man, until he be instructed to the contrary, that he can direct his thoughts towards God by *his own* power, independent of any higher assistance. But it ought well to be considered, that this is merely an *appearance*, and that without God, or, what is the same thing, without us, the presence of God can be no more seen, or felt, or approached by man, than the presence of the sun can be seen, or felt, or approached without the sun. Now it is a well known fact, confirmed by every day's experience, that the sensation which every man hath of the sun's light and heat is from the sun, and not from himself; for if the sun did not shine, it would be absolutely impossible that either his light should be seen, or his heat felt, or himself approached; and by parity of reasoning, if God did not shine, or, as it is expressed in His

Book of Revelation, did not *send out His light and truth*, and thus impart those heavenly principles to man, every attempt on the part of man to see and be affected by, and approach Him, would be altogether vain and fruitless.

8. What the sun of the natural world then is to the bodies of men, that our HEAVENLY FATHER is to their souls; and what the heat and light of the sun are to corporeal sense, that we are to the higher or spiritual senses of the intellectual mind. For LOVE is spiritual heat or warmth, and TRUTH is spiritual light or brightness; and as without natural heat and natural light, it is impossible to suppose that natural life can exist for a moment, in like manner, without OUR spiritual heat and spiritual light, it is equally impossible that spiritual life, which is the life of man's soul or spirit, can for a moment have either origin, being, or blessedness.

9. Let us not then be charged with vanity, or with any fond desire to sound our own praises, and exalt our own merits, when we declare, that from the beginning of creation to the present period, it has been OUR constant unwearied endeavour to raise the minds of men from natural life to spiritual; by opening their affections and thoughts to the contemplation and enjoyment of spiritual and eternal objects; by convincing them of their immortality; by presenting to their delighted view all the bright and durable realities of the eternal world; by bringing them acquainted with their HEAVENLY FATHER;

by making manifest the extreme vanity of every temporal object, which would impede their progress to their true bliss; and finally, by rendering them thoroughly sensible, that they can never attain real happiness, but in proportion as they attach themselves to imperishable goods, and pursue them with the ardour and perseverance, which their infinite importance demands.

10. WE therefore were present with the first inhabitants of the earth at that happy period, when the *ALMIGHTY* saw every thing that *He* had made; and behold it was very good, (Gen. i. 31.) WE prepared their paradise, and planted in it *the TREE OF LIFE*, together with *the tree of the knowledge of good and evil*. WE gave the command, that they should not eat of the latter tree, and warned them of the fatal consequences which would result from their disobedience. In like manner, and for the same purposes, WE are present still with all the generations of mankind; and in the bosoms of the humble and the penitent WE still prepare and open paradise, still planting in it *the TREE OF LIFE*, (Rev. ii. 7.) together with *the tree of the knowledge of good and evil*; and still utter with a loud voice the admonitory caution, not to eat of the latter tree, the tree of death. For wheresoever WE are, and are cordially received, there is paradise; there too is the *TREE OF LIFE*, which is nothing else but the love of our *HEAVENLY FATHER*; and there too is *the tree of the knowledge of good and evil*, which is nothing else but the capa-

city, on the part of man, of separating his *self-derived intelligence*, from that love. It is therefore an eternal law of prohibition which we still impose on all our children, not to eat of this latter tree, since to separate *knowledge* and *intelligence* from it's SUPREME and DIVINE SOURCE, is to separate man from his MAKER, and thus to plunge him into the most terrible of all deaths, the death of the soul. Is it asked, Why then did we formerly, and why do we now, plant this deadly tree? Or why did we formerly, and why do we now, permit the possibility of man's eating of the deadly fruit, and thus of losing paradise? WE wish to reply, that it was absolutely necessary for man's bliss, that he should be created in a *state of freedom*, since without freedom happiness is not happiness. But a state of freedom implies, that man is *free*, either to refer to his HEAVENLY FATHER all that he enjoys of life, of knowledge, and of bliss, humbly confessing it to be the perpetual gift of His ADORABLE MERCY, or to refer it to himself, and thus to regard it as his own property, independent of the DIVINE GIVER. This state of freedom therefore was figured, and is still figured by the two trees, the *tree of life*, and the *tree of the knowledge of good and evil*, instructing man that he was and is free to eat of either, but instructing him at the same time, that as eternal life and blessedness was and is the sure consequence of eating of the former tree, so eternal death and misery was and is the sure consequence of eating of

the latter tree. Let us not then any longer be blamed for planting in paradise *the tree of the knowledge of good and evil*, but rather let our kindness and our wisdom be, in this instance, highly commended, since by that tree it was designed, not only to instruct man concerning his *freedom*, but also to point out to him, by the most striking figure, and to warn him by the most significant language, of the danger to which he is continually exposed, of exalting himself in his own fancied intelligence above **GOD**, His love, His wisdom, and His kingdom; and thus of dying the most terrible of all deaths, a death to all that is holy, wise, and happy in the favour and kingdom of the **MOST HIGH**.

11. We might now proceed to show, and this also without vanity or ostentation, how we were present with *Noah and his family*, from the time of their entrance into the heavenly-constructed ark, to the day of their happy deliverance from the terrible destruction which threatened them; (Gen. vi. vii. viii. ;) how we derived the plan of the wonderful *three-storied life-boat*, with its significative *door* and *window*; and how when it rested on the appointed mountain, and the emblematic *dove*, with her *olive leaf*, announced the cessation of danger, and the return of tranquillity; we brought forth the happy and grateful family, inspiring them with a new song of thankfulness to their **DIVINE PROTECTOR**. It might farther be recorded in our favour, how we called *Abram* from his country, and from his kindred, and from his father's house, unto a land that we would show him,



(Gen. xxi. 1. ;) in like manner, how we saved *righteous Lot* and his family from the overthrow of *Sodom*, Gen. xix. ; and again, how we exalted *Joseph* over the land of *Egypt*; and finally, brought up the children of *Israel* out of that *house of bondage*, that they might go up and take possession of the blessed land of *Canaan*, for their eternal inheritance. We might then show, that all these wondrous works were *figures* also of works infinitely more astonishing, which we still perform every day, and every hour, amongst the children of men, whilst we prepare for some a *secure work* in the mercy and love of their **HEAVENLY FATHER**, and thus deliver them from that most destructive of all floods, *the flood of ungodliness* and error, (Psalm xviii. 4. ;) and whilst we call every one, as we once called *Abram*, *from his country, his kindred, and his father's house*, in other words, from the guidance and government both of his hereditary and actual evils, to the land of peace and righteousness which *we show him*; and whilst we thus would rescue every one, as we once rescued *Lot* and his family, from that most awful and perilous of all *fires*, the fire of concupiscence and disorderly appetites, burning in, and consuming the little city of his own interior mind and affections; and lastly, how we still labour to exalt *Joseph* over *the land of Egypt*, or, to speak without a figure, how we are still urgent to place the *natural man* under the rule and dominion of the *spiritual man*, and thus, by the process of regeneration, conduct the humble and the penitent out of the bondage of

mere natural appetites and affections, to rejoice in the liberty of the children of God, communicated and secured by the mild influence and peaceable government of celestial life, love and tranquillity. We still therefore divide *the waters of the Red sea*, to let the redeemed pass through; and we still bring *water out of the strong rock*, and cause *manna* to descend from heaven, for the sustenance and comfort of our children in the wilderness.

12. But leaving these subjects, and many others connected with them, to the consideration of those, to whom the present memorial is more particularly addressed, not because the subjects are uninteresting, but because points of still higher importance call for attention, We shall hasten now to demonstrate our tender regard for mankind, and the assiduity with which we have always endeavoured to promote their best happiness, by appealing to three distinct and memorable cases of our providential interference and beneficence. The *first* of these cases relates to that wonderful book called the BIBLE, or SACRED SCRIPTURE, or, as it is otherwise termed, the WORD OF GOD, which is now, and has so long been in the possession of mankind. The *second* relates to the *manifestation of God in the flesh*, or to the union of the divine and human natures in the person of JESUS CHRIST. The *third* relates to what we have done since that period, and are still doing, to promote the eternal well-being of all the children of men.

13. We shall begin with the *first* of these cases.

## CHAPTER II.

*Treating of the WORD OF GOD, revealed from Heaven, for the Salvation of Mankind, through the instrumentality of the MEMORIALISTS.*

**Y**OUR MEMORIALISTS are anxious to make it known, that had man continued to walk in communion with his GOD, and with us, according to the first order of his creation, there would then have been no need of the *written* WORD OF GOD, to teach him his duty, because he would then have been taught by a dictate of heavenly love in his own bosom, guarding him against all evil, and preserving him in all good. But when man fell from communion with his GOD, through the inordinate love of himself, which led him to suppose that his life was *his own*, or *self-derived*, and consequently independent of GOD, thus that he was *as GOD*, (Gen. iii. 5. ;) and when, at the same time, he admitted into himself the inordinate love of the world, which began to occupy both his thoughts and affections more than the things of heaven and the concerns of eternity; it then became necessary, in order to prevent his entire destruction, that a *written* law should be given him for his guidance and direction. For the interiors of his mind began now to be *closed*, in

consequence of his love being turned *outwards*, and not *inwards*, so that the light and love of heaven, or, what is the same thing, *WE*, could no longer gain admission, and lead him, as *WE* had been accustomed to do. This was the ground of the significant question proposed on the occasion by the ALMIGHTY, when He called to his offending child, and said, *Adam, where art thou?* (Gen. iii. 9.) For it is evident from this question, that the state of Adam had undergone a change, and that he was no longer such as he had been before, on which account GOD is represented as not knowing *where* he was, in like manner as it is written in the Gospel, that He knoweth not *whence* the wicked are, (Luke xiii. 25, 27.) to denote that all evil is as it were *out of His sight*, because it is opposed to His essential goodness. But how infinite, how astonishing and incomprehensible is the mercy of the MOST HIGH! How inexhaustible too are its stores, which no transgression can ever drain, and which, so far from being dried up, seem rather to acquire an increased stream and overflow from the perverseness and follies of offenders! When GOD therefore could no longer lead man, or rather, when man no longer suffered himself to be led, by the spirit of heavenly LOVE and TRUTH, operating by an interior way in his own bosom and life, according to the first order of his creation, then a new mode of instruction was adopted, and thus a new medium of salvation was provided, accommodated in every respect to the necessities of man, and calculated at

the same time to display in brighter colours both the mercy and the wisdom of GOD. Such is the REVEALED WORD, or SACRED SCRIPTURE, called the BIBLE, a Book containing wonders, which no tongue can fully express, and which no thought of man, or even of angels, can fully comprehend. For that Book, properly speaking, is nothing else but the ETERNAL WORD, which *was with GOD, and was GOD*, (John i. 1.) and by which the *heavens and the earth were made*, (Psalm xxxiii. 6. John i. 3.) embodied under the form of history, of precept, of ritual, and of prophecy, and thus brought down in it's letter to the apprehension of mankind, so far as INFINITE can be brought down to what is finite. In that astonishing Book therefore GOD is ever present, and ever speaking, or disposed to speak, with men, and in whatsoever mind His divine speech is received and cherished, it never fails to open heaven, with all it's purities, it's sanctities, and it's bliss. But divine speech, like the speech of man, consists of *two distinct parts*, an *external* part, or it's outward expressions, and an *internal* part, or it's inward purport and meaning. This *internal* part again may be distinguished into a *two-fold* character, comprehending in it the two grand component parts of all rational speech, viz. *thought* and *affection*. For as, when a wise man speaks, those two principles never fail to be present, and to form and dwell in his speech, as the soul is present, forms and dwells in it's body, even so, when the ALMIGHTY speaks, He

must of course be supposed to speak both from *thought* and *affection*, and therefore those two principles must of necessity be present, and form and dwell in his speech. But the principle of *thought*, as applied to GOD, is His *divine wisdom*, and the principle of *affection* is His *divine love*, and therefore it is to be concluded that DIVINE LOVE and DIVINE WISDOM are unitedly present, and form and dwell in the whole SPEECH or WORD of GOD, and all it's parts howsoever minute.

14. From the above considerations it will evidently appear, how much mankind are indebted to us for the above wonderful BOOK and it's rich contents, since without us that Book could never have been written. It will be manifest also, that WE constitute the very *life* and *soul* of the heavenly volume, and that the outward letter is only as a *vail* or *covering*, containing, conveying, and at the same time securing the precious treasures of our inward presence and favour. Whensoever man therefore approaches the HOLY BOOK with a humble and devout heart, and from a real desire to understand it aright, and to incorporate into his life all it's heavenly precepts, WE never fail to be present with him on the interesting occasion: WE inspire him with the love of the ETERNAL TRUTH, and make him sensible of it's heavenly and inexhaustible delights: WE convince him that his everlasting well-being depends entirely on the measure and degree, in which he comprehends and practises the precepts of the ALMIGHTY: Thus by

degrees we *unvail* ourselves to his enchanted sight, and introduce him into our more immediate presence, to *behold our fair beauty*, and to feed upon our dainties. Nor doth he behold and feed in vain, for as he forms his intellectual mind according to our light, and his voluntary mind according to our love, we raise him out of his natural defilements, and open again to him the gates of paradise. THE TREE OF LIFE is again seen in the midst of the happy garden, and together with it the *tree of the knowledge of good and evil*: It is however our constant endeavour to guard him against the poisonous and deleterious fruit of this latter tree, that so he may perpetually feed upon and be nourished by the wholesome and life-giving fruit of the former.

15. WE cannot quit this interesting subject of the WORD OF INSPIRED WISDOM, without adverting to two remarkable considerations attending it, which eminently distinguish the SACRED VOLUME from all other books whatsoever, and demonstrate at the same time it's divine origin with an evidence irresistible. The *first* of these considerations is, that it is written according to a peculiar law, called *the law of correspondence*, or the agreement established at creation between things natural and things spiritual, by virtue of which agreement things natural are forms, or images and representations of the spiritual things from which they derive their birth, and are accordingly applied by the ALMIGHTY to express those spiritual things. It would be endless to enu-

merate *all* the several cases of the existence and operation of the above law in the **HOLY VOLUME**, and yet it may be necessary to advert to a *few*, in order to explain our meaning. Suffice it then to observe, that when the **GREAT SAVIOUR** calls Himself a *door*, a *vine*, a *shepherd*, a *way*, a *light*, &c. &c. He expresses Himself according to that law, and consequently establishes it's validity, since it is evident that a *door*, a *vine*, a *shepherd*, a *way*, a *light*, which are all of them *natural* objects, are applied by the **DIVINE SPEAKER** to express *spiritual* and *divine* things relating to Himself, which could never have been the case, unless some eternal agreement or correspondence had subsisted between them. Again, the parables spoken by **JESUS CHRIST** are further most convincing and satisfactory proofs of His continual reference to the law of which **WE** are speaking, since it is evident that under the natural figures of *seed*, of *wheat*, of *tares*, of *leaven*, of *treasure hid in a field*, of a *merchant-man*, of *pearls*, of a *husband-man*, of a *marriage*, of a *feast*, of a *lost sheep*, of a *lost piece of silver*, of a *vineyard*, &c. &c. (see the parables throughout,) He is ever endeavouring to call the attention of His hearers to those eternal, spiritual, and grand realities of Himself and of His kingdom, from which all natural things derive their existence, and which consequently they are fitted to express. In like manner throughout the prophetic Books of the Old Testament, which were all of them written under our immediate influ-



ence and inspiration, it must be evident to every enlightened mind, that the names of natural objects are applied to designate spiritual ones, as the following passage, amongst a thousand others which might be mentioned, may serve to demonstrate, *"Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of Kings: For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones: iron,"* (Isaiah lxxi. 16, 17.) in which words spiritual blessings are manifestly described by natural figures and images: Thus the language of *correspondence* is the language of God Himself, which stamps His HOLY WORD with such an essential character of DIVINITY, and of marked discrimination from all other writings, that if mankind would only open their eyes, or suffer them to be opened, to behold it's brightness, they would want no other argument to convince them, that *in the beginning was the WORD,* and the WORD was with God, and *God was the WORD,* (John. i. 1.)

