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NEW CHURCH REPOSITORY,

AND

MONTHLY REVIEW.

DEVOTED TO THE EXPOSITION

OF THE

PHILOSOPHY AND THEOLOGY

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THE
NEW CHURCH REPOSITORY
AND
MONTHLY REVIEW.

Vol. VI.

JANUARY, 1853.

No. 1.

ADDRESS TO READERS.

THE commencement of a new volume of a Periodical like ours affords a fitting occasion for a little editorial descant upon the past and the future of our course. At the present epoch of our history there exist additional reasons for such a step. But a few months have elapsed since we had settled down in the firm persuasion that our labors in this field would close with the closing month of the last year. Having made up our minds to this result for reasons which seemed at the time satisfactory, we announced our purpose, still intimating, however, that under certain contingencies, which we thought not very likely to occur, we should be happy to continue the publication. This announcement, greatly to our surprise, and equally to our gratification, called forth at once, from various quarters, an expression of interest and sympathy in our undertaking altogether too emphatic not to bring us to a stand, and force us to reconsider our resolve. The re-appearance of our Journal, dating from the first month of a new year, is the fruit of our deliberations.

From what has occurred we cannot but infer that our general course, in the conduct of the Repository, has met the approbation of its readers and supporters. On particular points many, no doubt, would have preferred a different tone—many, perhaps, total silence. But considering the delicate nature of several of the topics discussed, and the free spirit in which they have been treated, it has, at least, afforded testimony that a liberal and tolerant sentiment pervades the Church, and that when proof is given of honest devotion to truth, and upright aims to compass the good of men, minor mistakes and lapses of judgment are not at once construed into occasions of offence, or allowed to alienate confidence. Very cheerfully do we bear witness to the existence of this spirit among the majority of our patrons—a spirit which we must acknowledge to have been put somewhat severely to the test by the tenor of some of our discussions

during the past year. The result has perhaps proved that a free, open, independent, and impartial course, in conducting a Journal like ours, is the course most likely to ensure its permanent success. Nor is it a little to the credit of the principles prevailing in the New Church, that such a work should be sustained for five successive years as a purely private enterprise, and one that has not catered to or consulted the tastes, interests, or objects of any clique or party. The state of things in the New Church, in this respect, is peculiar. The *esprit du corps* which exists in other religious bodies, and which enables them, by conjoint effort, to sustain one or more periodicals, as exponents of their doctrinal views, has comparatively no place in the New Church at large. There, while there is internally a strongly attracting and uniting principle, yet externally the prompting of individualism is too powerful to allow of combined effort in behalf of any enterprise like the one in question. The New Jerusalem Magazine, published in Boston, is, we believe, in some sense, the creature of the General Convention, but it was established at an early period of the Church in this country, when its numbers were limited and its genius yet undeveloped. The attempt, at the present day, to unite the auspices even of the General Convention upon such a publication would probably be abortive. And this we say wholly irrespective of the intrinsic merits of the work. In our own case, we have had to stand alone, as far as any denominational aid was concerned. To lean was to fall. Thanks to the generous sympathy of our friends, we have felt no need of adventitious or official support. Individual impulse has done for us all and more than could have been anticipated from Church action.

In reviewing our past career we find but little which we should do otherwise were it now to be done over again. We are conscious of having aimed to do justice to all parties in dealing with the important subjects that have come before us. That there has been some lack of the practical element in our pages we are free to admit. But it has not been owing to an underestimate of its value, but to the difficulty of procuring the requisite matter. An editor cannot be expected to write every thing for his columns. He is more or less dependent on the contributions of his friends, and their lack of service he may not always be able to supply. As it is, probably the amount of editorial matter furnished by us in the course of the year is greater than that of almost any other periodical in the country. We feel, indeed, greatly indebted to our contributors, whose labors have given to the Repository its chief merit, but we have often thought that if they could realize our wants, they would be more liberal in the supply of shorter, lighter, and more varied articles, in which we have hitherto had no assistants. Yet, as our other arrangements are all made subservient to the interests of the Repository, we shall aim to make up the felt deficiency on this score from such resources as we may be able to command.

As to the future of our career, we have little else to say than that we shall endeavor to make it a fulfilment of the promise of the past. Our encourage-

ment to proceed depends upon the virtual sanction pronounced by our readers upon our course hitherto, and we know of no surer way to secure that sanction than to retain the same general features which have heretofore distinguished our work. Not that we are disposed to leave unheeded the friendly suggestions, or even the unfriendly criticisms, that have been addressed to us. On several points we have been fully aware that emendation was desirable in the character of the articles inserted. If furnished with the material, nothing would afford us greater pleasure than to give a higher tone of spirituality to our pages, putting up in its scabbard the sword of combat against falsities, and aiming mainly at the quiet and gentle development of good in the bosom of the church. We hope not to be understood from this as sympathizing with that morbid sensitiveness on the score of controversy which has been manifested by some of our correspondents. The establishment of truth is just as important as the providing of appropriate vessels for the influx of good. As has been well remarked, it is not so much controversy itself that does the mischief, as it is the spirit in which controversy is conducted. The evils of this spirit we shall endeavor hereafter, as we have always endeavored heretofore, to avoid. With this condition we know not why we should shrink from the discussion of important principles bearing either upon New Church doctrine, or life. We lose, for instance, none of our interest in that class of subjects to which pertain the Ministry, Conventions, Rules of Order, &c. ; nor shall we feel that the time for discussing them has expired until the things which are shown to be evil or false are actually renounced and put away. Still, we have no design of burdening our pages, or trying the patience of our readers, with diatribes on this subject. It will merely have its turn with others. All that we would claim for ourselves is an unfettered freedom in the expression of opinion—a freedom, however, which we shall study not to abuse.

The series of expository dialogues on the Parables, commenced in the last volume, we shall probably continue through the present, as they have furnished a practical element with which a large portion of our readers would be unwilling to dispense. We propose also to introduce into each No. of this year's issue, several pages of Exposition of the Book of Isaiah, drawn from Swedenborg's writings, and arranged on the plan of Mr. Clowes' selections on the Gospels. Together with this, it is our purpose to translate and publish from time to time portions of the second volume of the "Spiritual Diary," which has never yet appeared in an English dress. As the first and third volumes have been translated, it seems extremely desirable that the hiatus between them should be at least in the process of being filled up.

With these proposed improvements in the past features of our work, and with the general aim to render it every way more and more worthy of the acceptance it has hitherto received, we commend it to the auspices of the Divine Providence, and the favor of our brethren of the New Church.

ORIGINAL PAPERS.

ARTICLE I.

SERMON FROM EZEKIEL XXXIII. 30-32.

BY THE EDITOR.

“Also, thou son of man, the children of thy people still are talking against thee by the walls and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the Lord. And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they show much love, but their heart goeth after their covetousness. And lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not.”

THE chapter from which these words are taken has always been regarded as a very clear and emphatic declaration of the respective duties of Preacher and People in relation to the entertainment of the Lord's messages from Heaven. It opens with the enunciation of the law of responsibility, on the part of those who receive, and those who reject the intimations of the divine judgments. The past evils of a man's life, we learn, will not be sufficient to condemn or ruin him, provided he is now disposed to repent of and turn from them; but this cannot be done without making restitution when one has wronged a fellow-creature, restoring the pledge, and walking in the statutes of life without further persistence in the commission of iniquity. So, on the other hand, no degree of previous integrity or uprightness can avail to exempt one from the legitimate consequences of his misdeeds. Especially if, after a career mainly exemplary, he subsequently recedes from his rectitude, there is no avoiding the penalty which such a defection is sure to draw after it. However he may be disposed to presume upon the past—to trust in the righteousness of which he has deemed himself possessed—still it will stand him in no stead, it will avail him nothing, if he commits iniquity, for the laws of the Divine Order are inflexible—they acknowledge no favoritism—they know neither friend nor foe in regard to the consequences of violation. “The soul that sinneth it shall die.”

After this emphatic statement of the general law by which life and salvation is secured on the one hand, and rejection and death incurred on the other, we come in the closing verses of the chapter which constitute our text, to a Divine declaration of the manner in which the preaching and teaching of the Lord's messengers, in the person of the prophet, were entertained.

It will be observed that the testimony here given is not that of the prophet himself, who could have but a very inadequate idea of what was going on in the minds of his people, but it is the testimony of Omniscience itself, of Him who searches the hearts, and tries the reins of the children of men; who knows what is in man. He it is who is here making the exposure of the internal workings of men's minds in relation to the hearing of his servants, and the reception of their messages. This fact gives added weight and solemnity to the

words of the text, for we are sure there is no error—no mistake. Were it the testimony of man, erring and loving to err, we might rightly doubt its perfect reliability. We might suspect the secret operation of prejudice or passion; we might think the picture over-colored, and the lineaments distorted; but now every pretence of that kind is entirely taken away. He who cannot err makes the revelation of the motives and promptings of men, in certain circumstances, in reference to the hearing of the Word, and to this revelation it becomes us devoutly to listen.

But here it may plausibly be said that the testimony given is of limited and local, and not of universal or general, application—that it is a testimony given at a distant period, and in a remote region of the world, respecting the nation of Israel after the flesh, and therefore we cannot infer that the same character is predicable of men at this age, in circumstances altogether different.

This, however, may justly be regarded as an objection originating rather with the man of the Old Church than of the New. The Newchurchman recognizes a sense of the spirit hidden beneath the sense of the letter, and in the Israel after the flesh he reads a representation of the Christian community in the various states of its spiritual life, which are palpably shadowed forth in the vicissitudes that marked the lot of that people in the successive periods of their history. The conquests of Israel over their enemies imaged the Christian victories of truth and goodness over falsity and evil, while the captivity of Israel under Babylon pointed forward to the disastrous dominion which should be exercised over Christendom by those who were in the love of ruling from the love of self. In the present case it is to be borne in mind, that the nation of Israel was now in a state of captivity; the major part of the people had been actually transported to Babylon, and those of them that remained were reduced to the greatest extremities, dwelling in what are termed the *wastes* of the land, and looking round upon a scene of outward desolation corresponding with the spiritual dreariness, decay, and consumption within. Now, it is at once easy and natural to the Newchurchman to give this a spiritual significancy, and to recognize in this forlorn and subject state of the sons of Jacob a desolation of truth and a vastation of good in the nominal members of the church. It is a state very nearly allied to a state of consummation—a state of prevalent dearth and destitution of the genuine elements which constitute the prosperity of the church. We cannot, therefore, be out of the way in applying this description to our own times, which are strikingly parallel, and the text sets before us as one strong feature of the epoch of a degenerate church the manner in which the preaching of the Word is entertained. And upon this point it is our design to dwell at some length on the present occasion. “Also, thou son of man, the children of thy people still are talking against thee by the walls, and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the Lord. And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do

them : for with their mouth they show much love, but their heart goeth after their covetousness."

The language denotes a certain community of prompting in respect to outward attendance upon the preaching of the Word. One proposes to another to go up to the house of the Lord, and hear the message delivered by the preacher, as if there were a certain wont or habit of hearing, which would create inward disturbance and uneasiness if it were interrupted. The language implies that even in a very degenerate state of the church, the forms of worship may still be kept up, a certain decorous adherence to church usages retained, and a certain delight experienced, when at the same time the true life and soul of worship has utterly departed. Thus too the prophet Isaiah in parallel language recognizes the same fact, Ch. lxviii. 2. After calling upon the prophet to proclaim the sins of the people, the Lord says :—" Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God : they ask of me the ordinances of justice : they take delight in approaching to God." The lingering influence of remains—the effect of early training—the respect due to tradition—the working of the religious instinct when not wholly stifled by the spirit of the world, will doubtless account for the disposition evinced by the majority of what are termed religious people to be found in attendance upon the Sabbath day services of the Sanctuary. And we may undoubtedly say that when any people have so far declined from the right ways of the Lord as habitually to forsake his house and account his worship a weariness—when their backs are turned from week to week upon the solemn assembly, and an inner repugnance is felt to the whole round of pulpit devotions—the last tie which binds man to heaven would seem to be upon the point of being severed, and the sad indication is, that all wholesome and hopeful remains of goodness and truth, early implanted, are well nigh extinct, and a state closely bordering on heathenism in danger of being induced.

But because a total renunciation of the house of the Lord and its appropriate services is bad, it does not follow that frequenting it in any state of mind whatever is necessarily good. Far from it ; as we have abundant testimony to prove in the specimen here so distinctly set before us. In order to form a correct idea of the character of the hearing here depicted, let us endeavor to bring before us still more distinctly the prevailing state of things in the midst of which it occurs. It is a state of abounding, absorbing, all-engulphing worldliness ; consequently of the fearful dearth of all the good things of charity and faith. Charity, in fact, is completely swamped in the dominion of self-love and love of the world ; and as to genuine faith, it has given up the ghost with its parent charity. There is of necessity a complete negation of the things of spiritual truth. The realities of the spiritual world are so completely ignored that that world might as well not be as to exerting any practical influence on the lives and hearts of men. They are voted solemn shams, humbugs, and bugbears, and the *material* interests of life, such as can be weighed by avoirdupois, measured by the yardstick, written down in ledgers, locked up in bank-

vaults, staked out in lots,—these are all that are of any real value or account in the esteem of the great masses—the men of the sensual and the secular ranks.

Now, in such a state of things what will be the light in which the preaching of the Word will be very certain to be viewed? Will it not be in that of a pulpit entertainment—of an artistic and oratorical display? Will not the criterion of the excellence of such efforts be an utterly fallacious and pernicious one? You see the popular estimate of the matter most graphically set before you in the words of the prophet. Do you not seem to yourselves distinctly to hear, in reading or listening to this language, precisely what you have often heard in fact, and what has probably been uttered in thousands of places this day. “Come, let us go and hear parson such an one to day. He is a fine preacher—has a noble voice—and writes in a splendid style. We shall be sure of a first-rate sermon.” To this the response is ready: “Agreed—let us go.” And go they do, and take their seats, and listen with the utmost decorum to one who is to them “as a very lovely song of him that hath a pleasant voice, and can play well on an instrument.” The gratification sought is purely that of the natural man, and the plain purport of the text is, that the vocal powers of some distinguished singer in a concert or an opera would afford precisely the same kind of pleasure.

Now, what is the grand defect in this kind of hearing? To human view they are devout worshipers. They come as the Lord’s people come, and they sit as the Lord’s people sit. They hear the preacher’s words, and with their mouth they show much love, i. e., they will be profuse in compliments—they will laud and glorify the discourse—not perhaps, for its really good points, should it chance to have any, but for its graces of style and delivery. Still they will applaud and be abundant in flattering encomiums, “With their mouth they show much love.”

But after all, a radical, a fatal defect mars their service of hearing. “Their heart goeth after their covetousness,” and though they *hear* the Lord’s words through his servant, they will not *do* them. How many thousands are there at this day in Christendom who may be said to have sat for this picture, and if it should be intimated that no small portion of my present audience come into this category, let it not be ground of offence, or regarded as an uncharitable sentence. Is it not so, that even while sitting with due external solemnity in the sanctuary, the heart may be roving, in vicious vagrancy, after its chosen objects and delights—in a word, after its covetousness? Not only so, is not the *doing* of what is taught and enjoined very prone to be totally overlooked and neglected? And yet, what is *hearing*, if it does not go forth into *doing*? Especially and pre-eminently what does it amount to in the New Church, where *doing*, that is, life and action, constitutes the very essence of religion—the grand burden of its inculcations? From the whole drift of the N. C. teachings, it is evident that that hearing which does not directly lead to and result in *doing* comes entirely short of the demand which is really made upon the men of the church. A matter of truly sad omen will it be

if it come to be generally though tacitly understood that a congregation may come together, and sit and listen to the most luminous expositions of truth—to the most powerful and affecting appeals—and still feel as if they had done all that was required of them in the simple act of listening, while the *doing* of what is enjoined seems never to come home to them with any special obligation—with any force of personal application.

Now, we can conceive of this occurring under a different system of dogmatic teaching, where the whole drift of the preacher is to set forth a virtual dispensation from the necessity of doing, on the ground of a faith which recognizes every thing as already done for men by the merits of another, and as leaving nothing for them to do but simply to repose an undoubting confidence in the sufficiency and free bestowment of the redemption-benefits purchased by the sufferings and death of the Divine Saviour. But I need scarcely say that nothing is more abhorrent from the genius of the New Church than this—that we can here lay no such flattering unction to our souls—that we know nothing about a salvation built upon imputed righteousness. The righteousness on which *we* are to rely must be an *imparted*, and not an *imputed* righteousness. It must be something which *we possess internally*, and consequently, something which normally and necessarily goes forth into act, and will not suffer us to remain contented with even the most absolute and unwavering conviction of truth, but urges that truth into ultimatum in life.

Such, assuredly, is the entertainment which is *required* to be given to the promulgation of the Lord's truth. That it is not *actually* given, to the degree that is desirable, will no doubt be admitted, and perhaps, in equity we must say, in reference to the Christian pulpit generally, that the clergy themselves are not a little in fault, as the original procuring causes of the evil state of things in question. They have yielded to the temptation of serving up to their people elegant, elaborate, and finished discourses. As the object seemed in itself to be good, the gaining or winning men's attention to the messages of mercy, they have felt less scruple in arraying their pulpit performances in all the charm of rhetoric and eloquence, and seeking, by captivations of style, to secure that respectful heed to the truth which a more plain and homely mode of presentation, they feared, would rather repulse. The consequence has been the creation of a taste for a certain style of high-wrought sermonizing which really panders to the gratification of the natural man, without touching the spiritual. The inevitable effect is to call off attention from that which is preached to the preacher himself. He becomes a subject of admiration instead of a mere medium of instruction, and so much of this peculiar regard as is bestowed upon the preacher is taken away from the Lord, and the truth and good that He imparts. The consequence is, that this excessive care lavished upon sermons, is like painting a window so exquisitely, that it shall shut out the light. How can the rays of heavenly truth penetrate the thick coating of ornament and polish with which such sermons are overspread?

Now, we do not say that men are always perfectly aware of the precise nature of the states of mind with which they enter the sanctuary, and listen to the preaching of the Word. It is only by close self-scrutiny, by an impartial sitting in judgment on themselves, that they can ascertain the true quality of the gratification which they experience in listening to their wonted pulpit ministrations. Let this self-examination be thoroughly and faithfully gone into, and you may find, to your surprise, that the attraction by which you are drawn, is not that of pure unadulterated truth, but the attraction of a splendid or imposing artistic display, which merely titillates the fancy, without reaching or moving the inner man. You may find that you have listened, Sabbath after Sabbath, to such discourses, and yet, during the week that has followed, may not have been conscious of one particle of wholesome influence exerted by the preacher's words upon your life and walk as a Christian. Now, wherever this is the case, it is palpable that there has been a sitting to the picture here drawn. The preacher has been to you as the "very lovely song of one that hath a pleasant voice, and can play well on an instrument." He has been this to you, and very little, if any thing, more.

But is this—can this be the end aimed at in this divine institution of preaching? Can its sublime aims be exhausted by simply affording an agreeable entertainment from week to week? No, my friends, this sacred ordinance exists for a higher purpose. It is not simply a means of tasteful enjoyment—it is not only a conveyancer of truth, a vehicle for moral and spiritual instruction, but a living power of admonition, exhortation, and impulsion to good. Its object can never be realized without leaving the hearer under the solemn conviction that he is to *learn* the truth for the sake of *doing* it. And the minister of truth ought to feel that every sermon he preaches is an abortion, unless its delivery be accompanied by an inward response on the part of his hearers to the claims on the score of life which it constantly prefers in every sentence that is uttered. The office of preacher is actually desecrated if he contents himself with any lower aim than that which we have now designated; and the audience ought to write themselves grievously short-coming if they do not meet this demand on the part of their teachers, and resolve, with the Divine help, to reduce their truth to life. There can be no greater mistake than to look upon the preached word as an end instead of a means. It is a means to something further, to something higher; and that something is a progressively regenerating life. A man might as well stop at half way on a begun journey or voyage, as to rest in the simple hearing of the messages of life without a vigorous effort to ultimate in appropriate *acts* the principles and doctrines inculcated by the dispensers thereof. In a word, to fail in this respect is to incur the doom of the man who built his house on the sand instead of the rock. He was the one who was a hearer of the Word, and not a doer thereof. If we would shun his fate, let us see to it that we avoid his folly.

Let me repeat the sentiment now enounced, than which the present discourse contains nothing more important, that *preaching is not an*

end but a means ; for if we are duly impressed with this we shall not be apt to be satisfied with ourselves if we consider our whole duty performed by the simple listening to the utterances of the pulpit with becoming seriousness and pleasure. To listen is well, but if we do nothing more than listen, what fruit comes of it ? Is not such a barren service very fitly set forth in the words of the prophet, bearing in fact most emphatically upon a similar course of conduct. "Give ye ear, and hear my voice ; hearken, and hear my speech. Doth the ploughman plough all day to sow ? doth he open and break the clods of his ground ? When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat, and the appointed barley, and the rye in their place ? For his God doth instruct him to discretion, and doth teach him. For the fitches are not threshed with a threshing instrument, neither is the cart wheel turned about upon the cummin ; but the fitches are beaten out with a staff, and the cummin with a rod. Bread-corn is bruised ; because he will not ever be threshing it, nor break it with the wheel of his cart, nor bruise it with horsemen. This also cometh forth from the Lord of hosts, which is wonderful in counsel, and excellent in working." The force of the comparison here, to say nothing of the correspondence, is very easily perceived. In the affairs of agriculture how strange and how absurd would it be for the husbandman to spend all his labor in the field simply in ploughing and making mellow the glebe to the utter neglect of sowing his grain, whether fitches, or cummin, or wheat, or barley, or rye ? So likewise it would be equally absurd for the husbandman to be always threshing his corn in the threshing floor or in the barn instead of bruising or grinding it in the mill in order to make it into bread. All this, I say, is sufficiently palpable when viewed as a comparison pertaining to natural things ; but the truth is, it is a genuine correspondence representing the process of reformation and regeneration. Ploughing denotes the first or preliminary operation to the insemination of truth as the basis of a church state. Fitches and cummin denote scientifics, and wheat, barley, and rye the good of love in the external and internal man. These are the *results* to which the previous process of insemination of truth is designed to lead, and without these results the prior labors represented by ploughing amount to no more than would the husbandman's perpetually preparing his ground without sowing his seed.

My hearers then will hardly fail to gather from the tenor of these remarks what we deem the proper state of mind in which to wait upon the ministrations of the Word. It is a state in which the hearer is to hold himself in a posture for receiving the Lord's message as addressed directly to himself and not to his neighbor. He is not to hear for another but for himself ; and what he hears that is in manifest accordance with the truth of heaven, he is to receive as truth that is to be reduced to life, and not merely to be deposited in the memory. He is to consider the preacher as virtually saying to him, "Now I have declared to you the truth of heaven as unfolded in the light of the New Jerusalem, and I am emboldened to demand that you shall yield to the force of it. I claim no authority of my own, but in the name of

the divine eternal truth which I proclaim, I call upon you to yield not your assent only, but your practical compliance, to its dictates. I cannot consent to release you from the obligations of truth simply because you agree to admit it as truth or to admire the style of its dispensation. Your admiration or approbation is of no consequence, compared with your compliance. If, for instance, I am made an instrument of exposing to your view any particular evil or defect in your character, do you agree to amend it? Do you believe the truth is in earnest with you on this head? If I present the law of charity and brotherly love in such a manner that you are convinced by it and inwardly constrained to confess that you are lacking on this score, do you feel that you cannot remain under the consciousness of the shortcoming, but that you are compelled by internal impulse to amend in this particular? If I lay open the workings and lustings of the external or sensual man, and its contrariety to the internal, do you feel that this fact lays upon you the indispensable obligation to begin at once to renounce the dominion of the external man, to forego pernicious habits, and thus to carry hearing into doing? On these and a hundred other points I hold you solemnly amenable to the truth. I cannot let you go. The bonds of a sacred obligation are upon you, and I, as a minister and messenger of heaven, feel that my mission is abortive if my hearers do not ultimate in act and in life the truths which are lodged in the understanding."

This is the vein in which every N. C. hearer of the Word should consider himself as virtually addressed by the tenor of every sermon that reaches his ear. The speaker may not utter himself precisely in this way—he may not put in words exactly these interrogations—but this may properly be considered as the burden of his every message. And his soul will be very apt to weep in secret places if he finds that his hearers do not regard the matter in this light.

In order, however, that discourses from the pulpit shall be worthy of producing these effects upon the minds of their hearers, they had need to be deeply leavened with the love which they would fain enkindle. The naked enunciation of truth, conceived in the cool abstraction of the closet, will have little guaranty of reaching and stirring the affections. Effective sermonizing can scarcely be expected except as the result of a certain glow and intensity of spiritual life, and when this exists there will be apt to be a peculiar sense of urgency which does not easily allow the thought of hours and days spent in formal preparation for the Sabbath. It is life that excites life, and the attrition of spheres in the intercourse of men, is the grand agency upon which the man of the New Church is to depend for the moral effect of his labors. The ministration to the understanding is but a part of the work which the preacher assumes to accomplish. He is not only a sun to enlighten, but a comet to quicken. He is to be a vehicle of spiritual heat to the individual orbs among which he circulates. Let him feel the full force of the relation which he sustains to the people of his charge, and he cannot well resist the impression, that the most valuable materials for his public discourses are not collected by leisurely meditation in his closet, but

in the parlors, counting-houses, workshops, sick rooms, and school-houses of his parish. Moving among them under the constraining power of that inward life which he feels imperative upon himself, he will scarcely fail to be in such a light of illustration, and such a sphere of love, that truth will flow forth, as it were, spontaneously. Elaborate preparation will give way to extempore influx, and meeting his people, not to perform the task of a hireling, but to pour forth the fulness of an affectionate heart, "it shall be given him in that same hour what he shall speak."

It is possible that the requisition made on this head may be deemed in advance of the present state of things in the New Church. It is possible that it may indeed *be* in advance of it; but if the positions be intrinsically sound, we cannot wisely discharge the conscience of the duty of aiming to attain what is in itself attainable.

ARTICLE II.

THE PARABLES EXPLAINED.

No. XI.

THE MARRIAGE OF THE KING'S SON.

(Continued from p. 554, Vol. V.)

Q. It is afterwards written, that the King sent his servants into the *highways*, to bid to the marriage as many as they should find. What do you mean, here, by the *highways* into which the King sent his servants?

A. In the original language, the term which is here rendered *highways*, is expressed by a word which more properly denotes *crossways*. It is impossible, however, to discover what is meant by *crossways*, unless it be first known what is spiritually understood by a *way*. Now, a spiritual way, is the way, or direction, of every one's will and understanding, in regard to the things of God and another world; and the way of every one's will and understanding is the way or direction of his supreme love, because every one follows, and must of necessity follow wheresoever his supreme love leads him. According to this view of spiritual ways, they will be found to be as various and as numerous as natural ways, and, therefore, they may be distinguished, and are distinguished, in the Sacred Scriptures, into *highways*, *byeways*, and what are here called *crossways*. Hence, then may be seen what is spiritually meant by the *crossways* here mentioned in the parable, and that they relate to the states of the mind of those who are walking in ignorance of genuine truth, and who thus do not proceed in a straight path to the kingdom of Heaven. For genuine truth is the *highway*, and the only *highway* to Heaven and eternal blessedness, and, consequently, they who are not in the light of genuine truth do not walk in a *highway*, but in a *crossway*. The King's command, therefore, to his servants to go into the cross-

ways, relates to the calling of the Gentiles to the knowledge of the true God, and thus into the way of genuine truth, for the Gentiles, being in ignorance, were not walking in the *highway* to the heavenly kingdom, and consequently could not come to the marriage until they were better instructed.

Q. It is next said, that *those servants went out into the highways, and gathered together all as many as they found, both bad and good, and the wedding was furnished with guests.* It is here said, that they gathered together all as many as they found, both *bad and good*. How do you understand this, that the bad should be gathered to the wedding as well as the good?

A. It is agreeably to the order of the divine providence, that all mankind should be instructed in the knowledge of God and the things of His kingdom, since, without instruction, no one can be a subject either of happiness or of misery, properly so called; neither can any one, without instruction, be denominated either good or bad; for what constitutes a good man, is his willingness to obey instruction, by forming his life according to it; and what constitutes a bad man, is his unwillingness to obey instruction, and to suffer it to operate upon his life. The difference, therefore, between a good man and a bad man, is not that the one receives instruction and the other rejects it, but that the one attains to the heavenly good of love and charity, to which instruction points, whilst the other doth not attain it: the one, therefore, removes from his heart and life all the evils which instruction makes manifest; whilst the other, notwithstanding instruction, still remains the slave of his corruptions: thus, the one admits the truth of instruction into the interiors of his heart and life, where it begets and forms its own image and likeness of heavenly wisdom and purity, whilst the other suffers instruction to enter no further than his memory, where it continues as an outer court, and never gains admission into the inmost recesses of the heart.

Q. But it is said, that *when the King came in to see the guests, he saw there a man which had not on a wedding garment.* What do you understand here by *the King coming in*?

A. By the King is here to be understood, the ALMIGHTY LORD AND SOVEREIGN OF THE UNIVERSE, whose name is JESUS CHRIST; and this heavenly King is said to *come in* when He comes to His church, whether in general or in particular, by the influx or influence of his Holy Spirit. For the King of Heaven cannot come into his church in general, or to any member of his church in particular, in any other way than this. But in this way of influx or influence, He may be said to be always coming in for inspection, for judgment, and for purification.

Q. And what do you understand by the King's *seeing* the guests?

A. The term *seeing* has relation to the divine inspection; and His seeing the guests, therefore, was intended to denote, that His divine eyes are open upon all the children of men, scrutinizing continually their most secret purposes and intentions, so that nothing escapes his observation. This scrutiny is effected by the divine light of His Holy Word, which, like the light of the sun in the visible creation, pervades every part of the universe, and makes manifest what would otherwise be concealed in impenetrable darkness.

Q. And what do you understand here by *the man who had not on a wedding garment*?

A. By a *garment*, according to the spiritual idea, is meant that which invests or clothes a man's spirit; and every man's spirit is clothed according to the persuasions which he believes to be true. For every man's spirit is his ruling love, and love always invests or clothes itself with persuasions which are in agreement with itself—with the persuasions of truth, therefore, if the love be in agreement with truth, but with the persuasions of error if it be not in agreement with truth. It is on this account that, when the Lord was transfigured, He was seen in shining garments, as were also the angels who appeared at His sepulchre; because shining garments denote the splendor and brightness of divine and heavenly truth, investing divine and heavenly good.

Q. You are right in your idea of a spiritual garment. What, then, do you understand by *a wedding garment*?

A. By a *wedding garment* is to be understood, the persuasion of truth in conjunction with the heavenly love and charity in which it originates, thus, in conjunction with JESUS CHRIST, who is the alone source and fountain of all heavenly love and charity. When, therefore, it is said that *the man had not on a wedding garment*, it is to denote that his persuasions were not grounded in love and charity, and consequently, were not in conjunction with those heavenly principles. And this is the unhappy case with all those who imbibe, with their understandings, the doctrines of heavenly truth, but do not apply those doctrines to the reformation of their lives, by rejecting those evils which the truth makes manifest, and by cherishing those goods of heaven and eternal life to which it points and conducts. Whosoever, then, maintains that he may be saved by faith alone, without charity and good works, and that he may thus be admitted into heaven after death, provided that, in the last hour of his life, he believes in the atoning blood and merit of the REDEEMER, he is seen by the all-piercing eye of the ETERNAL KING, as a man that hath not on a wedding garment. In like manner, whosoever separates religion from the common duties and engagements of life, by insisting that religion has nothing to do with those duties and engagements, and that a man may live as he pleases, provided he is only constant and regular in his public and private devotions, he also ranks amongst those deluded ones *who come to the wedding without having on a wedding garment*.

Q. But it is added, that *when the King saw the man who had not on a wedding garment, He saith unto him, Friend, how camest thou in hither, not having a wedding garment? and he was speechless*. How comes the King to call the man *a friend* who had not on a wedding garment, because it would appear that the man did not deserve to be accosted by so honorable a title?

A. In the original tongue, the title is not so honorable as it is here expressed; for, in the original tongue, a term is applied, which, more properly, signifies *companion*.

Q. And what do you apprehend to be the distinction between *companion* and a *friend*?

A. Every one knows the distinction, in a natural sense, between those two terms, because every one knows that, in a natural sense, a *companion* means one with whom we occasionally associate, but whom we do not admit to any great degree of intimacy, so as to take him to our bosoms, and entrust him with our secrets; whereas, a *friend* means one with whom we not only associate occasionally, but who is so connected with us in the bonds of love and affection, that we find our highest delight in his society, and are never so happy as in the interchange of mutual regard, confidence and attachment. Exactly similar is the distinction in a spiritual sense, because, according to this sense, a spiritual *companion*, in respect to God, is one who, by reading the WORD OF GOD, is admitted to some degree of acquaintance with God, by receiving the light of the knowledge of God in his understanding, but whereas he doth not receive, at the same time, the love of God in his will, nor suffers it to operate in his life, he never attains to any higher or nearer intimacy with his HEAVENLY FATHER. A spiritual *friend*, on the other hand, is one who, with respect to God, not only admits into his understanding the knowledge of God and of his law, but, applying that knowledge to the reformation of his life, cherishes devoutly in his heart the love of God and of his neighbor, and thus attains to the high and unspeakable honor of being admitted to the closest intimacy and conjunction with the FATHER of his being, in all those virtues and graces of love, confidence, and regard, which constitute the endearing relationship of *friend*.

Q. And what do you conceive to be intended by the question, *How camest thou in hither, not having on a wedding garment?*

A. The question appears intended to put the man upon a course of self-examination, respecting the motives of his conduct in rejecting the life of charity, and insisting on the sufficiency of faith alone to introduce him into the kingdom of Heaven. It was intended further, that, by such examination, he should be led to the discovery, that nothing can be so irrational and contrary to the express declarations of the WORD OF GOD, as to imagine that man can be saved by a mere act of speculative faith, separate from repentance and the good works which flow from charity and the love of God. And lastly, it was intended to lead all mankind to reject the idea of solitary faith, and to admit in its place, the evangelical persuasion that charity, faith, and good works, are unitedly necessary to secure man's salvation, and that to separate any one of these essentials from the other, is to destroy all, and thus to destroy the church, both generally and individually.

Q. And what do you understand by the man being *speechless* on this occasion?

A. By being *speechless* is here meant, in the *letter*, that he had nothing to answer; but in the *spirit*, or *spiritual sense*, is meant that no just reason could be assigned for his acting in a manner so altogether unreasonable and opposite to the whole tenor of the counsels of the ETERNAL. For all speech is merely an expression of the thoughts; and, therefore, where there is no speech, as in the present case, it denotes that there is no thought, that is to say, no just thought.

Thus, it denotes that the separation of charity from faith, and of faith from charity, is the destruction of all just thought, of all sound reason, of all true wisdom, and of all evangelical truth and evangelical religion.

Q. Then said the King to the servants, *Bind him hand and foot, and take him away, and cast him into outer darkness ; there shall be weeping and gnashing of teeth.* What do you here understand by the King's injunction, *bind him hand and foot* ?

A. By this injunction is implied, the spiritual imprisonment into which all men cast themselves who do not join to their knowledge obedience, or a life according to knowledge.

Q. And what do you mean by *spiritual imprisonment* ?

A. The imprisonment of all the faculties of the mind, both *internal* and *external* ; the former signified by *binding the hand*, and the latter by *binding the foot*.

Q. And in what does this imprisonment principally consist ?

A. It consists of the deprivation of the spiritual powers with which all men are, by birth, invested, viz., the powers of looking upwards towards God and Heaven—of opening thus, and forming the internal, spiritual man—of admitting, through this man the divine influences into the external, or natural man—and of thus attaining eternal conjunction with the ALMIGHTY, through the free and voluntary admission of His love, wisdom, and operation, into every part and principle, both of mind and body.

Q. And what do you understand by the second injunction, *take him away* ?

A. By this injunction is implied, the separation from the heavenly marriage, or from Heaven itself, of all those who are so unwise as not to attain to that marriage, by the conjunction of charity and faith, or of love and wisdom, in their own minds and lives. It appears in this case, as in the former of spiritual imprisonment, that the effect is produced by the sentence of the ALMIGHTY, when, nevertheless, it is the necessary result of carelessness on the part of the man. For it is well to be noted, that no one can attain conjunction with the ALMIGHTY but by the conjunction of charity and faith in his own mind and life. When charity and faith, therefore, are not thus conjoined, the man, voluntarily, and of his own accord, separates himself from the kingdom of light and love, because there are no principles in himself congenial with that kingdom and its joys. It is not, therefore, in the power of the ALMIGHTY Himself, to introduce any one into Heaven, unless heavenly love and heavenly wisdom be previously combined in his affections and thoughts, for this would be to act contrary to His own order, that is to say contrary to Himself, which is a thing impossible.

Q. And what do you understand by the third sentence, *cast him into outer darkness* ?

A. This sentence, like the foregoing, is a consequence resulting from the state of man's mind, rather than from the judgment or condemnation of the ALMIGHTY. For when a man admits into his understanding the light of heavenly truth, and neglects to form his life ac-

cordingly, he then converts the light into darkness, which, being more dense and grievous than the darkness of mere ignorance, is, on that account called *outer*, or *extreme darkness*, agreeably to that declaration of JESUS CHRIST, where He says, *If the light that is in thee be darkness, how great is that darkness.* By *outer darkness* is, therefore, here to be understood, the darkness into which the men of the church cast themselves, who enjoy and admit the light of revelation, but who yet are not willing to submit their minds and lives entirely to its heavenly guidance.

Q. And what do you understand by what is further said of this *darkness, there shall be weeping and gnashing of teeth?*

A. The two terms, *weeping* and *gnashing of teeth*, denote the extreme opposition to the principles of heavenly love and wisdom in all those who *cast themselves into outer darkness*; *weeping* being an act of the body expressive of opposition to heavenly love; and *gnashing of teeth* being an act of the body expressive of opposition to heavenly wisdom, or truth. The reason why *weeping* denotes opposition to heavenly love, is because *weeping* is opposed to heavenly joy, and all heavenly joy is the effect of heavenly love. They, therefore, who *cast themselves into outer darkness*, must, of necessity, be deprived of heavenly joy, and, of course, oppose the principle from which it proceeds. And the reason why *gnashing of teeth* denotes opposition to heavenly truth is because in the Sacred Scriptures frequent mention is made of *gnashing of teeth*, and in all cases, it is applied to express a rooted hatred of, and opposition to, the principles of heavenly wisdom and truth; in which sense it is applied, Acts vii. 54, Ps. cxii. 10, Ps. xxxv. 16, Sam. ii. 16, Job xvi. 9, Mark ix. 18.

Q. But it is added in conclusion of the parable, *many are called, but few are chosen.* What do you understand here by the *called* and the *chosen*, and what is the difference between them?

A. The *called* are all they who receive an invitation to the heavenly marriage, by hearing and reading the WORD OF GOD, which is, throughout, an invitation to that marriage. But the *chosen* are they, who not only hear and read the WORD OF GOD, like the *called*, and thus receive an invitation to the marriage, but who likewise accept the invitation, by willing, thinking, and doing such things as the WORD OF GOD enjoins. The *called*, therefore, are they who receive the instruction of wisdom; but the *chosen* are they who obey that instruction. The *called*, again, are they who have the understanding of truth; but the *chosen* are they who unite to that understanding the love of heavenly good. In short, the *called* are they who have attained to some communication with the light of Heaven in their intellectual part; but the *chosen* are they who have attained conjunction, with the life of Heaven in their voluntary or will part. These latter, therefore, are termed the *elect*, or *chosen*, because God always chooses those who love Him, and not those who merely know Him; thus, He chooses those who delight in doing His will, but not those who only understand what His will requires.

Q. What, then, do you learn in general from this parable?

A. I learn, in general, that it is the will of the Most High, to con-

join Himself, by means of His holy love and wisdom, with all mankind, and that accordingly he invites and presses all mankind to come and be partakers of this heavenly marriage or conjunction. I learn further, that this divine invitation, which GOD sends to all his creatures, by and through His HOLY WORD, is treated differently by men, according to their several passions, prejudices, and ways of life; some making light of it, and others treating it with contempt, neglect and abhorrence. I learn, still further, that GOD, by His divine inspection, is ever noting the manner in which His holy Word is treated by mankind, and how far they are careful to unite love and wisdom, or charity and faith, together in their minds and lives. And lastly, I learn that no man can be admitted to the heavenly marriage, or, what is the same thing, to the kingdom of Heaven, only so far as the above principles are conjoined in him; since, if they be separated, he then casts himself into the imprisonment of his best faculties,—separates himself from all communion with his HEAVENLY FATHER,—and plunges into that terrible darkness, where he hates and opposes the influence of that heavenly love and heavenly wisdom, which would otherwise have conducted him to salvation and eternal life. I am, therefore, resolved, henceforth to take heed to myself, that I may never separate in myself the principles of love and wisdom, charity and faith; but that, combining those principles in my own mind and life, and suffering them to have their full operation in all my conduct, I may not only rank under those who are *called*, but also be admitted to the high honor of those who are *chosen*, and thus enter into an eternal conjunction of life and love with my HEAVENLY FATHER, which is the true marriage and marriage feast to which he has been pleased, in His mercy, to invite me.

ARTICLE III.

THE BOOK OF THE PROPHET ISAIAH,

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

CHAPTER I.

SUMMARY OF THE INTERNAL SENSE.

That the Church is vastated by evil of life, v. 1-8; so that there is little of a residue, v. 9; that therefore their external worship is of no avail, v. 10-15; an exhortation that they would repent from evil of life, and that good would be given them, v. 16-19; that they falsify the Word, v. 20-23; that the Lord will come and destroy them, and will establish the Church with others, v. 24-27; this will take place when nothing of the Church remains with them, v. 28-31.

Verse 4. Ah! sinful nation, a people laden with iniquity, a seed of evil doers, &c.—By the sinful nation, are signified those who are in evils, and by a people laden with iniquity, are signified those who are in falses thence derived. for nation, in the Word, is predica-

ted of evils, and people of falses, as may be seen above, n. 175, 331, 625; the false of those who are principled in evils is signified by the seed of evil doers, and the falses of those who are principled in the falses from that evil are signified by the sons who are corrupters; that sons signify those who are in truths, and, in the opposite sense, those who are in falses, and, abstractedly, truths and falses, may be seen above, n. 724; by, they have forsaken Jehovah, and provoked the Holy One of Israel, is signified, that they have rejected divine good and divine truth, Jehovah denoting the Lord as to divine good, and the Holy One of Israel the Lord as to divine truth; by their going away backwards, is signified that they altogether receded from them, and went away to infernal evil and the false thence derived, for they who are in evils and falses in the spiritual world turn themselves backwards from the Lord, concerning which see the treatise on *Heaven and Hell*, p. 123.—A. E. 768.

A seed of evil doers.—That by the seed of the serpent is meant all infidelity, is plain from the signification of a serpent, which is all evil; seed is that which produces and is produced, or which begetteth and is begotten, and as the church is here spoken of, this is infidelity. In Isaiah, when the Jewish church in its perverted state is spoken of, it is called the seed of evil doers, the seed of the adulterer, the seed of falsehood: “Ah, sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters: they have forsaken Jehovah, they have provoked the Holy One of Israel unto anger, they are gone away backward” (i. 4).—A. C. 254.

V. 5, 6. *The whole head is sick, and the whole heart is faint. From the sole of the foot even to the head there is no soundness in it; but wounds and bruises, and putrifying sores, &c.*—That sores signify works which are from man’s proprium, may appear from the Word where sores and wounds are mentioned, likewise diseases of various kinds, as leprosy, fevers, hemorrhoids, and several others, all which correspond to cupidities arising from evil loves, and thence signify them. What ulcers and wounds signify may moreover appear from the following passages; as in Isaiah; “From the sole of the foot even to the head there is no soundness; the wound, and scar, and fresh bruise, have not been pressed out, nor bound up, nor mollified with oil; your whole land is a desert, your cities burned with fire,” i. 6, 7: by these words is described there being no good and thence no truth in the church, but evil and the false thence derived; from the sole of the foot even to the head no soundness, signifies that both natural things and spiritual, which are the interiors of man and his will, are destroyed; wound, and scar, and recent bruise, signify evils of the will, and falses of the thought thence derived continually abounding; evils of the will are also evil works; not bound up, nor mollified with oil, signifies not amended by repentance, nor tempered by good: your land is a desert, your cities burned with fire, signifies the church being devastated as to all truth, and the doctrinals thereof destroyed by a life according to cupidities arising from evil love.—A. E. 962.

That a wound and bruise signify that he no longer retained his integrity, and that by a wound is specifically denoted the desolation

of faith, and by bruise the devastation of charity, is evident from this circumstance, that the wound is predicated of a man, and the bruise of a little child. The desolation of faith and the vastation of charity, are described by similar expressions in Isaiah: "From the sole of the foot even unto the head, there is no *soundness* in it; but *wounds* and *bruises*, and putrefying sores: they have not been closed, neither bound up, neither mollified with ointment" (i. 6), a wound being predicated of the desolation of faith, a bruise of the desolation of charity, and putrefying sores of both.—A. C. 421.

V. 7. *Your land, strangers devour it, &c.*—That strangers denote those who do not acknowledge the Lord, and are unwilling to acknowledge, whether they be out of the church, or within it, thus who are in evils, and in the falses of evil; and in the sense abstracted from persons, that they denote evils and the falses of evil, is manifest from several passages in the Word: it is said, who do not acknowledge the Lord, thus who are in evils and the falses of evil, since they, who do not acknowledge the Lord, must needs be in evils and the falses of evil, for from the Lord is every good and truth of good; wherefore they, who deny the Lord, are in evils and the falses of evil, according to the Lord's word in John, "Unless ye believe that I am, ye shall die in your sins," viii. 24. That these are strangers, is manifest from the following passages in Isaiah, "Your land is a desert, your cities are burned with fire; your ground before you strangers shall devour; and the desert shall be as the overthrow of strangers," i. 7; by land in this passage is not meant land, nor by cities and by ground cities and ground; but by land is meant the church, in like manner by ground, and by cities the truths of the church, which are called doctrinals, and which are said to be burned with fire, when they are consumed by the evils of the loves of self and of the world; hence it is evident what is signified by strangers devouring the ground, viz. evils and the falses of evil the church.—A. C. 10,287.

V. 10. *Hear the word of the Lord ye rulers of Sodom: give ear unto the law of our God, ye people of Gomorrah.*—By Sodom, in the Word, is signified the love of self, and thence all evil, inasmuch as evils of every kind flow from the love of self: for he who loves himself only, loves his own proprium, and thence immerses all things of his will and understanding in his proprium, so that he cannot be elevated from it to heaven and to the Lord: hence it is, that he sees nothing from the light of heaven, but solely from the light of the world, which light, separate from the light of heaven, is mere darkness with respect to spiritual things appertaining to heaven and the church; wherefore also the more man loves himself, the more he despises things spiritual, yea, denies them: hence also the internal spiritual mind, by which man is in the light of heaven, is shut, whence he becomes merely natural, and the mere natural man favors evils of every kind: for the evils into which man is born reside in the natural man, and are only removed from him in proportion as his interior mind, which receives the light of heaven, is opened; man's proprium also resides in the natural man, and this is nothing but evil. That Sodom therefore signifies the love of self, and thence evils of every kind, may ap-

pear from the passages in the Word where Sodom is mentioned: thus in Isaiah: "Hear the Word of Jehovah, ye princes of *Sodom*, hearken to the law of our God, ye people of *Gomorrah*," i. 10: by the Word of Jehovah is understood the divine good, and by the law of God is understood the divine truth, for where good is treated of the name Jehovah is used, but where truth is treated of the name of God is used; and whereas the divine good to those who are in the love of self, is evil, it is said, their sin is as of Sodom, likewise hear the Word of Jehovah, ye princes of Sodom; and whereas, the divine truth, to those who are in the false of the love of self, is false it is said, hearken to the law of our God, ye people of Gomorrah. By Sodom is signified the evil of the love of self, and by Gomorrah the false of that love.—*A. E.* 653.

V. 12. *When ye come to appear before me* (Heb. *before my face*), &c.—Inasmuch as by the faces, or presence, of Jehovah or the Lord, is signified the divine good, united with the divine truth, going forth and proceeding from his divine love, therefore by the same are also signified the interior things of the church, of the Word, and of worship, for the divine good united to divine truth is in the interiors of those things; the exterior things of the church, of the Word, and of worship, being only the effects and works thence derived. The interior things of the church, of the Word, and of worship, are signified by seeing, seeking, and beseeching the face of Jehovah; as in Isaiah: "To what purpose is the multitude of your sacrifices unto me? saith Jehovah. When ye come to appear before me, who hath required this at your hand to tread my courts?" (i. 11, 12.)—*A. E.* 412.

V. 16. *Wash ye, make you clean*, &c.—In ancient times, when all the externals of the church were representative and significative of things spiritual and celestial, washings were in use, and by them were represented purifications from falsities and evils; the reason of this signification of washings was, because waters signified truths, and filth, falsities and evils, and all purification from falsities and evils is effected by truths. Hence it was that washings were instituted with the children of Israel by divine command; for among them a representative church was established, the whole ritual of which was significative of things spiritual, and the washing signified purifications from evils and falsities, and thence regeneration.

That by washing is signified to purify from falsities and evils, appears manifestly in Isaiah: "Wash you, make you clean; put away from you the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow" (i. 16, 17). Here, because to wash signifies to remove falsities and evils, therefore it is also said, "put away the evil of your doings from before mine eyes; cease to do evil."—*A. E.* 475.

In the representative church it was a common ceremony to wash the feet with water, thereby to signify, that the filth of the natural man should be washed away; the filth of the natural man is all those things which are of self-love and the love of the world, and when this filth is washed away, then goods and truths flow in, for this filth

is what alone prevents the influx of good and of truth from the Lord ; for good continually flows in from the Lord, but when it comes through the internal or spiritual man to his external or natural man, it is there either perverted, or reflected back, or suffocated ; but when the things which are of self-love and the love of the world are removed, then good is there received, and is there fructified, for then man practices works of charity ; this may appear from many things, as when in misfortune, misery, and disease, the things pertaining to the external or natural man are laid asleep, then man begins instantly to think piously, and to will good, and also to practice works of piety as far as he is able ; but when the state is changed, there is a change also in these things : this was signified by washings in the ancient church, and the same was represented in the Jewish church ; that this was signified in the ancient church, but was represented in the Jewish, was because the man of the ancient church regarded that rite as something external in worship, nor did he believe that he was purified by washing, but by the washing away the filth of the natural man, which, as was said, is the things pertaining to self-love and the love of the world : whereas the man of the Jewish church believed that by washing he was purified, not knowing, nor being willing to know, that the purification of the interiors was signified. That by washing is signified the washing away of that filth, appears in Isaiah : " Wash yourselves, purify yourselves, put away the evil of your works from before mine eyes, cease to do evil," i. 16 ; where it is evident that to wash themselves denotes to purify themselves, and to put away evils.—A. C. 3147.

V. 18. *Though your sins be as scarlet, they shall be as white as snow ; though they be red like crimson, they shall be as wool.*—In the heavens there appear colors of every kind, and they derive their origin from the light there, which light, as it immensely exceeds in brightness and splendor the light of the world, so also do the colors there ; and inasmuch as this light is from the sun of heaven, which is the Lord, and is the divine proceeding, and hence is spiritual, therefore also all colors signify things spiritual. And inasmuch as the divine proceeding is the divine good united to the divine truth, and the divine good in heaven is presented to view by a flaming light, and the divine truth by a white light, therefore there are two colors, which are in heaven the fundamental of all other colors, namely, the red and the white ; the red color derives its origin from the flaming light proceeding from the divine good, and the white color derives its origin from the white light proceeding from the divine truth ; wherefore in proportion as colors are derived from red they signify good, and in proportion as they are derived from white, they signify truth. It is moreover to be observed, that the red color not only signifies the quality of a thing as to good, but also the quality of a thing as to evil ; for that color exists from the flaming light of the sun of heaven, as was said above, and it also exists from the flaming principle in hell, which is from the fire there similar to the light of a coal fire. Hence the red color in heaven is altogether different from the red which is in hell ; the red in heaven is splendid and living, whereas the red in hell is hideously

obscure and dead ; the red color of heaven also vivifies, but the red of hell mortifies : the reason is, because the fire from which the red is produced is in its origin love, celestial fire being from celestial love, and infernal fire from infernal love, whence it is that fire in the Word signifies love in both senses ; wherefore the red thence existing signifies the quality of the love in both senses.

Forasmuch as red signifies the quality of a thing as to good, therefore, in the opposite sense, it signifies the quality of a thing as to evil, which is the opposite of good, consequently good destroyed. In this sense red is mentioned in the following passages ; as in Isaiah : "Though your sins be as scarlet, they shall be as white as snow ; though they be *red* like crimson, they shall be as wool" (i. 18).—*A. E.* 364.

The reason why driving out, when it is predicated of evils and falses, denotes removal is, because falses and evils are not driven out from man, but are removed. He who does not know how the case is with man's liberation from evils and falses, or with the remission of sin, may believe that sins are wiped away, when they are said to be remitted ; this belief is grounded in the literal sense of the Word, where it is occasionally so expressed, in consequence whereof this error has gained possession of the minds of very great numbers, that they are just and pure after that they have received absolution. But such do not at all know how the case is with the remission of sins, namely, that man is not purified from them, but is withheld from them by the Lord, when he is of such a character, that he can be held in good and truth ; and that he can then be held in good and truth, when he is regenerated, for then he has gained the life of the good of charity and of the truth of faith. For whatsoever a man, from earliest infancy thinks, wills, speaks, and acts, adds itself to his life, and constitutes it ; those things cannot be exterminated, but only be removed, and when they are removed, man then appears as without sins, because they are removed. According to the appearance that man thinks and acts from himself what is good and true, when yet it is not from himself, but from the Lord ; it is said in the Word, that he is clean from sins, and also just, as in Isaiah, "If your sins have been as scarlet, they shall be white as snow ; if they have been red as purple, they shall be as wool," i. 18, and in several other places. That this is the case, it has been given to know from the state of souls in the other life ; every one brings along with him thither from the world all things of his life, that is, whatsoever he had thought, had willed, had spoken, and had done, yea also whatsoever he had seen and heard, from infancy even to the last of his life in the world, inasmuch that there is not even the smallest thing wanting. They who had lived in the world the life of faith and charity, can then be withheld from evils, and be held in good, and thereby be elevated into heaven ; but they who in the world had not led a life of faith and charity, but a life of self-love, and of the love of the world, inasmuch as they cannot be withheld from evils and held in good, sink down into hell. From these considerations it is evident whence it is that to drive out denotes removal, when it is said of falses and evils.—*A. C.* 9333.

Whereas the red color derives its origin there from a fiery or flaming [principle], and this is from the good of love, hence purple signifies good from a celestial origin: but scarlet, which derives its color from the flaming and white together, and the white from light signifies truth; hence that color signifies the truth of celestial good. As most things in the Word have also an opposite sense, so likewise have purple and scarlet; and in that sense they signify the evils and falses opposite to those goods and truths; as in Isaiah: "Though your sins were as scarlet, they shall be made white as snow, though they were red as purple, they shall be as wool" (i. 8): inasmuch as by scarlet is signified truth, in like manner by snow, and by purple is signified good, in like manner by wool, and by scarlet and purple, in the opposite sense, is signified what is false and evil, therefore, because the false and truth, and the evil and good, have an opposite correspondence to each other, it is said, though your sins were as scarlet, they shall be white as snow, and though they were red as purple, they shall be as wool.—*A. E.* 1042.