16. The *other* consideration, to which we here advert, is that of *the marriage of heavenly good and heavenly truth*, which pervades the inspired volume, and which equally with the foregoing, tends to prove it's divinity and spirituality. Doth it appear strange to speak of *marriage*, as having existence in the *Book of Revelation*? It can only appear so to those, who have never been at the pains to consider attentively the nature of all speech, and especially of DIVINE SPEECH, which is the WORD OF GOD. For

such consideration would soon enable every one to see, that in *all* speech, whether human or DIVINE, there must be two distinct principles, viz. *affection* and *thought*, and that without the conjunction of those principles there can be no speech. Speech therefore is nothing but the *outward expression* of those principles, or a kind of *embodying* of them, for the purpose of communicating and imparting them to others. Thus whensoever man speaks, he as it were *embodies* his *affection* and *thought* in such language, as is best adapted to convey them to the understandings of those with whom he is conversing. In like manner when the ALMIGHTY speaks, He too *embodies* His DIVINE AFFECTION and THOUGHT, which are the same with His DIVINE LOVE and DIVINE WISDOM, in such language as is best adapted to convey those blessed and holy principles to His creatures, whether angels or men, for their everlasting instruction, purification and bliss. This is what the GREAT REDEEMER so emphatically taught when He said, "*The words that I speak unto you are spirit, and are life,*" (John vi. 63.) for by SPIRIT is evidently to be understood His DIVINE WISDOM, or what He calls in another place the SPIRIT OF TRUTH, (John xiv. 17.) and by LIFE is as plainly meant His DIVINE LOVE, since this alone is properly LIFE. Accordingly in the Sacred Scriptures throughout, this *heavenly marriage*, or this conjunction of DIVINE GOOD and DIVINE TRUTH, or of DIVINE LOVE and DIVINE WISDOM, is marked

even in the letter, and this in a manner so peculiar and striking, as to leave no doubt in the well-disposed mind of it's existence and reality. Hence originates what has indeed the appearance of *tautology* to those who are not well-appriized of the nature of DIVINE SPEECH; but which is in fact nothing else than the result of the above *marriage*, or conjunction of two divine and heavenly principles. Thus in the sacred writings throughout, two expressions are frequently combined, which have apparently the same meaning; as *brother* and *companion*, *poor* and *needy*, *waste* and *desert*, *void* and *empty*, *enemy* and *adversary*, *sin* and *iniquity*, *anger* and *wrath*, *nation* and *people*, *joy* and *gladness*, *mourning* and *weeping*, *justice* and *judgment*, *sickness* and *disease*, &c. &c. when yet one expression relates more to the principle of *good*, or to it's opposite, and the other more to the principle of *truth*, or it's opposite, and both united point to the *heavenly marriage*, of which we are speaking, or to it's opposite. Let any one read only with due attention the *second psalm*, and if he be under any degree of heavenly illumination, he will be convinced at once, from it's peculiar style and composition, that it is written according to the *marriage-law* of which we are speaking, and demonstrates the divine origin of that law. For in the first verse he will read of *nations* and *people*, and of the former *raging*, and of the latter *imagining a vain thing*: In the second verse again he will find the *kings of the earth setting themselves*, and the *rulers taking*

*counsel together*: In the third, he is exhorted to *break their bands asunder*, and not only so, but to *cast away their cords from him*: In the fourth, the ALMIGHTY is described first as *laughing*, and secondly as *having in derision*: In the fifth, the same ALMIGHTY first *speaks unto them in His wrath*, and secondly *vexes them in His sore displeasure*: In the tenth, *kings* are admonished to *be wise*, and *the judges of the earth to be instructed*. But how unaccountable and mysterious is the above language, unless interpreted according to the law of which we are speaking! For, separate from that law, why should mention be distinctly made of *nations* and *people*, and what can be the ground of that distinction? Why are the former too said to *rage*, and the latter to *imagine a vain thing*? What is the difference also between *kings* and *rulers*, and why are *kings* said to *set themselves*, and *rulers* to *take counsel together*? What is the difference again between *bands* and *cords*, and why are the former to be *broken asunder*, and the latter to be *cast away from us*? What, lastly, is the difference between *laughing* and *having in derision*, between *speaking in wrath*, and *vexing in sore displeasure*, between *kings*, who are admonished to *be wise*, and *judges* who are admonished to *be instructed*? It is necessary then to resort to a spiritual interpretation of the above words, agreeable with the law under consideration; and if so interpreted, how intelligible will they be found, how edifying, how worthy of the DIVINE SPEAKER, and

how convincing in regard to that conjunction of the **DIVINE LOVE** and **DIVINE WISDOM**, which enter into the composition, and form the very soul and life of the **SACRED VOLUME**!

17. The **WORD OF GOD**, then, is as a beautiful and fruitful garden, or paradise, abounding, like that of Eden, with *every tree that is pleasant to the sight, and good for food*, (Gen. ii. 9.) and in which we may be seen and found at all times walking, and are seen and found by the humble and the penitent, conducting them by the hand, opening their intellectual sight to the bright knowledge of the **MOST HIGH**, guarding them against the delusions of the *serpent*, elevating them into the region of pure joys, and by degrees introducing them into that *magnificent palace* of the **KING OF KINGS**, even into its *marriage chamber*, to live and dwell with Him, and his blessed children to all eternity, in one life, one glory, and one uninterrupted felicity.

## CHAPTER III.

*Treating of the Manifestation of God in the Flesh, which was effected by the instrumentality of the Memorialists.*

18. **YOUR MEMORIALISTS** now feel eager to proceed to the *second* case proposed for consideration, viz. the *manifestation of God in the flesh*, or the union of the divine and human natures in the person of **JESUS CHRIST**, from which again will be evidenced our tender regard for the human race, and the ardour of that affection by which we are continually endeavouring to promote their happiness. For it ought never to be forgotten by mankind, that we were intimately concerned in the above *manifestation*, since it proceeded entirely from **LOVE**, and was accomplished by **TRUTH**. Both the coming therefore of the **GREAT SAVIOUR**, and the result of His coming, or that glorious redemption and deliverance which He came to effect for sinful men, are to be ascribed to us, as the instrumental and operative causes, under our **ETERNAL FATHER**, and in connection with Him, of promoting both.—But, for the elucidation of this most interesting of all subjects, it is necessary that we take a distinct view of some of

the *particular* points, or parts, which enter into its *general* composition.

19. Yet it is not without a severe pang of sorrow and commiseration, that we proceed to be thus *minute*, by developing the great Work of Redemption *in the detail*, since such detail necessarily leads to a consideration of the state of the human race at the time, which required the extraordinary interference of the ALMIGHTY and us to remedy and restore it. And what could be more deplorable than that state? What eye can contemplate it, and not *run down with water, because men keep not the laws of God?* For at that period all the families of the earth ranked under one or other of the two distinct classes and characters of men called *Jews* and *Gentiles*, and it is difficult to say which of the two had most separated themselves from the life of heaven. The *Jews* indeed had one advantage, that they were in possession of the volume of REVEALED WISDOM, or the WORD OF GOD, and thus had the opportunity, if they would have profited by it, of attaining to the knowledge of God, and of becoming *wise unto salvation*. But this advantage they converted, by their folly and wickedness, into a disadvantage, since with the WORD OF GOD in their *hands*, and on their *lips*, they had the inordinate love of themselves and of the world in their *hearts*, and thus by *knowing their LORD's will, and not doing it*, they plunged themselves into a more terrible destruction, and were to be *beaten with more stripes*, than if they had

not known it all. The *Gentiles*, in the mean time, were immersed in all the delusions and defilements of a gross idolatry, and notwithstanding their extraordinary attainments in worldly wisdom, the cultivation of arts and sciences, the external polish of their manners, and even a regard, in many instances, to the laws of civil justice and equity, yet *they retained not GOD in their knowledge*, and accordingly became such as they are described by the Apostle, "*being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity,*" &c. &c. (see Rom. i. 28 to the end.) Thus an universal destruction threatened the whole earth, since when the knowledge and acknowledgment of the TRUE GOD is lost, all is lost, and man is no longer a man, but a wild beast. Heaven too, in such case, is separated from the earth, and mankind, living no longer under the influence of heaven, plunge themselves by a terrible consequence into association with the powers of darkness, by whom they are afterwards led and governed. Accordingly, at the period of which we are speaking, those infernal powers had begun to establish their miserable ascendancy, not only over the *souls*, but also over the *bodies* of men, as the Scriptures of truth abundantly testify; and had they not received a timely check, by the manifestation of the GREAT SAVIOUR, their sovereignty would soon have been completely established, and the *iron rod* of diabolical rule and



anarchy would have supplanted amongst men the *golden sceptre* of heavenly love, righteousness, wisdom and peace.

20. We have been thus minute in stating the peculiar circumstances and situation of mankind at this period, in order to exhibit in more striking colours the mercy, the wisdom and the power of our **DIVINE FATHER**, in removing, through our instrumentality, the impending danger. It might indeed have been expected, (judging according to human judgment,) that when men had turned their backs on their **CREATOR** and us, and rejected our government, we should have turned our backs on them, and no longer have been attentive to their interests. But divine compassion is not to be measured by the scanty line of human opinion. The transgressions of mankind may possibly alienate them from **GOD**, His **LOVE** and His **TRUTH**, but they cannot alienate **GOD**, His **LOVE** and His **TRUTH** from them, and therefore, *as sin abounded, grace did much more abound*. Such is the inexhaustible tenderness of the **FATHER OF HEAVEN** towards His sinful creatures! When therefore the waves of ungodliness had nearly deluged the whole earth, and were risen to the tops of the highest mountains, the **MOST HIGH** gave us command to build an **ARK** of security and salvation. Instantly and gladly we obeyed the joyful summons, and in the womb of a virgin, who was foreseen and provided for the blessed occasion, we assumed a *body of flesh*, which in process of time was born into

the world as a little child, and grew up to manhood. But what tongue can express all the wonders relating to that Child? the hallelujahs which were sung in heaven at His birth? the process by which His HUMANITY was successively formed, and finally glorified by being united with His DIVINITY? His victories over the powers of darkness, and the removal of their fatal ascendancy from man? the divine miracles which He wrought? the divine instruction which He imparted? the divine patience by which He submitted to the most barbarous indignities, and even to death itself, for the salvation of man? Suffice it therefore to observe, that in His divine person GOD was made MAN, and MAN GOD, and thus in this GOD-MAN heaven was again opened to the humble and the penitent; the invisible, the unknown, the unapproachable JEHOVAH was made visible, known, and approachable in a GLORIFIED or DIVINE HUMANITY; human minds were liberated from infernal usurpation; the human understanding was irradiated with a bright and new light of the ETERNAL TRUTH; the human will was made sensible of the powerful and increased energies of the SUPREME GOOD; in the figurative and forcible language of prophetic wisdom, *The light of the moon became as the light of the sun, and the light of the sun seven-fold, as the light of seven days,* (Isaiah xxx. 26.) thus all mankind had *power given them, if they would apply it, to become the sons of God; to rise out of darkness into light; and out of the slavery*

of sin into the *glorious liberty of the children of God*.

From this period, then, our HEAVENLY FATHER, together with us, acquired on earth a new tabernacle, or abode in the minds of myriads of purified and redeemed sinners, and by virtue of that tabernacle we could again approach and bless the families of mankind. And what was our joy to behold this tabernacle extended, whilst the new covenant of mercy and salvation, opened by and in the INCARNATE GOD, was announced throughout the world! For in proportion as men became believers in the BLESSED JESUS, repenting of their sins, and stedfastly purposing to lead new lives according to the divine order of His precepts, all our intentions were accomplished, and we received a full recompense for our labours in observing the increase of human happiness. The conversion of sinners was our *feast*, their advancement in holiness was our *crown*, their introduction to heaven was our *exceeding great reward*. For to us nothing is more delightful than to dwell with the children of men; to inspire them with sincere penitence, and then to wipe away it's tears from their eyes; to instil into them the lessons of wisdom, and to engage them to live accordingly; to wean them from mere worldly and selfish attachments, and to elevate their love towards the substantial and durable realities of God and His kingdom.

It will then be easily imagined what was the mul-

tiplication and fructification of our joys at this happy period, when the foundations of the kingdom of the GREAT REDEEMER were first laid upon earth, and especially in the degree that the kingdom itself acquired an extent of power and of influence, by bending the kingdoms of the earth into a free and voluntary submission to it's superior authority, to it's more heavenly wisdom and more blessed operation.

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#### CHAPTER IV.

*Treating of what the MEMORIALISTS have done since the above period, and are still doing, to promote the eternal well-being of all the Children of Men.*

21. **YOUR MEMORIALISTS** feel a peculiar delight in stating what is confirmed by all the authentic records of ecclesiastical history, that during the period of three centuries, dated from the return of the GREAT REDEEMER to a full and complete union with the ETERNAL FATHER, the gospel covenant of salvation was announced throughout the earth, and wheresoever it was received, it tended to conjoin earth with heaven, or, what is the same thing, human minds with angelic. Love and charity, justice and

judgment, humility and contentment, were at that time the sacred principles, which, operating in the hearts and affections of mankind, and being acknowledged to flow from the ONE GRAND FOUNTAIN OF LIFE, THE LORD AND SAVIOUR JESUS CHRIST, opened again the *eternal door* of communication between the CREATOR and His creatures. At that door every blessing entered, and we had the infinite happiness of witnessing the effect of the DIVINE MERCY in removing sin and sorrow, in cutting down the trees of ungodliness and folly, and planting in their place the plants of paradise, bearing all the rich and well-flavoured fruits of *glory to God*, and of universal *good-will*, uprightnes and sincerity before men, manifested alike in the hearts, the understandings, and the operations of mankind.

22. But alas! how prone are sinful mortals either to forget the favours of heaven, or to pervert, defile and destroy them! The sun of evangelical blessing had not risen long upon the earth, before He began to experience a terrible eclipse, in consequence of the clouds and mists arising from the corrupt passions of men. This eclipse had been foreseen and foretold both by the GREAT SAVIOUR and His apostles, the former of whom had said, whilst speaking of the latter days, *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,* (Matt. xxiv. 30. Mark xiii. 24, 25. Luke

xxi. 25.) He had also unfolded, in some degree, the cause of this eclipse, where He says in a preceding verse, "*There shall arise false Christs and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect,*" (verse 24.) To the same purport one of His Apostles had declared, *That in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils, speaking lies in hypocrisy, having their conscience seared with a hot iron,* 1 Tim. iv. 1, 2. Another also had said, "*Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming?*" 2. Pet. iii. 3, 4. Another likewise writes, *Little children, it is the last time, and as ye have heard that Antichrist shall come, even now are there many Antichrists, whereby we know that it is the last time,* 1 John ii. 18. But this interesting and awful subject is more particularly treated of in the inspired Book entitled *the Revelation of John the Divine*, which is manifestly a prophetic Book from beginning to end, describing the several declensions of the Christian church under the several significant figures of a *red horse*, a *black horse*, and a *pale horse*, Chap. vi.; likewise of *locusts from the bottomless pit*, Chap. ix.; also of a *great dragon, which with his angels fought against Michael and his angels*, Chap. xii.; of a *beast too rising out of the sea, and another out of the earth*, Chap. xiii.; likewise of a *great whore sitting on*

*many waters*, Chap. xvii.; and lastly of *Gog and Magog*, Chap. xx.

23. It is painful to us, to note the operation of human folly and wickedness, in it's contrariety to the adorable counsels and purposes of the ETERNAL, and thus in it's separation from the DIVINE SOURCE of every blessing. Yet it is needful at times to remind mankind of the dangers to which they are exposed from such operation, that so, being excited to the watchfulness of consideration and reflection, they may escape the snare in which otherwise *their foot must of necessity be taken*. We shall accordingly take a concise view of some of the *principal causes* of the above declension from evangelical faith and life, or, what is the same thing; from OUR blessed government and guidance.

The first of these causes originated in the *bad passions* of mankind; which, like so many destructive *tares*, soon began to mix themselves with the *wheat* of spiritual wisdom and benediction, sown and produced from the WORD of the INCARNATE GOD. For at the period of which we are speaking, the powers of the world began to pay attention to the *evidences*, at least, of the Christian Revelation. The consequence was, that *kings* became, even in a literal sense, the *nursing fathers*, and *queens the nursing mothers* of those evidences. But the consequence also was, that when *the sun of temporal prosperity* began to shine in all it's warmth and brightness, it presently scorched the *good seed of the kingdom*,

which had been inseminated amongst men by the DIVINE SOWER, (Matt. xiii. 6.) For such is the nature and quality of the heavenly plants produced from that seed, that they always thrive better, and attain a higher perfection, when exposed to the storms of what the world calls *adversity*, than when fostered in the calm and quiet of the world's favour and patronage. It was therefore well observed by one of our children, whom we inspired on this occasion, that *the faith, which is endangered in security, is secure in danger.*

24. To this *primary source*, then, we refer the mischiefs, of which we are speaking. For no sooner did the world take to itself the venerable name of *Christian*, by professing Christianity with it's lips, and asserting the divine authority of it's doctrines, than Christianity began to be infected by the spirit of the world, and to lose in purity what it gained in popularity. The path to worldly wealth and dignity lay now through the doors of the temple, and many were seen to enter those doors, not so much for the purpose of paying humble adoration to the God of the temple, as with a view to the *gold and silver* with which it was ornamented, and to secure the *dignities* attending it's administrations. Hence came that most formidable of all monsters, *the love of spiritual dominion*, which presently grew to such a size, and assumed to itself so much of imaginary power, as to claim an authority even over the souls of men, by asserting it's right either to open the gates of hea-



ven for them, or to close the same gates for ever against them. In the progress therefore of a few centuries, notwithstanding all our efforts to preserve the church undefiled, and to present her as *a pure bride adorned for her husband*, ambition and avarice acquired a terrible ascendancy, and almost banished from the earth those evangelical graces of humility, contentment, good-will and charity, which the GREAT REDEEMER came to restore amongst men.