They shall be as wool.—White wool denotes good in the ultimates. The reason is, because the wool upon lambs and sheep has a signification similar to that of the hair upon man; and lambs and sheep signify good, lambs celestial good, and sheep spiritual good. Thus in Isaiah: "Though your sins were as scarlet, they shall be made white as snow, though they were red as purple, they shall be as wool" (i. 8). The reason why snow is predicated of sins, which were red as crimson, is because scarlet signifies truth derived from good, and, in an opposite sense, what is false derived from evil; and red and crimson signify good, and, in an opposite sense, evil of every kind.—*A. E.* 67.

V. 19. *If ye be willing and obedient, ye shall eat the good of the land.*—In the Word, mention is frequently made of eating and drinking, and they who are unacquainted with the spiritual sense, suppose that these expressions signify nothing more than natural eating and drinking; whereas they signify spiritual nourishment, consequently, the appropriation of good and truth, eating signifying the appropriation of good, and drinking, the appropriation of truth: any one may know, who believes in the spirituality of the Word, that by eating and drinking, as by bread, food, wine, and drink, is signified spiritual nourishment, for otherwise the Word would be merely natural, and not at the same time spiritual, thus only for the natural man, and not for the spiritual man, much less for the angels. That by bread, food, wine, and drink, in the spiritual sense, is understood the nourishment of the mind, has been frequently shown above, and also that the Word every where is spiritual, although in the sense of the letter it is natural. To be spiritually nourished is to be instructed and imbued, consequently it is to know, to understand, and to be wise; unless man enjoys this nourishment together with the nourishment of the body, he is not a man, but a beast; which is the reason that they who place all delight in feastings and banquetings, and daily indulge their palates, are stupid as to things spiritual, however they may be able to reason concerning the things of the world and of the body.

whence, after their departure from this world, they live rather a beastly than a human life, for instead of intelligence and wisdom they have insanity and folly.—*A. E.* 617.

Spiritual eating, by which the soul is nourished, is signified by eating in the following passage in Isaiah: "If ye be willing and obedient, ye shall eat the good of the land" (i. 19). Here by eating the good of the land is signified spiritual good, hence it is said, "If ye be willing and obedient," that is, if ye do, for spiritual food is given, conjoined, and appropriated, to man, by willing and thence doing it.—*A. E.* 617.

V. 22. *Thy silver is become dross, thy wine mixed with water.*—By wine mixed pure is signified conjunction with falsified truths of the literal sense of the Word. The reason why being mixed pure signifies to be conjoined with falsified truths of the Word, is, because by pure [wine] is meant wine which is inebriating, and thence also inebriation, consequently, in the spiritual sense, delirium in truths by falses, for delirium in truths by falses is spiritual inebriation; the word also by which pure wine [*merum*] is expressed in the original tongue, is derived from a word which signifies to be inebriated: inasmuch as this is signified by pure wine [*merum*], and they who falsify the Word, are spiritually inebriated, that is, are delirious as to truths, therefore in the two passages where pure wine [*merum*] is mentioned in the Word, the subject treated of is concerning the falsification of truth; as in Isaiah and in Hosea: in Isaiah: "How hath the faithful city become a harlot; full of judgment, justice lodged in her, but now homicides: thy silver hath become dross, thy pure wine [*merum*] mixed with waters," i. 21, 22; by harlot, every where in the Word, is signified falsified truth, as may be seen above, n. 141, 161; and by city is signified doctrine, hence by the faithful city becoming a harlot, is signified that doctrine, which before was the doctrine of genuine truth, is become the doctrine of falsified truth; full of judgment, justice lodged in her, signifies where the truth of doctrine and the good of love was in abundance, for judgment, in the Word, is predicated of the truth of doctrine and of the understanding, and justice of the good of love and of the will; but now homicides, signifies that falsification has extinguished the understanding of truth, and the perception of good, that these things are signified by homicides, may be seen above, n. 859; thy silver hath become dross, signifies that genuine truth was converted into the false; thy pure wine [*merum*] mixed with waters, signifies truth made vile and destroyed by falsification thereof.—*A. E.* 887.

V. 29. *For they shall be ashamed of the oaks which ye have desired, and ye shall be confounded for the gardens that ye have chosen.*—That the oak denotes the lowest things of the natural, is because in the ancient church, when external worship was representative of the Lord's kingdom, all trees of whatever kind signified something spiritual or celestial; as the olive and thence oil signified those things which are of celestial love, the vine and thence wine those things which are of charity and of faith from charity; and so the rest of the trees, as the cedar, the fig-tree, the poplar, the beech, and the oak,

the significations of which have been shown in the explications throughout. From thence it is that so frequent mention is made of them in the Word, and also in general of gardens, groves, and forests, and that they had their worship in these under certain trees. But inasmuch as that worship was made idolatrous, and the posterity of Jacob, with whom the representative of a church was established, was prone to idolatry, and in consequence placed so many idols therein, therefore they were forbidden to hold worship in gardens and groves, and under the trees there; yet still the trees retained their signification. Thence now it is, that not only the more noble trees, as olives, vines, cedars, but also the poplar, beech, and oak, are significative, when mentioned in the Word, each as in the ancient church. That oaks in a good sense signify the truths and goods which are the lowest of the natural, and in an opposite sense falses and evils, appears from those passages in the Word, where they are mentioned, understood in the internal sense. As in Isaiah: "They who forsake Jehovah shall be consumed, because they shall be ashamed of the *oaks* which ye have desired. And ye shall be as an oak casting off its leaves, and as a garden which hath no waters," i. 29, 30.—A. C. 4552.

V. 30, 31. *For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water. And the strong shall be as tow, and the maker of it as a spark, and they shall both burn together, and none shall quench them.*—Inasmuch as by fire, in the opposite sense, or with respect to the evil, is properly signified the love of self, and by flame, the love of the world; therefore also by fire is signified every evil, as enmity, hatred, revenge, and others of a like nature, for all evils flow from these two origins; consequently, by fire is also signified the destruction of man as to spiritual life, and thus damnation and hell are signified. All these things are signified by fire, because love is signified by fire, as may yet further appear from the following passage in Isaiah: "For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water. And the strong shall be as tow, and the maker of it as a *spark*, and they shall both *burn* together, and none shall quench them" (i. 30, 31). By an oak is signified the natural man, and by its leaves the scientifics and knowledges of truth therein; by a garden is signified the rational man: hence by being as an oak whose leaf fadeth, and as a garden that hath no water, is signified the deprivation of scientific and of rational truth. By the strong and his work is signified what is produced from self-derived intelligence: he is sometimes called strong, in the Word, who trusts to himself and his own intelligence, for he supposes himself, and the work which he thence produces, to be strong; and forasmuch as the proprium of man imbibes all that is evil and false, and thereby destroys all good and truth, therefore it is said, "the strong shall be as tow, and the maker of it as a spark, and they shall both burn together;" to be burned denoting to perish by falsities originating in evil.—A. E. 504.

(*To be continued.*)

ARTICLE IV.

EXTRACTS

FROM SWEDENBORG'S SPIRITUAL DIARY.

The present series of extracts commences with the commencement of the second volume, with the translation of which we design to proceed in course, inserting some two or three pages in each No. of the Repository. This will indeed take us over but a small part of the volume during the year, but it will be accomplishing something towards an object which we believe stands high in the estimation of multitudes of the New Church, who grieve to think that these records of the most wonderful spiritual experience ever vouchsafed to mortal should remain locked up in the *escrutoire* of a dead language, of which so few, comparatively, possess the key. By their being actually translated, and put into type from time to time, though in a fragmentary way, some decided progress is made towards their being finally collected into a volume, and given to the world in uniform style with its predecessors. The plan now announced, by precluding selection, and compelling us to take every thing as it comes, will of course prevent our consulting the interest of our readers to the same degree that we might if free to cull here and there at our option. But nothing gathered from this field will be regarded as useless by the intelligent Newchurchman, and those who may in one stage of their experience and intelligence find little to attract them in these extraordinary records may, at a more advanced period, resort to them as a revelation of inestimable value.

Concerning the Inhabitants of the Earth Mars.

1539. Spirits appeared in front to the left, who were said to be from the earth Mars, and who declared themselves to be holy; not that they were holy [in themselves], but the Lord, who is the Only Good, is their holiness.

1540. As to the life of the inhabitants of that earth, I heard that they live in societies, but not under governments, the societies being such that they perceive immediately from the face, eyes, and speech, thus externally, whether they are among true associates, whom they thus recognise, and to whom they adjoin themselves, so as out of many to make one. In this manner they know how to choose such companions for themselves as are congenial in temper and thought, in which they are very rarely deceived; they become friends forthwith; yet they feel no aversion to others, as no such feeling as aversion or hatred exists among them, but conjunction according to states of mind, and by means of external things.

1541. So far as external mediums are concerned, knowledge [of each other] is acquired from the face, especially the province about the eyes; and also from their speech, which is distinguished from that of others by not being sonorous like the speech of the inhabitants of our earth, but by being a kind of tacit speech, formed by means of a more subtle atmosphere, which is directed towards the mouth, and enters there and thus [passes] through the Eustachian tube. This tube, it appears, is their organ of hearing. One of them spake with me in this kind of speech, that I might know something of its nature. It entered

through the lips, the fibres of which are disposed to a diverse receptivity, and thus penetrated through the Fallopian tube, and thus upwards. It was perspicuously perceived, and is much fuller and more perfect than a language addressed to the ear, inasmuch as it conveys at once a greater variety of ideas.

1542. (Their consociations [or social gatherings] are delightful, from the interest taken in the things transpiring in their societies and those also which occur in heaven. They moreover worship our Lord alone, because He is the Very Good.)

1543. (They are also in an angelic or exceedingly great body, constituting [or representing] that which is called thought; and they bear an exceedingly strong resemblance to the Most Ancient Church, which is described under the person of Adam, while abiding in its state of beatitude.)

1544. Their societies are various, which is evident from the fact that every member can be associated with his like, and thus through that earth is constituted, as it were, a common angelic society of heavenly interiors, with variety, and yet with discrimination, as they perceive the interiors of their associates by means of their exteriors; consequently not in the mode common to spirits and angels, to wit, through a sphere of ideas, for as they form a judgment according to their perception, so do souls and spirits from externals.

1545. (Their faces were seen by me, though they were themselves unwilling to show them, but eventually the manifestation was made. The face, below the nose, is black, not bearded, and yet black; the upper part is yellowish, not unlike the hue of the men of our earth who are not wholly white. This blackness, which extends towards the region of the ears, is in the place of a beard, thus from a similar cause in nature, and of equivalent representative import, as far as that part is concerned.)

1546. (They subsist upon different kinds of pulse, as also upon a certain round fruit which springs up immediately from the ground, not to mention the fruits of trees.)

1547. They wear clothing also, but from what material they form their garments, whether from wool, or from cotton, or from leaves, or from the fibres of bark agglutinated by a certain species of gum, which they affirm, they do not care to be explicit, saying it is a matter of no consequence.)

1548. (Those among them who begin to cherish sinister thoughts, thereby dissociate themselves from the rest, who are unable to remain in their society; consequently they are left to abide alone in rocky caverns, uncared for by their former companions. There are, however, certain societies which endeavor by various persuasives to work upon such persons and compel them [to return to a better state of mind], but still it is a species of dissociation; and so long as they do not become satisfied as to their conversion, or whether having once lapsed they will so remain, they do not openly speak of their condition. The sole reason of this is because they have not a confirmed hope of their repentance, of which they have no assurance from their actual conduct.)

1549. (((One of the inhabitants was represented to me as if with his face in heaven, and his body on the earth. They constitute or represent, therefore, that in man which is called thought.)))

1550. (They spake of fires, saying that they know how to make fluid fires.—1748, March 19.)

1550½. (One of the spirits of Mars who was with me, and who was a subject of others, drew back the superior frontal part of my head towards the back part, signifying thus the character of their thought, that it was not so much of the cerebrum as of the [cerebellum or] will, implying, however, that they act not from their own will, but from the fear of the Lord. Accordingly this drawing back of the head, and indeed of the whole body took place.—1748, Sept. 25.)

Concerning the Signification of a Pit, and of the Difference between the Spiritual and the Celestial mode of Fellowship.

1551. In order that I might know the signification of Joseph's being cast into a pit (*puteus*) [: examine to see whether the reading be *fovea* :], and thence drawn out by the Israelites, and how it happened that none of them except Reuben knew where he was [I was instructed as follows].

Examine, how far these things agree.

1552. Being in vision I spake with spirits of whom some said they wished to have me in their company. Accordingly, after some little delay I was in consort with genii or celestial spirits, and I then disappeared from the spiritual with whom I had previously been. These not knowing whither I had withdrawn, sought me saying that they knew not where I was. I was in fact in company with the genii, and while in that state they [the spiritual] seemed to disappear, although I was near by, and heard them speaking, and seeking me.

1553. When I thus disappeared from sight, they supposed (as is usual with them) that I had fallen into a pit, and when they sought me there they let down a pole suspended crosswise from a rope, supposing that when they withdrew it, the person who was to be drawn up would be found sitting upon the pole; but as there was no one seen in this case sitting in that position, they said that he was not there, seeking solicitously in the mean time to find where I was. They were then in their representatives, which were like dreams, because not in the life of fellowship with me.

1554. From the pit there issued, as it were, black spirits, and the pit was filled with water to its mouth, it being to appearance like any other pit on the earth.

1555. It hence appears that when any one comes from the company of spirits to that of genii, he seems to the spirits to have escaped: such is the difference. I wished to say to them that I was near, but they could not hear.

1556. The mode of acting of the genii when in company with others is soft, gentle, and tacit, like the pulsations of the heart.

1557. Hence it may be inferred what was represented by Joseph's being let down into the pit and drawn up again; for the things relat-

ed in the Word correspond to similar things which occur in heaven.—1748, March 19.

Concerning the Infidelity of Christians.

1558. In the presence of many spirits and, as I think, of Mahomed also, I was thinking with myself, that is, was tacitly saying to myself (: for my thought is a kind of speech :), how wonderful it is that in the other life so few of those who were called Christians inquire for the Lord, while others who were the votaries and worshipers of men, nay, of devils, seek out the objects of their earthly idolatry, and pay their homage even there; which is evident from the case of those who inquire for Mahomed, for Abraham, for Jacob, for Moses, or whoever else were the idols acknowledged. But I was informed in reply, that evil spirits and devils have a perception and sensation of whatever is divine, regarding it with aversion and hatred, and consequently striving against it both in the life of the body, and after leaving the body, while in regard to what agrees with their dominant state or is diabolical, the case is quite the reverse, which, by the way, affords abundant evidence that the Lord is God and ruler of the universe.—1748, March 19.

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

STATE OF THE NEW CHURCH IN DENMARK.

We are happy to introduce to our readers, in the following communication, a letter from the Hon. Baron Holmfeld, of Copenhagen, Denmark, addressed to Mr. Hansen, of Christiansted, Santa Cruz, W. I. We feel under great obligations to the author, that he has seen fit to make our pages the medium of bringing before the N. C. public a document of so much ability and interest, and written in a style almost as pure as if the English had been his vernacular tongue. Perhaps in this country, we may not feel so fully the force of his remarks on the necessity of a civil superintendence of religious interests, but this will not detract from the value of his general sentiments, and of the important information which he communicates.

SIR :—I have had the pleasure of receiving your letter, in which you ask about a petition from the members of the New Church in the Danish Islands to government, to be authorized as a religious community, and about the concerns of the New Christian Church in Denmark. I consider your questions to be prominently of public interest, and I give you my answer publicly. Notwithstanding the abuse and defects which discredit the daily press in this country and elsewhere, as being conducted without any spiritual sense for truth, without impartiality and independence, the press will increasingly continue to be the chief organ and means for reform and progress, at least, in the sphere of old civilization. It is to be expected that the receivers of the New Christian Doctrine will join in emancipating the press from those bonds, by which it, in consequence of the prevailing errors and falsities, and of the merely mercenary views of the plurality of those who conduct it, is fettered. I feel it thus incumbent upon me to correspond about those important questions from the one side of the ocean to the other through that powerful medium.

You express the hope and the desire that the New Christian Doctrine will spread in Denmark in consequence of recent reform and special concurrent causes, and you furthermore wish that your community in Christiansted may be authorized as an ecclesiastical corporation in organizing the worship and dispensing the sacraments with legal effect, and on an equal footing with the other Christian confessions.

Though there are no indications of development in the sense of the doctrine, or of mutual association among members of the New Church, and of the spreading of the works of Emanuel Swedenborg in this country, I would not hazard to pronounce a final opinion about what may be expected at a future period. I think some general reflections will prepare the way for the particular considerations in reference to your questions.

The New Christian Church differs from all the sects in which Christianity, since the apostolic times, has been divided, by being essentially, if not absolutely, averse to proselytism and zealotism, to separatism and bigotry. It does not share that zeal to spread nominally among many, which is and has been common to all those sects who believed themselves in exclusive possession of a purer faith and doctrine, than those communities from which they separated. I presume that not all the confessors of the New Doctrine will adhere faithfully to this principle. The deviation is easily explained, as those confessors generally will retain part of the propensity which characterizes all the forms of that church which they have left. All proselytism is meritory, and as the Old Church, as far as she did not entirely stand under the sway of Babel and of the dragon of Jesuitism and dominion, by forms and dogmas, without any exception, had a meritory character, the New Church, which principally destroys the meritory illusion in faith and religion, must of necessity destroy the proselytism of anterior times and states. The exterior confession is so little essential in the New Church, that, in opposition to the general view, she thinks that not only in all the Christian confessions, but also in the Mohammedan and Pagan religious forms, all those who sincerely long for light and truth, are on the way to her, so that she stretches out her hand to them as to brothers in the spirit of charity.

From this it is evident that the state and the government, even if ignorant of the truth of the doctrine, and insensible to the spirit of the New Church, will not find the usual motive for controlling, or even for suspecting a religious community, which is tolerant in itself and opposed to proselytism and separatism. And this community itself will not find the usual motives for raising an opposition against the confessions by which it is surrounded. Worshiping the Lord in spirit and in truth the receiver of the heavenly doctrine will find food for his pious feelings in every temple he finds open, and as he perceives a curtain in every such temple, he will adore the Supreme Being, the Lord and Saviour, hidden by that curtain, never refusing to lift it aside for all those who long for light and revelation of the Interior. Thus we find that clergymen and priests of different confessions, who had received the truth of the New Church, could remain in their respective calls and positions without separating from their communities, as far as those communities did not separate from them. They united the superior intelligence, which their doctrine afforded, with their call to preach the gospel, and to show the way to eternal felicity to those who were confident in them. Even in Sweden, where the Lutheran system of faith exclusively prevails, and where radical religious reforms as yet are out of the question, clergymen, who were receivers of the New Doctrine have maintained their places, even eighty years ago, and so they do now. Nay, the Anglican church, though essentially exclusive and intolerant, has numbered Newchurchmen among her clergy, and the example of an Oberlin in a Catholic sphere may not be lost. In Denmark there are still less reasons for separating from the existing communities. The tolerance of the government has since immemorial times been equal to that of the people, and this excellent disposition, though it may be the cause of the prevalent indifference, balances many of the defects prevailing in the Danish character. The religious liberty which has existed here a long time, is now formally acknowledged by the constitution. As to the West Indies, the principle has been applied even to a larger extent than in this country. The Anglican Church, and even the Moravians, have not been impeded from establishing themselves as religious communities, and it follows that the members of the New Church would equally be entitled to constitute themselves in separate congregations.

It is obvious that though in Denmark clergymen of the established church generally may remain in their situations, even though they faithfully adhere to the New Christian faith, and though single individuals have still less reason openly to leave the establishment, the particular reason for doing so, namely, when a sufficient number of members live together, may prevail. In Denmark, and under the sway of the

Danish government, every facility for doing so may be anticipated. In conformity with this I have been informed by the present Danish Minister of Public Worship and Education, that the members of the New Christian Church on the Islands in the West, are allowed to congregate, to regulate their worship after the voluntary principle, and in conformity with their faith, to choose teachers and clergymen, and by them to dispense the sacraments, provided only, that such election of a clergyman be sanctioned by the King's government, and thus application be made through the governor of the Islands.

I think that this provision is founded in reason, and that it agrees with your wishes. The civil authorities or the government must, at all events, in whatever country it may be, know and judge whether a confession or doctrine, adopted by any special congregation, is admissible, or in concordance with the civil and moral law. But it must furthermore know that the community really and essentially is animated by that Christian spirit, expressed in their faith, and it is a natural consequence of the right of inspection called *ius circa sacra* (*rex summus episcopus*) that the teachers and clergymen, when called to their respective offices, in whatever particular sphere, whose character is not as yet sufficiently established and known, should be confirmed by the government, and that the civil authority should be enabled to judge of their qualifications. I think that such an inspection is a "sine qua non" for a well regulated state, in order that moral and religious excesses may be prevented. There have always been sects who, besides their reasonable and apparently Christian doctrines, followed inadmissible rules of conduct, and fostered dangerous opinions, of which the public in general, and the authorities were ignorant, and this has often led to heresies, to an obnoxious sectarian spirit, and even to immorality and dissolution. I will only mention the Mormons as affording the most recent example. Their apparent or ostensible system and doctrine is only a stupid compound, which might be tolerated as a theoretical monstrosity; but when the practical enormities connected with this apparently only stupid system are duly considered, we must feel persuaded that no moral government, much less a Christian, can allow it to be spread.

No institution can exist without its rule and order, and there must be superintendence to guarantee this order. The New Christian Doctrine elevates the mind and its judgment to views so exalted, that it ought to develop its practical order likewise to a corresponding perfection. To give a guarantee for this order and an evidence for its practical sufficiency to the authorities, two ways might be open. The community, who wishes to constitute itself, could either directly show that in its constitution, in its worship and doctrine, there is a harmony with liberty, reason, and order, or it might refer itself to a system already existent, to a larger society, of which it only is a subordinate part. It might rely on the higher authority derived from that larger society. It does not appear that the New Christian Church in any foreign country is so firmly constituted, that the meaner communities in any country could only refer themselves to such a foreign superior administration of the common interests. It has been, and it may still be tried to bring particular communities as subordinate under the control of a general association, or of a superior central administration, and to consider those clergymen exclusively entitled to officiate who are confirmed in their call by such a superior authority. The principle of liberty prominent in the New Church, which recognizes the Lord himself alone speaking through His Word, as the only superior authority in faith and religion, has hitherto put a check on such pretensions. I hope that the respectable community at Christiansted will maintain that independence which is the most genuine soil for spiritual liberty and development. All the older forms of religion appear now to be, without any exception, in a crisis. They will successively either wither away and be reduced to a merely formal existence, or, if there is a genuine principle of life and truth in them, they must and will adopt so much of the New Christian Doctrine and principles, that from thence they will derive new life and development. Some of the principal truths of the New Christian Church have already found their way to mankind in general. The conscientious Catholic, and the enlightened Protestant, and even Pagan people in the remotest parts of the world, are now equally penetrated by certain conclusions, which in former days have been obscure, and which have spread since the introduction of the New Christian Doctrine. Thus the new revelation of the spiritual sense of the Word has already been working in a much larger

sphere than those who are ignorant of the real causes, would allow. Such *e. g.* is the conviction, that the faith ought to be shown by life and by the works, or that faith is of no value when not animated by principles of life and love; and furthermore, that God looks not to the person and to the exterior, but to the interior; that heaven and hell are in the interior of the mind; that all human beings are called to felicity, and that it is their own fault if they miss their aim. Such truths are an effect of the New Church, and of its life, and the whole development of humanity, of liberty and reason, is a mere consequence of that truth, which is as old as the world, but which has been obscured by errors and falsities, and which now finds its religious form in the New Christian Church.

The more this general spirit of brotherhood and human feeling unite all the human beings who are conscious of their duty and their aim into one great body, the more will it promote the formation of special congregations of those who share the convictions, which constitute the New Christian faith. They will join in the endeavor to derive the benefits of the new revelation to themselves and to mankind in general, or to form an organized body, which may receive and communicate to others the purer light of the interior truth. They will join in mutually edifying each other in receiving the doctrine and the spiritual food. We know that the higher sphere, for which man only is prepared by this terrestrial life, is united with mankind by an association of those who receive spiritual and celestial truth, thus by the Church of the Lord the interest for the kingdom of God will call forth a corresponding interest for its efficiency among mankind, and for forming associations in the spirit of the New Church.

I thus congratulate you on your endeavor to form a congregation of receivers of the New Christian faith, and I wish to confirm you in this endeavor. The New Christian Church will most certainly be more and more extended, because without it, errors and passions would lead mankind to barbarism, and to mutual destruction. Thus I am glad to be enabled to give you the assurance that you will not meet any hindrance in your endeavors from the government of the country to which you belong.

II. The next consideration, viz: the prospect of the New Church in Denmark, is less satisfactory. This prospect is not in harmony with the facility given by the state of liberty which prevails here. It was the opinion of Swedenborg himself, that Europe and the Old Church in her will not easily find her way to regeneration, or even to a tolerable reform. The character and state of Europe is compared to that of the Jewish nation when the Lord appeared among them. Some of them received the Gospel, but the people at large, and the learned among them principally remained in their blindness and rejected the light and the salvation even with blasphemy. To convert the Europeans to the new doctrine is as difficult as to convert the Jews. The Word speaks in a like way to the Europeans, but it falls on a stony ground, and only few seeds will bring adequate fruit. It is furthermore known that the new doctrine cannot find its way to minds already occupied by a false doctrine, unless the old and bad seeds first are destroyed. It cannot be denied that the Old Church and her faith in Denmark are utterly destroyed, as also in France, so that it would not stand against the introduction of the new doctrine. It nevertheless seems preposterous to build the hope for progress in spirit and truth principally on indifferentism, or spiritual debility, and to expect regeneration in an empty mind, and in a lukewarm soul. If it could be shown that the indifferentism is only apparent, and the consequence of enlightened critics and consciousness of traditional errors and of adulterated faith, such an apparent indifferentism could prepare the way for real truth, and for the form in which it manifests itself in the New Christian Church. But such a filiation of ideas is seldom met with, and the spiritual love of truth is a most rare phenomenon in Denmark. A crude and unpalatable negative doubt is the habitual state of mind of those who boast of progress. The church and her teachers have, it is true, for a long time been pervaded with rationalism; but the working of reason has not throughout been beneficial. It degenerated generally in naturalism, or in philosophical nonsense. Some of the geniuses who refused to put reason under the sway of revelation are afterwards sunk down to an orthodoxism like that of the Pharisees, viz: to sacrifice their individual convictions in order to maintain the authority of the corporation. In this sphere a genuine love of truth

is not to be met with. Among the people in general materialism with its frivolous tendencies has made the soil barren, and has excluded spiritual development. Self-confidence and a puerile vanity is hidden under the mask of modesty, and scorns the voice of a higher conscience. It even very often degenerates into envy, malice, and contempt. We meet here, it is true, a strongly animated national zeal, which made a considerable noise under the mask of patriotism. This zeal, as derived from analogous phenomena in Germany, is, with few exceptions, only a veiled self-love, a political egotism with the aim of deceiving the credulous people. If now you consider that the life of the nation, here as elsewhere in Europe, has been split in parties, and that every one of these parties corresponds to a corruption of the will, or to falsities in the understanding, your confidence in spiritual progress must of course be shaken. You ought not to overlook that the people at large for a number of years have been worked upon by those who, for their own sake, felt an interest in spoiling the better nature of the people. These bad counsellors worked upon the minds, inflaming them to hatred and violence. They instigated a well-tempered and ignorant nation first to indignation, and then to anger, enmity, and vindictive feelings.