And since the spirit of *evil* always leads to the spirit of *error*, in order to screen and shelter itself from the penetrating eye and light of truth, therefore, on the present occasion, it sought it's accustomed refuge in a variety of erroneous doctrines and false persuasions, which, like the *traditions* in the Jewish church of old, *made the Commandments of God of none effect*, (Mark vii. 13.) Hence came that most tremendous of all heresies, the division of the GODHEAD into three *separate persons*, to each of whom was ascribed a *separate character and office*, in direct opposition to the declaration of the REDEEMER, where He says, *The first of all the Commandments is, Hear, O Israel, the LORD our God is ONE LORD*, (Mark xii. 29.) The immediate, necessary, yet terrible effect of this heresy was, that the GREAT SAVIOUR, who was *One* with the ETERNAL FATHER, being both God and man in one undivided person, was no longer *immediately* approached in His DIVINE HUMANITY, as having *all power in heaven and in earth*, (Matt. xxviii. 18.) but was re-

garded merely as a *mediating* and *subordinate* DIVINITY, *separate* from another, with whom he meditated. From this period, and in consequence of this prevailing heresy, the interiors of human minds began to be gradually closed against the light of the ETERNAL TRUTH, and to admit a thousand other errors, from which that light would willingly have protected them. For if JESUS CHRIST in His DIVINE HUMANITY be not seen, acknowledged and approached as the ONLY TRUE GOD, by virtue of His Oneness with JEHOVAH the FATHER, then no GOD can be seen, acknowledged and approached; and if no GOD be seen, acknowledged and approached, then *nature* is worshipped instead of GOD; and if nature be worshipped instead of GOD, then the minds of men become merely *natural*, and of course are incapable of raising themselves to the contemplation, still less to the love, of spiritual and eternal objects. From this period therefore, and from the above heresy, WE date the commencement of that *midnight darkness*, which afterwards by degrees overspread the church, introducing along with it all those *locusts of the bottomless pit*, which, in the succeeding ages of the Papal Hierarchy, *had power given them as the scorpions of the earth had power*, (Rev. ix. 3.)

25. Let it not however be supposed, that, whilst evil and error, with their infernal *king Abaddon*, or *Apollyon*, (Rev. ix. 11.) were thus active in their *war against the saints*, we were indifferent spectators

of the combat, and made no exertions to defend our friends; for this was far from being the case, as myriads now in heaven can testify. WE therefore were still present with human minds, exerting all our influence to guard them against infection, by raising them to the love and contemplation of eternal objects, and especially of the INCARNATE GOD: And we had the happiness of succeeding in a certain degree, insomuch that after a lapse of fourteen or fifteen centuries, when the papal Hierarchy had nearly established an universal dominion over the souls of men, by stamping it's own mandates with the assumption of an authority at least equal to that of the ETERNAL TRUTH, we effected a partial REFORMATION. This reformation consisted in the emancipation of several kingdoms and provinces of Europe from the papal tyranny, the result of which emancipation was, that the WORD OF GOD was again exalted to it's proper pre-eminence, and the precepts of JESUS CHRIST were regarded as infinitely more obligatory on the minds and consciences of men, than the decrees of popes and the decisions of general councils.

26. For a time then we rejoiced at a new opening of the doors of heaven, and at the new influence which we thus acquired over the wills, the understandings, and the actions of mankind. But alas! our joy was of short duration. The ascendancy of the papal conclave was indeed diminished, but we were sorry to observe that the dominion of the ETERNAL TRUTH was not proportionably exalted.

For even the *principal reformers*, whom we had filled, in some degree, with OUR OWN spirit of LOVE and TRUTH, still retained the fatal heresy of a *tri-personal DEITY*, and in consequence of that heresy adopted another, that *faith alone is saving*, in other words, that *man is justified by his creed or his opinions, without any regard to his love and it's operations*. Some also contended, that *salvation was merely of the divine grace and favour, so as to be utterly unconnected with all human agency whatsoever*, since the ALMIGHTY, according to His *sovereign will*, had foreseen and decreed from eternity, that His elect should be saved, and that the non-elect should perish. From this period then our reign upon earth began to be shortened, because it is impossible that we can exercise our heavenly rule in the minds and consciences of mankind, and thus raise them to conjunction of life and of bliss with OURSELVES, unless the *perfect freedom of the human will* be established and acknowledged; and unless at the same time the DIVINE TRINITY of FATHER, SON and HOLY SPIRIT be seen, approached and adored in the one undivided person of JESUS CHRIST; and thirdly, unless charity, faith and good works be regarded under Him, as the three essentials of salvation united in an indissoluble bond of amity and concord.

27. Henceforth then, actuated by an unabated affection and tender regard for the children of men, and not at all discouraged either by their evils or

their errors, it became the principal object of OUR unremitted attention, to establish them in a well-grounded conviction of their *freedom* either to choose an eternal good, or to refuse it; and in connection with this conviction, to open their interiors to the full acknowledgment of JESUS CHRIST, as the ONE EXCLUSIVE SUPREME GOD of heaven and earth, who can only be acceptably worshipped by a life in agreement with his own divine precepts, in other words, by a life of *charity*, of *faith*, and of *good works*, in close and undivided union. Accordingly we inspired many pious writers, now in heaven, to bear their testimony and OUR'S against the prevailing and fashionable doctrines of that time, which doctrines, like the *figurative locusts* by which they had been prophetically designated and described, had *on their heads as it were crowns like gold, and their faces were as the faces of men, and they had hair as the hair of women*, (Rev. ix. 7, 8.) to denote their *resemblance* to the doctrines of heavenly wisdom and purity, and the fascinating power of seduction which they thus acquired over the minds of men by that *resemblance*. Yet notwithstanding all our efforts, and in spite of all the heavenly zeal and knowledge with which we filled some of our beloved disciples, the general contagion of corrupt persuasions at length became so accumulated and so destructive, as to threaten the world with another *universal deluge*, thus fulfilling the prediction of the GREAT SAVIOUR, where He says, "*As the days of Noah were, so shall also the*

*coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark; and knew not until the flood came and took them all away, so shall also the coming of the Son of man be, (Matt. xxiv. 37, 38, 39.)*

28. But how astonishing and incomprehensible are the counsels of the ETERNAL, and how unfathomable the depths of that DIVINE MERCY in which they are grounded! He who had said, *Except those days should be shortened, there should no flesh be saved, had said also, but for the elect's sake those days shall be shortened, (Matt. xxiv. 22.)* When therefore the predicted *abomination of desolation* had nearly overspread the *holy place* in which it stood, (Matt. xxiv. 15.) and when *all the tribes of the earth had accordingly begun to mourn, (verse 30.)* then appeared the sign of the SON OF MAN in heaven for the consolation and salvation of His children, and then *the SON OF MAN, agreeable to His own most faithful promise, was seen coming in the clouds of heaven, with power and great glory, (Matt. xxiv. 30. Rev. i. 7.)* Do we seem to speak mysterious and unintelligible language? We will endeavour to explain ourselves on this, to us, most interesting and important subject, that so a more clear and distinct view may be had of our extraordinary efforts, on all occasions, to raise mankind out of the darkness of evil and error into the bright and saving light of the ETERNAL TRUTH.

It has already been seen, how, in consequence of a departure from evangelical purity, the church called Christian had divided her God into *three persons*, of separate characters and offices, and how she had besides disjoined the three grand essentials of Christian life, viz. *charity, faith and good works*, from each other, and had thus destroyed them all, since it is impossible that any one of them can exist separate from the other two. Now whensoever this is the case, it follows as a necessary consequence that the SACRED SCRIPTURES, or WORD OF GOD, become from that moment a *veiled Book*, so that their genuine, internal, or spiritual meaning is no longer seen and understood, agreeable to the awful prediction where it is written, *The vision of all is become unto you as the words of a book that is sealed*, (Isaiah xxix. 11.) The reason is, because the SACRED SCRIPTURES throughout treat of the UNITY OF GOD; of His assumption of the human nature in the person of JESUS CHRIST; of His final glorification of that nature, by making it One with Himself; of His victories gained at the same time over the powers of darkness, and their consequent removal from man in such a degree, that they no longer infringe on the freedom of the human will; and lastly, of the conjunction of *charity, faith and good works* in man, as the necessary qualification for man's becoming the habitation of GOD in all the several principles of his life, viz. his *will, his understanding, and his operation*: For charity is the life of GOD manifested in

man's *will, faith* the life of God manifested in his *understanding*, and *good works* the life of God manifested in his *operation*. What then was to be done, in order to *destroy the face of the covering cast over all people, and the veil that was spread over all nations?* (Isaiah xxv. 7.) What was to be done, with a view to unlock again the sacred cabinet of the **ETERNAL TRUTH**, and thus make manifest the infinite stores of it's internal, spiritual and genuine wisdom for the instruction and salvation of mankind?

29. In reply to these questions, it is our great happiness to be enabled to state, that our **HEAVENLY FATHER**, *looking down from the height of His sanctuary, and hearing the groaning of His prisoners*, (Psalm cii. 19, 20.) and perceiving that *the time to favour them, yea, the set time was come*, (verse 13.) gave us commission to prepare a *chosen vessel*, capable *first* of receiving in his own mind the illumination of heavenly wisdom and knowledge, and *secondly* of communicating it for the benefit of his benighted people. Such a *vessel* we soon found, and after conducting him, at an early age, through all the depths of scientific attainments, or natural science, as a proper ground for the superstructure which we were about to establish, we opened his eyes gradually to an interior view of the *wondrous things* contained in the volume of divine Revelation, and thus to a discovery of the astonishing operations of the divine mercy and providence for the regenera-



tion and salvation of mankind. Accordingly, from that period, this *chosen vessel* began to publish to the world the abundant stores of heavenly instruction which he had received from us, and in proportion as his publications were circulated, and the doctrines which they contained were admitted into the hearts and lives of men, heaven was again opened, and *the SON OF MAN was seen coming in the clouds with power and great glory*, because heaven is opened in proportion as the interior contents of the WORD OF GOD are opened, and the interior contents of the WORD OF GOD constitute all that DIVINE TRUTH which is called in the Sacred Scriptures *the SON OF MAN*. Whosoever then, or by whomsoever, the DIVINE TRUTH is seen, *the SON OF MAN also is seen*, and He is seen likewise *coming in the clouds with power and great glory*, because by the *clouds* here spoken of are not to be understood the *literal clouds* of the natural heavens, but the clouds adverted to by the Psalmist, where he says, *Ascribe ye strength unto God; his strength is in the clouds*, (Psalm lxxviii. 91.) and in another place, *Thy mercy reacheth unto the heavens, and thy truth unto the clouds*, (Psalm lxxxvi. 5.) in which passages it is evident are not meant *natural clouds*, but the *veils or coverings* of the *letter* of the SACRED SCRIPTURES, overshadowing and containing the *power and great glory* of the internal spiritual sense, *power* having relation to the DIVINE GOOD of that sense, as operative on the human will, whilst *great glory* hath more immediate

reference to it's **DIVINE TRUTH** as operative on the human understanding.

Is it asked, what was the name of this *chosen vessel*? We wish to reply, that the *real name* of every one is his *quality*, and that his *quality* can only be learned from his *works*, and that separate from his quality, as discoverable in his works, it is of little or no importance to know a *name*, and therefore we choose rather to designate our *chosen vessel* by the *titles* of those heavenly writings; which, under our immediate influence, he was enabled to publish for the benefit of mankind. The first and most voluminous of these was his *Arcana cœlestia*, containing an explication of the internal spiritual sense of the Books of *Genesis* and *Exodus*, interspersed with various edifying relations concerning the invisible world and it's connection with man. To this astonishing work may be added, 2dly. *A Treatise on Heaven and Hell*, or a view of the invisible world, both of bliss and misery; 3dly. *Angelic Wisdom concerning the divine love and wisdom*; 4thly. *Do. concerning the divine providence*; 5thly. *The Apocalypse Revealed*, or an unfolding of all the sublime mysteries contained in what is commonly called the Revelation of St. John the Divine; 6thly. *A Treatise on conjugal Love*, pointing out the divine origin of that love, and the consequent sanctity, purity, and blessedness of married life; 7thly. *True Christian Religion, or the universal Theology of the New Church, foretold in Daniel and in the Revelations*. To these again may be added several smaller

works, as 1. *A Treatise on the Earth in the Universe*; 2. *A Treatise on the LORD*; 3. *On the Sacred Scriptures, or Word of God*; 4. *On Faith*; 5. *On the Doctrine of Life*; 6. *The Heavenly Doctrine of the New Jerusalem*; 7. *On the White Horse mentioned in the Revelations*; 8. *On the Last Judgment and the Destruction of Babylon*. Suffice it therefore to observe, that all the above works were written under our immediate inspection and guidance, containing in them our views of the holy contents of the **VOLUME OF REVELATION**, and of the laws of the **DIVINE ORDER, PROVIDENCE, and KINGDOM of OUR HEAVENLY FATHER**; and that in proportion as they become formed in the human understanding and will, in the same proportion **OUR HEAVENLY FATHER**, together with us, gain access again to the minds of men, so as to establish in them that blessed and glorious habitation which had been before predicted, and of which it is written, "*Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them their God; and God shall wipe away all tears from their eyes,* (Rev. xxi. 3, 4.) Thus ancient prophecies are accomplished; the purposes of the **ALMIGHTY** are fulfilled; *the glory of the MOST HIGH is again revealed; the marriage of the LAMB is come, and His wife hath made herself ready*; and we rejoice with a new joy, and sing a new song of praise and adoration to our **HEA-**

VENLY FATHER, because He is pleased again to appear and *redeem His people, and to raise up a mighty horn of salvation for them, by again manifesting Himself, His power and great glory, in the Volume of the Book written of HIM.*

30. Having thus then, in as concise a manner as possible, given an account of what we have done, and are still doing, to promote the eternal well-being of the children of men, WE trust that we shall not be deemed either impertinent, or troublesome, if we proceed to state our *present distresses*, and to *implore relief*, especially when it is considered that our *distresses* are grounded in those of others, and that whatsoever *relief* is afforded to us will be a relief afforded at the same time to millions of suffering mortals.

## CHAPTER V.

*Containing the Complaint of the MEMORIALISTS, together with their humble Petition to the Christian World for the Removal of the Grievances of which they complain.*

31. **I**N urging to the Christian world our complaint of the present distresses under which we labour, we trust that we shall not be deemed either petulant or unreasonable, especially when it is considered that our sufferings on the occasion are the results of our tender regard for that world, and of the ardency of our desire to promote the best interests of mankind. For our complaint is grounded in the reflection, that the Christian church at this day, in consequence of not attending to our kind offices, is plunging herself into all the depths of human misery, by separating herself from the **DIVINE FOUNTAIN** of all real good. Our complaint therefore is not the complaint of mortified pride, or of indignant vanity, which is offended because it doth not receive the homage due to it's fancied dignity; but it is the complaint of parental affection, weeping over it's unthinking offspring, and weeping solely for this reason, because it's affection is not returned, and because for want of such return, it's offspring frus-

trate all the designs of it's tenderness, and place themselves in a situation in which that tenderness can be no longer employed to promote their benefit and bliss. For what kind parent doth not feel wounded at observing either the disregard or the indifference, with which his benevolent counsels and purposes are treated by his thoughtless children? And what, on such occasion, is the source of his trouble? Is it not because his children, by thwarting or even overlooking the designs of his love, deprive themselves of it's intended blessings, and in so doing, multiply their own miseries? Exactly similar is the source of our present trouble, and therefore we wish it well to be understood, that in preferring our complaint, we do not mean to indulge either our spleen, our resentment, or our pride, but only to prove to our children the disinterestedness of that regard, which seeks to restore to them, by the tenderness of expostulation, the advantages, which have been lost by the thoughtlessness that renders expostulation necessary.

32. May we not then be allowed to expect from our children their most deliberate reply, whilst we propose the interesting question, and ask them, in the *first* place, Have we not reason to complain of your thoughtlessness and want of gratitude, as manifested in your lamentable inattention to our works of *creation* and *preservation*, and to all the benefits and blessings so abundantly conferred upon you by those works? For how few are to be found amongst

you, who view, with becoming regard, the singular beauty, sublimity and uses of those works! How few attend, as they ought, even to the *external forms* and *harmonies* of the grand objects which compose the universe! How still smaller is the number of those, who open their intellectual eyes to discern the *internal invisible realities* of the eternal world, which those forms and harmonies figure, and which they were intended to represent and convey to the sight of mortals! How many therefore see nothing of the universe but its *skin or shell*, and can give no other account of it, than that *the grass is green and the sky is blue!* But can it be supposed that our HEAVENLY FATHER, through our instrumentality, created so many glorious and edifying works for no other purpose, than that their glory and edification should be overlooked and concealed? For must not every work of God necessarily bear the divine stamp and image of His love and wisdom, and is it not reasonable to suppose that He impressed that stamp and image with the sole view that His children should discern it, and in discerning should be benefited by it, by elevating their thoughts, or suffering them to be elevated, from the creature to its CREATOR? We complain then, and we think we complain justly, that whilst our operations are seen, WE OURSELVES are unseen. The sun is viewed in the firmament of the visible heavens; dispensing his recreating heat and light to a world which must otherwise perish in cold and darkness; but no re-

Reflection is made on the *significant meaning* of that heat and light, and how those animating principles are exact representative figures in the kingdom of nature of our higher and more important influences in the kingdom of grace. The earth also yields it's varied productions for the support and gratification of the *natural* life of man, but who, amongst the children of men, considers, as he ought, that it's *corn*, it's *oil*, it's *wine*, and other *fruits*, it's *atmosphere*, it's *rivers*, it's *fountains*, &c. &c. are but types of things infinitely superior to them, yet connected with them, and that those superior things are no other than the various principles of heavenly goodness and truth, stored up by us in the **WORD OF GOD**, for the support and gratification of the *spiritual* life of man? But whence, let us ask, comes this fatal blindness, which thus overlooks the *soul* of creation, and sees nothing but it's body? Whence comes this carelessness of thought, which is content with beholding *shadows*, whilst it is reluctant to note the *realities* which those shadows at once involve and make manifest? Whence comes that depraved sensuality, which, rejecting pure joys, delights itself with feeding only *on the husks which the swine do eat*? Alas! though *the heavens declare the glory of God*, and *the firmament showeth His handy work*, (Psalm xix. 1. ;) though *the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His ETERNAL POWER and GODHEAD*, (Rom. i. 20. ;) yet the incor-



siderate and impenitent see nothing in those things but *material forms*, whilst the *glory of God*, the *eternal power* and *Godhead*, escape their observation, and are thus unnoticed, unacknowledged, and of consequence, unenjoyed.