The New Christian Church being founded throughout on humility, confidence in the Lord, and on love and benevolence, on a calmness of mind, which is full of mercy, and thus being quite the reverse of what has been prevalent here, it is not to be expected that such a state of mind, to any extent, should be altered from one opposite to the other. Neither can it be said that those bad feelings, prevailing in the state of the nation, might only be the effect of transitory agitation, and of those individuals who exercised nearly a magic sway over the imagination of the people. It is true that the people in general were altogether disinclined for that sanguinary sort of violence, which has characterized the revolutionary mob in other countries. The natural disposition of this people in general is good and kind, and turbulence and extravagance are far from its habitually quiet mood. The Danes have ever been celebrated for their good natural temper, and this temper, though vitiated, is not altogether lost. It is also a fact, that in the recent quarrel with the Germans, the Danes displayed a most patriotic self-denial in sacrificing life, limbs, and goods for their country. They showed steadiness and perseverance in enduring hardships and sufferings, and they displayed a valor worthy of admiration in the struggle. But we know and perceive, that such natural virtues, or the natural good in man, gives no guarantee whatever for spiritual progress. It may be a beneficial circumstance in the development of spiritual good; but the elements of spiritual progress are not to be derived from those natural dispositions; they are the effect of higher conviction and reflection. And of this reflection we find no proof whatever. There has not been manifested any ready reception of the higher, interior, and spiritual impressions. You perceive this when looking at the prevailing taste, at the spirit of the public papers and periodicals, of which some are so vulgar and defamatory that the public, in countries where a higher moral sense prevails, scarcely would tolerate them, but particularly when looking at the effects of moral remonstrations, and, contrarywise, at those of the flattering and seducing tales of the demagogues. There may be some good remnants in the natural feelings of the people, and, if you look at the bad instigations of the intelligent agitators, you may even wonder at its not being more corrupted and hurried away to passion and violence. You may thus hope for its moral improvement, but the impartial eye *cannot* expect an easy transition to a state of reception of the New Church. The qualities required for such a transition are principally wanting, viz: humility and softness of the heart, a religious respect for all that is Divine, and an energetic or spiritual love of truth. The pure and elevated doctrine of the New Church, which throughout aims at the destruction of self-love in its inmost recesses, cannot easily find its way to obdurate or indifferent minds, abounding in self-confidence and contempt of others, or prone to malicious indignation when their envy and bad feeling is roused. It is a generally prevailing opinion that the interests of this world are the only ones worth being attended to; that man is made for this present life, and you hear it often expressed that terrestrial life has nothing to do with eternity, or a spiritual existence. "We know what we have; don't trouble yourself about what is to come. The spiritual phenomena may be curious enough, but rather as dreams and phantasmagorias." These and similar opinions are often quoted. The name of Swedenborg ex-

cites immediately the idea of something visionary and extravagant. Even the fact that the Academy of Sciences at Stockholm recently ordered a medal struck in honor of Swedenborg, with the inscription, "*Tanto exultans alumno*,"—exulting in such a graduate—would not influence the general opinion. People think that the Academy only wishes to appropriate to herself the honor of a name, which has become celebrated in foreign countries.

Thus repentance or a radical change in the spiritual state of the Danish nation seems to be the only way for the reception of the New Christian Church in this country. In the Danish Church not the slightest trace of a favorable feeling for the doctrine, or even of a serious want of reform, or of a reflection to that purpose, is to be found. A few of the leading clergymen have tried to uphold the old orthodoxy, and to maintain solifidianism as the principle of religion, and of the church. You know that this theology is in the most direct opposition to the New Church. You see in it a relapse to the degenerated "proprium" in man, who, by all means, would appropriate to himself spiritual and celestial good without giving up his self-love, and to gain authority over the people listening to a miraculous faith, of which the clergy might be the administering power. Here in Denmark this mischievous dogmatic tendency has generally sprung up in passionate, ambitious, vain, and unquiet minds, who were unable, or disinclined to examine their own dark souls. But the by far prevailing tendency has been rationalism in the form derived from the German school, and leading from deism to naturalism, or pantheism, and lastly, to atheism. This tendency has in some of the intelligent leaders only been modified by a mere worldly consideration of the clergy's spiritual authority over the people, or of the concerns of the church. The question for this theological sanhedrim is only as to what compound they ought to make of the bulk of Christian traditions and doctrines, together with the literal acceptation of the Word, in order to make it palatable for their modern public, and suitable for their position and influence. It is evident that such a deism, disciplined by worldly prudence, could feel no sympathy for the spiritualism of the New Church, no more than the crude naturalism of the philosophical disbelievers.

If you were to hint at the far extended principle of liberty, sanctioned by the fundamental law, and consider this as an essential progress, you would deceive yourself. The principle is not founded in any positive and real acknowledgment of truth, but in a negative liberalism or nihilism under the influence of concomitant circumstances. The Danish revolutionists aimed only at the destruction of former limitation and fetters. Nothing is as yet built on the levelled ground, and they would at all events not allow that the New Church be built on it. Whether this may happen at a future period nobody can know. I wish it, and I am ready to concur in it. Neither would I deny its possibility. But I repeat that the probability depends on a serious self-reflection. It is to be observed that the state of religious liberty, now sanctioned by the law, had really already existed and prevailed since immemorial times. Nothing new is thus introduced. You perceive here no creative power influenced from on high.

You refer in your letter to a society for the discussion of truth, publicly announced. I have inquired about this society. In the last winter there have in the metropolis been meetings of clergymen, together with people of all conditions, in order to debate religious questions and interests. I believe these meetings to have been salutary, not going to extremes, and averse to zealotism and fanaticism. Probably some of the better clergymen had observed that from different quarters sectarian movements had increasingly taken place. After the Baptists the Mormons had made a missionary invasion in this country. Feeling it expedient to counteract the foreign poison, the clergy probably assembled with the laity in order to defend the Lutheran faith. But those meetings are not the object of your inquiries. That Society which you mention has quite another character. Some of the repeaters of the German philosophical systems of pantheism and atheism felt the desire of consolidating their errors and of strengthening themselves by getting a public. They thought that the prevailing indifference might favor their projects, and they held meetings to establish the false doctrine that there is no God, no eternity, and thus no religion. I have never been present at these meetings, and can thus only judge from the relation of others, who concur in stating that the insanity of the leaders

met rather with disapprobation. A vote was proposed whether the Society would go on admitting religion as a reality or not; and as the majority agreed about affirming it, the leaders dropped their plans, and the society was dissolved. In all this I see no favorable circumstance for promoting the interests of the New Church, and it is not to be presumed that an assembly, formed in such a spirit, would open their minds for the most positive supernaturalism, which here would stand opposite to the most negative and chaotic nihilism.

If thus the introduction of the New Church to any considerable extent is out of the question, the only thing left is to spread those rational truths, which are likely to be admitted by the people in the dissolved state of faith and religion, and as far as reasonable ground is still to be found. If, on the other hand, we only consider the question whether now a greater number of individuals may be disposed to receive the doctrine I most certainly admit the possibility and the probability of that fact. But it cannot fail that if they are so, they will by their study and under the guidance of the Lord find their way to it. I deem it nevertheless most inadvisable in any missionary way to spread the doctrine promiscuously among people without their being prepared for it. We know the danger of a superficial and not lasting reception of spiritual truth, and we ought to submit our zeal for the church to strong proofs until evidence is given that the respective minds are prepared and disposed for it. I don't agree with those honorable members of different societies, who by their zeal for the true church, are led to diffuse the doctrine by every means in their power, even where all indications of reception are wanting. It may be difficult to find out the right limit and measure, but we must always keep in mind that the danger of doing too much is greater than that of doing too little. Whenever charity and the spirit of the New Church has taken root in the mind, it will always aim at a proper diffusion of truth, and the Lord himself will provide that the doctrine be not withheld from those who are prepared for its reception. The True Christian Religion, No. 267, says plainly: "It is enough that there be a church, which is in possession of the Word, although it may consist of very few persons in respect to the whole race of mankind, for still, by means of the Word so possessed, the Lord is present in every country on the face of the earth, inasmuch as by that means heaven is in conjunction with mankind."

You mention especially Mr. Magnus Errickson as a person who would be likely to receive the New Doctrine. I have been acquainted with this respectable man, since he took up the cause of the Baptists against the anti-Baptists, and particularly against the mystical Orthodoxy of Prof. Martensen. I admit that the eminently rational character of the New Church is likely to find its way to a mind so liberal, unprejudiced and logical as Mr. E.'s, and I have occasionally conversed with him about the doctrine. But I venture to remark that the whole tendency and state of mind of Mr. E., as yet, is so eminently polemic, that it could not well sympathize with a form of truth, which is the reverse of polemic, because its aim is tranquillity of mind and peace; its conditions self-denial and humility; its highest idea innocence and affection. There is thus a sort of contrast, as between peace and war—between calmness and restlessness—between hardness and softness. I mentioned your letter and opinion, and the answer I contemplated to give you to Mr. E., and he plainly told me, "You are right; that's it." He appears thus to be in the troubled state of spiritual reform, and as this is only transitory, it is to be presumed that a conciliation of the different views as a matter of course, sooner or later, will take place. I don't doubt that there are other people, whose endeavors are directed towards spiritual aims. They will not fail to succeed, and even this little debate, which your letter has called forth, will probably be of some advantage, as I will take care to publish it in Danish.

In this country, more than in any other, France, perhaps, excepted, all seems dependent on circumstances and casualties. But as there for the initiated eye are no unprovided contingencies, we may hope that the chaotic state of mind may take even unexpectedly a turn for the better. And as there at all events are many, who sincerely long for salvation, it may be that a doctrine, which in the dissolution, and in the inextricable confusion of contradictory elements gives a firm and never failing basis, may find access to the disturbed minds, who want spiritual rest and security.

But a diffusion of the doctrine on that ground admits neither of calculating, provision, nor of premeditated endeavors. We can only do what the Gospel teaches us to do, viz : to give spiritual food to those who want it.

I send my best wishes to you and your community.

C. DIRCKINCK HOLMFELD.

ROSKILD, August, 1852.

“ORIGIN OF THE NEW CHURCH MINISTRY.”

We had supposed the discussion of the “Lot,” in connexion with the origin of the New Church Ministry, to have closed with the communication of “N. F. C.,” in our September No. The following, however, from Mr. Mason, has just been received, and he informs us in a postscript, that the reason of its being forwarded at this late day of the debate, was owing to the very tardy arrival in England of the July No. of the Repository, upon which, it will be seen, it is mainly founded, as the “Reasons” forming the subject of his comment occur in that No. As the argument of Mr. M., in review of the proceedings on the occasion alluded to, is very able, and containing matter worthy the universal consideration of Newchurchmen, we give it insertion, expressing, at the same time, an earnest hope that if our friend “N. F. C.” feels imperatively bound to reply, he will use his utmost powers of condensation, as we cannot consent to occupy our pages, as heretofore, with the prolonged discussion of a topic on which so much has already been said.

To the Editor of the Anglo-American N. C. Repository,

DEAR SIR:—“Origin of the New Church Ministry.” What an extraordinary title! and how much of error it implies, if the N. C. ministry had any other origin than the universal Divine commission given to *all* who are “apt to teach,” “Go and teach all nations.” God never bestows a gift without an impulse to make use of it. This universal commission is the only *DIVINE authority*, and I acknowledge no authority beside it. Talk of authority to ordain, and this authority being given only by laying on of hands—to me, this is mere absurdity. The Lord has ordained that all who have the power to teach, shall teach. He has appointed them to teach under His General Commission; and when a teacher meets with a *body* of Christians who wish him to stay with them, as their minister, *then commences an ecclesiastical covenant* between the parties, which it may be expedient to ratify by the most useful mode of ceremonial ordination. And if the body appointing or ordaining their minister are or wish to be connected with a conference, or convention, any useful auxiliaries then existing from such connection, may properly be resorted to, and, as a *significant ceremony*, “laying on of hands” is *harmless*, but I confidently assert that it is no more than harmless. It is contrary to every doctrine of the N. C. that our good Lord shall give less ministerial grace, because no *holy* (!) hands are laid on a teacher. Where is the *command* to do so? Is there some mysterious meaning in the word “ordain” that cannot be associated with the word “appoint”? And are “ordaining” and “laying on of hands” convertible terms? Then why did not the Lord lay His hands on those He *ordained*, as He says in John xv. 16?

I affirm that in propriety of speech, the lot ordination was not the origin of the N. C. ministry. The origin was the honest intention to carry out the Divine commission above referred to; the “lotting” was a sad piece of *chance medley* very improperly connected with the carrying out of this intention. I ask every candid mind, *which preceded*, the intention to carry out the commission, or the adoption of the lot scheme? Of course that which *came first*. As for this mode of carrying out the intention, it can no more be called the origin of the ministry, than if a society were to draw lots to determine which of the ordaining ministers should be invited to ordain its new minister; that would constitute another *new* origin of the ministry. If the former, lotting to decide who should ordain, originated a new ministry, any fresh lotting to decide a similar question would originate another new ministry. Let us

not confound forms with things. I have a right to trace the N. C. ministry to the Lord's solo authority, regarded and complied with, but, at the same time, I have a clear right to object to the mode adopted, viewing it in one point of view; or to *excuse it*, viewing it in another point of view. I have stated that, viewing it as a convenient expedient, I am not disposed to quarrel with it; but viewing it in the light presented in p. 325 of your Journal, I am utterly ashamed of it, and intend to show that the proceeding there described, was not only irrational, but *decidedly immoral*, and I can only account for theologians not seeing it to be so, by a fact that I have long lamented, that the sciences of theology and morality are seldom found together in equal perfection; and hence theologians are constantly doing acts which *mere moralists* justly regard with sorrow and pity. If I could regard the N. C. ministry as *really* originating in the lotting, and as deriving its authority from it, as stated (but what that authority is and means I have no notion whatever), I should hasten to disconnect myself from a ministry originating in what appears to me such an utterly reprehensible proceeding. If the present ministry has *such* an origin, may its duration be short, and future N. C. ministers originate in the Lord's authority, and not in the mistaken contrivances of men! If the origin be so bad, no wonder the approvers of it have shown so much solicitude, in popish fashion, to signify what is mere expediency by the high sounding title of, "Divine Order requires." I hope my honest brethren in both hemispheres will take good care to tear off this *scarlet wrapping*, so ingeniously contrived, and then will the poor idol turn out to be nothing more than the work of men's hands. Almost ever since my connection with the N. C. in this country (now 44 years), I have endeavored to expose this glossing of the merely human and fallible with a pretended Divine authority; and, at length, I have succeeded, and not a little to the inquietude of certain worthy, but mistaken adherents to our cause, of strong ritualist tendencies. And here I beg not to be misunderstood. What I reprehend in the lot proceeding, and its sequences as immoral, I believe to have originated from some degree of moral ignorance, not the abuse of moral knowledge; consequently, a condemnation of immorality through ignorance is a very different thing from branding the parties engaged in the acts as immoral persons. Nothing but dense moral ignorance, or a determination to pick a quarrel, can lead to the attempt to identify two things so different in character. It has been one of my difficulties in this country, that when I called an act or a declaration by its *right name*, partizans quickly transferred my ascription to the agent or declarants, and grew vehement accordingly.

"N. F. C." looks down with magnanimous pity upon my imputation of superstition to the acts of the would-be imitators of the miraculously inspired apostles in their choice of Matthias. Let us, then, waive this imputation formally, but not on my part really, for I affirm that to expect of God what He has not promised, is a superstition. And will "N. F. C." condescend from his *cathedra* (from which he addresses me in a manner only suited to one having authority) to point out one, only one "unchangeable law of Divine Order," "one perpetual commandment of God" IN THE WORD (where alone such laws can be found) which authorizes the conclusion, *that the Lord has COVENANTED to lead His RATIONAL creatures, by means of the Lot, under any circumstances whatever?* It is because I am sure that he cannot do this, that I proceed to show that, viewed abstractedly, the lot ordaining was *an immoral act* (as described by Mr. Noble and others), although it cannot be so considered when taken merely on the ground of convenience, *without any intended appeal to Heaven*. In attributing the proceeding to mere expediency, I did the good service of depriving it of the taint of superstition and immorality, which must ever rest upon it considered as an appeal to Heaven; but if "N. F. C." likes the lot better with this taint upon it, I cannot admire his moral taste; that is all.

I take my stand here—that no man can have a right to any thing to which he is not entitled by some recognized covenant or compact; and every man who takes any thing without having a right to it, commits an immoral act, either ignorantly, or knowingly; if ignorantly, he is not thereby an immoral man: but if knowingly, he is so. It really is astonishing to see what general ignorance prevails on the nature of rights, even with persons intelligent on other subjects, and especially on theology. I suppose this arises from the natural dictate of self-love, that a man has a right to every thing he likes until he finds his right disputed. This is a sadly too short cut

by which to arrive at the foundation of morality. No man should do any thing that he has not a right to do; his right must be a well-defined right: nothing can define a right but a law; all law pre-supposes covenant or compact. I have not yet found any one that could dispassionately refute these positions. They equally apply to the relation between God and man, and man and man; to bodies as well as individuals. Now, the law which shows the relation of God and man, is expressly called a covenant in the Word; man has a *right* to all that God has *promised* on compliance with the conditions of the covenant. But if a man exacts from God what God has not promised; if he takes it and serves his own purpose by it, he takes that which he has no right to, and stands guilty at the bar of morality, for a breach of its laws. And this I solemnly charge upon the lotting. I confess that in the point of view in which some regard it, I account it too contemptible to engage a moment's notice, nor should I trouble you with this but for the interest it seems to command in your country, and seemingly to an extent which both surprises and grieves me; for except with a few strongly confirmed theoretic ritualists, it is a dead letter in this country, at least, among those with whom I am acquainted. The subject is never discussed. I believe it is not considered deserving of a passing thought. It is past and done with.

According to the principle of right above laid down, the lotters had no right to put God to any such test. He had never, by covenant, subjected Himself to it. They had no right to exact an answer from Him by such means. He had never promised it. They had no right to seize upon *such* guidance. He had never covenanted to give it. They prayed for it, at least, one of them prayed for it, but it could not be the prayer of faith, for no truth in the N. C. faith warranted *such* a prayer; and if the Apostle James spoke truly when he said, "Ye ask, and receive not, *because ye ask amiss*," they who asked did not receive the guidance they asked for, because they asked amiss, their prayer had no warrant! If there is no promise in the Word to grant guidance by lot, the lotters had *no right* to expect it; *no right* to ask it; *no right* to seize upon it; *no right* to act upon it; they, in acting without and beyond their right, acted immorally, and all the acts or results built upon their immoral seizure, or pretence of having Divine guidance, are null and void; and if my ordination rests upon this sandy foundation only, that is null and void; and if any priestly authority be necessary to constitute me a minister, for want of such authority, I am now a pretender, and no minister of the New Church.

But what is to guide us in judging of the history of this matter, the extract from the first Society's minutes of the lot ordination, or the *dressings* with which it is served up in your pages? I have a right to go by the minute, because that is the only fixed evidence; the Society has given it to me, and I take it apart from the dressings. I care not for the motives of the lotters, the minute says not one word about their motives. I have only to do with the bare *fact*, as stated in the minutes, and with that fact, as the only fixed record not passing through the shifty domains of hearsay, I have a perfect right to deal by saying, that if the lot was resorted to merely for convenience, as very likely it was with some of the lotters (who, *from my knowledge of them*, would not be likely to have any very strong idea that they stood on the same platform as the apostles), I am as much warranted, if motives be sought into at all, to attribute my motive, as others who formed the dressings have to attribute one to their taste.

But a word as to the "*reasons*" with which the "*minute*" cited is served up, taking them in their order.

First Reason. No person had authority to ordain. Does the writer of this mean to say that no church has a right to choose a minister? Or, having chosen one, has no right to ordain him, whatever that mystical word *ordain* may mean? What a body has a right to do, they have authority to do, for the Lord has given both right and authority in his general commission. When He said, in instituting the Holy Supper, "Do this in remembrance of me," it is admitted, He addressed all Christians, and why, when He said, "Go and teach all nations," should He not be understood as addressing all whom He has qualified to teach? In this notion of *authority* there are too evident marks of the spirit of priestcraft; and still more strongly in the

Second Reason. The future prosperity and well-being of the Church depends on the *succession of the sanctities* of the ministerial function. An apostolic succession, to

be derived, I presume, from those who had so little of the apostolic character, as to act immorally, doing what they had no right to do, without knowing it! "A succession of sanctities!" I dare not characterize such phraseology; I only say, that if I understand its meaning, my very soul revolts at it. In such a connection, and on such a subject, language should have been better chosen, if any worthy, or even harmless meaning can be attached to it.

Third Reason. Good Heavens! The sixteen place themselves on the same platform as the Lord's chosen apostles. Had they, as the apostles had, a promise of miraculous inspiration? When it can be proved that all men stand on the same level, and are equally suitable to do the same acts, then may the misguided usurpation of the sixteen be justified, and not before. I personally knew four of the *lot-selected* twelve, and I do not believe they were, from the simplicity of their character, at all fitted to decide whether the proceeding was proper or not. One of them was actually a night street watchman, and not a moral man, by any means, who used to call his wife his "tin pot." Was this man selected "under the Divine auspices of the Lord, to originate the ministry of the New Church, signified by the Holy City, New Jerusalem?" Alas! alas! "Save me from my friends!" No one of the sixteen was more truly a Christian than Mr. Hawkins (No. 15), and he was not accepted.

Fourth Reason. The dresser of the minute must have been sadly at a loss for reasons for the lottery, in going to the spiritual world for an example of the lot, as if all things that the laws of the spiritual world warrant, are possible, and therefore, proper on earth. We have the Word ALONE for our guidance, and NEVER does SWEDENBORG declare that he had authority to lay down any law of Order NOT laid down in the Word. Mark this, all ye twisters and twirlers of his remarks made under all circumstances, and in all connections, in published, and also, posthumous, unfinished works, where it suits you, into laws of Divine Order—unchangeable commandments of God! Beware, ye "lawyers" of this description, how ye subject yourselves to the rebuke pronounced by the Lord upon those who lay burdens on men in His name, which He never laid.

And such are the "reasons" (reasons, forsooth!) for proceeding to the lot as a religious appeal to the Lord for guidance. And the result is treated as of Providence—meaning providential appointment; but until I can be convinced by direct authority from the Word, that my judgment of the lotting (so described in your pages) as being an immoral act, is unsound, I shall judge that the Divine Providence was concerned with it as it is with all other human errors and evils, only in the way of permission, not of appointment. In fact, the Divine Providence could not help itself except by working a miracle to confound the erring sixteen. Messrs. Hindmarsh and his associates virtually told the Divine Providence "You shall answer our demand, for we will take measures to make you unless you work a miracle by turning our tickets into blank paper!" All this, no doubt, is looked upon by the dresser of the minute as very solemn, very decorous, very reverential, pious, and wise. God forbid the future New Church should so regard it.

And now passing over the minutes, we come to the "remarkable circumstance" narrated by Mr. Hindmarsh. And here I cannot help remarking that I wish I had thought, when he last visited me, not long before his death, to tell him that in this matter he ought to be blamed. Mr. H. was an honorable man, but through want of moral thought in this case, he is here presented as doing a dishonorable act,—an act which any scoffing man of true honor (but not a religious man) would unhesitatingly denounce as a dirty trick. And by virtue of this trick, poor Mr. H. regarded himself, we are told, as "ordained under the Divine auspices of the Lord"—having "the evident sanction both of God and man!" A sorry moralist verily must this dresser of the minute have been to use such language in reference to such conduct! Were it not for the absence of evil intention, such language must be pronounced nothing less than impiety. Could any command in the Word be shown to proceed by lot in such a business, then might Mr. H. be justly regarded as divinely ordained, but the whole proceeding originated in self-will and self-contrivance, and confessedly and especially in the case of Mr. Hindmarsh, for he expressly says, that the act he did unknown to the rest, and to which act he strangely attributes a special providential interference—the act of surreptitiously writing the word "ordain" on one of the tickets unsanctioned by his colleagues,—he did it for his own "private satisfaction." Can any

thing be clearer than that such an act of self-will and self-contrivance, could yield nothing but SELF-ORDINATION. To call it an ordination under the Divine auspices, is surely an approach to absolute impiety. And what *right* had Mr. H. after he had accepted the trust of preparing the tickets in a particular way, mutually agreed upon in order to ascertain who should appoint the ordainer,—to take a totally different method secretly, for “his own private satisfaction, having in view to ascertain who should be the ordainer, thus adopting another method which, if it had any effect at all, *would have the effect of nullifying the power allotted to the twelve?* Pray observe this. If “ordain” meant any thing, it appointed the holder of the ticket so marked to ordain, *whoever else might be appointed by the twelve;* and it was (to speak after the manner of men) only the lucky coincidence of Mr. H. getting the “ordain” ticket that prevented a collision which, if it had happened by a different person than Mr. H. being appointed by the twelve, would have thrown such ridicule over the whole affair that the knowledge of it would never have crossed the Atlantic. We should have had Mr. H. saying I am Divinely appointed to ordain, but you have chosen “another.” And what a precious method do we now see was adopted to *oblige* the Divine Providence to speak out; first *force* is resorted to by the lotting, and lest this should not be sufficient to satisfy Mr. H.’s misgiving as to the trustworthiness of the result of the lot, he added a pretty little *stratagem* of his own; and out of all this sorry work comes what men professing to have the gifts of reason and conscience presume to call “the origin of the New Church ministry” by the special *appointment* of Divine Providence! Out upon such unmanly nonsense! Let us all be, as we ought to be, ashamed of it as a sad yet ludicrous piece of N. C. history; and with heads hung down let us say to all inquirers, “Oh, no, we never mention it.”

Possibly some may question the accuracy of my moral test and definition of moral right, as always resting on law or compact. It may be said, where is the *law* that gives a man a right to his life and liberty? To this I reply that if my moral test be allowed to stand, every one’s life and liberty will be secure, because no one can show a *law* upon which he can found the right to take another’s life or liberty,—that is, until a compact has been entered into, as in civilized society, to give up life and liberty, on certain failures to observe the social covenant.

I trust that nothing I have said will be interpreted offensively. I have spoken freely not of persons wilfully doing wrong, and therefore as evil persons, but of their mistaken acts. The silly proceeding resorted to by Mr. H. does not in the least overshadow to me the nobleness of his character. I beg to add, that if this lotting was right, lotting should be the rule and practice of all human affairs. I knew a Newchurchman who made it so; and deep sorrow was his portion. I also add this question, if the Divine Providence “chose” the twelve, was it likely that the immoral and ignorant watchman would have been one of the number, and the good Mr. Hawkins, and the powerful-minded Mr. Tulk (for such their respective characters undoubtedly were) would have been excluded?

Faithfully, yours,

WILLIAM MASON.

P. S. The non-arrival of your July Magazine in due time at Derby, was the cause of the delay in writing this article.

THE EARLY HISTORY OF THE NEW CHURCH.

The following communication in reply to Mr. Rich (see N. C. Repository for November) came to hand subsequent to the preceding, and we insert it in immediate connexion with Mr. Mason’s, as being german to its purport.

MR. EDITOR:—Your English correspondent has favored us with some additional particulars respecting the early history of the New Church, in an extract from an address of the late Mr. Sibly, published in 1839. He admits that it does not alter the substantial correctness of the narrative heretofore republished by you, but professes it for the sake of completeness, and for other purposes. Be it so. And yet I do not perceive how it can justly be drawn to favor either his views or those of “Delta.” The latter thinks that there should have been no separation of the New Church from the Old—by consequence, that it should have no special ministry of its own, and

particularly, that the first ordainer should not have been appointed by lot. Mr. Rich, if I understand him aright, though requiring the necessity of a separation, denies that the ministry should exist as a distinct office in the body so separated.

Now, Mr. Sibly, by word and act, gave his sanction to all those proceedings of the early church no less clearly than did Mr. Hindmarsh. He, as one of the twelve laymen appointed *by lot* for that purpose, united with the others in requesting Mr. H. to *ordain* the persons chosen to the office; and, inasmuch as their selection of him was confirmed by *another lot*, he regarded this last as the Divine concurrence in that choice.

Up to this point there was no occasion of difference between them. But, a ministry having been now originated, Mr. H., it seems, thought that the future government of the church should be entrusted to them alone. In this opinion, a decisive majority of his brethren did not concur; and he—alas for human infirmity!—resorted to questionable means of enforcing his views, which occasioned a temporary withdrawal of the majority from him, and those who agreed with him. But, happily, the alienation was not permanent. He may not have united with any particular Society, but that he regarded himself as a member of *the General Church*, is proved by his subsequent course. For, after the rejection of the plan of government, which he had digested and proffered to their acceptance, he re-united with the General Conference, which was now composed of the clergy, and *a representation of the laity*, and, to show that he had yielded his early preference, in the year 1820, as President of that body, his name appears as the first signed to the *General Conference Deed*, which, when enrolled, “formed a new era in the Church.” “The nature of this deed was principally to declare what persons had theretofore constituted, and should thereafter constitute the conference, viz: Regularly ordained ministers, and the delegates of societies. The effect of it was to erect them into a legal recognized body—to place them under the protection of the laws of that realm, and to enable them to transmit their authority to their successors in office. The Church in England, as the present writer believes, was hereby placed on the true Scriptural foundation, and so long as that is observed, the rights of both clergy and laity may be maintained intact.

Of the affairs so mysteriously alluded to by Mr. Sibly, we know nothing; nor do we deem it very important to this discussion, unless Mr. H. himself be involved in the charge of immorality. But this would scarcely accord with the character conceded to him by Mr. S. in the same address, or with his general reputation. Without doubt, ministers should be moral men, or else they cannot be examples to the flock. And so long as their deportment is outwardly becoming, we are bound to presume them sincere. The Lord alone knows the interiors of men, and of those we are forbidden to judge. But should they unhappily swerve from the strict line of rectitude, no principle is more clearly laid down by Swedenborg—none more clearly deducible from Scripture, than that a defect in the personal character of a priest does not vitiate his previous official acts. Paul, we know, quarrelled with both Peter and Barnabas—far better men than himself, perhaps, and yet he was a chosen instrument for preaching the Gospel to the Gentiles. How then, can a momentary infirmity of temper, betrayed by the venerable Mr. H., prove that it was grievously wrong in *the whole church* to accept him as the first ordaining minister, designated to office by Providence, and in a method often sanctioned of old?

But, says Mr. Rich, “this is both assuming the legality of the mode, and limiting the mode of choice;” and he asks, what might have been the result, if among the papers drawn, there had been one with the inscription, “Ordain no one!”—a very natural question in Mr. R., perhaps. But for the sixteen to have proceeded thus in 1788, would have been the omission of a duty, concerning which they had no doubt. They believed it right to separate from the Old Church, and gave their reasons for the important movement. That step once taken, a second became necessary. To them the distinction between clergy and laity was written as with a sunbeam, not only on the face of Scripture, but in the writings of their expounder; and they had pledged themselves to unreserved obedience. A Christianity without a church! a church without a clergy! They could as soon think of an expanse or a circle without a centre—of a body without a soul. In the choice of an ordaining minister also, there might have been a difference of opinion among so many; or they might have concurred in selecting another than the fittest person; or Mr. H. himself might

have doubted, and therefore, declined to act; and such he declares to have been his purpose, unless their votes had been strengthened by the determination of the lot.

In conclusion, we must express our doubts as to whether it was wise in Mr. Rich to draw this document from its quiet repose. Though it cannot affect the argument in favor of a separate ministry, or disturb their warrant for the use of the lot, it may tend to abate our estimate of the gratitude we owe a distinguished benefactor. The great American orator and statesman, who has lately left the earth, gave forth an utterance on a memorable occasion, to which some of us would do well to give heed. "Sir, I thank God," said he, "that if I am gifted with little of the spirit which is able to raise mortals to the skies, I have yet none, as I trust, of that other spirit, which would drag angels down."
N. F. C.

NOTICES OF BOOKS.

1.—LETTERS TO A MILLENARIAN. By REV. A. WILLIAMSON, *Pastor of the Presbyterian Church of Chester, N. J.* New-York: M. W. Dodd. 1852. 18mo. pp. 179.

We have found great interest in the perusal of this little volume, from the fact, that by a process of reasoning wholly independent of New Church principles, and conducted apparently in total ignorance of them, the author is led to confirm strikingly some of its peculiar positions. The drift of the subject may be inferred from the thesis which stands at the head of the title-page: "The present Jews not the lawful heirs of the Abrahamic will." This point, we think, Mr. Williamson has established by one of the most acute and logical arguments which we have ever seen brought to bear on a question of biblical interpretation. He shows demonstratively that the promises and predictions which the Christian world have been so ready to interpret as securing a splendid destiny to the Jewish nation, as such, have, in fact, no such reference, but are to receive only a spiritual fulfilment in the persons of a spiritual seed, who are entitled to say, "doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not." We regret that our space does not allow us to make extracts from the work, to show how completely the author razes the very foundations on which rest the popular notions respecting the great things in store for the race of Israel, "according to the flesh." He could scarcely have come nearer the truth had he written from the stand-point of the New Church, and what that stand-point is we shall not be slow to inform him.

2.—SPIRITUAL REFLECTIONS *for every Day in the Year; with Morning and Evening Prayers. In four Volumes. Vols. I. and II. by the late Rev. T. GOYDER. Vols. III. and IV. by the Rev. D. G. GOYDER.* London: Simpkin, Marshall & Co. New-York and Boston: Allen & Clapp.

This is the third volume in the excellent series of "Reflections" above indicated. The fourth, we learn, is soon to be put to press, which will complete the number of three hundred and sixty-five, one for each day in the year. From the examination we have been able to bestow upon the work, we cannot but regard it as eminently adapted to the good uses it was designed to subserve. As an aid to personal and

family devotion, as a kindly monitor who would suggest to us, and aim to work in us, the best frame for beginning and ending the day with the Lord and the angels, we can safely recommend these brief but pregnant meditations. They seem to perform for the inner man a function somewhat akin to that of the inferior priests under the old economy, who trimmed the lamp morning and evening in the sanctuary, causing a brighter light to irradiate the holy recess of the Lord's house. In such a work we do not require the profoundest vein of thought; indeed, we rather shrink from any thing that severely taxes our powers. What we want is an easy, natural, appropriate flow of thought, obvious, without being common-place, and earnest, without being impassioned. Such a work, in its leading features, is the present one of Mr. Goyder, and as such, we should be happy to have it meet a wide welcome in the New Church.

- 3.—*ELOCUTION, or Mental and Vocal Philosophy: involving the Principles of Reading and Speaking, and designed for the Development of both Body and Mind, in accordance with the Nature, Uses, and Destiny of Man: illustrated by two or three hundred choice Anecdotes; three thousand Oratorical and Poetical Readings; five thousand Proverbs, Maxims, and Laconics, and several hundred elegant Engravings.* By Prof. BRONSON, A. M., M. D. Louisville, Ky: Morton & Griswold. Price, One Dollar.

The title now recited gives a very ample view of the contents of the work, and the fact that the copy before us announces the sale thus far to have reached thirty thousand, will afford a pretty good clue to the estimate in which it is held by the public. A detailed or critical notice of such a work would seem to be almost superfluous, but it may be well to state that the present is a new edition very recently issued, and that it is enriched by an addition of 64 pages of choice, and mostly original, matter, for which the compiler has paid a liberal price to the authors. The book is marked by an almost boundless variety of topics, and to the Newchurchman its value will be enhanced when he is informed that wherever practicable N. C. sentiments are introduced, and a general N. C. impress sought to be induced upon the work as a whole, while, at the same time, the field of its use is not narrowed by an unnecessary declaration of the fact. To say nothing of its educational aims, it is a storehouse of rich and pithy quotations, pertinent to almost every theme with which any one is called to deal, and it is seldom that one cannot lay his hand, in the pages of this universal volume, upon any striking passage in prose or verse which he may be anxious to recover, but which he is not able precisely to refer to its original source. In fact, we have understood that Prof. B. has often said, when asked what there was in the book, that if the inquirer could *think* of any subject not to be found in it, he would present him with a copy. Notwithstanding this immense variety of themes, an orderly arrangement is preserved throughout, and any particular paragraph or topic easily referred to.

- 4.—FRANK FREEMAN'S BARBER'S SHOP. *A Tale of the South and North.* By Rev. B. R. HALL, Author of "New Purchase," "Something for Everybody," &c. New-York: C. Scribner. 1852. 12mo.

The influence of a long standing friendship and fellowship with the author of this spirited story undoubtedly gives a warp of partiality to our estimate of it which we should be pretty certain to withhold were its paternity any other than it is. Evoked, as it has been, by the potent spell of "Uncle Tom," it is still a work of antagonistic

genius, and having a decidedly Southern aspect. Not that Mr. H. is an advocate of slavery in the abstract, or an apologist for those features of the system which are intrinsically evil—for to these he administers more than one withering rebuke—but it is still evident that he has, in popular phrase, a warm side towards that quarter of the federal compass which is most directly over against the ill-starred “North-east” that is made so prominent in his satire as the Keblah of abolitionism. It is by a fatal coincidence that the same initials—N. E.—represent at once *New England* and *North East*. It is clear that our author’s sympathies transcend the famous line which separates the two uncongenial portions of the Union, and if he were to be called upon to account for it, he would no doubt say that it was the wild ultraisms of Garrison and his compeers that had, by reaction, driven his deepest interest in the opposite direction. How far this may or should operate as a valid plea we will not now discuss, but we hesitate not to say that one must be swayed much more strongly against the leading spirit of the book than we are—and our recalcitration is not slight—not to admit the uncommon ability with which the book is written, more especially in its satirical and humorous parts. Though bearing marks of somewhat hasty execution, yet the hand of a master is visible in every page, and the reader is continually prompted to picture to himself what that humorous pen *could* do, were the arm that wields it to doff its surplice sleeve. Such of the readers of “Frank Freeman” as had previously formed an acquaintance with the “New Purchase” of the same author, published several years since, and, on the whole, never equalled by any of its successors, would not be unprepared to find all the rich qualities in the work that we have intimated, but as this number is comparatively few, we should, for ourselves, suppose that a reproduction of that work, revised and condensed, would be far from unsuccessful as a mere publishing enterprise. The mirthful explosions produced by the perusal of this volume might, we should suppose, after the fashion of cannon in raising drowned bodies, be sufficient to elevate from the depths to the surface of the sea of notoriety, a work of such sterling merit as the “New Purchase, or Seven Years in the Far West;” and with our best wishes for such a resurrection, we close our rather halting commendation of the present volume.

5.—ANCIENT CHRISTIANITY EXEMPLIFIED in the *Private, Domestic, Social, and Civil Life of the Primitive Christians, and in the original Institutions, Offices, Ordinances, and Rites of the Church*. By LYMAN COLEMAN. Philadelphia: Lippincott, Grambo & Co. 1852.

The entire Christian world is laid under great obligations to Mr. Coleman for the boon of the present work. It is an extensive, but still select, repository of all the leading facts of Christian archæology. There is scarcely a point of liberal or enlightened curiosity relative to the doctrines, institutions, and rituals of the early Church, but is very fully and satisfactorily answered in this volume. The richness and variety of its contents may be inferred from the following general heads recited in the Table of Contents: “The Earliest Authentic Notices of the Primitive Christians;” “The Religious Life of the Primitive Christians;” “The Primitive Christians in the Family and in Social Life;” “The Primitive Christians in their Relation to the Government;” “The Constitution of the Church, and the Peculiarities of the Christian System;” “Names and Classes of Christians;” “Of the Superior and Inferior Orders of the Clergy;” “Of Elections to Ecclesiastical Offices;” “Of Ordina-

tion ;" "Of Clerical Prerogations ;" "Of Churches and Sacred Places ;" "Of Religious Worship ;" "Of the Psalmody of the Church ;" "Of the Use of the Holy Scriptures in Religious Worship ;" "Of Homilies ;" "Of Baptism ;" "Of Confirmation ;" "Of the Lord's Supper ;" "Of Church Discipline and Penance ;" "Of Councils ;" "Of Marriage ;" "Of Funeral Rites and Ceremonies ;" "Of the Festivals of the Church ;" "Of the Armenian Church ;" "Of the Nestorian Church ;" "Of the Sacred Seasons of the Puritans."

Each of the above heads is expanded into a great variety of particulars, all of which are treated with marked discrimination, perspicuity, and judgment. Subjects of this nature come, indeed, simply within the Scientifics of the New Church, but occasions not unfrequently occur on which the man of the Church wishes access to just such a manual as he has here provided for him, and not only will he find it difficult to meet with any better, but even with any other.

6.—AN EXPOSITION OF VIEWS respecting the Principal Facts, Causes, and Peculiarities involved in Spirit Manifestations : together with interesting phenomenal Statements and Communications. By ADIN BALLOU. Boston : Bela Marsh. 1852.

The title of the present work we have already given in the extended list which heads our several articles on "Pseudo-Spiritualism." The necessarily brief notice we then bestowed upon it, we felt, at the time, to be altogether inadequate to its merits as a portion of what has been termed the "ghostly literature" of the day. As a calm and candid statement of all the most material facts comprised under the general head of "Spiritual Manifestations," we can refer to no work to be compared to it. The sound good sense so generally characteristic of the author as principal editor of one of the very best of our religious periodicals, "The Practical Christian," stands forth conspicuous in every page. Admitting the reality of a spiritual origination in these phenomena, and deeming the subject worthy of serious consideration, he is still on his guard against an excessive deference to their sayings, and aims to direct the course of inquirers to that middle ground between over-credulous belief and pertinacious skepticism in which the genuine truth undoubtedly lies. In a word, Mr. Ballou's book is *the* book for those who would know what is most reliable in these strange manifestations.

8.—MEMOIRS OF THE LIVES of Robert Haldane, of Airthrey, and of his Brother, James Haldane. By ALEXANDER HALDANE, Esq. New-York : Robert Carter & Brothers. 1853.

In this goodly octavo of 600 pages, we have the conjoint biography of two "men of mark" in the day and generation in which they lived, and that is scarcely removed from our own. Their history is rendered remarkable by the fact of their having both been led by a peculiar providence to abandon the sea-service, in which their early lives were spent, and to enter the sacred ministry, in which they both continued till their death. Being men of glowing zeal, and vigorous talents, and inheriting great wealth, they produced a powerful sensation in their day, and enabled their biographer to furnish a memoir of very unusual interest to the religious world.

EDITORIAL ITEMS.

As it has been suggested that the fact of the Rev. B. F. Barrett's pamphlet, published some years since, on "Open Intercourse with the Spiritual World," being enumerated in the list of works at the head of our article on "Pseudo-Spiritualism," might lead to a false and injurious impression. If men and things are to be judged by the company in which they are found, the presumption is natural that this valuable brochure comes into the same category of the *pseudo* with the long bead-roll of volumes and tracts which form the caption to our review. Such an impression, however, we should deeply regret, for nothing was farther from our intentions or thoughts than to give occasion to it. Our object was, in fact, to bring together the titles of all the works that we could call to mind as bearing on the general subject, and though they are most of them of a date subsequent to Mr. Barrett's pamphlet, yet we added that in hopes that it might attract attention, and serve as an antidote to most of the rest, which it would be very certain to do upon perusal. Indeed, as the very title intimates that the "Dangers (of Spiritual intercourse) and the Cautions which they suggest," form a prominent part of the author's scope, we can scarcely think there would be much likelihood of its being confounded with its associates. Whether there be or not, we readily embrace the opportunity of correcting any wrong impression on this head that may exist, and we shall all the less regret that occasion has arisen for such correction, if it shall be the means of calling attention to an essay which, with such modifications as these latter-day phenomena suggest, would be admirably adapted to serve the uses of the New Church in the present condition of things. It is now, we fear, almost, if not quite, out of print.

It will be observed, that we have commenced, in the present number, a series of expository extracts on the book of Isaiah, of which the works of the Rev. Mr. Clowes on the Gospels and the Psalms has furnished in the main the model. The plan is, by means of Indexes, References, &c., to cull out from the whole body of Swedenborg's writings those paragraphs which contain his illustrative comments upon the successive verses of each chapter. It is to be observed, however, that he does not comment upon *every* verse of any chapter, although his spiritual elucidations of Isaiah are on the whole exceedingly copious and rich. It is from this circumstance, and with a view to economy of space, that we have concluded to omit the insertion of the entire chapter, though in this we deviate from the example of Mr. Clowes. We propose to give only those verses or clauses which are actually explained, and these we give in the words of the established version, except where something in the exposition obviously demands a new and more literal rendering. With the profoundest respect for Swedenborg's variations from the English translation, we still feel inclined to adhere to this translation wherever it is possible, without doing injustice to our author's scope. If we have ever occasion to introduce critical or exegetical remarks, it will be done in notes at the foot of the page.

At a recent anniversary dinner of the London Printing Society, a speech on the progress of the New Church was delivered by a Mr. Finch (published in the Intellectual Repository for Sept.), which closes with the following fine peroration: "Not, however, to continue a course of observations which may seem like fault-finding, let me turn your attention to a subject, full, as it appears to me, of hope and consolation for the members of the New Church. It is, the very different estimation in which the writings and character of Swedenborg are now beginning to be held by mankind to what they previously were. It may be very true that mankind as yet know little or nothing about this extraordinary man or his writings; but

they are now beginning to be conscious of their ignorance, and to suspend their judgment accordingly; whereas, the time has not long passed when they thought they knew all about him that it was at all necessary to know, and accepted that most shallow decision of the world, that he was an insane enthusiast, or impostor, as a settlement exhaustive of the entire question of Swedenborg's claims. That decision is becoming unsettled; it will ultimately be reversed. Future ages will know that, prone as the world is known to be to arrive at shallow and off-hand conclusions upon important subjects, this has been one of the most shallow it has arrived at for the last eighteen hundred years. But, as I said, it begins to be unsettled. Men of position as writers and thinkers in many countries, are bearing their testimony flat against it; they are beginning to indicate the mine of intellectual wealth which is to be found in the scientific and theological writings of Swedenborg; they are beginning to be astonished that a theology so explanatory of difficulties, so solid in the depth of its rational positions, should have existed in the world so long, and they have known nothing about it. Mankind, as to theology, have been like travellers in a mist, who have approached to the very base of some stupendous mountain without being even conscious of its existence. But the mist is clearing off, and the mountain of the New Church arises in mid-air before them, soon, as I trust, to become the great land-mark for all the truth-seekers of the earth. I trust that multitudes will be attracted towards it; that multitudes will ascend its sides, that they may rise above the mists of their prejudices, and enlarge their prospects by the elevated views it will afford them; and most solemnly do I hope and trust that they and all of us may get into the sunshine of the Divine Love which settles on its summit, and will rest there forever and ever."

George R. Gliddon, the archæologist, in conjunction with Professor Nott, is engaged in New Orleans in an ethnographical work to be entitled "Types of Mankind," or ethnological researches, based upon ancient monuments, paintings, sculptures, and crania of races; and upon their actual, geographical, philological, and biblical history.

The "National Magazine," edited by the Rev. Mr. Stevens, and of which we gave a decidedly favorable notice a few months since, we are happy to learn, holds on its way with increasing promise of success. The Jan. No. is quite up to any of its predecessors in point of interest, which is high praise. A new competitor in the race of the monthlies has just appeared in "Putnam's Magazine," which is designed to contain only original matter, and that, too, of as sterling a stamp as a fair compensation to the writers will procure. The first No. gives earnest of a well conducted journal. Among its contents is an article by Horace Greeley, in relation to the spiritual phenomena of the day, in which the reader will find some marvellous details upon that subject, transcending, perhaps, any thing of the kind that has yet been given to the public.

The publication of the "Medium" at Detroit has ceased. We understand that arrangements are in progress for either bringing it out again in some other place, or for uniting it with some other paper, so that subscribers shall be supplied according to contract.

The Editor of the Repository is now engaged in preaching every Sabbath morning to a N. C. congregation in Brooklyn. The place of meeting is the Clinton-street Academy, just north of Pierpont-street.

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No. 2.

ORIGINAL PAPERS.

ARTICLE I.

THE BOOK OF THE PROPHET ISAIAH,

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

CHAPTER II.

SUMMARY OF THE INTERNAL SENSE.

Manifestly concerning the Lord's advent, and concerning a new heaven and a new church at that time, v. 1-5; because in the former church there is merely the false and the evil of the false, v. 6-9; manifestly concerning the Lord's advent, that He will destroy all who are in the love of self, and in the pride of self-intelligence, v. 10-18; manifestly concerning the last judgment, and concerning the casting down of the wicked into hell, v. 10, 19, 20, 21; separation of the good from them described in part, v. 22.

VERSES 1-3. *The word that Isaiah, the son of Amos, saw concerning Judah and Jerusalem. And it shall come to pass in the last days, that the mountain of the house of Jehovah shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths.*—These words are spoken of the new church to be established by the Lord; by the mountain of Jehovah, which shall then be established in the top of the mountains, is understood Zion; and by Zion, are signified the celestial church, and love to the Lord, which is communicated to those who belong to that church. That this is the primary principle of the church, and that it shall increase and gain strength, is signified by its being in the top of the mountains, and exalted above the hills;

that they who are principled in the good of love shall acknowledge the Lord, and accede to the church, is signified by all nations flowing to that mountain, nations signifying those who are in celestial good, which is the good of love to the Lord, and people, those who are in spiritual good, which is the good of charity towards the neighbor. Concerning these latter it is also said, "And many people shall go and say, Come ye, and let us go up to the mountain of Jehovah, to the house of the God of Jacob."—A. E. 433.

V. 2. *And it shall come to pass in the last days, that the mountain of the Lord's house, &c.*—Mountains with the most ancient people represented the Lord, in consequence of their worshiping him upon mountains, because these are the highest parts of the earth. On this account mountains denoted celestial affections, which they also regarded as the highest, consequently love and charity, and thus the goods of love and charity, which are celestial. In an opposite sense, those who are high-minded are called mountains in the Word, and thus a mountain denotes self-love itself. The Most Ancient Church is also signified in the Word by mountains, in consequence of their elevation above the earth, and being, as it were, nearer to heaven. That mountains represent the Lord, and all celestial things thence derived, or the goods of love and charity, is manifest from the following passages of the Word, from which also their particular signification may be recognized, since all the expressions of the Word, both general and particular, have a sense according to the subject to which they are applied. Thus in Isaiah: "It shall come to pass in the last days, that the *mountain of the house of Jehovah* shall be established in the top of the *mountains*, and shall be exalted above the hills," ii. 2, referring to the Lord, and hence to every thing celestial.—A. C. 795.

In the prophetic Word, in very many passages, mention is made of mountains and hills, and by them in the internal sense are signified the goods of love; by mountains the good of love to the Lord, which is the internal of the celestial kingdom, and by hills the good of mutual love, which is the external of the same kingdom; but where it is treated concerning the spiritual kingdom, there by mountains is signified the good of charity towards the neighbor, which is the internal of that kingdom, and by hills the truth of faith, which is its external. It is to be known, that every church of the Lord is internal and external, so also each kingdom of His. That such things are signified by hills, may be manifest from the following passages. "In the latter end of days the mountain of Jehovah shall be for the head of mountains, and shall be exalted above the hills," Isaiah ii. 2: Micah iv. 1. The mountain of Jehovah, which is Zion, denotes the Lord's celestial kingdom, thus the good of that kingdom, which is that of love to the Lord, thus in the supreme sense is the Lord Himself, for all love and all good in the celestial kingdom is of the Lord. The like is signified by the mountain of Zion in other passages in the Word, and by the hill thereof the good of mutual love.—A. C. 6,435.

The reason why a mountain signifies the good of love, is, because in heaven they dwell upon mountains who are principled in the good

of love to the Lord, and they who are principled in charity towards their neighbor upon hills, or what amounts to the same, they who are of the Lord's celestial kingdom dwell upon mountains, and they who are of his spiritual kingdom upon hills, and the celestial kingdom is hereby distinguished from the spiritual kingdom, that they who belong to the former are principled in love to the Lord, and they who belong to the latter in charity towards their neighbor; hence it is that by a mountain is signified the good of love to the Lord. A further reason why this is abstractedly signified by a mountain, is, because all things which are in the internal sense of the Word are spiritual, and spiritual things are to be understood abstractedly from persons and places; wherefore also the angels, inasmuch as they are spiritual, think and speak abstractedly from such things, and thereby they are in intelligence and wisdom, for an idea of persons and places bounds the thought, inasmuch as it determines to those things, and thus limits it. Such idea of the thought is properly natural, whereas an idea abstracted from persons and places extends itself into heaven in every direction, and is no otherwise bounded than as the sight of the eye whilst it views the heavens without being obstructed by intervening objects, and such an idea is properly spiritual; hence it is that a mountain, in the spiritual sense of the Word, signifies the good of love. The case is similar with respect to the signification of the earth, as denoting the church; for an idea abstracted from places, and from nations and people on the earth, is that of the church on earth or with those who live on it; and this therefore is what is signified by earth in the Word. The case is similar with other things, which are mentioned in the natural sense of the Word, as with hills, rocks, valleys, rivers, seas, cities, houses, gardens, forests, and so on. Forasmuch as a mountain signifies the good of love, and, in the supreme sense, the divine good, and from the divine good proceeds the divine truth, therefore mount Zion was situated above Jerusalem, and by that mountain in the Word is signified the church which is in the good of love to the Lord, and by Jerusalem, the church which is in truths from that good, or the church as to doctrine. Hence also Jerusalem is called a holy mountain, and a holy hill, for by mountain is signified spiritual good, which in its essence is truth from good, in like manner as by a holy hill, as may appear in the following passages. Thus in Isaiah: "And it shall come to pass in the last days, that the mountain of Jehovah's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of Jehovah, to the house of the God of Jacob: and he will teach us of his ways, and we will walk in his paths," ii. 2, 3.—*A. E.* 405.

Mountains denote heaven, hence the good of love, which signification is from representatives in the other life, for in that life, as on earth, there appear mountains, hills, rocks, vallies, and several other things; and on the mountains are those who are in celestial love, on the hills those who are in spiritual love, on the rocks those who are in faith, and in the vallies those who have not yet been raised up to

the good of love and of faith. Hence it is that by mountains are signified those who are in the good of celestial love, thus who are in the inmost heaven, and in the abstract sense the goods of celestial love, thus the heaven which is in that love; and that by hills are signified those who are in the good of spiritual love, thus who are in the middle heaven, and in the abstract sense the good of that love, and the heaven which is in it; and that by rocks are signified those who are in the good of faith, and hence who are in the ultimate heaven, and in the abstract sense that good and that heaven; also that by vallies are signified those who have not yet been raised up to those goods, thus to heaven. Inasmuch as such things appear in the other life, and hence such things are signified by them, therefore like things are signified by them in the Word; and like things by the mountains, the hills, the rocks, and the vallies, in the land of Canaan, by which land on this account was represented heaven in its complex. That mountains signify heaven, where the good of celestial love prevails, is evident from several passages in the Word, as from the following, "In the latter end of days the *mountain of Jehovah* shall be for the *head of the mountains*, and shall be exalted *above the hills*." Hence it is that the Lord descended upon Mount Sinai; and hence it is that the city of David was built on a mountain, and that that mountain, which was called Mount Zion, signifies the inmost heaven; and hence also it is, that the ancients performed holy worship on mountains and hills.—A. C. 10,438.