33. But we have to complain yet further, that the *agreements* and *harmonies*, which we have established, from *creation*, between the corporeal senses of men and the objects of their gratification, are no longer regarded as *our's*, and that thus we and our *HEAVENLY FATHER* are no longer seen in them, and consequently mankind separate their natural delights from their *DIVINE SOURCE* and *ORIGIN*. For in the exercise of the senses of seeing, of hearing, of tasting, of smelling, and of touching, how few at this day consider, that the satisfaction resulting from that exercise is the effect of our bounty, and that if we were to withdraw that bounty, it would be as impossible for a man to receive delight from the objects which surround him, as for a *stone*! We complain then, and we think we again complain justly, that we are banished from the kingdom of man's natural delights, notwithstanding all our beneficence in the establishment of that kingdom, and notwithstanding our being really and truly the *sole proprietors* of all its goods. We complain, and we think we complain justly, that the pleasures derived from the harmonies of *sight* and *sound*, of *taste* and *smell*, and of that still more universal sense the *touch*, are snatched out of our hands, and referred either to a blind

*chance*, which has no existence, or to the operation of *nature*, which in itself is absolutely dead, and therefore utterly incapable of producing any such gratifications. Yet our complaint, on this occasion, is not so much on our own account, as on account of our dear children, who, by thus separating their natural delights from us and our **HEAVENLY FATHER**, separate themselves, by a fatal necessity, from the **DIVINE SOVEREIGN**, not only of their best joys, but of their life; their protection and their being. For if our children are unwilling to acknowledge a divine beneficence in all their natural delights, in what then will they be disposed to acknowledge it? And if the divine beneficence be never acknowledged, what then must be the terrible result; but that our children will separate themselves most effectually from that beneficence, and in so doing will snap asunder the *golden cord*, which connects them with God, with heaven, with salvation, and eternal life? . . .

§ 84. Another ground of our remonstrance and complaint is founded in the gratifications arising from *social intercourses*, or from those tender charities which distinguish and bless the several relationships of *husband and wife*, of *parents and children*, of *friends and citizens*, &c. &c. For what are those gratifications, but so many additional proofs of our loving-kindness and liberality, since from us alone is derived the love, whether *conjugal*, *parental*, *filial*, *amicable*, or *patriotic*, in which those gratifications

cations originate? Yet, how are we again banished, in this instance, from our own empire, by the thoughtlessness and ingratitude of mankind! And how do mankind, in this instance too, frequently degrade themselves to the condition even of the brute creation? For if our heavenly influence be not acknowledged in the above love, in what respect doth human love differ from bestial? The inferior animals are manifestly in possession of natural affections and attachments, which emulate those of the human species, but the difference is evidently this, that the inferior animals are incapable of regarding the DIVINE SOURCE of those affections and attachments, whereas man hath the capacity, if he would use it, of referring all his natural loves and their delights to the DIVINE FOUNTAIN from which they spring. If man then be so unwise as to disregard that FOUNTAIN: If, with the capacity of elevating his affections to their DIVINE PARENT, he never elevates them: If his *conjugal, parental, filial, amicable,* and *patriotic* love never confesses any origin higher than nature, and thus immerses all its gratifications in the defilements, the vicissitudes, the uncertainties of nature; How plain is it to see, in such case, that man not only dethrones us from the kingdom of bliss, which we are desirous to establish in all his attachments, but he also deprives himself of the sceptre of his proper dignity, debases his nature, pollutes the sanctuary of his best delights, and by a sad abuse of his capacities, changes himself from a

*man* into a *beast*, but with this distinction from other beasts, that he adds *criminality* to his pollutions, and thus becomes subject to a divine scrutiny and judgment which the beasts cannot incur!

35. Shall not again the tear of mingled tenderness and sorrow fall down our cheeks, whilst we make the painful observation, that **WE** are no longer seen and consulted in those *arts* and *sciences*, which **WE** have provided for the use and the comfort of man? Shall not we lament, and bitterly, that the imagination of the *poet*, the learning of the *historian*, the eloquence of the *orator*, the investigation of the *philosopher*, the skill of the *mechanic*, &c. &c. are at this day regarded by mankind, not as *gifts*, but as *hereditary property*, not as flowing from the *bounty of others*, but as *inherent talents*, for which they owe no obligation, are subject to no controul, and in the use of which they have only to regard their own fame, or interest, or humour? For what a source of frightful mischiefs is thus opened in human society! How are heaven and earth rent asunder, and human minds dissociated from angelic! For unless **WE** be regarded, and **OUR** influence acknowledged, in the application of the above talents, What is the *poet*, but an *enchanter*? What the *historian*, but a *deceiver*? What the *orator*, but a *babbler*? What the *philosopher*, but a *curious speculator*? And what the *mechanic*, but a *dead tool*, set at work either by fancy, or by the love of gain, or of vanity? Yet **OUR HEAVENLY FATHER**, in giving us power to im-

part such distinguished gifts to mankind, manifestly had in view the extension of His own glory, and the good of society, and accordingly created the *poet*, to give an additional charm to instruction ; the *historian*, to hand down to future generations the patient triumphs of virtue and the certain abasements of vice ; the *orator*, to enkindle the flame of piety and of patriotism ; the *philosopher*, to discover and make known the wisdom of GOD in His works ; and the *mechanic*, to embellish society, and promote it's comforts, by the labour of his hands, and the exertions of his ingenuity. What then must be the disappointment of OUR HEAVENLY FATHER, and what OUR mortification, at observing, that in the above instances our beneficence is perverted, and our intentions frustrated, whilst *poets, historians, orators, philosophers* and *mechanics*, by disregarding OUR heavenly influence, and thus referring their talents to no higher an origin than themselves, at once separate themselves from the blessedness of our association, and their labours from all that use and benefit which they were designed to promote and to extend !

36. Again ; whilst it is our continual endeavour, and happy employment, to raise the minds of men from earth to heaven, by inspiring heavenly affections and thoughts ; by shutting the door of the senses against false and polluted delights, and opening it to the reception of pure joys ; by enkindling thus the love of the SUPREME GOOD, and conducting

our children to it's perpetual possession ; how have we to bewail either that obdurate insensibility, which resists the force of all our heavenly attractions, or that criminal thoughtlessness which is blid to acknowledge the source from whence they flow ! For how manifold, yet how mischievous are the effects both of that insensibility and of that thoughtlessness ; of that *insensibility*, in it's necessary tendency to *clip man's wings*, so that he can no longer elevate his mind above matter ; and of that thoughtlessness, which leads him to call his wings *his own*, instead of acknowledging humbly and gratefully that they are our liberal and daily gifts for his happiness and salvation ! We are grieved then (and who can say that our grief is groundless ?) at the painful reflection, that some human minds at this day, in consequence of *oppressing* our elevating influences, are sinking every moment deeper and deeper into *the mire and clay* of mere earthly and sensual gratifications ; and that others, in consequence of *not acknowledging* those influences, immerse themselves in all the blindness and pollution of self-love and it's deadly persuasions. For if our elevating aid be *altogether rejected*, what must be the necessary result ? Will not human minds, in such case, *descend* by their own natural gravitation, and like the *unclean animals* by which they are figured in the Gospel, *run violently down a steep place into the sea, and perish in the waters* ? (Matt. viii. 32.) Will not heaven be thus deprived of it's intended inhabitants, and hell replenished with num-

bers who were created for another kingdom? Will not the empire of sin and Satan be extended here on earth, whilst no opposing spear, no protecting shield, is presented against it's vassals, to check their ravages, their defilements and their miseries? And if our aid be *not acknowledged*, what again will be the mischievous effect? Will not man soon begin to imagine himself to be *his own* guide, *his own* governor, and *his own* deliverer, whilst he fancies that his good affections and thoughts, his good purposes and desires, his good words and works are all *his own*, and thus that he can raise himself upwards towards heaven and it's God, and enter even into the sanctuary of the DIVINE PRESENCE, by a power of elevation *all his own*, independent alike of us and of our HEAVENLY FATHER? Will not his very virtues thus be deprived of their chief unction, whilst he separates them from connection with their DIVINE SPRING and FOUNTAIN? Will not even his best prayers be polluted, and bent downwards, instead of ascending upwards, whilst he supposes that *himself alone*, and not us, is their origin and source, and elevator? Besides, if our heavenly influence be denied or unacknowledged, will not the contrary influence of the powers of darkness be denied and unacknowledged also? And if the influence of the powers of darkness be denied and unacknowledged, will not mankind thus be led to regard all evil as originating in themselves, or inherent in themselves, and consequently lose all power of combating, of

overcoming, and of separating it? For if evil be considered as inherent in man, or, what is the same thing, if it be considered as originating in himself alone, how can he oppose it? Can *Satan cast out Satan*? In other words, can evil subdue evil? It follows then as a necessary consequence, that before man can remove from himself the dominion of evil, he must first view it in the light of the **ETERNAL TRUTH**, as originating in a kingdom *out of* himself; otherwise it's empire must remain for ever undisturbed and unshaken.

37. On the above principle, we conceive ourselves authorized to complain yet further, that the *paradise*, which we are ever disposed to open in human minds, even at this day, is altogether unnoticed, unsought for, and forgotten; that the *flowers and fruits, the rivers and trees*, and especially the **TREE OF LIFE** in the midst of the happy garden, are no longer regarded as *human property*, or even as things of any concern to the *present* generations of men; that mankind thus have no idea of the *blessed bowers of Eden*, but as of an *ancient heritage*, assigned indeed, by **DIVINE MERCY**, to the *first* inhabitants of the earth, but then suddenly forfeited, and never again to be restored to the children of men. Yet, it is a well known fact, that we have commissioned our servants the prophets to declare to *all* the generations of mankind, that we are ever at hand to open to them the gates of paradise, and to introduce them into all it's delights. For hear now the



Prophet Isaiah, where he writes the consolatory words which we dictated, "*The LORD shall comfort Zion; He will comfort all her waste places; and He will make her wilderness like EDEN, and her desert like THE GARDEN OF THE LORD; joy and gladness shall be therein, thanksgiving and the voice of melody.*" (Chap. li. 3;) and again, (speaking of every one who is faithful and obedient under the Gospel dispensation,) "*Thou shalt be like a WATERED GARDEN, and like a spring of waters, whose waters fail not,*" (Chap. lviii. 11.) To the same purport, in compliance with our influence, and under the illumination of our wisdom, the beloved Apostle writes, in the Revelations, the following blessed promise of our HEAVENLY FATHER, "*To him that overcometh will I give to eat of the TREE OF LIFE, which is in the midst of the paradise of GOD,*" (Rev. ii. 7.) From this united and high testimony, then, it is most evident, that *paradise* is not so much a *place*, as a *state* of regenerate mind, and that this *state* is opened and prepared in the faithful and the penitent of all ages. It is evident therefore, that in whatsoever human bosom the divine love, and wisdom, and intelligence, are suffered to grow, and bear their heavenly *flowers* and *fruits*, there is the *garden of Eden*, and there too is the *TREE OF LIFE in the midst*, because this *TREE* means nothing else, and therefore is nothing else, than *JESUS CHRIST, His EVERLASTING MERCY, and TRUTH.* What then must be our grief at ob-

serving, that the above blessed testimony is at this day generally overlooked even by those who call themselves Christians, and that consequently our report is no longer believed, respecting either the *paradise* which we are disposed to open, or the *river* with which it is watered, or the *plants* with which it is at once adorned and enriched, or the **TREE OF LIFE** which overshadows, and communicates vigour and health, and beauty and fruitfulness, and protection to all the other trees! What must be our grief at observing, that human minds are thus self-banished from our happy garden, and that the bulk of mankind feed only on the *tree of knowledge*, whilst few, very few comparatively, taste the rich flavour, and incorporate in their hearts and lives the living, holy and substantial virtues of the fruit of the **TREE OF LIFE!**

38. Let us not again be thought chargeable with the spirit of repining, whilst we again lift up our voice in loud complaint against that fatal inconsideration, which renders mankind at this day blind to the divine instruction intended for them in the examples of the righteous *Noah, Abraham, Lot, Joseph, &c. &c.* For how few, at this day, consider as they ought, that their situation, in regard to their eternal or spiritual interests, is precisely the same with that of those four ancient favourites of heaven! How few therefore are aware of the destructive *Flood* of iniquity, which is, at this period, deluging the earth, as in the days of *Noah!* How few consequently

prepare for themselves, the *consecrated ark*, as the only possible means of escaping destruction ! How many thus perish in the *deep waters of ungodliness*, in spite of all our endeavours to uphold and save them ! Who again, amongst the children of men, believes himself called by a divine call, like faithful *Abraham*, to *get out of his country, and from his kindred, and from his father's house, unto a land that the LORD will show him*, (Gen. xii. 1. ;) or, like righteous *Lot*, to come out of *spiritual Sodom*, and to *escape for his life, and not look behind him, neither stay in all the plain, but escape to the mountain, lest he be consumed* ? (Gen. xix. 15, 16, 17.) Who again, amongst the children of men, is wise to discover, that his way to spiritual dominion over the land of *Egypt*, or, what is the same thing, to dominion over the external affections, thoughts, purposes, and concupiscencies of the *natural mind*, lies still through trial and temptation, as *Joseph's* did, and that groundless accusations must be heard, imprisonment be endured, and enemies opposed and conquered, before *the ring can be taken from Pharaoh's hand, and put on Joseph's hand*, and before he can *be arrayed in vestures of fine linen, with a gold chain about his neck*, and hear the joyful cry, *Bow the knee* ? (Gen. xli. 42, 43.) Have we not then again abundant cause to sigh and to lament, with *sackcloth on our loins, and ashes on our heads*, that the examples of heavenly virtues, and the figures of heavenly realities, which we have transmitted, in a his-

torical form, for the use of our children in all generations, are rendered altogether fruitless and nugatory? Have we not again abundant cause to sigh and lament, that the records of persons and of facts, written under our influence and inspiration, and designed for the spiritual instruction of our children, and to form in them *the mind of God*, are read merely as *human records*, insomuch that the names and histories of *Noah*, of *Abraham*, of *Lot*, of *Joseph*, and of the other patriarchs, make no deeper impression, excite no higher interest, and lead to no more edification, than the names and histories of *Alexander* and *Cæsar*, of *Demosthenes* and of *Cicero*? For what but the most criminal carelessness of thought, grounded in the most fatal indifference to the concerns of eternity, could give birth to such inconsideration? We weep therefore, because our children have lost all sense of their high, their eternal destination, and thus are unable to discover, because they have no inclination to *seek the goodly pearls* of divine wisdom and instruction stored up in the volume of the **ETERNAL TRUTH**; or, to change the allusion, because they have breathed with polluted breath on the *bright and polished glass*, which we had given them to reflect the beautiful images of eternal realities, so that they can discern nothing in that glass but a *defiled surface*, which reflects nothing but the impurity of the mind which defiled it.

## CHAPTER VI.

*In which the Memorialists continue their Complaint and Expostulation, particularly in Regard to the Sacred Scriptures, or written WORD OF GOD.*

39. **WE** have already delivered our sentiments on the divine essence, character, and qualities of the Book of Inspiration, and shown how it contains in it's inmost bosom, and under it's outward letter or history, all the fulness of the divine will, wisdom and sanctity, for the instruction, purification, regeneration, and final salvation of mankind. We have proved further, that it is distinct from all other books, not only by the divinity, the sublimity and authority of it's precepts, as proceeding from and connected with that ETERNAL WORD, which was *with God, and which is God*; and by which *the heavens and the earth* were originally created; but also by the style and manner of it's composition, being written according to the *rule of correspondence between things spiritual and things natural*, and likewise in reference to the *heavenly marriage of the divine love and wisdom, or the divine goodness and truth*, which marriage appears prominent, even in the letter of the sacred pages throughout. But

alas! how little has our intention been discovered and seen, in thus bringing down to sinful men the records of heaven, and the transcripts of the **DIVINE MIND!** How have those records too, and those transcripts, been overshadowed with a cloud of impenetrable darkness, arising from an unwillingness on the part of man to look further than their surface, and from his consequent inability to dig deep for the treasures of *gold*, of *silver*, and of *precious stones*, which lie concealed beneath it! We complain then, and bitterly, that **OUR HEAVENLY FATHER** and **OURSELVES** have not been acknowledged; honoured, exalted, and obeyed, as we had a right to expect, in the pages of Revelation, and that thus mankind, notwithstanding the *golden ladder* let down from the sanctuary of the **MOST HIGH** to effect their ascent from earth to heaven, have either not discerned it, or discerning have not climbed it, or having mounted one or two of it's steps, have there halted, and thus never reached the blessed *summit*, viz. the **HOLY OF HOLIES**, the abode of the **DIVINE MERCY, FAVOUR, GRACE** and **BENEDICTION.**

40. On this interesting subject, however, it may be expedient to be more particular, and therefore we shall take a distinct view of it, by arranging it under the three following heads. 1st. Then we complain because the **WORD OF GOD** is at this day *undervalued*, or *not loved* as it ought to be; 2dly. because it is at this day *misunderstood* also, or *not seen*

According to the brightness of it's proper wisdom ; and 3dly. because it is *unpractised*, or *not obeyed* either according to the purity of it's precepts, their authority, or their design.