V. 3. *To the house of the God of Jacob*.—They who abide merely in the sense of the letter, believe that by Jacob in the Word is meant all that people which was from Jacob, and therefore they apply to that people all those things which were spoken both historically and prophetically concerning Jacob; but the Word is divine, principally in this, that all and single things which are therein, do not respect one nation or one people, but the universal human race, viz., that which is, which was, and which shall be; and what is still more universal, viz., the Lord's kingdom in the heavens; and in a supreme sense the Lord himself: because it is so, the Word is divine: if it only had respect to one nation, it would then be human, and there would be nothing more of the divine in it, than there was the holy of worship with that nation; that such holy of worship was not with the people, which is called Jacob, may be known to every one: hence also it is evident, that by Jacob in the Word is not meant Jacob, nor by Israel is meant Israel, for in almost every part of the Propheticals, where Jacob is named, Israel also is named, and no one can know what is specifically understood by the one, and what by the other, unless from the sense which lies more deeply concealed, and contains in it the arcana of heaven. That by Jacob therefore is signified in the internal sense the doctrine of natural truth, or, what is the same, those who are in that doctrine, of whatever nation they be, and that in a supreme sense the Lord is understood, may appear from the following passages. In Luke: "The angel said unto Mary, thou shalt conceive in the womb, and shalt bring forth a son, and shalt call his name Jesus; he shall be great, and shall be called the Son of the

Highest; and the Lord God shall give unto him the throne of his father David, so that he shall reign over the house of Jacob for ages, and of his kingdom there shall be no end," i. 31, 32, 33: that here by the house of Jacob is not meant the Jewish nation or people, every one sees, for the Lord's kingdom was not over that people, but over all in the universe who are in faith in him, and from faith in charity; hence it is manifest, that by Jacob named by the angel, is not meant the people of Jacob, and consequently in other places, by the seed of Jacob, by the sons of Jacob, the land of Jacob, the inheritance of Jacob, the king of Jacob, and the God of Jacob, which so frequently occur in the Word of the Old Testament, neither are those things meant. The case is the same in respect to Israel; as in Matthew: "The angel of the Lord appeared to Joseph in a dream, saying, arise and take the young child, and his mother, and flee into Egypt, that it might be fulfilled which was spoken by the prophet, saying, out of Egypt have I called my son," ii. 13, 14, 15: in the prophet it is thus written, "When Israel was a child, then I loved him, and out of Egypt have I called my son," Hosea xi. 1; that Israel here is the Lord, manifestly appears; and yet from the sense of the letter it cannot be known, but that by the child Israel are meant the first descendants of Jacob, who came into Egypt and were thence called forth: the case is similar in other passages where Jacob and Israel are named, although it does not appear from the sense of the letter. In Micah: "In the extremity of days, the mountain of the house of Jehovah shall be established on the head of the mountains, many nations shall go and say, come and let us go up to the mountain of Jehovah, and to the house of the God of Jacob, that he may teach us of his ways, and we will go in his paths, for out of Zion shall go forth doctrine, and the Word of Jehovah out of Jerusalem," iv. 1, 2.—A. C. 3,305.

— *Nation shall not lift up sword against nation, neither shall they learn war any more.*—That war, in the Word, signifies spiritual war, which is of the false from evil against truth from good, and vice versa, or what is the same, which is waged by those who are in falses from evil against those who are in truths from good, may appear from a number of passages in the Word, of which we shall only adduce the following; thus in Isaiah: "Many people shall go and say, go and let us ascend to the mountain of Jehovah to the house of the God of Jacob, who shall teach us of His ways, that we may go in His paths; for out of Zion shall go forth the law, and the Word of Jehovah from Jerusalem, that He may judge among the nations, and rebuke the people, who shall beat their swords into plough-shares, and their spears into pruning-hooks; nation shall not lift up the sword against nation, neither shall they learn war any more; O house of Jacob, go ye, and we will go, in the light of Jehovah," ii. 3, 4, 5; Micah iv. 3. These things are spoken concerning the advent of the Lord, and that they who will be of his new church are to be instructed in truths, whereby they will be led to heaven: by the mountain of Jehovah and the house of Jacob, is signified the church in which is love to the Lord and worship from that love; convocation to that church, and thereby to the Lord, is signified by many people going

and saying, go and let us ascend to that mountain ; that they will be instructed in truths, by which they will be led, is signified by, He will teach us concerning His ways, that we may go in His paths, ways denoting truths, and paths the precepts of life ; that they will be taught by the doctrine of the good of love, and by the doctrine of truth from that good, which are for the church out of heaven from the Lord, is signified by, out of Zion shall go forth the law, and the Word from Jerusalem, the law out of Zion denoting the doctrine of the good of love, and the Word from Jerusalem truth from that good ; that then evils of life and falses of doctrine shall be dissipated, is signified by, He shall judge among the nations and rebuke the people, nations denoting those who are in evils, and people those who are in falses, thus, abstractedly, evils of life and falses of doctrine ; that then, by the consent of all, combats shall cease, is signified by, they shall beat their swords into plough-shares and their spears into pruning-hooks, swords and spears denoting falses from evil combating against truths from good, and vice versa ; plough-shares denote the goods of the church cultivated by truths, for a field which is tilled by the plough denotes the church as to the good of life, and pruning-hooks denote truths of doctrine, by reason that trees in gardens signify perceptions and knowledges of truth ; similar things are signified by, nation shall not lift the sword against nation, neither shall they learn war any more, war signifying combats in every complex ; that they shall live a life of wisdom, is signified by, go ye, and we will go, in the light of Jehovah, the light of Jehovah denoting the divine truth, and to go in it denoting to live according thereto, thus in a life of wisdom ; that war here signifies spiritual war, which is of falses against truths and goods, and vice versa, and that swords and spears, which are arms of war, signify such things as are used in spiritual combats, appears manifestly, for the subject treated of is concerning the Lord and concerning the church to be established by Him, also concerning the doctrine for that church, wherefore it is said, He shall teach us concerning His ways, that we may go in His paths ; likewise, go ye, and we will go, in the light of Jehovah.—A. E. 734.

V. 8. *Thou hast forsaken thy people, the house of Jacob, because they are filled with the east wind* (Com. Vers. *because they are replenished from the east*), &c.—The *east wind* and the *east*, in the genuine sense, denote love to the Lord and love towards the neighbor ; hence in the opposite sense they denote self-love and the love of the world, consequently concupiscences and lusts, for these are of those loves. For there are two origins of heat, as also there are two origins of light ; one origin of heat is from the sun of the world, the other origin of heat is from the sun of heaven, which is the Lord. That the sun of the world diffuses heat into its world, and into all things therein, is known ; but that the sun of heaven infuses heat into the universal heaven, is not so known : nevertheless it might be known, if one would only reflect upon the heat which is intrinsically in man, and which has nothing in common with the heat of the world, that is, if he would only reflect upon the heat which is called vital : thence it might be known, that this heat differs in its nature from that of the

world, namely, that the former is living, but the latter not living, and that the former heat, because living, kindles the interiors of man, namely, his will and understanding, and gives him the faculty of desiring, of loving, and of being affected: hence also desires, loves, and affections, are spiritual heats, and are likewise so called; that they are heats, is very evident, for from living bodies there exhales heat from every part, even in the greatest cold; and also, when the desires and affections, that is, the loves, grow more intense, the body grows warm in the same degree. It is this heat which in the Word is understood by burning, by fire, and by flame, and in the genuine sense is celestial and spiritual love, but in the opposite sense corporeal and terrestrial love. Hence it may be manifest, that here by being parched with the east wind, is signified to be consumed by the fire of lusts, and when it is predicated of the scientifics, which are the thin ears of corn, that it signifies their being full of lusts. That by the east wind are signified those things which are of lusts and of fantasies thence, is manifest from the passages in the Word where it is named; as in Isaiah: "Thou hast forsaken the people, the house of Jacob, because they are filled with the *east wind*, and the soothsayers are Philistines," ii. 6.

V. 10-21.—*Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of his majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low; and upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan, and upon all the high mountains, and upon all the hills that are lifted up; and upon every high tower, and upon every fenced wall; and upon all the ships of Tarshish, and upon all pleasant pictures. And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the Lord alone shall be exalted in that day, and the idols he shall utterly abolish. And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth. In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth.*—In the spiritual world there are mountains, hills, rocks, earths, and valleys, as in the natural world, and angels and spirits dwell upon them; but in the spiritual world they have another appearance; upon the mountains dwell those who are in the highest light; below them, on the same mountain, dwell those who are in a less degree of light; and below these again, those who are in a still less degree: and in the lowest parts dwell those who are in darkness, and thick darkness in respect to the light of those that dwell above. The heavens, consequently, are in the superior part of the mountains, and the hells are in the lowest parts, thus the expanses of the mountains succeed each other as strata. The

reason of this is, that the inferior parts may be governed by the superior from the Lord; for the Lord flows in immediately from himself into all things of the spiritual world, and also immediately by the superior heavens into the inferior, and by these into the hells. This arrangement is in order that all may be kept in connection by influx; such a co-ordinate and subordinate arrangement exists through the whole spiritual world. Into the hells which are under the mountains and in the rocks, there appear entrances either in the lowest part of their sides, or through caverns from the valleys; and these appear as entrances into dens where there are wild beasts, altogether dark, which are opened when evil spirits are being let in, but are shut when they are let in. These entrances are called in the Word the gates of hell; but in the rocks the entrances appear as fissures or clefts in the rock, and in some places as holes of various aperture. The darkness in those entrances or gates appears as darkness to good spirits and angels, but as luminous to evil spirits; the reason is, because there is no light of heaven there, but a light of infatuation, which is natural light without spiritual. This luminous principle, however, is not like the luminous principle of the world in the day time, but resembles the nocturnal light, which is for owls, moles, and bats, which see nothing in the light of day, and hence the light of day is darkness to them, whilst the darkness of the night is their light. Such is the sight of evil spirits, because it is formed of falsities and evils, which in themselves are darkness, yea, thick darkness; wherefore also by darkness in the Word are signified falsities of every kind, and by thick darkness the falsities of evil. From these considerations it may be seen what is signified by their hiding themselves in dens, namely, that they were in evils of life, the goods which were in them being destroyed. Evils of life are signified by dens for the same reason that goods of life are signified by mountains, namely, because they who are principled in such evils dwell in dens; for the spiritual sense of the Word has respect to evils or goods, abstractedly from places and persons, according to their quality in the persons and with them, as has been frequently shown above. Hence it may be seen what is signified in the Word by dens, caverns, hollows, holes, clefts, and chinks of rocks, and mountains, in the following passages; thus in Isaiah: "Enter into the rock, and hide thee in the dust, for fear of Jehovah, and for the glory of his majesty. For the day of Jehovah of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low: and upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan, and upon all the high mountains, and upon all the high hills that are lifted up, and upon every high tower, and upon every fenced wall, and upon all the ships of Tarshish, and upon all pleasant pictures. And the loftiness of man shall be bowed down, and the haughtiness of man shall be made low: and Jehovah alone shall be exalted in that day. And the idols he shall utterly abolish. And they shall go into the holes of the rocks, and into the caves of the earth, for fear of Jehovah, and for the glory of his majesty, when he ariseth to shake terribly the earth. In that day a man shall cast his idols of silver, and

his idols of gold, which they made each one for himself, to bow down to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of Jehovah, and for the glory of his majesty, when he ariseth to shake terribly the earth," ii. 10-21. The meaning of these expressions cannot possibly be understood except from the internal or spiritual sense, and from a knowledge of the appearance of things in the spiritual world; for without an internal sense, who could know what is signified by the day of Jehovah being upon the cedars of Lebanon and the oaks of Bashan, upon the mountains and hills, upon the tower, and the fenced wall, upon the ships of Tarshish, and upon all pleasant pictures; and what is meant by bowing down to moles and bats? and without the knowledge of the appearance of things in the spiritual world, who could know what is meant by entering into the rock, and hiding themselves in the dust, entering into the holes of the rocks, and into caves of the earth, likewise into the clefts of the rocks, and the tops of the ragged rocks? From the internal sense of the Word, however, it is readily known, that by all these things is described the state of those who are in the love of self and of the world, and thence in evils and falsities at the time of the last judgment. It is therefore said, that the day of Jehovah shall be upon every one that is proud and lofty, and upon every one that is lifted up; the day of Jehovah denoting the last judgment; the proud and lofty, those who are in the love of self and the world; and every one that is lifted up denoting those who are in the love of self-derived intelligence. This is further described by the day of Jehovah being upon all the cedars of Lebanon that are high and lifted up, and upon all the oaks of Bashan, and upon all the high mountains, and upon all the hills that are lifted up, upon every high tower and upon every fenced wall, and upon all the ships of Tarshish, and upon all pleasant pictures. And by the cedars of Lebanon and the oaks of Bashan, is signified the pride of self-derived intelligence; interior pride is meant by the cedars of Lebanon, and exterior pride by the oaks of Bashan. By the mountains and hills are signified the loves of self and of the world, and the evils and falsities thence derived. By the tower and the fenced wall are signified falsities of doctrine confirmed. By the ships of Tarshish and the pleasant pictures are signified knowledges and perceptions of falsity derived from evil; their worship from evils and from what is false is signified by the idols which they made each one for himself. To bow down to the moles and the bats signifies worship grounded in such things as are from self-derived intelligence; for moles and bats signify the evils and falsities from which such worship springs, because their sight is in darkness, and they shun the light. The judgment to be passed upon them is described by their going into the holes of the rocks, and into the caves of the earth, and also by their going into the clefts of the rocks, and into the tops of the ragged rocks; for by these expressions is signified the damnation of those who are in evils and falsities originating in the love of self and of the world, and in the pride of self-derived intelligence; for the hells of such appear as dens in rocks, and the entrances to them as the rents of rocks and

clefts of ragged rocks ; rocks and ragged rocks also signify the falsities of faith and doctrine, and the earth or ground signifies what is cursed. So in Jeremiah.—*A. E.* 410.

By the day of Jehovah is here to be understood the advent of the Lord, when a last judgment was accomplished by him ; that this was accomplished by the Lord, when he was in the world, may be seen in the work concerning the L. J. n. 46. In this passage, those within the church upon whom judgment was executed, are recounted ; by the cedars of Lebanon, high and lifted up, are signified those who boast themselves from self-derived intelligence ; and by the oaks of Bashan, those who boast from science ; for cedars in the Word are predicated of the rational man, and oaks, of the natural man, and intelligence belongs to the rational man, and science to the natural man. By the high mountains and the hills that are lifted up, are signified those who are in the love of self and of the world. By the high tower and the fenced wall, are signified confirmed principles of what is false, consequently all those who are in them. By the ships of Tarshish, and by the pleasant pictures, are signified false doctrines favoring the delights of earthly love ; the destruction of conceit originating in self-derived intelligence and in science, is understood by “the loftiness of man shall be bowed down, and the haughtiness of men shall be made low ;” that all intelligence and science are from the Lord, is signified by “Jehovah alone shall be exalted in that day.” It is supposed that science is from man ; but science, so far as it serves for the attainment of intelligence, in which is the perception of truth, is from the Lord alone.—*A. E.* 514.

V. 10. *Enter into the rock, and hill, and hide thee in the dust, for fear of the Lord, and for the glory of his majesty.*—The evil cannot in anywise bear and endure the Divine presence, inasmuch as by the Divine presence they are tortured, tormented, and, as if they were deprived of life, they behave themselves like those who are in the agony of death ; the reason is, because in the Divine [being or principle] there is omnipotence, which destroys and extinguishes what is opposite, thus what is false and evil ; hence the life of those who are principled in what is false and evil, is distressed by the Divine Presence, and in such case feels hell in itself according to the degree of presence ; but lest they who are in falses and evils should be altogether destroyed and tormented, they are veiled with their own falses and evils, as with mist, which are of such a nature that they break the influx of the Divine [being or principle], or repel, or suffocate, as earthly mists or clouds are wont to do the rays of the sun : These things are meant by the words in the Apocalypse, “They shall say to the mountains and rocks, fall upon us, and hide us from the face of Him that sitteth on the throne, and from the anger of the Lamb, because the great day of His anger is come, who then can stand,” vi. 16, 17, where by mountains and rocks, to which they shall say, fall upon us and hide us, are signified evils and falses ; by the anger of the Lamb is signified torment, for it appears as if the Divine [being or principle] tormented from anger, when yet falses and evils themselves are the cause ; in like manner in Isaiah, chap. ii. 10.—*A. C.* 8265.

V. 13. *And upon all the oaks of Bushan.*—The oak signifies what is perplexed, and moreover, what is fallacious and false, inasmuch as the lowest of the natural principle is respectively perplexed and fallacious, so far as it derives its scientific and pleasurable principle from the sensual things of the body, and thus from fallacies; for specifically by the oak is signified the lowest of the natural principle, consequently in a good sense the truths and goods which are therein, and in an opposite sense the evils and falses which are therein; when falses also are removed with the regenerate man, they are rejected to the lowest of the natural principle; wherefore when seen by interior sight, as is the case when man becomes of mature and clear judgment, and especially when he becomes intelligent and wise, they appear further removed; for truths, with the regenerate man, are in the inmost of his natural principle near unto good, which is there like a little sun; the truths, which are dependent on those truths, are distant thence according to the degrees, as it were, of consanguinity and affinity with good, fallacious truths are to the more outward peripheries, and falses are rejected to the outermost; these things remain for ever with man, but they are in the above order when man suffers himself to be led of the Lord, for that order is celestial order, inasmuch as heaven itself is in such order; but when man doth not suffer himself to be led of the Lord, but of evil, he is then in the opposite order, in which case evil with falses is in the midst, truths are rejected to the peripheries, and the very essential divine truths to the ultimate peripheries, which order is infernal, for in such order hell is; the outermost peripheries are the lowest things of the natural principle. The reason why the oak denotes the lowest things of the natural principle, is, because in the ancient church, when external worship was representative of the Lord's kingdom, all trees of whatsoever kind signified somewhat spiritual or celestial, as the olive and thence oil signified those things which are of celestial love, the vine and thence wine those things which are of charity and of faith from charity, and so of the rest of the trees, as the cedar, the fig-tree, the poplar, the beech, and the oak, the significations of which have been shown in the above explications throughout; hence it is that so frequent mention is made of them in the Word, and also in general of gardens, groves, and forests, and that worship was celebrated therein under certain trees; but inasmuch as that worship was made idolatrous, and the posterity of Jacob, amongst whom the representative of a church was established, was prone to idolatry, and in consequence thereof placed so many idols therein, therefore they were forbidden to perform worship in gardens and groves, yet still the trees retained their signification; hence now it is, that not only the more noble trees, as olives, vines, cedars, but also the poplar, beech, and oak are significative, when mentioned in the Word, each as in the ancient church. That oaks in a good sense signify the truths and goods which are the lowest of the natural principle, and in an opposite sense falses and evils, appears from those passages in the Word, where mention is made of them, understood in the internal sense, as in Isaiah, "They who forsake Jehovah shall be consumed, because they shall be ashamed of

the oaks which ye have desired. And ye shall be as *an oak* casting off its leaves, and as a garden which hath no waters," i. 29, 30. Again, in the same prophet, "The day of Jehovah Zebaoth is upon every one elate and low, and upon all *the cedars* of Lebanon, and upon all *the oaks of Bashan*," ii. 12, 13; that the day of Jehovah shall not be upon cedars and oaks, every one may know, but upon those who are signified by them.—A. C. 4552.

V. 15. *Upon every high tower*.—A tower denotes interior things. The reason is because the things which are interior are expressed by things elevated and high, thus by mountains, hills, towers, the roofs of houses, and the like; the reason is, because interior things appear as superior before minds which derive their ideas from the natural things of the world through the external things of sense. The interior things of those, who are principled in self-love and the love of the world, thus the falses from which they combat, and by which they confirm their superstitious principles, are also expressed by towers in the opposite sense, as in Isaiah, "The loftiness of men shall be depressed, and Jehovah Zebaoth shall be exalted above every one proud and high, and above every one elated, and he shall be humbled, and upon all the cedars of Libanus high and elated, and upon all the oaks of Bashan, and upon all high mountains, and upon all elated hills, and *upon every lofty tower*, and upon every fortified wall," ii. 11 to 18, where the interior and exterior things of those loves are described by cedars, oaks, mountains, hills, tower, and wall; interior false principles by a tower; so also interior things by those which are high, but with a difference, that they who are in evils and falses believe themselves high and above others, but they who are in goods and truths believe themselves less than and below others, Matt. xx. 26, 27; Mark x. 44; nevertheless goods and truths are described by high things, because in heaven they are nearer to the highest, that is, the Lord. Moreover, towers in the Word are predicated of truths, but mountains of goods.—A. C. 4599.

That a tower denotes the worship of self, appears from the signification of a tower. The worship of self consists in a man's exalting himself above another, even so as to be worshiped; wherefore self-love, which is haughtiness and pride, is called height, loftiness, and lifting up, and is described by all things which are high; as in Isaiah: "The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and Jehovah alone shall be exalted in that day: for the day of Jehovah of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low; and upon all the cedars of Lebanon that are high and lifted up, and upon all the oaks of Bashan; and upon all high mountains, and upon all the hills that are lifted up; and upon every high tower, and every fenced wall," ii. 11 to 18; concerning self-love, which is described by cedars, oaks, mountains, hills, and a tower, which are high and lifted up. The reason that self-love in worship, or the worship of self, is called a tower, is because a city signifies doctrine; and formerly cities were fortified with towers in which were guards; towers also were built in the boundaries of a country,

wherefore they were called towers of the guards (or watchmen), 2 Kings ix. 17; chap. xvii. 9; chap. xviii. 8; and watch-towers, Isaiah xxiii. 13. When, also, the church of the Lord is compared to a vineyard, the things appertaining to worship, and to the preservation thereof, are compared to a wine-press, and to a tower in the vineyard; as appears in Isaiah v. 1, 2; Matt. xxi. 33; Mark xii. 1.—*A. C.* 1306.

V. 19. *They shall go into the holes of the rocks, and into the caves of the earth.*—A cave is a sort of a dwelling-place in a mountain, but an obscure one; and whereas all dwelling-places whatever, as well as houses, signify goods, but goods of such a quality as the dwelling-places are, therefore, cave as being an obscure dwelling-place, signifies good of a like quality. Mention is also made throughout the Word of caves of mountains, and in an internal sense they everywhere signify in like manner such obscure good, as in Isaiah ii. 19; chap. xxxii. 14; and also in the historical parts, as it is written that Elias, fleeing from Isabel, came to a cave in Mount Horeb, where he stayed all night, and there the Word of Jehovah came to him, saying that he should go forth and stand in the mountain before Jehovah; and that then he covered his face with a mantle, and went forth, and stood at the door of the cave, 1 Kings xix. 9, 13; where by cave, in an internal sense, is signified obscure good, or such as exists in temptations; and because this good could not endure the Divine, therefore he hid his face with a mantle.—*A. C.* 2463.

V. 20, 21. *In that day shall a man cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles, and to the bats, to go into the clefts of the rocks, and into the tops of the ragged rocks.*—The cleft of a rock denotes an obscure and false principle of faith, for by a rock is signified faith, and by a cleft its obscurity, and also false principle. With those who are in things external without what is internal, all truth which is of faith is in obscurity, and also mixed with what is false; for such of them who believe the Word, believe it according to the letter throughout, and not according to its interior sense; and they who so believe, cannot be in any light, for light from heaven flows in through what is internal into what is external; and also what they believe without light from heaven, appears as true, but still with them it is false, for concerning truth they have a material and terrestrial idea, and not at the same time a spiritual and celestial one, and every material and terrestrial idea, if light from heaven be not in it, abounds in fallacies. As for example, James and John, inasmuch as they had a terrestrial idea concerning the Lord's kingdom, "asked that they might sit one on His right hand, and the other on the left in His kingdom; but Jesus said, ye know not what ye ask, ye know that the princes of the nations domineer over them, it shall not be so amongst you, but whosoever will become great amongst you, ought to be your minister, and whosoever will be first, ought to be your servant," Matt. xx. 21, 22, 25, 26, 27. They who are of such a character, like those at that time, do not know what the heavenly kingdom is, nor what the glory there, nor what love is, yea, nor what faith, in general, nor what good is, for they judge from things corporeal and earthy, and every delight

of the body and its senses they call good, and pre-eminence over others they call glory, the love of the world and the love of self they call heavenly love, and the scientific principle rendered persuasive they call faith; when they think about God, they think materially, and therefore either deny God, and hold nature instead of God, or worship idols, or dead men. Hence it is evident how obscure the principle of faith is with those who are in mere external things, and also that it is false. In such an obscure and false principle of faith are they who believe the Word as to the sense of its letter only, without doctrine thence derived by one who is enlightened: they who read the Word without doctrine are like those who walk in the dark without a lanthorn; such are all mere sensual men. That the Jewish nation is of such a character, is evident, for they explain all things of the Word according to the sense of the letter, by reason that they are in things external separate from what is internal. Persons of this description, in the other life, do not even dwell upon rocks, but either in caves there or in clefts. That a cleft of the rock denotes an obscure and false principle of faith, is manifest also from other passages in the Word: as in Isaiah, "In that day Jehovah will hiss at the fly, which is in the extremity of the rivers of Egypt, and at the bee which is in the land of Ashur, which shall come and rest all of them in the rivers of desolations, and *in the clefts of the rocks*," vii. 18, 19. The subject treated of in this passage is the coming of the Lord, and the state of the Church at that time, that there would be a desolation of all things which are of spiritual truth and good; for by those words is signified that the man of the Church receded at that time from things internal, and was made altogether external, thus merely sensual; to be made sensual is not to apprehend or believe any thing but what the external senses dictate; the fly in the extremity of the rivers of Egypt, denotes the false principle altogether of the external or merely sensual man; the bee in the land of Ashur denotes the false principle of reasoning thence derived; the rivers of desolations are the truths of doctrine altogether desolated; and the clefts of the rocks are the falses of faith thence derived. Who could conceive that those words signify such things? and what things they signify would be altogether concealed unless they were discovered by the internal sense. Again, "In that day a man shall cast away the idols, which they have made for themselves to bow themselves to moles and bats, *to enter into the rents of the rocks, and into the clefts of the ragged rocks*," ii. 20, 21. To bow himself to moles and bats is to worship such things as are in thick darkness and in the shade of night, which is to worship external things without an internal principle; to enter into the rents of the rocks, and into the clefts of the ragged rocks, denotes into the obscure and dark things of faith, thus into falses.—A. C. 10,582.

V. 22. *Cease ye from man, &c.*—That man is the Most Ancient Church has been often said and shown above; for in the supreme sense the Lord himself alone is man: hence the celestial church is so called, as being a likeness, and the spiritual church as being an image of him. But in a general sense every one is denominated a man

who has a human understanding ; for from this possession of intellect man is a man, and one person more a man than another, although men ought to be distinguished from one another according to the degree in which they are principled in faith grounded in love to the Lord. That the Most Ancient, and indeed every true church, as well as those who are of the church on account of being principled in love and faith towards the Lord, are especially called man, is evident from the Word ; as in Isaiah : "Cease ye from man whose breath is in his nostrils, for wherein is he to be accounted of" (ii. 22) ; where by man is meant the man of the church.

—*Whose breath is in his nostrils.*—The reason why the wind of the nostrils of Jehovah or the Lord denotes heaven is, because by it is meant the breath of life, thus Life Divine, and as this constitutes the life of heaven, by the wind of the nostrils of Jehovah is signified heaven ; hence also it is, that the same expression in the original tongue signifies both wind and spirit. That by the wind of Jehovah, or His breath, is signified the life which is of heaven, and which is of man who is in heaven, that is, of a regenerate man, is manifest in David, "By the Word of Jehovah the heavens were made, and *by the spirit* [the wind] *of his mouth* all the army of them," Psalm xxxiii. 6. Again, "Thou gatherest together *their spirit*, they expire and fall back to their dust ; *Thou sendest forth Thy spirit* [wind], they are created," Psalm civ. 29, 30. And in Ezekiel, "Jehovah said to me, shall these bones live ? also He said, prophecy *upon the spirit*, prophecy, Son of Man, and *say to the wind*, thus saith the Lord Jehovah, *from the four winds come thou spirit*, and *breathe into* these slain, that they may live ; and *the spirit came into them*, and they revived," xxxvii. 3, 9, 10. And in the Apocalypse, "I saw four angels, standing on the four corners of the earth, *holding back the four winds of the earth, that the wind might not blow upon the earth*, nor upon the sea, nor upon any tree," vii. 1 ; wind in these passages denotes the life of heaven, that is, [the life] Divine ; as also in Job, "*The spirit of God made me, and the breath of Schaddai vivified me*," xxxiii. 4 : inasmuch as wind signified life, therefore when the Lord teaches concerning the regeneration of man, He also saith, "*the spirit* [or wind] *bloweth where it wills*, and thou hearest the voice thereof, but dost not know whence it comes, or whither it goeth, *so is every one who is born of the spirit*," John iii. 8 : And because by the wind of Jehovah, or his breath, was signified life from the Divine [being or principle], therefore where the new life of Adam is treated of, it is said, *that Jehovah breathed into his nostrils the breath of lives*, and man was made into a living soul, Gen. ii. 7 ; it is said into the nostrils, because by [or through] them respiration is effected, and by respiration life ; as in Isaiah, "Cease ye from man, *in whose nose is spirit*," ii. 22.—A. C. 8,286.