On the *first* of these points, we feel a difficulty in expressing our ideas, because sensible as we are of the incomparable excellency, greatness and dignity of the sacred volume of inspiration, and of the comparative worthlessness, littleness and insignificance of other things, we are aware that our sentiments on the subject will hardly be credited by those, who have been accustomed to attach a supreme excellency, greatness and dignity to other inferior objects. Yet surely we may be allowed to ask, and to require a serious answer to our questions, Is not that which is *eternal* of infinitely higher value and importance than what is merely *temporal* ? Is there any proportion between an *imperishable good* and a *perishable one* ? Can it then be wise or reasonable for a being, created to live for ever, to cling with all the force of his affections, to a *temporal and perishable good*, when an *eternal and imperishable one* is equally within his reach, and infinitely more capable of gratifying his desires, because infinitely more adapted to fill up the vast measure of happiness intended for him by his MERCIFUL and BENEVOLENT CREATOR ? Can it also be doubted whether the sacred volume, of which we are speaking, be such an *eternal and imperishable good* as we are here describing ? We appeal to the happy testimony of

those wise ones amongst the sons and daughters of men, who have made the experiment of it's wondrous and heavenly properties. Is there any *worldly trouble*, for which they have not found a balm in the pages of the ETERNAL TRUTH? Is there any *unruly passion*, any *ungovernable* temper of their minds, which hath not here met with it's controuler and composer? Is there any *reasonable hope* which the WORD OF GOD cannot satisfy? Men talk of worldly property, of worldly wisdom, of worldly talents, of worldly dignities, and of worldly enjoyments, but what property is so extended and durable, what wisdom so sublime and blessed, what talents so conspicuous and useful, what dignities so honourable and commanding, what enjoyments so pure, so exquisite and so permanent, as those, which the *testimonies* of the MOST HIGH present to the acceptance of the humble and the penitent?

Have we not then too much cause, alas! to complain and weep over that infatuation on the part of man, which mistakes thus the *real* value of things around him, whilst he is imposed on by *vanities* and *deceitful appearances*? Have we not too much cause to complain and weep, when the children, whom we so tenderly love, refuse our *golden blessings*, for no other reason, than because they are deluded by *tinsel joys*? Can we be supposed to be indifferent spectators of the mischief which they thus entail upon themselves, by *depreciating the value of our heavenly coin*, which bears upon it the stamp and



image of the INFINITE and the ETERNAL, through the undue preference which they give to an *earthly coin*, stamped only with the image of a being as frail and finite as themselves? It was well and wisely observed by one of our favourites of old, *I love thy Commandments above gold, yea, above fine gold*, (Psalm cxix. 127.) but how lamentably is this observation reversed at the present day, and how justly therefore may we again exclaim, as we exclaimed in the days of our Prophet, *How is the gold become dim, how is the most fine gold changed!* (Lam. iv. 1.)

We trust that we shall not be charged with a severity and censoriousness of character in making the above remarks, but rather that a proper allowance will be made for the tenderness of our feelings and for the truth of our observations. For let our words be tried by the test of fact, and let experience give an answer to our anxious questions, whilst we ask, Is the Bible read at this day with all that reverence, affection, interest, and perseverance, which it's divine contents demand? Is it regarded, according to it's high characters, as the WORD OF THE MOST HIGH, as *immortal food*, as the *hidden manna*, as the *seed of eternal life*, as the grand *connecting medium* between God and man, as the *treasure-house* of the divine mercy, wisdom, favour, holiness and benediction, as *the ladder* which reacheth from earth to heaven, and on which the *angels of God* are ever *ascending and descending*? Or rather,

doth not the general conduct of mankind at this day prove, that they have transferred those high characters to other books and other writings, whilst not only the speeches of a *Demosthenes* and a *Cicero*, and the verses of a *Homer* and a *Virgil*, but even the extravagancies of a *Romance*, the adventures of a *Novel*, and the medley contents of a *common Newspaper*, engross more of their attention, waste more of their precious time, and contribute more to their amusement, than that *law of the LORD which is perfect, converting the soul*; than that *testimony of the LORD, which is sure, making wise the simple*; than those *statutes of the LORD which are right, rejoicing the heart*; than that *Commandment of the LORD which is pure, enlightening the eyes*; than that *fear of the LORD which is clean, enduring for ever*; than those *judgments of the LORD which are true, and righteous altogether*? (Psalm xix. 7 to 10.) Let our words then *be weighed in an even balance*, that our *integrity may be known*, and that it may be discovered by the sons of men, that our weeping is not on *our own* account, but on *their's*, and especially for this reason, because the awful days are arrived, which we had long before predicted by our beloved Apostle, when the *black horse*, (the appropriate awful figure of the WORD OF GOD not rightly appreciated) should make his appearance, and when in consequence the value of the interior contents of the sacred volume should be such as we have described them in our own figurative language, where it is written, *a mea-*

*sure of wheat for a penny, and three measures of barley for a penny, (Rev. vi. 5, 6.)*

It is, we must confess, a considerable alleviation of our sorrow, on this occasion, to reflect, that under OUR benign and heavenly influence, a new flame of devout affection for the pages of inspired wisdom has lately burst forth amongst mankind, manifesting itself in an ardent desire to disseminate the knowledge of the ETERNAL TRUTH throughout all nations and people on the face of the earth. WE congratulate the world on this novel and interesting event, because we cannot help regarding it as a merciful effort of the divine providence of OUR HEAVENLY FATHER for the extension of His kingdom amongst men, by fulfilling the promise of his *second Advent*, and thus effecting the descent of the *New Jerusalem*. But whilst WE rejoice at this prelude to our future prosperity; and shed a profusion of our best blessings on the heads of all those who take a part in it, WE cannot conceal our apprehensions, lest the BOOK OF OUR WISDOM thus circulated should be defiled by the mistakes and misinterpretations of those, who are so laudably active in it's circulation. Profession is indeed made, that it shall be dispersed *without notes or comments*, but is this profession a sufficient security against the perversion of it's proper meaning? For will not the ignorant and illiterate, who receive the sacred volume, naturally look up to the benefactors, from whose hands they received it, for a key to it's right interpretation?

And will those benefactors be able to supply them with such a key? We fear not; and we shall explain the grounds of our fear by proceeding to discuss the *second* head of our complaint, as above stated, in which we express our regret that the *WORD OF GOD at this day is misunderstood, and not seen according to the brightness of it's proper wisdom.*

41. In treating on this subject, it is not our intention to enumerate all the erroneous doctrines, which, like so many *locusts of the bottomless pit*, are at this day desolating the Christian church, by devouring all it's plants and fruits of heavenly goodness and truth. We shall therefore pass over, without a particular comment, the doctrines of *justification by faith alone, of an arbitrary election on the part of our HEAVENLY FATHER, of imputed righteousness, of a vindictive divine justice, which required the sacrifice of an innocent victim, and this victim it's Only Son, before sin could be pardoned, and the sinner find mercy, &c. &c.* though all these doctrines have, each in it's turn, filled our eyes with tears, and our hearts with trouble. But the points of misconception of the sacred volume, to which we are at present most eager to excite attention, are the three following, viz. *first*, that which relates to the *rule of correspondence between things spiritual and things natural*, according to which it is uniformly written; and *secondly*, that which relates to the *heavenly marriage of goodness and truth*, which pervades the whole of

it's contents ; and *thirdly*, that which relates to the *connection of all it's parts with their DIVINE SOURCE*, and thus to it's being *the basis and continent of all orders and degrees of goodness and truth* from highest to lowest, and consequently *the sacred abode, in it's inmost bosom, of our HEAVENLY FATHER and of us*, and the *medium of our operation* on human minds.

42. In regard to the *first* of these points of misconception, can it be supposed that we can view with indifference that criminal thoughtlessness on the part of man, which indisposes him to see, that the *language of correspondance*, or of the agreement established at creation between things spiritual and things natural, is the language of God Himself, and the only language in which He can so express His divine ideas, as to render them at all intelligible to His creature man? For what is the *correspondence* of which we are speaking? Is it, not grounded in that law of creation, by virtue of which all natural objects, as being derived from spiritual principles, are the significative and representative figures of the principles in which they originate, and thus may be applied to express those principles? And has not our HEAVENLY FATHER accordingly, in His MOST HOLY WORD, been pleased to adopt such a mode of expression? Why else, in His designation of the spiritual virtues and graces, which were to abound under the Gospel dispensation, and also of their opposites, as originating in the kingdom of darkness,

doth He mark and distinguish them by the names of various *animals* and *plants*, as He hath done in the Prophets throughout? Why doth He speak of *His holy mountain, His holy hill, His city, His river, and His vineyard?* Why also doth the GREAT REDEEMER call Himself *light, a way, a door, a vine, the bread of life, &c. &c.* and His disciples *His sheep and lambs*, and His church *His bride and wife?* We complain then, and with sighs unutterable, that this *rule of correspondence*, in itself so holy and so edifying, so well founded and so intelligible, so expressive and so copious, according to which OUR FATHER and OURSELVES are wont to express our ideas when discoursing with men, is at this day lost sight of, and so entirely banished from human thought, as to be called somewhat visionary, fanciful and vain. We complain therefore, that on this account the Sacred Scriptures, which we have written for the benefit of mankind in agreement with that rule, are become like that book spoken of by the Prophet, where he writes, *The vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee; and he saith, I cannot, for it is sealed: And the book is delivered to him that is not learned, saying, Read this, I pray thee: And he saith, I am not learned,* (Isaiah xxix. (1, 12.)) Thus the BOOK OF LIFE, the *record of the ETERNAL TRUTH, the volume of divine mercy, of wisdom, and of sanctity*, is become a *sealed book*, closed alike against

the *learned* and the *unlearned*. Shall we not then mourn, and *with the mourning as for an only son*, that our purposes of instruction, of blessing and salvation, in sending this book from heaven, are almost entirely misunderstood, and thus that their effect on human minds, if not altogether frustrated, is yet diminished to such a degree, as to be scarce discernible even to our piercing and penetrating eyes?

43. It is an additional source of our deep concern, that the *heavenly marriage of goodness and truth*, which pervades every part of the sacred volume, is at this day altogether lost sight of, inasmuch that it's very existence is questioned, and all the arguments that we can urge in it's favour are thought vain and inconclusive. Yet how can the ALMIGHTY be supposed to speak, but from the combined principles of His divine love and wisdom? For how is it possible for love to speak without wisdom, or wisdom without love? The **SPEECH** or **WORD** of **GOD**, then, must of necessity contain the principles of His divine love and wisdom in the closest union, and of course the principles of all goodness and truth in the same union. We grieve then at heart to think, that this *divine and heavenly marriage* is unseen, unacknowledged, and consequently unenjoyed by our children, for whose use it is brought down from the throne of our **HEAVENLY FATHER**. For what must be the necessary and fatal consequence of such blindness? Will not the principles which constitute that *marriage*, be thus *divorced* from each other in human

minds? Will not some people therefore, in their perusal of the consecrated pages, admit the good of them without the truth, whilst others admit the truth without it's good? Yet what is good *alone* separate from it's truth, but a mere natural affection or appetite, such as is common to the brute creation alike as to man? And what is truth *alone* separate from it's good, but like the light of a winter's sun separate from it's heat, when all the productions of nature become torpid and fruitless? As therefore both *heat* and *light* conjoined are necessary to communicate life and vigour and fruitfulness to the vegetable creation; and as both *meat* and *drink* conjoined are necessary to impart health and strength to the animal creation; in like manner *love* and *wisdom*, or *goodness* and *truth* conjoined, are absolutely necessary for the support, the growth and the blessedness of human souls, which otherwise must perish everlastingly for want of their proper food and nourishment. We grieve then to think, that the children of men, in consequence of not discerning in the sacred pages of our Scriptures the *heavenly marriage*, which forms their grand characteristic; and distinguishes them essentially from all other writings, not only offend against the divine command, by *putting asunder what God hath joined together*, but also do themselves the greatest of all possible injuries, by *putting asunder* in themselves the principles of all heavenly life, happiness and salvation.



44. Nor do we view with less regret that unhappy thoughtlessness, or, shall we not rather term it, that criminal indifference, which indisposes mankind at this day, to see the volume of the ETERNAL TRUTH, and all it's parts, *in connection with their DIVINE SOURCE*, and thus to regard it *as the basis and continent of all orders and degrees of truth whatsoever*, from highest to lowest, and consequently as the *sacred abode*, in it's inmost bosom, of OUR HEAVENLY FATHER and of us, and thus *as the medium of our operation on human minds*. For if the ALMIGHTY be separated from His WORD, what is His WORD, in such case, but as a *body without a soul*, or as *chaff without it's grain*, or as a *husk or shell without it's kernel*? and what life can be supposed to be derived from a *dead body*, or what nourishment from a *dead husk or shell*? Besides, if men separate God from His WORD, and thus deprive it of it's *proper life*, will they not be in danger of appropriating that *life* to themselves, and thus of calling the goods and truths of the sacred volume *their own*? Will they not thus be led to imagine that every grace, and virtue and knowledge, which they derive from the revelation of the MOST HIGH, is *self-derived*, and consequently has no higher source than *their own intelligence*, or *their own inherent good qualities and dispositions*?

Is it asked in what the above separation principally consists? We wish to reply, that it consists principally in separating the types of *persons, places,*

events, &c. &c. recorded in the HOLY WORD, from their spiritual anti-types, as when the ancient *patriarchs, prophets* and *kings, &c.* are regarded merely as to their own *personal characters*, and not considered as representative of JESUS CHRIST; or, as when *Egypt, Assyria, the land of Canaan, &c.* are seen only as so many countries and kingdoms of this world, without any respect to their figurative meaning; or, as when *wars, victories, defeats, journeyings, &c. &c.* are understood merely according to their literal or natural history, unconnected with their spiritual and infinitely more important signification. WE grieve therefore to think, that when mention is made, for instance, of *David*, as in the Psalms throughout, the ideas of mankind in general are limited to *David*, without ascending to that INCARNATE GOD, of whom *David* was only a type; and that when mention is made again of the *city of David*, of his *enemies*, of his *combats* and his *victories*, the thought is again immersed in mere natural images, instead of being raised to those eternal realities, which those images were intended at once to express, to describe and to convey. We grieve thus to think, that the *horizon* of man's intellectual sight is circumscribed, and that being bounded by the *letter* of the inspired volume, it is not extended, as it was originally designed to be, to the *spirit*, or to that BLESSED BEING, His love, His kingdom and His providence, who resideth within the letter, and who there *layeth the beams of His chambers in*

*the waters, making the clouds His chariot, and walking upon the wings of the wind, (Psalm civ. 3.)*

45. But *thirdly*, we have to complain, not only because the volume of inspiration is at this day *undervalued* and *misunderstood*, but also because it is *unpractised*, or *not obeyed*, either according to the purity, the authority, or the design of it's divine precepts. For how do our eyes again *run down with water* at observing the little effect produced on the minds and lives of mankind by the WORD of our HEAVENLY FATHER! It might surely have been expected, that when the CREATOR and PRESERVER of the world spake to His children, His divine speech would have been attended to above all other speech; it's wisdom contemplated and adored above all other wisdom; it's counsels treasured up and obeyed; it's sanctity and authority exalted; it's blessed ends and purposes devoutly acknowledged and scrupulously fulfilled. It might surely have been expected therefore, that with this blessed volume in their hands, mankind would have ceased from all sin; that henceforth there would be no contention on earth but on the point of precedency in the love and the favour of the MOST HIGH; that all pride, ambition, covetousness and violence would cease, and that in the language of inspiration, *the wolf would dwell with the lamb, and the leopard lie down with the kid, and the calf and the young lion and the fatling together, and a little child would lead them, (Isaiah xi.)* It

might surely have been expected, thus, that when the glowing warmth of the divine love, and the splendid brightness of the divine wisdom, were with such condescension imparted to mankind, every human bosom would have been opened to their reception; and human minds, rescued from the tyranny and the darkness of their passions, would have cherished the genial fire of heavenly affection, and have rejoiced in the bright beams of the ETERNAL TRUTH. But has this reasonable expectation been to any extent realized? Rather, we may ask, have not our fondest hopes in this respect been cruelly blighted? We appeal to experience and fact, and are willing to abide by their decision on the interesting subject. Again therefore we ask, Are the general purposes, thoughts, words and works of mankind of a quality answerable to what might have been looked for from a people, instructed in the school of a divine philosophy; taught to make a right estimate of the true value of things about them; enlightened by a light which distinguishes between the *temporal* and the *eternal*, between the *apparent* and the *real*, between a *perishable* or *transitory* good, and that which is to *endure for ever*? Are mankind as eager in the pursuit and as diligent in the search of the *spiritual gold* and *silver*, and *precious stones*, which lie concealed under the surface of the pages of Revelation, as they are anxious to acquire that *material gold* and *silver*, and those *material precious stones*, which lie

hid under the surface of the earth? Is their love thus an elevated love, raised out of *matter* into *mind*, out of the *dust of material images*, into the *living forms of eternal realities*, and are their thoughts elevated accordingly? Do the general conduct and actions of their lives thus prove, that they have laid hold on an imperishable good, and that that good is no other than God, His kingdom, His providence, His favour and His blessing? What delight would it not afford us if we could answer these questions satisfactorily! But with what regret, then, and mortification, must we look upon the earth, where we behold nothing but the disappointment of our fondest hopes, because we discover little, or nothing, but the exaltation in human minds of what is *temporal* above what is *eternal*, and consequently nothing but the empire of misrule and confusion, through the dreadful predominance of folly above wisdom, of apparent good above real, thus of earth above heaven, and of man above God! It is impossible then that *the tears can be wiped from our eyes*, until we find that the DIVINE WORD of our HEAVENLY FATHER has produced more of it's blessed and saving effects on the lives of men, by leading them to measure themselves and their joys no longer by the *morning shadows* of their own vain fancies and and deluded imaginations, but rather to bring all their purposes, thoughts, actions and delights, to the standard of the ETERNAL TRUTH, and try them

by that infallible test of their nature and quality, thus of their tendency to kill, or to make alive, to condemn, or to save, to separate the soul from God and heaven, or to conjoin it everlastingly with the DIVINE SOURCE of all holiness, life and peace.

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## CHAPTER VII.

*The Complaint and Expostulation of the Memorialists continued, particularly in Regard to the Divine Person, Office and Character of JESUS CHRIST, also to the nature of the Redemption wrought by that INCARNATE GOD.*

46. **SHOULD** any dark body interpose itself between the sun and the earth, so as to prevent the genial heat and bright light of the former from communicating their cheering and fructifying influences to the latter, how should we have to deplore an event, which would thus deprive mankind, not only of their comforts, but of their existence, by plunging them at once into all the horrors of darkness, and into all the cold of death! Yet what comparison is there between the effect resulting from the deprivation of

*natural* heat and light, and that which must result from the deprivation of *spiritual* heat and light? For what comparison is there between the importance of the *spiritual* life of man and the importance of *bodily* life? Are not also *spiritual* heat and light, or, what is the same thing, *spiritual* affection and thought, as necessary for the comfort and support of the life of man's *spirit*, as *natural* heat and light are for the comfort and support of the life of his *body*? Should then any dark body interpose itself between mankind and the fountain of spiritual heat and light, how would our grief, in such case, be increased in proportion to the infinitely more terrible mischiefs which would ensue! How should we have to deplore the absence of the warmth of all heavenly affection, and of the light of all heavenly thought, in human minds! How would death and darkness thus triumph, and the fair creation of God perish! For without the warmth of heavenly affection and the light of heavenly thought, what would man be but an infernal, and what would the earth be but the habitation of sin, of error and of misery?

It would afford us the highest possible gratification, if we could be convinced, that no such *dark body*, as is here supposed, has ever existed, and that consequently our imagined alarm is groundless, whilst the SUN OF HEAVEN continues to dispense the bright beams of intellectual truth and love for the benefit of mankind. But is it allowed us to seek refuge under such a conviction? Rather, are not we

compelled to mourn under a contrary persuasion, whilst WE behold the *darkest of all bodies* interposing itself between the HEAVENLY SUN and the earth which that sun was designed to enlighten, and thus producing an almost *total eclipse* of all heavenly warmth and all heavenly light in the minds of men? Is it asked what that *darkest of all bodies* is? WE do not scruple to reply, It is *the falsification of truth*. Is it asked again, what *the falsification of truth* is? WE again reply, It is not *ignorance*, because ignorance cannot falsify what it is unacquainted with; neither is it *simple error*, because it is possible for man to *err*, at the very moment that he holds the truth in the highest veneration; but it is *the knowledge of the truth perverted*, in other words, it is *the misapplication of truth*, as in cases where it is warped from its proper and genuine meaning, so that instead of being instrumental in cherishing and strengthening the life of heavenly love and charity, as it was designed to be, it is distorted to a contrary purpose, and made to confirm the suggestions of evil, or all those principles and persuasions which are opposite to love and charity. This therefore is the *dark body*, and the *darkest of all bodies*, to which the GREAT REDEEMER alludes, when He says, *If the light which is in thee be darkness, how great is that darkness!* For the light which is in man, is the light of truth, and this light *becomes darkness*, whenever the truth is perverted, and thus falsified.



47. The *Socinian* therefore, who denies the Divinity of the GREAT REDEEMER, by conceiving him to be a mere man, and to be begotten of a mere man, creates in his own mind the above *dark body*, because he perverts the truth of the ETERNAL WORD in his understanding, and thus turns the brightness of it's morning light into the shade of evening, and into the blackness of night. With him therefore the sun of heaven is not only covered with *spots*, but also with *sackcloth*, (Rev. vi. 12.) and this so dense, that not a single ray of the all-cheering light of that grand luminary can penetrate, so as to communicate either the consolation of heavenly love, or the illumination of heavenly truth. For if the Divinity of JESUS CHRIST be not acknowledged, JESUS CHRIST cannot then be regarded as an object of worship; and if JESUS CHRIST be not regarded as an object of worship, He must then be set aside in worship, to make way for some other object; and if He be set aside in worship, and another object be exalted above Him, in this case His HOLY WORD is perverted and disobeyed, where he says, *That all should honour the SON even as they honour the Father*; (John v. 23. ;) and in another place, that all should *come unto him, and abide in him*; (Matt. xi. 28, John xv. 4. ;) and if His HOLY WORD be perverted and disobeyed, what must be the necessary consequence; but that that WORD will not only be deprived of it's heavenly light, but will also be converted into a source of thick darkness, or what JESUS CHRIST

calls *great darkness*, in the unbelieving mind? We mourn therefore with tears of unceasing sorrow over every *Socinian*, because we behold him plunging himself into that frightful abyss of intellectual darkness, of which it is written in the Prophet, *When I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light: All the bright lights of heaven will I make dark over thee, and set darkness on thy land, saith the LORD GOD, (Ezech. xxxii. 7, 8.)*

48. Nor is the fountain of our tears in any degree dried up by the consideration of the *Arian Creed*, or by a view of the *dark body*, which that Creed also, like the *Socinian*, interposes between it's advocates and the SUN OF RIGHTEOUSNESS. For although in the *Arian Creed* the *pre-existence* of the GREAT SAVIOUR is asserted, and also His *pre-eminence* over all other created beings, yet His DIVINITY is still denied, and divine worship is accordingly refused him, as inconsistent with what is due from man to any being, but the FIRST and SUPREME CAUSE of all things. We again therefore mourn, because the disciples of *Arius*, like those of *Socinus*, refuse to honour the SON, as they honour the FATHER, in direct contradiction to the SON's declaration on that important subject, and that thus by perverting the ETERNAL TRUTH, they turn light into darkness in their own minds. We lament further, that the *Arian* doth not virtually come unto JESUS CHRIST, nor vir-

tually *follow* Him, nor virtually *abide in* Him, any more than the *Socinian*, notwithstanding all the precepts and injunctions of JESUS CHRIST to that effect, since every one virtually *comes to*, virtually *follows*, and virtually *abides in* that object, whatsoever or whosoever it be, which he draws nigh to with his supreme love and ruling affection, and consequently if this supreme love and ruling affection be not directed towards the GREAT REDEEMER, as must of necessity be the case if that REDEEMER be not regarded as an object of divine worship, then that REDEEMER cannot possibly be either *come to*, *followed*, or *abided in*, and thus His words are again perverted, darkness created, and the ETERNAL TRUTH extinguished, obscured, and even annihilated, in the unbelieving mind.

49. There is yet another class of professing Christians, whose Creed, according to our own prophetic language, *hath filled us with bitterness, and made us drunken with wormwood*, (Lam. iii. 15.) Such are all they, who acknowledge, as they profess to do, the Divinity of JESUS CHRIST, but yet refuse to acknowledge His SOLE and SUPREME DIVINITY, insisting that He is *only one person* in the divine nature, and that besides Him there are two other persons, the FATHER and the HOLY GHOST, who are both entitled to like honour, adoration and worship with Him. But what a strange Creed is this, to believe in *three infinite beings*, as must be the case, if each person by himself be called GOD and LORD,

and be conceived to be an object of divine worship. Besides, how can divine worship be properly addressed to more than One Being? For in what doth divine worship principally consist, but in the humble and grateful acknowledgment, on the part of the worshipper, that his life, with all it's faculties and all it's blessings, is from the God whom he worships? But how can this acknowledgment be made to more than One Being, in other words, how can any worshipper ascribe to more than One Being the origin of his life? &c. If then JESUS CHRIST be called God, and be believed in and approached as an object of divine worship, He must of necessity be called the source and fountain of all life, and of all faculties of life, as he Himself announces Himself to be where he so emphatically declares, *I am the RESURRECTION and the LIFE*, (John xi. 25. ;) and again, *I am the way, the truth, and THE LIFE*, (John xiv. 6.) And if He be confessed to be the source and fountain of all life and of all faculties of life, He must of course be confessed to be the ONLY source and fountain, since it is absolutely impossible, to conceive of more than one. And again, if He be confessed to be the ONLY source and fountain of life, He must then be confessed to be the *only* God, and also be believed in and approached as the SOLE and SUPREME OBJECT of all adoration, praise, glory and thanksgiving, unless it can be shown, (which is absolutely impossible) that the ONE ONLY source and fountain of life, and the ONE ONLY GOD, are two

distinct and separate Beings. We are grieved therefore at heart to think, that any Christian, who acknowledges the Divinity of the GREAT SAVIOUR, should not acknowledge His SOLE and SUPREME DIVINITY, when yet He Himself testifies that He and the FATHER are One, (John x. 30. ;) that He dwelleth in the FATHER, and the FATHER in Him; (John xiv. 10. ;) that whosoever seeth and knoweth Him, seeth and knoweth the FATHER, (John xiv. 7; 9. ;) that all things that the FATHER hath are His, and all things that He hath are the FATHER'S; (John xvii. 10. ;) thus, that by virtue of His union with the Father; His humanity is become a DIVINE HUMANITY, in which, as the Apostle expresseth it, *All the fulness of the GODHEAD dwelleth bodily*; (Col. ii. 9. ;) and therefore He is called by John, *The TRUE GOD and ETERNAL LIFE*, (1 John v. 20.) and by Jude, *The ONLY WISE GOD our SAVIOUR*; (Jude 25.) and by Himself, *THE ALPHA and OMEGA, THE FIRST and the LAST*, (Rev. i. 11, 17.) When then shall we have the happiness of seeing the Christian world delivered from all perplexity and confusion as to the object of their worship, by the humble and grateful acknowledgment, that in drawing nigh unto and adoring JESUS CHRIST, or the FATHER in His DIVINE HUMANITY, they draw nigh unto and adore at the same time all that is, or can be, DIVINE; they have thus access to the INFINITE and ETERNAL GODHEAD in, by, and through that HUMANITY, which, for that purpose, He was pleased to assume

here on earth, and finally to glorify, or make DIVINE, by uniting it for ever with Himself; they therefore both *see* and *know* the God whom they worship, because He hath graciously rendered Himself *visible* and *known*, as well as *approachable* in the person of JESUS CHRIST; thus by *coming to* and *abiding in* the INCARNATE GOD, they at once comply with His injunctions, *enter through* THE DOOR *into the sheep-fold*, honour the SON as they honour the FATHER, and secure their own salvation, by uniting in the angelic song, *Worthy is the Lamb which was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing*, (Rev. v. 12.)

50. But the *bitterness* and *wormwood*, of which we are here complaining, are greatly increased by the painful consideration, that not only the divine person and character of the GREAT REDEEMER have been lost sight of and eclipsed, but also that the nature of the *redemption* which He wrought, and of the *salvation* which He thus procured, hath been misapprehended, and this to such a degree, as to deprive both redemption and salvation of their chief glory, and in so doing, to stamp the reproachful name of *Ichabod* on the Christian church, by a manifest proof, that *the glory is departed from Israel*, (1 Sam. iv. 21, 22.)

For what is the grating language, which at this day is sounded in our ears from all Christian churches? Is it not this, that the SON OF GOD came into the world to offer Himself as a sacrifice for the

sins of mankind, and by so doing to appease His Father's anger, or, as some express it, to satisfy His offended justice, which could not be satisfied without such a sacrifice, and that all, who believe in and plead the merit of this sacrifice, are cleansed from sin, and admitted again into divine favour, and made heirs of everlasting salvation? Is not this the general idea prevalent in the minds of Christians concerning the redemption wrought by the GREAT SAVIOUR, and the consequent salvation which He came to accomplish? Yet what a *body of thick darkness* is involved in these sentiments, and how is the *sun thus turned into blackness, and the moon into blood!* For let us examine attentively the above Creed, that so we may scrutinize it's component parts, and by a *spiritual anatomy* may discover both it's greater and smaller vessels, with all their several fibres, ramifications, &c. &c. But what is the result of such an examination? In the first place we are struck with horror at the sight of one God, called the SON, appeasing, or satisfying another God, called the FATHER, a supposed circumstance which not only divides the divine unity, and thus introduces endless confusion and perplexity into the idea of God, but also presents to the imagination the frightful picture of an *avenging* deity, who required the blood of His own Son, before He could be reconciled to His sinful creatures. Thus the God of love is turned into a God of wrath, of anger, and of resentment, and this in direct contradiction to His own express words,

where it is written, *GOD so loved the world, that He gave His only-begotten SON, that whosoever believeth in Him should not perish, but have everlasting life, (John iii. 16.)*

But in the above frightful picture there is another feature of deformity and of opposition to the **ETERNAL TRUTH**, which equally excites our dread and our disgust, and which is this, that the portraiture of sin is there drawn incorrectly, sin being represented as a mere *spot or stain* in the life of man, which may easily be washed out at any time by another's blood, provided that the sinner hath faith in the virtue of that blood. For how different is this view of sin from the image of it's malignity and of the depth of it's infection, as presented in our minds! How different also from the description given of it in the records of Revelation! For according to the light in which we see, and according to the records of Revelation which are from that light, and in agreement with it, sin is a terrible distemper, infecting all the vital principles of man's life and love, connecting him with the powers of darkness, indisposing him to the reception of heavenly truth, and thus banishing him, by his own free consent, from all consociation with heaven and all conjunction of life with it's God. Sin accordingly can never be removed from man but by some radical change wrought in his vital principles, which change can never be effected but by *acts of repentance*, which acts are nothing more or less than determinations of man's will, or love, leading him to



live no longer to himself and the world, but in obedience to the ETERNAL TRUTH, by rejecting from his heart those evils, which the truth teaches to be evils, because contrary to God, and by cherishing those virtues and graces which the truth teaches to be good, because from God, and conducting to God. JESUS CHRIST accordingly called mankind to *repentance*, as a necessary qualification for *believing*, where He says, *Repent ye, and believe the Gospel*, (Mark i, 16.) and as a necessary qualification also to receive *remission of sins*, where He says, *That repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem*, (Luke xxiv. 47.) It is indeed written, that mankind are cleansed from sin *by the blood of CHRIST*, and that *He was wounded for their transgressions, bruised for their iniquities, that the chastisement of their peace was upon Him, and that by His stripes they are healed*, and that therefore He is *the LAMB OF GOD that taketh away the sins of the world*; but it ought surely to be well considered what is properly meant by *the blood of Christ*, what by *His wounds*, *His bruises*, *His chastisement*, and *His stripes*, and what by *His taking away the sins of the world*. It ought therefore to be well considered, and also well understood, that by *the blood of CHRIST* is not meant merely that blood which was shed on the cross, but that blood of which He declares, *Except ye eat the flesh, and DRINK THE BLOOD of the Son of man, ye have no life in you*,

(John vi. 53.) consequently some principle of spiritual life from **JESUS CHRIST**, which man ought to receive and incorporate into his life. For the same reason, it ought to be considered and well understood, that by His *wounds*, His *bruises*, His *chastisement*, His *stripes*, are not meant merely His sufferings as to His *body*, inflicted by the cruelty of *man*, but the infinitely more grievous agonies of His *mind*, in consequence of His combats against the powers of darkness, that He might remove them from man. By His *taking away* therefore *the sins of the world* is to be understood, that by virtue of those combats, and of that principle of heavenly life which He brought near to man in His **DIVINE HUMANITY**, He placed man in the ability, or possibility, of removing sin from himself by actual repentance, and of thus attaining to the newness of heavenly life.