(To be continued.)

ARTICLE II.

THE PARABLES EXPLAINED.

No. XII.

THE FIG TREE.

“Now learn a parable of the fig tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors,” &c.—MATT. xxiv. 32-34.

Q. WHAT do you here understand by *learning a parable from the fig tree*.

A. By *learning a parable from the fig tree* is meant, to learn instruction from what is signified by a *fig tree*, with its *branches* and *leaves*, which are afterwards mentioned; and, therefore, before this instruction can be learned, it will be necessary to consider what is signified and represented by a *fig tree* with its *branches* and *leaves*.

Q. And what would you say is signified and represented by these figures?

A. By a *fig tree*, whensoever it is spoken of in the HOLY WORD, is always signified and represented the good of the natural principle of man's life, as by a *vine* is signified and represented the good of his spiritual principle. By the good of the natural principle, is not meant the good into which man is born, or which he derives from his parents, but the good which is spiritual as to origin, and into which no one is born, but is introduced of the LORD by the knowledges of good and of truth; wherefore, before man is in this good, viz., in spiritual good, he is not a man of the church, howsoever he appears to be so from connate good. If, then, the *fig tree* signifies and represents such natural good, its *branches* will denote the affections of that good, because affection buds forth from good, as a branch from its trunk; and, for the same reason, its *leaves* will denote the truths of that good, because truths are to the mind of man what leaves are to a tree.

Q. And what do you understand by this branch being *tender*, and *putting forth leaves*?

A. The term here rendered *tender* is expressed, in the original, by a word which means *soft*; and the term *soft* is applied to denote what is inmost and innocent, and thus, in the present case, is intended to express the inmost principle of innocence from the LORD which is in the affection of natural good; thus, by its *putting forth leaves*, is further signified its fruitfulness in the truths of innocence, or in truths of a celestial origin.

Q. But it is said, that when the branch is now tender, and putteth forth leaves, *ye know that summer is nigh*. How do you understand this latter expression, *ye know that summer is nigh*?

A. By *summer*, according to the spiritual idea, derived from the doctrine of correspondence between things spiritual and things natural, is to be understood the conjunction of good and of truth in the church here on earth; since, as natural heat and light are conjoined

in the *natural summer*, in like manner spiritual heat and light, which are goodness and truth in the minds of men, are conjoined in the spiritual summer. By *summer*, therefore, is here spiritually meant the commencement of a new church; and by its being *nigh* is, further, to be understood, the establishment of this church whensoever the *branch* of the *fig tree* becomes *tender*, and *puts forth leaves*; in other words, whensoever the affection of natural good is influenced by innocence, and productive of truths from a celestial origin.

Q. And what do you conceive to be the import of the application of this parable, which is expressed in these words, *so likewise ye, when ye shall see all these things, know that it is near, even at the doors?*

A. The import of these words can only be known from considering what is meant by the *things* here spoken of, which they were *to see*; and this cannot be known but by reference to the former part of the chapter, in which an affecting account is given by JESUS CHRIST, of the successive corruptions of the Christian church, under its several declinations from evangelical purity and truth. These declinations may be described in the following summary, containing prediction concerning the devastation of the church, and, at length, concerning the establishment of a new church in this order: 1. That they began not to know what was good and true, but disputed on the subject. 2. That they despised good and truth. 3. That in heart they did not acknowledge those principles. 4. That they profaned them. 5. And whereas the truth of faith and the good of charity were yet about to remain with some who were called *the elect*; the state of faith on the occasion is described. 6. And next the state of charity. 7. And, lastly, the beginning of a new church is treated of. These, therefore, are the *things* which they were *to see*, and when they saw them, they were to know that *it was near, even at the doors*; in other words, that then would be the consummation of the church, that is, the last judgment, and the coming of the LORD; consequently, that then the old church would be rejected, and a new one established. It is said, *at the doors*, because the good of the natural principle and its truths are the first things which are insinuated into man, when he is regenerated, and is made a church. It accordingly follows, *Verily, I say unto you, this generation shall not pass away till all these things be fulfilled. Heaven and earth shall pass away, but my word shall not pass away* (verses 34, 35), to denote, first, that the Jewish nation shall not be extirpated as other nations; and, *secondly*, that the internals and externals of the former church, here signified by *heaven* and *earth*, shall perish, but that the WORD of the LORD shall remain.

Q. What, then, is the general instruction which you derive from this parable?

A. I learn, from this parable, to adore again the wisdom of my GOD and SAVIOUR, as peculiarly manifested by His usual mode of expressing His own divine ideas by natural images, or by the representation of natural things. Thus, in the present instance, I am instructed, that under the natural figure of a *fig tree*, its *branches* and *leaves*, He describes, in the most appropriate language, the commencement of a glorious new church, which was to succeed on the declension of the

former church from its original purity ; and, further, under the natural figure of *summer*, He describes the conjunction of goodness and truth, or of spiritual heat and spiritual light, in that church, by virtue of which it was to be fruitful in all heavenly graces and virtues, and thus to have living conjunction with its HEAVENLY FATHER. I am instructed, yet further, to attend carefully to the several predictions uttered in the verses preceding this parable, until I discover from them the several states of the declension of the first Christian church from its original purity ; and am, besides, consoled with the prospect and the certainty of that glorious new church which is to succeed it, and which may convince me, that what is commonly called the last Judgment, and the coming of the Lord, is not for the purpose of destroying the earth, but of preserving it, by imparting to mankind the pure and heavenly doctrines of the eternal truth, which were prefigured in the Revelation by the descent of the new Jerusalem. Thus may I humbly hope, that, through the mercy of my God, *the branch of my fig tree may become tender, and put forth leaves*, whereby I may be convinced, to my unutterable joy, that the *summer* of the divine benediction of the MOST HIGH is nigh at hand, consisting in the conjunction of His most blessed love and wisdom, and that thus, *though heaven and earth pass away, His word shall not pass away.* AMEN.

ARTICLE III.

THE LAW AND THE TESTIMONY, *versus* THE FAMILIAR SPIRITS,
AND THE WIZARDS.

“AND WHEN THEY SHALL SAY UNTO YOU, SEEK UNTO THEM THAT HAVE FAMILIAR SPIRITS, AND UNTO WIZARDS THAT PEEP, AND THAT MUTTER : SHOULD NOT A PEOPLE SEEK UNTO THEIR GOD ? FOR THE LIVING TO THE DEAD ?

“TO THE LAW AND TO THE TESTIMONY : IF THEY SPEAK NOT ACCORDING TO THIS WORD, IT IS BECAUSE THERE IS NO LIGHT IN THEM.”—Is. viii. 19, 20.

Events transpiring at this day, and which will readily suggest themselves to the reader, render the juxtaposition of things in these two verses quite remarkable. The bane and the antidote are here presented side by side. The “Law and the Testimony,” or the truth of the Divine Revelation, is distinctly made the standard by which every pretended supernatural communication is to be tried. If it be not in accordance with these, it gives evidence at once of being a product of darkness, and not an emanation of light. The word, however, here rendered “light” is peculiar. It is the more appropriate term for *morning*, as it is for the most part translated. In this sense the implication is, that those who have recourse to these forbidden oracles have never yet hailed the morning dawn of the New Dispensation in the afflux of its enlightening beams. The language is plainly that of a pointed rebuke to those who would forego the infallible source of all wisdom and truth for the vain and lying divinations of necroman-

cers and paltering "mediums" between the living and the dead. "For the living to the dead?" That is, shall consultation be had in behalf of the living to the dead? by which we may properly understand that the spiritually living in this life are not to have recourse to the spiritually dead in the other life; from which the inference is not difficult to be drawn, that the spirits who communicate on these occasions have their interiors closed, which is spiritual death. If they were open, they would have something to say about genuine good and genuine truth, and their inter-relations, for these are the *peculium* of the spiritual mind; but we have sought in vain for any distinct recognition of these principles in all the spirit-lore that has come under our observation. Spirits whose interiors are opened could never speak lightly or disparagingly of the Divine Word, the grand repository of Truth, and yet nothing is more evident than the fact of a general—we do not say universal—repudiation of Holy Writ by these rapping, writing, and speaking spirits, and their devotees. — *J. G. R.*

C. B.

ARTICLE IV.

EXTRACTS

FROM SWEDENBORG'S SPIRITUAL DIARY.

(Continued from p. 34.)

How it is that the Minds of the Inhabitants of this World are in Communion.

((((((This being in communion results from what has been revealed respecting the inhabitants of the earths of this system, namely, that those of the planet Venus and of our earth are such as constitute or represent corporeal things and the appetencies connected with them, thus also terrestrial and lower worldly things; consequently they are those who rule the external senses.

In like manner the spirits of the earth Jupiter represent rational ideas, for they live free from care, as it concerned those things that pertain to the bodily senses. They are, so to speak, a sort of ground in which things interior and inmost are sown, for without an interior-rational idea, those things which are still more interior and intimate are not inseminated. It is also a characteristic of ideas originating in the outward senses, that they prompt to vocal utterance.)))))

The spirits of the earth Saturn correspond to interior sense, or reason;

The spirits of the earth Mercury to knowledges;

The spirits of the earth Mars to thought.

That more Things may be comprehended in a Spiritual Idea than it is possible to believe.

1559. A spiritual idea is that by which a man, while he lives as a spirit, and thus separated, as it were, from the body, acts and thinks.

That ideas of this kind are, as was said before, more full and more perceptive of things, is evident from the fact, that by means of a spiritual idea it can be known and perceived to the life, how the case is in regard to man's non-ability to think, much more to act of himself any thing that should not be sin, even while he intends good, as for instance, his own conversion and self-moved repentance—how all this may be done, and yet there may be sin, not only in the general act, but in the minutest particulars—all this, I say, may be set forth and shown most vividly to a spiritual idea. This has been shown to me at different times when I have supposed that I thought in this way and not in that, because the one way was lawful, right, and best, and the other not. Thus I supposed, but still I perceived that it was sin, because it was from myself. Thus, for instance, when I would convert myself to the Lord, and thus apply to myself any species of good, as the good of faith, the good of obedience, the good of what is commended in the Word, yet I still perceived that there was sin in the singular and most singular items of the act, so that [it was clear that] there is nothing in man but what is vile and polluted. Being inwardly moved, even to a degree of indignation, at not being able to do any thing of good, the spirits also were in like manner indignantly affected, saying that thus they did not know what good they could do, however much it might be commanded.

1560. From this the conclusion evidently follows, that there is nothing good in man, but all good is of the Lord, and that man cannot arrogate to himself aught of good, still less of faith; and yet that this itself is a point of faith, and when recognized as such the ability is in some measure granted; for when I thought from myself also that this was the Lord's gift, and that I was to leave it to him to work good within me, [I saw] that this also was sin, because from myself. Wherefore whichever way man turns himself from [or of] himself, there is sin; consequently all good is of the Lord. But inasmuch as this fact cannot be perceived except by a spiritual idea, separated from the body, I can easily perceive how incredible it should appear to men. But that such is actually the case I can affirm in the strongest manner.—1748, March 20.

1561. As often therefore as man reflects within himself that he thinks good, or does good, it comes from his proprium, thus from a certain self-love, cupidity, and appetite. What he thus attributes to himself under these promptings, there is sin in every particular of it. The good, therefore, which is imparted by the Lord is wrought within him while he does not reflect from himself upon it; that is, while man remains ignorant of it, according to the Lord's Word, that man is regenerated, he himself being unaware [of the process].

Concerning a common [or general] Idea into which flowed the distinct Ideas of others.

1562. Being in a common [or general] idea, which was, as it were, the idea of all, without determination to any thing definite, there appeared to me [an idea] which I am unable to describe, inasmuch as it is only in the spiritual world that such an idea can be perceived.

It may exist, indeed, with some men [in this world], but it is not perceived. Into this idea there flowed the particular or singular ideas of spirits, which I understood with considerable distinctness in general, remaining myself meanwhile in a general idea. In this way singular ideas from others would flow in, and I could understand them. It was said to me that such is the idea of certain spirits.—1748, March 20.

((((Hence it may appear that general ideas are in themselves distinct from singular ones, and yet the singular exist in the general, though singulars do not know that they are in the general. This general idea was not sufficiently determinate for singular things to apply themselves to it.))))

Concerning bodily Appetite.

1563. There are spirits who constitute what is called appetite, even that of the body. These appetites are various, as of eating, drinking, &c., since it is well known that man is prompted by a certain craving to enjoy the luxury of baths, of fine clothing, and the like.

1564. A certain spirit was so goaded by a longing for a linen under-garment, that he said he could scarcely live if I did not put one upon him; and when invested with it he had such a delight as nothing could surpass, and prayed that he might be left to enjoy his pleasure undisturbed.

1565. As to sense, however, as of touch, he said he did not possess it, so that while appetite pertains to spirits, sense or sensation belongs to man. I asked him whether he had a sensation together with mine when I touched the linen for which he so much longed. He said that he had no sensation himself, but he perceived that I had.

1566. There are spirits, therefore, who are called appetites, with which some are so inflamed that they can scarcely restrain themselves. Such spirits are of manifold genus and species, for the objects of appetite are innumerable, some of which are corporeal, or pertaining to the body, while cupidities are of the mind. Such spirits are called appetites, because they make man to crave, or excite his appetites, whence they have their delights; but sensation is proper to the man only.

1567. Such spirits have derived that peculiarity from their life in the body, inasmuch as they have cherished a craving desire for certain bodily things.

1568. For the sake of distinction [in the use of terms], appetite, or to crave, is predicated of the body; cupidity or to covet, of the mind; while earnest desire or to desiderate, pertains to the interior or rational mind. To be willing is of the still more interior mind, while to be affected, though the term is often employed in other connexions, is properly to be understood only of the inmost.—1748, March 20.

[Of the] Spirits which constitute the Province of the small cutaneous Glands.

1569. There are spirits who, while they wish to know any thing, say some that it is thus, others that it is thus, and so one after an-

other, and while they are speaking they observe whether what they say flows freely; without any check or spiritual resistance, in which case they take it for granted that their views are correct. This is a common occurrence with certain classes of spirits, to wit, speaking as if they knew, when yet the fact is not so, nor do they know how it is. Others, again, do not take such positive ground, but observe, as was said, whether there is any spiritual repugnance, and thus an obstruction in the flow, from which they conjecture, and say that it is not so; for while it flows freely they suppose that it is of course from heaven or the Lord, inasmuch as there is nothing there which is contrarious, but all is accordant.

1570. These are they who constitute the small cutaneous glands, of which there is a two-fold kind, one with sensation, another without. Those with sensation are such as explore, from their own utterance and diction, whether the thing is so, just as the little glands examine whether the substances that come in contact with them are such as they may admit. The others who are without sensation, are such as deal in affirmation, and supposing the case to be thus and so do not scruple to assent with a kind of audacity.

1571. There are such in the life of the body—persons who desire to know every thing, whether it concern them or not, as for instance, what is going on elsewhere, in societies, or among particular acquaintances, which they are prompted to relate to others. They are thus [a kind of gossiping] informers, of whom some doubtingly, others confidently, throw out and scatter their reports. There are vast numbers, whole cohorts, of such characters.

ARTICLE V.

LIFE.

THE wonderful mystery of *life* has been revealed to us through the Church, and man no longer feels burdened as with a gift which he cannot comprehend. Heretofore he has wandered like a beggar, hungry and thirsty, earth-stained and travel-worn, weary and sick at heart, bearing about him untold riches, of which he has never dreamed, and to whose locked casket he had no key. But the casket has now been opened for him, and the pilgrim of earth finds himself the possessor of heavenly blessedness; and meeting others who have suffered with him, what delight he feels in unrolling his hidden treasures to them, that he may enrich them with the beauty and glory which he bears about with him. It is thus that brethren of the New Church must ever feel, one towards another. We meet in the dark, outer world, in the midst of its toils and strifes and contentions; but we know that each bears within himself a whole world of boundless beauty, and we wait and listen lovingly for some glimpse of the inner glory, for some thought or feeling that will bear to us a ray of

the **DIVINE LIFE** that glows within. It is not the outward circumstances of the man that we sympathize with, for these are not his *life*, they are only the mouldings of life.

But **LIFE!** the wonderful, unfathomed, self-existent **LIFE!** It is a relief to feel that it is a something far above us, and infinitely within; that we do not bear in *our* bosoms its insufferable blaze and splendor. We are too frail and finite, too weak and ignorant, to feel happy in the thought that *life* is ours. No—it is blessedness to realize that **LIFE** is God's; that **GOD** is **LIFE**; and that we are but forms receptive of life from **HIM**. It is beautiful to lay down the burden at the feet of the all-glorious and shining One, and to feel that **HE** is to lead us, guide us, and to use us, simply as the organs of **HIS** will. Hitherto, we, in our ignorance and folly, thought that the motive power was in us, and knowing nothing of the intricate machinery, we detached it from the master's hand, and let it wildly fly, in its heaven received impulse, until its order, and beauty, and use, were sadly marred. But with the perception that we know nothing, and can do nothing, of ourselves, comes a rest, a peace, and trust, a perfect dependence upon that **INFINITE WILL** that sees and knows all things.

And well for us, if we can hold this perception ever before us. For now comes the suffering, the tribulation, and anguish of re-arranging, and re-adjusting this infinitely intricate machinery of the form of our life, which we have thrown into disorder and confusion; all of our "bones have been broken," and God alone can heal us; and we must yield ourselves in a perfect and child-like obedience. It matters not what the pain is, we must bear it, for thus alone can we ever be made whole again.

And it must be borne in mind that the whole form of our life is perverted and corrupted. The **LORD**, as the Divine Sun in Heaven, sends out emanations from His Divine human form that in the course of order would mould upon them forms as perfect as His; but these living rays fall into bad recipients. In the will of man the ray of life meets with the most impure and corrupt substances, and he clothes the Divine Love which has breathed a spirit of *life* into him, with the inmost form of his self-love; this seed of evil is nurtured in the womb of the mother, by the uncleanness of falsities. The animal spirit of the father, which is the receptacle of the will, clothes itself in the red blood of the mother, which is the receptacle of the understanding, and the Divine ray of life from God in the embryo at once begins its struggle for the purification of these vile substances; the heat of its life sublimates in these substances that which is most pure and best adapted to its Divine form, and precipitates the refuse and most impure substances to the surface, and thus the saline deposit of the blood is formed, and the three degrees of man's external form are made. The animal spirit, which is the inmost form into which life flows, is the medium through which he feels, and is the link that binds him to Heaven; the red blood is the inner form that clothes his life, and is the medium through which he thinks, and the saline particles are the hard outer crust of his natural form, which enables him to come in contact with the material world.

The *life* that flows from the infinitely pure Divine innocence, so cased and imbedded in gross impurities, must undergo crucifixions of the most exquisite anguish. In its boundless love, it would glorify, with its inmost glory, the human form it has assumed; it would make it one with its Divine prototype; it would make man in the image and likeness of the LORD. But man, alas, has no consciousness; in his most external and outermost forms he does not realize the infinitely sensitive *substance of life* within him, which emanated from the radiant centre of essential, self-existent LIFE; he lives in the earthy, saline particles of the blood; the natural world is the all of life to him; yet the loving soul forces itself down even into this outermost and lowest; a little of the animal spirit, and a little of the red blood, manifest themselves even in the saline earthy matter, and the heaven-born soul feels and thinks in the lowest natural; here the *life* which manifests itself as the *love* of man, weaves to itself a garment of truth, and man will sometimes seize upon this garment of natural truth, and fancy it to be the all of life. But this is perverting the truth, for it is but the form of life or love, and as such should be studied, not for its mere form, but for its indwelling life.

Each truth in the universe points back to the Divine prototype, and in proportion as the external man regards truth as the form of an Infinite Love, the heat of his life descends more and more into his external consciousness, and assimilates to itself more and more of truth, and this truth elevates man to states of more interior consciousness, as this elevation progresses, and man realizes the sentient, inflowing Divine life in himself; a beautiful inner joy of being is opened to him; perceptions of the blessedness of love dawn upon him; *Life* seems to him a golden gift of glory; he sees that Heaven is opened to him, and the Infinite, Divine, Holy One is shining within him. But as the inner life is revealed to him, so also is a consciousness of the impurities of its surrounding; he sees his own proprium, in a heavenly light, and he loathes it to detestation. At this stage of his regeneration, man can find no sympathy but in the Divine Word. He there sees this same vile corruption and pollution of the natural man, portrayed in even a clearer light than he sees it in himself. He beholds God descend into this vile natural, and how He has purified it, renovated it, and made it to be born out of its opaque, saline, natural darkness, into the heavenly light of love. A perception that truth is of love is as if the man were elevated into the consciousness of the *life* in his red blood, and the rosy light of a heavenly glory dawns upon him; and when he comes into the innocency of a perfect self-abnegation, and realizes that the *life* in him is not of himself, but of God, then he is elevated into the inmost consciousness of the animal spirit, and looking forth from this inmost, in which he beholds the Divine glory above him, he sees the inmost evils and vileness of his proprium; and while he suffers in this highest and inmost degree, he hears the heavenly voice of love speaking to him, "In the world ye shall have tribulation, but be of good cheer, I have overcome the world."

It is beautiful to realize that this wondrous work of regeneration is not ours—we are not to perform it, else would we faint, and sink into the hell that yawns before us. For HIMSELF in HIS assumed humanity the Lord wrought this regeneration. But we cannot do it for ourselves, HE does it for us. It is with the life of the spirit as it is with the life of the material man; the pulse beats, and the lungs play, independent of man's volition; all that man has to do, is to conform his outer life to the laws of physical order. To this end, he must not remain in ignorance; he must study the nature of his physical man, that he may be able to conform his acts to the laws of its order; and it matters not how much physical truth man may know, if he does not *live* it; he is not in the slightest degree benefited by it, but suffers more through his knowledge, than if he had ignorantly erred. With our moral and spiritual life, it is the same. We must seek truth at the alone fountain of truth. God is the order of our spiritual life; we must study HIS nature, and conform our lives to HIM, and then HE will make the heart to beat, and the lungs to play, in our spiritual man; and feeling and thought will be purified by that wonderful interior process over which we have no control.

When we reflect upon the regeneration of the LORD's natural man, and realize its oneness with that which we undergo, and yet its infinite differences, the mind is stricken with awe, and the heart overflows with the most fervent gratitude of love for the mercy of God. With us, we *sleep* through the horrors of most of our temptations and purifications, we have no spiritual consciousness. But with the LORD HIS Divine Infinite consciousness pervaded the universe. HE saw all the legions of hell stirred from unfathomable depths of darkness, and gathering to HIS destruction. HE saw from HIS centre of life all the human souls in the countless worlds of HIS creation, who depended upon HIS human acts. With the weak, finite, corrupt understanding of a fallen man, born of a woman, was united the sentient will of an Infinite God and Creator—a will overflowing with a vast and boundless love, for every human being into whom HE had breathed the breath of life. HE felt that the salvation of the whole human race, of countless worlds, depended upon the outer acts of HIS earthly life.

And while hideous spirits of evil surrounded and assailed Him, with visible spiritual horrors on every side, and tempted HIM in every possible form, through the depraved, earthly thoughts, and apparent external natural goodnesses, inherited from the mother, HE knew that on HIM depended the order of the universe. That by HIM must these evil spirits be remanded back to their depths of darkness. But with us, if we in the faintest degree realize the presence of an evil spirit, we fly to an Infinite Helper. "God is our refuge, and a very present help in the time of trouble."

In striving to grasp a perception of the infinity of God, our thought sinks into its own contracted sphere of life; we cannot by any possibility realize the Infinite. And yet it is the will of God that we should do so. HE pours forth HIS whole Divine and boundless Life to us. HE would have us understand it, if we could, and HE rejoices

in every perception that glimmers across our thought. This is the nature of LOVE, and "GOD IS LOVE." HE strives to elevate our thoughts and perceptions to HIMSELF, not that HE may show us how much greater HE is than we are, but that HE may make us wise and happy and good from HIS own infinite and eternal wisdom and blessedness. HE seeks to endow us with HIS own very life, and shall we turn our eyes away from this beautiful glory of LOVE—shall we think only of the earth, and forget that we can make the Infinite God happy by loving HIM, by appreciating HIM, and delighting ourselves in the beauty of HIS holiness?

The most wonderful and impressive thing in this glorious and eternal gift of *life* is, that we can give happiness to the INFINITE ONE. It purifies our love from selfishness, if we can realize the delight of the heavenly BRIDEGROOM in us, and that to attain this high and heavenly blessedness, we are only to love HIM; and that however lowly and debased we are in our loving and adoring worship, HE endows us with the grace and beauty of HIS own Divine thoughts, that we may shine in the light of HIS love.

When the Church on earth attains this perception, how angelic her *life* will be; even if she suffers the most dire sickness and anguish in her regeneration, in her new birth; yet, upheld in the arms of this Infinite Love, she can smile in a patient and loving endurance, and feel that pain but touches her outer form, and cannot reach to her spirit, which bathes itself in the blessedness of a beatific presence.

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ARTICLE VI.

INQUIRY INTO THE ORIGIN OF THE PRIESTHOOD.

LEVI, one of the sons of Jacob, was the Father of the Tribe which bore his name. The name Levi or Levite signifies, in the Hebrew language, *adhesion* or *conjunction*, because it involves a principle in the Church, that is, in angels and men, by which conjunction with the Lord is effected, viz., the principle of *Good*.

The Priesthood was taken from this Tribe, and was of Divine appointment; Aaron, and his sons, and the Levites, representing the principle of Love, or the good of life in successive order, viz., in the celestial, spiritual, and natural degree. The angels in Heaven, the Church upon earth, and the man of the Church, are endowed with these three degrees or principles from the Lord, which degrees are opened in successive order by regeneration. Hence, by being born again, man becomes receptive of goodness and truth, or charity and faith in each of these degrees; he becomes by regeneration both a "*king*" and a "*priest*."—Ap. I. 6.

All that is recorded in the Word concerning this tribe goes to confirm the view above stated, and will tend to establish the mind in

relation to the order and function or office of the priesthood, and relieve it from those vague notions tending to disturb and unsettle our ideas upon this subject.

I would invite attention to a part of what is recorded in the Word concerning the Tribe of Levi. What station or position did this tribe occupy in its relation to the other tribes in their encampments in the wilderness, and in the allotment of the land of Canaan among the tribes?

In their encampments, whilst the other tribes were arranged according to the four quarters, East, West, North, and South, the tribe of Levi occupied the *midst*, which arrangement showed, in a very striking manner, the vital principle which they represented and signified, even the living principle of Love and Charity, without which, as a central power, the Church cannot exist. They were not numbered with the other tribes, because the principle of good must pervade and impart life to all the rest. As it is written, Num. ii. 33; "The Levites were not numbered among the children of Israel, as the Lord commanded Moses."

When the famine prevailed in Egypt, and all the land of Canaan fainted by reason of the famine, when all the people came to Joseph and gave him their money, their cattle, their bodies, and their lands, in exchange for bread, the priests did not sell their ground, as may be seen in Gen. xlvii. 22, where it is thus written: "Only the ground of the priests bought he not, for the priests had a portion assigned them of Pharaoh, and did eat their portion which Pharaoh gave them; wherefore they sold not their lands." Egypt and Pharaoh represent and signify the good of the scientific principle in the natural mind, and the principle of good being the inmost in every degree, whether celestial, spiritual, or natural, imparting life to all the other degrees and principles of the mind, and of the Church, it receives influx *immediately* from the Lord; alienation, therefore, of lower principles in their case was not required.