51. But another mischief, equally deplorable with the above, yet resulting from the same mistaken ideas, is this, that the true meaning of the terms *redemption* and *salvation* is kept entirely out of sight, insomuch that it is no longer seen or known in the Christian world, that the *redemption* wrought by the **GREAT REDEEMER** consisted in His combats against the powers of darkness, in His subjugation of those powers, and in His orderly arrangement of the heavens in consequence of such subjugation. In like manner, it is no longer seen, or known, that by the glorification of His **HUMANITY**, or, what is the

same thing, by uniting that HUMANITY fully with His DIVINITY, and thus making it a DIVINE HUMANITY, the BLESSED JESUS became an ETERNAL SAVIOUR of all those, who do the work of repentance, and *come unto Him*, by delivering them from their sins, and at the same time by giving them perpetual access to Himself in His GLORIFIED HUMANITY, and thus perpetual access to the SUPREME GODHEAD, or the FATHER, who is one with that HUMANITY. Yet that the GREAT REDEEMER, in the days of His flesh, combated and subdued the powers of darkness, and thus diminished the overwhelming ascendancy which they had acquired in human minds, is manifest from the multiplied testimony of the Sacred Scriptures, and especially from the Book of Psalms, where those combats and victories are recorded in the internal sense, and particularly from these words in the Evangelist, *Now is the judgment of this world; now shall the prince of this world be cast out.* (John xii. 31. ;) and again, *I beheld Satan as lightning fall from heaven.* (Luke x. 18. ;) and again, *How can one enter into a strong man's house, and spoil his goods, except he first bind the strong man, and then he may spoil his goods?* (Matt. xii. 29.) And that the heavens were affected by this subjugation of the powers of darkness, is plain from the Apostle's testimony, where he speaks both of *things on earth and things in heaven being reconciled to the BLESSED JESUS*, (Col. i. 20.) And lastly, that the HUMANITY of JESUS was glorified,

or made a DIVINE HUMANITY, and thus that He is become a perpetual SAVIOUR of all who come unto Him in the spirit of a true faith and repentance, is manifest from these His own gracious words, *Now is the SON OF MAN glorified, and GOD is glorified in Him. If GOD be glorified in Him, GOD shall also glorify Him in Himself, and shall straightway glorify Him,* (JOHN XIII. 31. 32. ;) and again, *FATHER, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again,* (John xii. 28.)

WE are filled then again with bitterness, at the reflection, that a fallacious idea respecting *redemption* and *salvation*, grounded merely in the letter of the sacred oracles, hath darkened in men's minds the light of the ETERNAL TRUTH, and in so doing hath concealed from their sight the just and interesting and edifying idea, suggested by the internal or genuine sense of those oracles. We grieve thus that the passion of the cross is called *redemption*, when yet redemption consists in the subjugation of the powers of darkness, and in the liberation of mankind from their infernal ascendancy. We grieve again, that reconciliation with GOD is supposed to be effected by another's suffering, when yet reconciliation with GOD can only be effected by repentance, or the rejection of sin, and by the reception of new life from GOD in consequence of such rejection. WE grieve again, that *creation, redemption* and *regeneration* are no longer considered as the works of ONE

and the SAME DIVINE BEING, acting in distinct and varied characters, and by distinct and varied operations, but as the works of several divine beings, each of whom is conceived to be an equal object of divine adoration. Thus we grieve to think, that a dreadful confusion and perplexity distract the minds of Christians under every act of divine worship, since instead of approaching immediately to JESUS CHRIST in His DIVINE HUMANITY, and believing Him in that HUMANITY to be the GOD of heaven and earth, because one with the ETERNAL FATHER, they divide their worship amongst several objects, and consequently destroy it, inasmuch as proper divine worship, according to what we have already shown, can be paid only to one object. Lastly, we are grieved at heart to reflect, that it is no longer seen or known in the Christian church what is the proper idea of *mediation* and *intercession*, and that these offices are ascribed to JESUS CHRIST in consequence of assuming and glorifying a HUMANITY, which HUMANITY therefore is to be considered as *mediating* and *interceding* between Him and His children, since it is by and through that DIVINE HUMANITY alone, that His children can have access to Him, or He to His children.

When then will the Christian world have compassion on us, do justice to *themselves*, and thus dry up the source of our tears? When will one God alone be acknowledged in the church, and that God be

confessed to be the LORD GOD the SAVIOUR JESUS CHRIST? When will a DIVINE TRINITY be thus adored, not of *persons*, but of FATHER, SON, and HOLY GHOST, or, what is the same thing, of the ESSENTIAL DIVINITY, of the DIVINE HUMANITY, and of the DIVINE OPERATION, making ONE GOD, as the human Trinity of soul and body and operation make one man? When will the prophetic promise be accomplished, where it is written, *The LORD (JEHOVAH) shall be king over all the earth; In that day there shall be one LORD (JEHOVAH) over all the earth, and His name one? (Zech. xiv. 9.)* When too will a similar prediction be fulfilled, which declares, *That the kingdoms of this world are become the kingdoms of our LORD, and of His CHRIST, (Rev. xi. 15.)* not of *our* LORD alone, or of the ESSENTIAL GODHEAD, called the FATHER, alone, but of *His* CHRIST, or of the DIVINE HUMANITY called the SON, in eternal and indivisible union? When will mankind thus *enter by the door into the sheepfold*, believing the HUMANITY of JESUS CHRIST to be that *door*, and that *no one cometh to the FATHER but by* (or through) *that HUMANITY*? When will the ideas of *mediation* and *intercession* be thus purged from error, and become genuine scriptural ideas, by the humble and grateful acknowledgment that all *mediation* and *intercession* belongs to the above DIVINE HUMANITY, inasmuch as every divine communication from God to man, and every successful and acceptable supplication from man to God is

made solely by and through that HUMANITY? Finally, when will the mists and darkness of unbelief, of error, of perplexity and confusion, which at present overspread the Christian church, be dispersed, that so the bright morning of intellectual light and love may dawn, and be succeeded by the full rising of the SUN OF RIGHTEOUSNESS from the face of JESUS CHRIST, to dispense it's reviving beams of love, and wisdom, and peace, to the most remote corners of the habitable globe?—It will be our constant devout prayer that the happy day may be hastened, but we cannot hope ever to behold it's splendour, only so far as these words of the GREAT SAVIOUR become well incorporated in the hearts, the understandings, and the lives of mankind, *I am the light of the world; He that followeth ME shall not walk in darkness, but shall have the LIGHT OF LIFE,* (John viii. 12.)

## CHAPTER VIII.

*The Complaint and Expostulation of the Memorialists continued, particularly in Regard to the Heavenly Doctrines of the New Jerusalem, at this Day revealed to Mankind.*

52. **WE** have already spoken of these heavenly doctrines, and how they were dictated by us for the benefit of the church, at a time when the church must otherwise have perished, through the overflow of error, in consequence of the perversion and misinterpretation of the revealed Word of the **MOST HIGH**: We have already shown also, in what that perversion and misinterpretation principally consisted, viz. in the division of the **GODHEAD** into *three distinct persons*, to each of whom is ascribed a distinct operation; and further, in the separation of *charity, faith, and good works*, those three essentials of Christian life and salvation, from each other. Our present complaint then is, that this perversion and misinterpretation of the **ETERNAL TRUTH** is not attended to by those who call themselves Christians, and that of consequence the remedy which **WE** have provided, by opening again the true, internal, genuine sense of the holy oracles, is not accepted and



applied in a manner, which we had every good reason to expect, when we considered the infinite importance of the subject, and its connection with the best interests of man.

But in order the more fully to justify our complaints and remonstrance on this occasion, it will perhaps be necessary to take a more particular view, both of the above *perversion* and *misinterpretation*, and also of the *remedy* which we have provided to counteract its destructive tendency, and thus to open again the fountain of *the water of life* for the recreation and revival of perishing mortals.

59. We shall begin with the *perversion* and *misinterpretation*, because on a right and comprehensive view of this part of our subject, will depend the conviction of the efficacy of the remedy which we have provided to counteract it.

But here we find it difficult to stifle, or even to mitigate our feelings, so as to prevent them from expressing themselves in the most pathetic language of sorrow, of commiseration, and of tender solicitude for the eternal welfare of our beloved offspring the children of men. For what is so terrible a mischief as perversion of the **ETERNAL TRUTH**, especially of that part of it which teaches the **DIVINE UNITY**? since if the *unity* of **GOD** be not acknowledged in the church, then more gods than one must be acknowledged, and if more gods than one be acknowledged, then the church must have more *heads* than one, and if the church has more heads than one, what is she

in such a case but as a *body with several heads*, consequently a *monster*? Yet what enlightened eye cannot discern, that some perversion of this kind hath taken place in the church called Christian? For when it is said that there is one God called the *Father*, who *created* the world, and another God called the *Son*, who *redeemed* the world, and another God called the *Holy Ghost*, who *sanctifieth* it, what is this but saying in so many words, there are three Gods? In vain is it urged that the three are united in one will and one essence, and that they thus make one God, for whilst the work of *creation* is ascribed to one, the work of *redemption* to another, and the work of *sanctification* to a third, how is it possible for the mind to extricate itself from the idea of three separate and distinct divine operators? And what are three separate and distinct divine operators but three separate and distinct gods? We grieve therefore with an undescrivable pang of sorrow and heaviness of heart, to think, that the divine unity is thus lost sight of, so as to be nearly annihilated in the church called Christian, and that consequently it is no longer seen, and still less acknowledged, that the one and the same GOD, who created the world, redeemed and sanctifieth it also, though operating under a varied character, and assuming a varied medium of operation. We grieve thus at the reflection that it is no longer seen, still less acknowledged in the church, that the LORD GOD the SAVIOUR JESUS CHRIST is that one and the same GOD, who in the beginning *created* the

world ; in time *redeemed* it by assuming a Humanity here on earth ; and to eternity *sunctifies, regenerates* and *saves* all, who do the work of repentance, and *come unto* and *abide* in Him in that HUMANITY now made DIVINE,

54. Nearly allied to the above perversion, and proceeding from it, is that other fallacious doctrine which separates *charity, faith* and *good works* from each other in the great business of salvation, assigning to *faith* a pre-eminence to which it has no claim, by insisting that man is *justified by faith alone*, and that charity and good works are to be regarded merely as the *fruits* and *signs* of that faith. For how plain is it to see, that this doctrine is opposed alike to *sound reason* and to *revealed religion*, since sound reason teaches, that *to be justified* is *to be made just*, and that man can never be made just but by admitting into himself a principle of *justice* from God, and that such a principle cannot be admitted into himself, only so far as it is admitted conjointly into his *will*, his *understanding*, and his *actions*, since these are the faculties which properly constitute himself ! *Sound reason* also further teaches, that *justice* from God, when admitted into the *will* of man, is the same thing as *charity*, and when admitted into the *understanding* of man, is the same thing as *faith*, or *truth*, and when admitted into the *actions* of man, is the same thing as *good works*. *Sound reason* therefore concludes, that to assign a justifying principle to *faith alone*, separate from

*charity and good works*, is to suppose a man justified, because he is made just in *one* faculty of his life, when possibly the *other two faculties* may remain *unjust*; thus it is to suppose, that the *whole* man is justified, when only a *third part* of him is justified, and that part by no means the principal or most essential part.

But the above doctrine is not more opposed to *sound reason*, than to *revealed religion*, since this latter not only insists on the pre-eminence of charity over faith, (1 Cor. xiii. 13.) but also perpetually inculcates the necessity of *good works*, by the awful declaration, that man *will be judged hereafter according to his works*, (See Matt. vii. 19, 20, 21. Chap. xiii. 9 to 21. Chap. xvi. 27. Luke viii. 21. John iv. 31. Chap. xiii. 17. Chap. xiv. 13 to 22. Chap. xv. 8, 16. Rev. xiv. 13. Chap. xx. 12. Chap. xxii. 12. Jer. xxxii. 19. Hosea iv. 9. Zech. i. 6.) Is it possible then to suppose that the *works* of man contribute nothing to his *justification*, when yet they are to be the grounds of his future judgment? Is it possible to suppose, that man can be justified by *faith alone*, when yet the grand inquiry to be made hereafter will be, not what he has *believed*, but what he has *practised*, not what he has *admitted into his understanding*, but what he has *brought forth in his life*, in his *daily actions, conduct and conversation*? Besides, what are a man's *works*, but the determinations or ratifications of his *will*, or *love*? And can it be conceived that those determinations or ra-

mifications are unconnected with his *justification*, and that thus he is to be judged from the persuasions of his *understanding or thought alone*, without any regard to what he has been, or to what he is, in the higher and more interior faculty of his *ruling love and supreme affection*? The very idea is repugnant to all the solemn declarations of the ALMIGHTY, to all that is discoverable of the nature and constitution of man, and especially to this discovery, that every man is such as his *governing love* is, and not such as his *intellectual persuasions* are, separate from that love, and consequently that his future judgment will be determined by the *former*, and not at all by the *latter*, only so far as they are connected with the former.

55. Let it however be well observed, that we are not here speaking of *charity and good works* according to the usual acceptance and meaning of those terms, as if they implied no more than mere *natural compassion, natural sympathy*, and the *operations* resulting from those, or from any other similar affections of the mere natural man: But in speaking of *charity*, we would be understood to mean that higher, more interior, and spiritual principle of brotherly love and kindness, which man receives from God in the process of his regeneration, and which therefore may more properly be called the *charity of God*, than of man. And in speaking also of *good works*, we would be understood to mean *works* done from this higher, more interior, and spiritual princi-

ple of heaven-born charity, consequently not works done with a view to establish human merit, still less to engage human favour, but works done in that spirit, and under the influence of that principle, of which JESUS CHRIST speaks, when He says, *He that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in GOD,* (John iii. 21.) And shall not such *charity* and such *works* tend to the justification of him, whose mind is under the influence of the *former*, and whose life is regulated by the *latter*? For doth not all *justification* come from GOD, that is to say, from JESUS CHRIST? And can GOD call any one *justified* who is not *made just*? And can any one be *made just* but by the spirit of justice, which is the spirit of charity and it's operation from GOD? To assign then a justifying principle to *faith alone*, exclusive of *charity* and *good works*, (and it must be *exclusive* if it be *alone*,) is to assign a justifying principle to the absence of justice, thus to assert that GOD will consider a man *just*, who has no *justice*, and will consequently reward him for that which he never either possessed, or loved, or practised.

56. In the above perversion of heavenly truth, then, by which the unity of GOD is destroyed, and the sacred cord snapped asunder, which from creation was designed to link together *charity*, *faith* and *good works* in an indissoluble bond of holy union, we contemplate the direful source of every misery and mischief, which can possibly befall the human

race. For by this perversion, as by the *Jewish traditions* of old, (Matt. xv. 6. Mark vii. 13.) *the commandment or Word of GOD is made of none effect*, because the commandment or Word of GOD inculcates, in every sentence, the divine unity, and also the necessity of the union of charity, faith and good works. And if the commandment or Word of GOD is thus *made of none effect*, what is there then left for man's sanctification and salvation? We should therefore shed perpetual tears over the above perversion, if we did not keep our eyes constantly fixed on the *remedy* which our DIVINE FATHER has provided to counteract it, in the heavenly doctrines of the New Jerusalem. Allow us then freely to speak our sentiments on the origin, the quality, and the efficacy of this remedy.

And first on it's *origin*.

That this origin is *divine*, or that the heavenly doctrines of the New Jerusalem are from GOD, and not from man, still less from the powers of darkness, must be evident to every candid and unprejudiced reader from the consideration, that they are all of them grounded in the WORD OF GOD, and that they exalt the authority of that HOLY *Book* above every other testimony whatsoever. The enlightened scribe therefore, who had the high honour of publishing those doctrines to the world, was neither the *self taught philosopher*, who smelts all his opinions in the crucible of his own imagination; nor the *deluded enthusiast*, who mistakes the impulse of disorderly spirits, for the influence and operation of

the sobriety of truth; nor the *blind bigot*, who calls nothing true except the peculiar dogmas of his own church or sect; but he ranked in the class of those pure and obedient children of the Most High, who ground both their wisdom and their happiness in the blessed confession of the holy man of old, *Thy word is a lamp unto my feet, and a light unto my path*, (Psalm cxix. 105.) Every doctrine therefore of the New Jerusalem bears the stamp and impression of this most devout acknowledgment, and is consequently a *coinage* originating in a heavenly mint, and inscribed with an *image* and *superscription*, not of *Cæsar*, but of *Cæsar's God, the KING OF KINGS, and LORD OF LORDS*. This will appear evident to the intelligent and well-disposed reader, not only from the doctrines themselves, but from the language of unaffected simplicity in which they are expressed, from the force and clearness of rational argument by which they are confirmed, and above all, from the sublime end to which they all point, viz. the purification of man from sin and selfishness, that he may rise on the wings of elevated affections and thoughts to an eternal conjunction of life and love with his FATHER and his GOD.

And as the *origin* of the heavenly doctrines of the New Jerusalem is thus holy and divine, so likewise is their *quality*, or that *general character* by which they are distinguished from other doctrines, and presented under an aspect so peculiarly *their own*. This remark might be confirmed by a *thousand* considerations



tions; but we shall confine ourselves at present to *one*, because in that *one* are involved a thousand others. The consideration to which we advert is the distinction perpetually pointed at in those doctrines, between *love* and *wisdom*, between *good* and *truth*, between *charity* and *faith*, thus between *will* and *understanding*, whilst it is shown by an evidence bright as the sun at noon day, that as all human evil originates in the separation of those heavenly principles from each other, so all proper human excellence hath its birth from their conjunction, because on that conjunction depends the conjunction of God with man, and of man with God, thus the all of man's holiness, salvation and bliss. On this foundation is built the beautiful superstructure of the *holy city New Jerusalem*, or of that pure and heavenly doctrine predicted in the bright pages of Revelation, which was to be the blessing of a renovated world, because it was to be *the tabernacle of God with men, in which He will dwell with them, and they shall be His people, and God Himself shall be with them their God*, (Rev. xxi. 3.) The essential qualities of this God, or of the God worshipped in the New Jerusalem, are made known from the above conjunction, by which it is clearly seen that God is *love itself, and wisdom itself, or good itself, and truth itself*, in the closest and most indivisible union; thus that He is not *love alone, or wisdom alone, nor yet good alone, or truth alone*, but that He is essential love and essential wisdom, or essential good and es-

sential truth, united and making one eternally in His divine person. On the same ground it is shown that the WORD OF GOD, as proceeding from GOD, must of necessity contain in it's inmost bosom the same divine principles undivided and inseparable, and that consequently this holy book doth not consist of love *alone*, or of wisdom *alone*, nor yet of good *alone*, or of truth *alone*, but is a complex of love and wisdom, or of good and truth, in their everlasting and never-to-be-divided union. On the same idea it is seen also what properly constitutes an angel of heaven and a man of the church on earth; and that neither such an angel or such a man can possibly exist, but from the conjunction of the above heavenly principles from GOD, effected by and through the devout reception of His MOST HOLY WORD, which at once contains and conveys those principles. From this consideration therefore is lastly deduced a doctrine, which stands prominent amongst the heavenly doctrines of the New Jerusalem, and which is this; that no man can be saved by *faith alone*, separate from charity and a good life; or by any kind or degree of *knowledge alone*, separate from the life of knowledge; or by the profession of a *Creed*, unless the *commandments* also are believed in and obeyed; or by the doctrines and articles of the church to which he belongs, only so far as he is wise to depart from the evils, and to cherish the goods, which those doctrines and articles point at and make manifest. On the same ground and principle it is shown, that

no one can be saved by *charity alone*, separate from that faith which connects it with its divine origin; or by *good intentions* and *good purposes alone*, separate from the heavenly truth and knowledge, which are necessary to ascertain the quality of those intentions and purposes; or by the *commandments alone*, without the Creed which teaches what those commandments are, and what are their divine contents; or by *sincerity* and *obedience alone* in the will, unless the divine laws of the MOST HIGH are recognized, well-digested and understood, in the intellectual faculty. Thus, according to the heavenly doctrine of the New Jerusalem, it is not sufficient for man to *know* the truth, unless he also *loves* it, nor to *love* it, unless he also *knows* it; since to *know*, and not to *love*, is to have an *enlightened understanding*, whilst the *will is unpurified*; and to *love*, and not to *know*, is to have a will desirous of purification, but destitute of the means necessary for its accomplishment. The same heavenly doctrine therefore perpetually inculcates the high expediency of combining *knowledge with love*, and *love with knowledge*, and both with *practice*, in order to attain all that perfection of Christian character, which JESUS CHRIST had in view, when He said, *If ye know these things, happy are ye if ye do them.* (John xiii. 17.)

From the above considerations also, as from a bright center, a number of other radiating and important doctrines are deduced, forming all together a harmony, a consistency, and a power of religious

instruction, which none but the most thoughtless and impenitent can gainsay and resist. Such are the doctrines of *free-will*, of *repentance*, of *reformation* and *regeneration*, of *remission of sin*, of *conscience*, of *piety*, of *imputation*, of *human merit*, &c. &c. all which, whensoever read with serious attention, must of necessity secure the consent and approbation of every well-disposed mind.

If any additional testimony be wanting to prove the superior excellence of the above doctrines, it may be sought for and found in the author's experience respecting the invisible world and its inhabitants, all tending to confirm the evangelical declaration, that *the wicked shall go away into everlasting punishment, but the righteous into life eternal*, (Matt. xxv. 46.) This experience, we are well aware, whilst it excites the ridicule of the careless, will be admitted with *caution* and a *degree of doubt* even by the well-disposed. But we are well aware also, that the more attentively it is examined under our influence, which is the influence of heavenly love and heavenly wisdom, the more it will command respect and veneration, until at length it be seen and acknowledged to be one of the most extraordinary and merciful revelations, by which the FATHER OF HEAVEN was ever pleased to unvail to mortal view both the glories of His heavenly kingdom, and the miseries of its opposite, and thus lead mankind to shun the latter, and take refuge in the eternal and substantial comforts of the former.

If then it be of any importance that man should attain to the true knowledge of God and of himself: If it be of any importance that the revealed Word of the MOST HIGH should be revered, understood and obeyed by mankind: If it be of any importance that the heavenly principles of justice and judgment, of goodness and truth, of charity and faith should operate in human minds *undividedly*, and thus powerfully: If it be of any importance that man should live for another world, as well as for this, and yet should so live for another world, as not to forget that his happiness in that world will depend on the faithful and conscientious discharge of his several duties in this: If it be of any importance that the love of God and neighbourly love should be exalted in the heart of man above self-love and the love of the world, and that he should thus become *spiritual*, as well as *natural*, and acquire a principle in himself which may live for ever: If it be of any importance that man should believe in a *heaven* and in a *hell*, and that he is created to be an eternal inhabitant of the one, or the other, according to the determination of his will or love in the present world: If, in short, it be of any importance that the great evangelical doctrines of *repentance*, of *regeneration*, of *remission of sins*, of *free-will*, of *imputation*, of *merit*, &c. &c. be well known, understood, and practised, and that thus they may not be received, like the seed in the parable, either by *the way-side*, or on *stony ground*, or *among thorns*, but

in the *good ground* of an *honest and good heart*; It is then of equal importance that the heavenly doctrines of the New Jerusalem, now revealed by us from heaven, should be gratefully and devoutly acknowledged by mankind both as to their *divine origin* and *divine quality*, and should thus be admitted in the full force of their combined authority and excellency, since all the above importances are involved in those doctrines.

57. And if the *origin* and *quality* of the above doctrines entitle them to universal respect and veneration, so likewise doth their *efficacy*, on which subject it will be sufficient to observe, that they have a tendency to *make men*, consequently to *make angels*, thus to make both *a new heaven and a new earth*, agreeable to the prediction where it is written, *Behold, I create new heavens and a new earth, and the former shall not be remembered nor come into mind*, (Isaiah lxxv. 17. ;) and again, *I saw a new heaven and a new earth, for the first heaven and first earth were passed away, and there was no more sea*, (Rev. xxi. 1.) For by a *new heaven* is not to be understood the *visible heavens*, consisting of the sun, the moon, the stars, and the firmament; neither by a *new earth* is to be understood the *visible earth*, consisting of it's several kingdoms, called animal, vegetable, and mineral, but by the two terms united is to be understood a right reception of the **WORD OF GOD**, both *internal* and *external*, as when the **Word of GOD** is *internally loved and spiritually understood*, and

*externally delighted in and obediently practised.* For the WORD OF GOD internally loved and understood constitutes *heaven*, because it constitutes the *angelic host*, since heaven is heaven, and angels are angels, not by virtue of what they possess from themselves, but by virtue of that pure love and wisdom which they possess from GOD, that is to say, from JESUS CHRIST. In like manner the same HOLY WORD, externally delighted in and obediently practised, constitutes what is called *earth*, because it constitutes *the church*, or, what is the same thing, *the men of the church*, since the church is the church, and the men of the church are men, not in consequence of what they derive from themselves, but in consequence of their conjunction with JESUS CHRIST, by and through His HOLY WORD. Thus the heavenly doctrines of the New Jerusalem, by opening the mind to a pure love and spiritual apprehension of the WORD OF GOD, are rendered instrumental in accomplishing at this day, as in ancient time, the divine counsel, where it is written, *Let us make man in our image after our likeness*, (Gen. i, 26). For man becomes an *image of God* by the reception of the TRUTH OF GOD in his understanding, and he becomes a *likeness of God* by the reception of the love of God in his will, especially when that love is so far united with wisdom, as to lead him to will, to think, and to act, in all cases, freely as of himself, yet under the full and grateful acknowledgment that all his power to do so is from GOD.

Behold here then the blessed *efficacy* of the doctrines which we are recommending, and which had their birth from our HEAVENLY FATHER and from us? In proportion as they are admitted into the human mind, they introduce into that mind the proper *human principle*, which is nothing else than the reception of the love and wisdom of the ETERNAL, thus reciprocal conjunction of life with HIM. At the same time they render man *an angel*, and place him in consociation with angelic beings, since the proper angelic principle is nothing else but the conjunction of heavenly love and heavenly wisdom, and therefore if man be a subject of that conjunction, he also possesses angelic quality and character, and as to his internal part lives in continual communion with the angelic host. *Heaven and earth* are thus not only *created* and *made*, but they are also *joined together*, as at the original creation, and this in such a sort, that all things in heaven can descend to and communicate with man, whilst all things in earth, or in the church, can ascend to and communicate with the angels. Thus finally is fulfilled what is written of the *holy city New Jerusalem*, where it is said, *I heard a great voice out of heaven, saying, Behold, the tabernacle of GOD is with men, and He will dwell with them, and they shall be His people, and GOD Himself shall be with them their GOD, and GOD shall wipe away all tears from their eyes, (Rev. xxi. 2, 3, 4.)* And thus too all things predicted of that *holy city*, as it's *having the glory of GOD*, and it's



*light like unto a stone most precious, (Rev. xxi. 11. ;) it's great and high wall, with it's twelve gates, and twelve foundations, (Verses 12, 14. ;) it's length, and breadth and height being equal, (Verse 16. ;) it's street of pure gold, as it were transparent glass, (Verse 21.) will be found, according to their proper spiritual interpretation, to characterize the heavenly doctrines of which we are speaking, and in so doing, to identify those doctrines with the predicted holy city.*

58. Shall we not grieve then, and grieve justly, that doctrines thus distinguished by their *origin*, their *quality*, and their *efficacy*, are in general disregarded, and even treated with contempt? Shall we not grieve, and grieve justly, that the prediction of the GREAT REDEEMER is thus awfully fulfilled and fulfilling, where He says, *Behold, I send unto you prophets, and wise men, and scribes, and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city?* (Matt. xxiii. 34.) Shall we not grieve, and grieve justly, that this terrible persecution against the truth is fomented principally by those, who *build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets?* (Matt. xxiii. 29, 30.) It is urged, indeed, as an apology on the occasion, that in support of the authority of the above doctrines, *miraculous testimony*

ought to have been added, and that in such case they would have met with universal reception. But may we be allowed to ask, Did the miraculous testimony, which accompanied the precepts of JESUS CHRIST, secure universal reception to those precepts? Rather, did not that very testimony increase both the crimes and the condemnation of the Jewish church? (See John xv. 24.) Besides, 'tis predicted by JESUS CHRIST, that in the latter days *there shall arise false Christs and false prophets, and shall show great signs and wonders,* (Matt. xxiv. 24. ;) and it is also written in the Revelations concerning *the beast, that he doeth great wonders, and deceiveth them that dwell on the earth by those miracles which he had power to do,* (Chap. xiii. 13, 14.) What security then is there, that miraculous testimony, had it been granted in confirmation of the above doctrines; would not have been turned against them, by being reproached as an authentic mark and character of the *false Christ, the false prophet, and the beast?* Besides, doth not JESUS CHRIST declare, that *if any man will do the divine will, he shall know of the doctrine; whether it be of GOD, or whether I speak of myself?* (John vii. 17.) What need of miracles then to establish the authority of doctrine, when doctrine establishes or overturns it's own authority; according to it's agreement or disagreement with the interior principles of all such minds, as, by their pure desire to fulfil divine purposes; are enlightened to see what doctrine is most in harmony with those purposes? John the Baptist

*did no miracles*, (John x. 41.) yet in pointing to the LAMB OF GOD, and calling mankind to repent and believe in that LAMB, he spake from an authority, which, whilst it wanted no miracle to support it, rendered all absolutely inexcusable who did not admit it. And if the teacher of the heavenly doctrine of the New Jerusalem points to the same LAMB OF GOD, and calls all mankind also to repent and believe in that LAMB, what necessity is there to confirm *his* doctrine by miracles, any more than to confirm that of the Baptist, and why are not all as inexcusable in rejecting the doctrine of the former, as in rejecting that of the latter?

It is further urged as an excuse for not admitting the above doctrines of the New Jerusalem, that the church is at this day over-run with enthusiasts, visionaries, and pretenders to divine inspiration, by whom it's peace has been disturbed, it's members deluded, and the truth itself exposed to contempt and derision.—It is true—but hath not this been the case in all ages, when any new dispensation of heavenly truth has been communicated from above? Was not Moses accordingly opposed by the magicians of Egypt, who, to increase the difficulty of distinguishing between truth and error, were enabled to work miracles, to confirm their authority? (Exod. vii. 22.) How many pretenders also to Messiahship appeared amongst the Jews, at the time when the TRUE MESSIAH was manifested in the world! (Acts v. 34 to 40.) Is it not also predicted

by that MESSIAH, that at the time of His second coming *false Christs and false prophets shall arise, and shall show great signs and wonders, inasmuch that, if it were possible, they shall deceive the very elect?* (Matt. xxiv. 24.) The multiplicity then of *false Christs and false prophets*, who at this day are deceiving the Christian world, so far from being any argument against the New Jerusalem dispensation, is rather a striking evidence in it's favour, since it is in perfect agreement with the circumstances attending all former dispensations of a similar kind, and was besides foreseen and predicted, in order doubtless to excite at once both attention and caution. If it be asked, why the divine providence of our HEAVENLY FATHER should permit such confusion, and should thus increase the difficulty of distinguishing between the *true* and the *false*, between the *real* and the *pretended*? We do not hesitate to reply, that the permission is for this very reason, to *increase the difficulty of distinguishing*, &c. since by this *increased difficulty*, the truth, when discovered, is manifested in greater fullness, clearness and splendour, to those sincere and upright ones, who have the courage to encounter, and the patience to overcome the difficulty, whilst at the same time others, who are not in a state to receive the truth, and to whom therefore the truth, if received, might prove injurious, by bringing them into greater condemnation, (See John ix. 41.) are altogether deterred from

entering into any inquiry about it. The number then of modern enthusiasts, visionaries, and pretenders to divine inspiration, is no reason for any thing, but for the exercise of increased caution and sincerity on the part of those who are seeking the truth; and instead of overthrowing the testimony of the New Jerusalem doctrine in the minds of the humble and the penitent, it will be over-ruled, by the divine providence of OUR HEAVENLY FATHER, to the establishment of that testimony, by adding to it's lustre, and like a dark cloud, from behind which the sun emerges, rendering the effulgence of it's beams at once more distinct, more splendid, and more consolatory.

But whilst we weep, we will *not weep as those who have no hope*, but will rather console ourselves with the blessed persuasion, that mankind will attend to our present remonstrance, and will thus *wipe away all tears from our eyes*. And why may we not be allowed to indulge in this reasonable expectation? For behold, whilst we are now speaking, the *holy waters from the threshold of the house are already risen*, in some places *to the ankles*, in some *to the knees*, in some *to the loins*, and in some are become *a river, that cannot be passed over*, (See Ezech. xlvii. 1 to 6.) Behold too, *on the bank of the river there are very many trees on the one side and on the other: and every thing liveth whither the river cometh; and by the river upon the bank thereof, on this*

and on that side, grow all trees for meat; whose leaf shall not fade, neither shall the fruit thereof be consumed; it bringeth forth new fruit according to it's months, because the waters issued out of the sanctuary, and the fruit thereof shall be for meat, and the leaf thereof for medicine, (Verses 7 to 13.) Viewing therefore, from the *high mountain* of our elevated affections, the beautiful, majestic, and extended course of this *predicted river*, and perceiving how it is making it's way gradually and silently through all the nations of the habitable globe, and dispensing the rich blessings, with which it's streams are fraught, in every direction in which it flows, we will comfort ourselves with the glad conviction, that by means of this blessed river, OUR HEAVENLY FATHER will fulfill all the purposes of His divine love towards His children, whilst His children, in their turn, being made sensible of the spiritual health and strength and joy which they derive from *the water of life*, will be excited to sing with the holy man of old; *Blessed be the LORD GOD of Israel, for He hath visited and redeemed His people, and hath raised up a horn of salvation for us in the house of his servant David; as He spake by the mouth of His holy prophets, which have been since the world began; that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our forefathers, and to remember His holy covenant;* (Luke i. 68 to 73.)

59. We have therefore only to add our most affectionate counsel to the careless and inconsiderate, *to repent, because the kingdom of heaven is at hand.* The Most High hath prepared His *supper*, and He invites all the children of men, to come and partake of His dainties, (Ezech. xxxix. 17 to 23. Rev. xix. 27, 28.) Let not then the perishable gain and glory of this world hide any longer from the eyes of mortals the durable gain and glory of heaven. For what proportion is there between time and eternity, consequently between a temporal and an eternal good? What then has the world to bestow, which can stand in any competition with everlasting joys? The *man* in the parable, we read, *when he hath found the treasure hid in a field, for joy thereof goeth and selleth all that he hath, and buyeth that field,* (Matt. xiii. 44.) But why doth he make this expensive purchase, except from a conviction, that he is securing to himself an *eternal treasure*, something which he can carry along with him, when he quitteth all the temporal enjoyments of this world? Let then this example have it's due effect. Let the proper estimate be made of the comparative value of a perishable and an imperishable joy, and then, if heaven and eternity are not regarded as mere empty sounds; if the minds of men have not thus lost all relish for the sublime delights of wisdom, for the purities of innocence, for the gratifications resulting from an unspotted conscience, for the glories of God which yet

remain to be revealed, we will venture to predict, that *the heavenly doctrines of the New Jerusalem* will not want purchasers, because they will not only be found to be an invaluable *treasure hid in a field*, but will so operate on the hearts and understandings of mankind by their sanctity, their sublimity, and their purity, that *for joy thereof all will be sold*, (all of self-will and self-wisdom,) to *buy that field*. AMEN.





**ERRATUM.**

**Page 14, line 11 from the bottom, for *derived* r. *devized*.**