It is further to be observed, that Levi had no part or inheritance with his brethren, in the allotment of the land of Canaan; the lot granted to that tribe *was amongst all the rest*. "At the time the Lord separated the tribe of Levi, to bear the ark of the covenant of the Lord, to stand before the Lord, to minister unto Him, and to bless in His name *unto this day*. Wherefore Levi had no part nor inheritance with his brethren; the Lord is his inheritance, according as the Lord thy God promised him," Deut. x. 8, 9. See also Num. xviii. 20, 21.

"Inasmuch as the tribe of Levi represented and thence signified charity in act, thus the goods of charity, which are works, therefore, 'The staff of Levi, upon which was written the name of Aaron, being placed in the tent of the assembly before the testimony, blossomed with almonds,' Num. xvii. 7 to 26. Almonds signify the goods of charity, for by virtue of the goods of charity, all things appertaining to the Church flourish in man, for when he possesses the goods of charity, he also possesses intelligence and faith, forasmuch as he is then in the affection of understanding what he knows from the Word, and in the will of acting according to what he knows. Inasmuch as in all

things appertaining to the Church, there must be the good of charity, in order to the Church being in them, and inasmuch as the affection itself of good and truth, which is charity, gives the faculty of intelligence, and instructs all, therefore, the tribe of Levi was not only appointed to the priesthood, but the lot and inheritance granted to that tribe was amongst all the rest, *and thus in a different manner to the other tribes.* See Num. xxxv. 1 to the end.—*A. E.* 444.

It appears from the foregoing premises, that the Levites were a distinct tribe or class in the Jewish economy; that the position which they occupied, as well as the office or function which they were appointed to fulfil, was entirely distinct from that of the other tribes. Whilst the twelve tribes represented all the goods and truths constituent of the Church, the Levites represented that internal power through which life and energy were imparted to all the rest.

It may be objected, that all that is written in the Word concerning this tribe, is applicable to the Jewish dispensation, but is annulled in the Christian Church along with other external rites prescribed in the books of Moses. To this it is a sufficient answer to say, that although external forms and rituals may be modified, changed, and even annulled, the better to express an advanced state of the Church, and a higher and purer internal; yet principles are never changed, never abolished. Hence the principle of charity has constituted the internal of every dispensation whose history is recorded in the Word. Charity is not extinct, not dead, though it sleepeth; it liveth *“unto this day,”* since there can be no church without it.

The priesthood was chosen from the tribe of Levi, and represented the same principle, viz., Love or Charity.

It is written, Rev. i. 6, “Unto Him that loved us, and washed us from our sins in His own blood, and hath made us *kings* and *priests* unto God and His Father; to Him be glory and dominion for ever and ever. Amen.” All who are born again or regenerated are kings and priests, because they are made receptive of that which is signified by a king and a priest, viz., truth and goodness; they are conjoined to the Divine truth and the Divine good, signified by God and the Father; for as the name Levi denotes *adhesion* or *conjunction*, so also does the priesthood. But although every one by regeneration becomes a king and a priest, the order of the priesthood is not thereby abolished, since the well-being of human society requires that there should be rulers, governors, and magistrates, both in Church and State, and consequently, orders, classes, and grades among men.

Again: The priesthood was of Divine appointment, for “the Lord *separated* the tribe of Levi, to bear the ark of the covenant of the Lord, to stand before the Lord, to minister unto Him, and to bless in His name, *unto this day;*” of course the priest was not *self*-appointed. The tabernacle, with its most minute parts, was constructed according to “*the pattern seen in the heavens;*” the various services of the priests, their garments, their ablutions, their whole ministry, were all prescribed by the Lord, and were representative of Divine things, consequently, the perfection of order, the outbirth of living principles. The inauguration of the priest was of a like heavenly order, involv-

ing living principles relating to the Lord's Humanity, to Heaven, and the Church; for the *anointing* of the priest with holy oil, and *filling his hand*, represented the good of love, and the power of Divine truth. Had any one, from any other tribe than that of Levi, presumptuously assumed the sacred office, it would have been in utter violation of the laws of Divine order, it would have been profanation in the highest degree, and would have incurred the penalty of death!

M. M. CARLL.
Riverhead, L. I.

REMARKS.

The foregoing essay of our venerable brother offers a strong temptation to a few remarks, as we have not the happiness to see the subject in altogether the light that he does. He entitles his article, "An Inquiry into the Origin of the Priesthood," and we presume that he intended by the term the priesthood of the New Church, although his arguments and quotations would seem rather to point to the priesthood of the ancient Levitical economy. But as this is a matter respecting which there is no dispute, we take it for granted that his object is to endeavor to cast some new light upon the subject of the priesthood which he supposes to pertain to the New Church. On this head there is no doubt considerable diversity of opinion among the espousers of the Heavenly Doctrines, and we regard it as a good and useful aim in any man to endeavor to enlighten his brethren on the subject.

We do not, however, perceive that the cloud is removed which rests over the precise point in debate, viz: *whether the priestly order under the Old Jewish Dispensation prefigured or represented a priestly order under the New Christian Dispensation.* That there was a priesthood—a trinal priesthood—established by Divine appointment among the Jews—that this priesthood, consisting of Aaron, the sons of Aaron, and the Levites, was taken from the tribe of Levi—and that it had an important representative bearing—must be conceded of course. The only question is as to *what* was represented by it—whether internal principles or external official persons. On this question the writer's reasoning does not strike us as coherent or consistent. He maintains very unequivocally that the Levitical priesthood denoted the goods of charity, or charity in act, together with the truths of faith, and that these principles pertain more or less to all who are regenerated—they are made "kings" and "priests" in the spiritual sense of these terms. This is confirmed by the explicit teaching of our great authority:—"Inasmuch, as already observed, as every man learns science, intelligence, and wisdom, according to the affection of good and truth which he possesses, therefore it is said in Moses, 'And the priests the sons of Levi shall come near; for them Jehovah thy God hath chosen to minister unto him, and to bless in the name of Jehovah, and by their word shall every controversy and every stroke be tried' (Deut. xxi. 5). By these words, in the spiritual sense, is signified, that the affection of good and truth, which is charity, ministers to the Lord, and teaches those things which pertain to the church and to worship, and distinguishes falsities from truths, and evils from goods; for by the sons of Levi, in the spiritual sense, is signified the affection of good and truth, which is charity. From these observations it may appear, that the tribe of Levi was chosen for the priesthood, and had an inheritance among all the tribes, not because that tribe was better than the other tribes, but because it represented charity in act, and good works, which are the effects of all good and truth in man."—*A. E.* 444.

So far then as these principles exist in the man of the New Church, and are ultimated in active use, so far he "ministers to the Lord, and teaches those things which pertain to the Church and to worship, and distinguishes falsities from truths, and evils from goods;" and

this is not far short of an adequate definition of the functions of what are termed the clergy of the church. But it is evident that they are not confined to any such professional body; and what is wanted is an exact specification of such duties, if any there are, as may be performed by the clerical order, but may not be performed by laymen. This is the grand desideratum.

Mr. Carl remarks very correctly, that "all who are born again or regenerated are kings and priests, because they are made receptive of that which is signified by a king and a priest, viz: truth and goodness; they are conjoined to the Divine truth and the Divine good, signified by God and the Father; for as the name Levi denotes *adhesion* or *conjunction*, so also does the priesthood." But what is his inference from all this? The next sentence declares it. "But although every one by regeneration becomes a king and a priest, yet the order of the priesthood is not thereby abolished, since the well-being of human society requires that there should be rulers, governors, and magistrates, both in Church and State, and consequently orders, classes, and grades among men." But, under favor, our friend must allow us to suggest that the question here is not about the priesthood of the New Church being *abolished*, but about its being *established*. The drift of his article, if we understand it, is to adduce an argument from the consecration of the tribe of Levi to the priestly function to prove that a kindred order of men, represented by the Levites, are to be set apart to a sacerdotal function under the new dispensation. This ground, however, is here all of a sudden forsaken, and the actual institution of a priesthood taken for granted on the ground of the exigencies of human society. The argument will hardly stand the test if submitted to the ordeal of a strict logic. The consideration of the well-being of human society may or may not be a valid plea in support of a priestly order in the New Church, but it is evidently out of place in the present connexion, which has to do solely with the legitimate bearing of the Levitical priesthood as a representative prototype of a similar institute under the dispensation of the New Jerusalem. And here it is, precisely, that every proof which we have seen attempted on this head fails. While it is abundantly shown that the priests of the Jewish economy represent spiritual priests in the New Church, the evidence is entirely wanting, from this source, of the existence of any *other* kind of priests as a necessary constituent element of the Church. If kings and priests denote in the Word, *spiritual* kings and priests, i. e., truths and goods, where is the authority for asserting that they denote *any thing else*? If the advocates for this order would condescend to enlighten us on this score, we shall very freely acknowledge the obligation under which we are thereby laid. But we have no doubt that hereafter, as heretofore, recourse will continue to be had to the chapter on "Governments," in the "Heavenly Doctrines," as the grand storehouse of all the arguments by which the sacerdotal caste in the Church is sustained. And we shrewdly suspect too that hereafter, as heretofore, no attempt will be made to rebut the force of the objections which we have urged against this appeal in our former discussions upon the general theme. One of our correspondents in a former No. of the Repository insisted much upon the fact that Swedenborg himself declares, that "as to what particularly concerns the following doctrine, it is from heaven, inasmuch as it is from the spiritual sense of the Word; and the spiritual sense of the Word is the same with the doctrine which is in heaven." To this we replied that, if this be the character of the whole treatise, then the kings and priests spoken of in the last chapter must be spiritual kings and priests, and then we demand again, where is the authority for any *other* class of functionaries thus denominated as of divine appointment in the New Church. Echo alone has thus far answered our queries on this head.

ARTICLE VII.

AN INTERIOR SENSE

APPERTAINING TO, AND INFILLING THE LITERAL SENSE OF THE SACRED SCRIPTURES
MANIFESTED; WITH RULES FOR ITS EDUCATION.

We commence, with the present article, a series of essays from a valued Western correspondent, on the subject of the spiritual sense of the Word, presenting it in many new and interesting lights. They are published in our pages in the first instance at our own suggestion, with a view to their ultimate diffusion, in a connected form, over a far wider sphere than they would reach simply through the present medium. Our plan is to have the forms in the Repository containing them successively stereotyped, as soon as worked off, and when the series is completed, the whole will be at once issued in pamphlet form, making a tract of perhaps forty or fifty pages. If the work shall strike our readers as favorably as it does ourselves, we shall indulge the hope that it will be freely purchased for distribution by those who may feel desirous of the dissemination of the grand features and principles of the New Jerusalem.

THE PURPOSE.

The object of this essay is to show that there is an internal or spiritual sense of the Sacred Scriptures, which resides within the natural sense, as the soul does within the body, and which constitutes its divinity and life. This conclusion we believe can be abundantly confirmed to every sound unprejudiced mind, who will carefully examine the proofs.

The Scriptures "opened" pour forth a flood of new light. They dissipate all doubts of their being the Word of God. They show that the whole Scripture—even those parts which outwardly appear dark, contradictory and frivolous—are filled with light, harmony, and beauty. They show the close and inseparable connexion between the inner and the outer worlds. They unfold to man the laws of his spiritual being, showing him that as his life is here, as he yields obedience to the Divine commandments, as he puts away sins and cherishes pure and holy thoughts and affections, so will his state be hereafter. And finally, the Scriptures, thus opened, disclose themselves as the vast Fountain of all true Spiritual Philosophy.

THE ARGUMENT STATED.

1. The Sacred Scriptures claim to be "The Word of God." They are called so by Our Lord Jesus Christ, Mark vii. 13, and John x. 35. The same claim is repeatedly made in the Books of Moses, and in the Prophets, by their saying "The Lord spake unto Moses, saying;" "The Word of the Lord came unto me, saying." St. Paul says 2d Timothy iii. 16, "All scripture is given by inspiration of God, [literally, God-breathed], and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

All Christians readily admit these propositions. But have they a proper and adequate idea of the extent and importance of these admissions? We believe that a vast majority of them have not.

2. God is a Being of infinite Love and infinite Wisdom. These qualities constitute his essential nature. Whatever he does, or says, that is, whatever proceeds from him, must therefore partake of these qualities. In John i. 1, it is written, "The Word was God," and "All things were made by him;" that is, by the Word. This establishes its divinity, and that it is the Divine Proceeding, or Operating Power. That the Scriptures contain this Word is admitted by all Christians. But if they do contain it, must they not then contain wisdom as superior to man's wisdom as God's works, the universe, are superior to man's works? If they are indeed a direct emanation from God, must they not treat of God, of divine things, and of man in his connexion with God, and of such things as concern man's eternal destiny?*

We press home the question: Do the Sacred Writings contain such wisdom? and do they fulfil such conditions? We believe they do; and we see not how any Christian can believe otherwise.

3. It will be objected that human language is not adequate to such wisdom; nor can human thought grasp the Infinite. The full force of this objection, in the sense in which it will be understood, is admitted. But human thought and human language may form bases whereon may rise a superstructure, reaching up into the heavens, even to the Throne of God himself; and thus may this Word, like Jacob's ladder, on which angels ascended and descended, be a medium of communication between God and man. That this is the case it will be our aim to show, and we hope it will be the delight of the seeker after truth to perceive.

4. Commentators on the Bible talk of metaphors, symbols, figures of speech, parables, types, hebraisms, &c., and try to explain them. But their explanations in most cases leave the texts as barren of spiritual instruction as they were before. Beyond these, they seldom or never think of looking. There they rest, except that they suppose that there are prophecies to be fulfilled which are not understood, and will not be, until their fulfilment. And even those prophecies which have been or are to be fulfilled they think relate to temporal and terrestrial affairs.

5. Now, does the Bible thus read and thus understood comport with what we can reasonably suppose would be a communication from God to man? Does it not fall far short of the standard we have set up for it? It is true that all that is necessary for man to know to secure his salvation is clearly revealed there; the commandments, all that he should do, or not do, are as plain and simple as language can make them. But there are other parts which do not apparently treat of such things, and which seem to fail entirely in exhibiting

* We are happy to record here the testimony of so learned and celebrated a man as Doct. Adam Clarke. In his commentaries on Luke xxiv. 44, he says, "Even the very plain Word of God is a dead letter to those who are not enlightened by the Grace of Christ; and why? Because the Word speaks of spiritual and heavenly things; and the carnal mind of man cannot discern them."

the Wisdom of an All-wise Being. A considerable portion of the Bible seems to have no reference to, or connexion with, spiritual or holy things, or to be of much use to us;—not “profitable for instruction,” &c. But whatever is the Word of God, or a direct emanation from Him, cannot be deficient or imperfect, because God Himself is not deficient or imperfect. It is plain that a God of Infinite Wisdom cannot (cannot, because it is contrary to his nature) dictate folly, or puerility, or anything, in short, which does not involve infinite wisdom. Every portion of Scripture which we are satisfied is not an interpolation, but is really his Word, we should reverence, for it is all alike holy. No part can be inferior; and if there is no use or meaning obvious to us on reading it, we should only be the more sure that there is a deep and important use and meaning concealed beneath its literal surface. Where temporal and trifling things appear to be treated of, heavenly and eternal things must be involved; for how else can it be holy, and worthy of God? Why else should God have dictated it as His Word, to be published and proclaimed as such to all nations, throughout all time? Containing, as the Sacred Writings do, in the Old Testament especially, narrations about mere local and temporary matters, some seemingly too trifling to be noticed by a common historian; some passages which have no apparent connexion with what immediately precedes or follows, and some which have no apparent meaning of any kind; which have been complete puzzles to commentators, whose interpretations, or guesses, have been as wide as the poles asunder, we are yet assured by God himself that the minutest part is so important that one yod or tittle must in no wise pass away. What else, or rather what less, can we conclude than that these writings contain in their bosom stores of heavenly wisdom, of high and holy truths, which are now, for wise purposes, concealed from our view; but which will be revealed for the use of the Lord’s Church, whenever she shall come into a state capable of their reception.

6. In what we have said or shall say, we by no means desire to disparage or undervalue the literal sense. It is here that the Word exists in its fulness and in its power; and from this sense alone should all our doctrines be drawn.

7. “If there is a spiritual sense of the Scriptures, so apparent and clearly made out, why has it not before been discovered, and made a doctrine of the Church?” It has been. In the earlier ages of the Church, it was almost universally believed in. Mosheim, in his *Ecclesiastical History*, abundantly shows this. He says of Pantænus, Clement of Alexandria, Justin the martyr, and Theophilus, Bishop of Antioch, that “they all attributed a double sense to the words of Scripture, the one obvious and literal, the other hidden and mysterious, which lay concealed, as it were, under the veil of the outward letter.” Of the celebrated Origen, “who surpassed all others in diligence and assiduity,” Mosheim says, “he alleged that the words of Scripture were in many places absolutely void of sense; and that though in others there were indeed certain notions contained under the outward terms, according to their literal force and import, yet it

was not in these that the true meaning of the sacred writers was to be sought; but in the mysterious and hidden sense arising from the nature of the things themselves." Mosheim adds, "A prodigious number of interpreters, both in this and the succeeding ages, followed the method of Origen, though with some variations," &c.

8. Modern commentators have sometimes stumbled on the spiritual sense of some words, without seeming to know what they had found. It has occasionally loomed up to them too plainly to be overlooked or avoided. But they have no idea of a regular series of such meaning running through the entire Word; much less have they any perception that such a sense has its relationship to the natural founded on the immutable laws of creation; and that men have a spiritual plane or upper story of the mind fitted for its reception. For wise reasons, this plane has not been opened to the unregenerate; and hence it is impossible to make them believe that any such plane, or any such spiritual sense exists.

9. As the Word of God is God (John i. 1), it is not only spiritual, but Divine also. In strictness, we hold that there are three senses to it, answering to the three heavens, and to the three degrees of the human mind, and to the three stories of the body (the legs, trunk, and head). The highest is the celestial sense, in which are involved ends or purposes, as they are primarily regarded by the Lord: a summary of which ends is, that God, from pure love, created man, and endued him with rational and voluntary faculties; giving him freedom to use them as his own; to reflect the blessings he receives on others; and be eternally happy. Underneath the celestial is the spiritual sense, in which are involved uses, or the means conducing to those ends, and treats of principles and activities as they exist in the spiritual world. And lowest of all is the natural sense, the foundation and continent of the other two, describing literal objects and movements as they appear in the material world, and imaging forth by them the hidden things of the spiritual.

(To be continued.)

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

ON THE PROGRESS OF THE NEW CHURCH IN SANTA CRUZ.

PROFESSOR BUSH,

MY DEAR SIR:—On my arrival at *Christiansted*, or (as it is generally called) *Bassim*, Santa Cruz, I was introduced to the Governor, as a matter of form, to obtain his permission to officiate as a minister to the New Church Society there, which was readily granted.

The Rev. Mr. Hawley, of the Episcopal Church, of whose violent, abusive, and ungentlemanly attack on me on board of a packet vessel, I gave you some account in my former communication, seems to have been somewhat mortified at his having so far committed himself, as to have been subjected to the animadversions of many of his own congregation, some of whom absented themselves altogether from his ministrations, and now, instead of violent brawls in the streets, as in his attack upon Dr. Ruan (one of our most respected and talented members), and abusive language to some of our members, in their own houses, as has several times occurred—has changed his tactics to a more secret and insidious mode of attack.

By some means he has got hold of your Repository for July, 1851, which contains the list of N. C. Ministers, ordained according to the rules of the Convention, up to June, 1851, also the names of N. C. Ministers, ordained *not* in connection with the Convention; and finding that *my* name was not in *either* list, he took great pains to assert, not only to those of his own, but also to those of other denominations, that I *had never been ordained*, notwithstanding he had read the full account of my ordination in your previous number for December, 1850.

I do not know *why* my name was *entirely* omitted; it could not have been that there was any doubt of the *authority* of the ordaining minister (the Rev. Solyman Brown); that has never been questioned; besides, the name of Silas Jones, who had been ordained by the *same* ordaining minister, a short time previous, is given in the list. Whatever might be the *motive*, it was calculated to do, at least, *temporary* harm, by raising doubts in the minds of even some of our own friends in Santa Cruz. It has been suggested to me, that the omission *might* have been caused by supposing that I was wholly unconnected with the New Church Societies in the United States, owing to a paragraph in the first number of the N. C. Messenger, of April, 1851, which, after announcing my ordination, *erroneously* states (to the effect) that I, being "a West-Indian by birth," was about to visit my "native Island," &c. I, myself, thought the omission was an *oversight*, which would be corrected in the list for 1852 (published in the N. J. Magazine for July last), but it was not done. As far as I am *individually* concerned, I should have taken no notice whatever of this matter, but I have been repeatedly and particularly urged by several of our N. C. friends in Santa Cruz to have the attention of those whose business it is to form the list called to the omission. I have also been requested to allude to an omission of the name of some Receiver at Bassin, Santa Cruz, which Island is passed over unnoticed in the list of "places containing Societies and Receivers," published in the said July No. of the N. J. Magazine, in which Magazine, however, there have been, from time to time, several communications from myself, informing of the establishment of a considerable Society there, and mentioning the names of the three Readers appointed to conduct the services, alternately, of the Church. This Society, at present, numbers nearly, if not quite, *fifty* persons, while in St. Thomas (an Island contiguous to Santa Cruz) the Receivers do not number more than *eight* or *ten*. I would respectfully propose that Bassin, Santa Cruz (as well as St. Thomas), be inserted, and that the name of Dr. W. H. Ruan, who is one of our most prominent members, may appear in the *next* list, as one of the Receivers of *Christiansted*, or *Bassin, Santa Cruz*.

But to return to Mr. Hawley—he is in possession of E. S.'s work on Conjugal and Scortatory Love, which, I am told, he keeps constantly on his parlor table, for the purpose of exposing, what he is pleased to call, "the monstrous and abominable immorality," inculcated by the N. C. Doctrines! For this purpose, he points to those passages in "The Pleasures of Insanity concerning Scortatory Love," which speak of the *permissions* of certain evils, as a means of avoiding greater ones. The unfairness of garbling those disjointed passages has been fully represented to him by Dr. Ruan, and afterwards by myself, last year, when I pointed out to him that the very title "The Pleasures of Insanity," sufficiently indicated that it was only for those who were *spiritually insane*, who were the *evil-minded*, and clearly not for the *Lord's* people, of the New Church, for whom the "*delights of wisdom*,"—of true heavenly wisdom, which implies a knowledge of spiritual truth, and the performance of all good from a principle of heavenly love, were especially designed.

A gentleman who nominally belongs to his church, informed me that not long since he called on Mr. H., who asked him if he had ever read any of Swedenborg's works; he replied, "No! but he had read some of the N. C. Tracts." Mr. H. then pointed out the passages above alluded to, with remarks expressive of his *quasi* horror at what he, by unfair means, endeavored to make appear as the gross immorality of Swedenborg's teachings.

To show further the present state of feeling against those of the New Church by the ministers of the Old Church, I will instance a case which I have from a young lady of our Church, who was one of a number of persons assembled together at the house of a Catholic lady in Bassin, when the N. C. Doctrines were being discussed; the Catholic lady remarked that she had recently read one of our tracts, which she liked very well, and that after laying it on the table, she went into another room, soon after which the Priest happened to come in, and, taking it up, asked her if she

had been reading it; upon her replying in the affirmative, he, in an angry tone, declared that none of his congregation *should* read any of the New Church books, and that if he discovered that they did so, he would not allow them to come to the communion, he would not attend them when sick, and if they should die he would not bury them!

In *this* country, where a man may change his religion as often as he pleases, without any one interfering or trouble himself about it, and more especially so in *large* communities, it is somewhat difficult to realize the prejudices and bitterness of feeling which pervade the small towns of the West Indies, and perhaps in an especial degree, Bassin. As an instance, one of the *vestrymen* of the Episcopal Church informed several of our members that if they did not give up *Swedenborg*, he should no longer deal with them! The same person, being the principal creditor of another of our members, who has a wife and four or five children, and who kept a small general store, by summary process seized all his goods, and entirely broke up his business, because, as it was said, he was "a *Swedenborgian*." He was a simple-minded, honest, and good man, very zealous in his endeavors to propagate the doctrines by going among all descriptions of persons, and offering the tracts for sale, never regarding their frequent angry remarks. He has, as I learn, since gone to California, where, I trust, he may be able to communicate with the N. C. Society lately formed there, and be able to continue his usefulness; with this object in view, it may be well to mention, that he is a German by birth, and that his name is Zimmerman. I could mention several other cases of *extreme* prejudice, and of a *persecuting* spirit manifested towards those who have shown an inclination to favor the N. C. Doctrines. A mechanic in poor circumstances, died soon after joining our Society. On his death-bed he intimated to his wife his firm belief in our doctrines, and expressed an earnest wish that she should attend our meetings, and bring up his children to the N. C. creed. After his departure to the spiritual world, she had only her own exertions to depend on for the support of herself and children; she commenced a retail dry-goods store, besides a bakery, chiefly on a credit from the aforesaid vestryman, or rather from a female relative of his, who attended the store. It was soon observed that she no longer attended the *Episcopal* Church; suspicion was excited, and a person employed to follow her on the Sabbath, who traced her to the *New Jerusalem* Meeting House. For this crime she was given to understand that if she attended our meetings again, or suffered her children to come to our Sabbath School, she should not only receive no further credit, but that means should be taken to *enforce* immediate payment of the debt already contracted!

It may not be uninteresting to mention that while in St. Thomas, I met with an English physician from Lima, on his way to Havana, where he was going to reside, and then awaiting the arrival of the steamer. I introduced E. S.'s writings to him, which he read with avidity, appeared to understand well, and readily admitted the great truths of his principal doctrines. I presented him with several of his smaller works, and a number of tracts, at his request, gave him the address of the booksellers of whom he might procure the larger works, which he said he should send for, as soon as he got settled.

When on my voyage from New-York to St. Thomas, last April, the Rev. Mr. G., a native of Barbadoes, of the Episcopal Church, with his wife, were my fellow-passengers. During the voyage, I several times induced him to read some portions of E. S.'s works, at which he was so delighted and astonished, that he exclaimed, "Well! I must say, that I have been *very* much *misinformed* as to Swedenborg and his doctrines, both in Santa Cruz, and in St. Thomas! *very* much indeed!"

The *mis-information* in *Santa Cruz*, came from the Rev. Mr. Hawley, as I have good reason to believe, as I know that Mr. G. was a visitor at his house for some days. Mr. G. asked me if I would sell him the "*Arcana Cœlestia*," which he was very desirous of possessing. I regretted, for his sake, that I had not a copy of that work with me. I however, directed him where he could procure it in Boston and New-York. I happened to have with me duplicate copies of D. L. & W., D. P., and H. & H., which he gladly purchased of me, remarking, that from what he had *already* read, he was *now* determined to read *all* E. S.'s theological works, and that he did not care what any body might say about it.

On my return to New-York last November, a Captain in the British Army, and his lady, were also passengers, on their way to England; they were both much

pleased with the N. C. Doctrines. I presented *him* with the Ohio tracts, bound, which he much admired, besides several other tracts. His lady was much taken with the work on Heaven and Hell, which I therefore presented to her, at which she expressed herself highly gratified, and begged I would write her name in it, as a token of remembrance. To the Captain of the vessel I presented a copy of Barrett's Lectures, which excellent work he had been reading, from time to time, during the voyage, with expressions of much satisfaction.

At present, the actual number of *registered* members of the Society in Bassin is but *thirty-six*; its members having been reduced since my former visit, by the decease of three, and the removal of five or six others to distant parts of the world. On the other hand, I have baptised during this last visit, *fourteen* adults, making together, *fifty* persons in the Society, and *two* infants, most of which adults will be regularly *registered* as members of the Society, while several will not, on account of being unable to attend the meetings of the Society, either from long continued sickness, or from age and debility. The Sunday School contains usually about twenty scholars, their numbers having been somewhat reduced by deaths and removals. The Society has, however, recently purchased a variety of suitable books for the scholars, obtained from this city, as well as a considerable accession of volumes, of the most desirable standard of New Church works, for their N. C. Library.

Besides the town of *Bassin*, there is another small town in *Santa Cruz*, called *West End*, containing about a thousand inhabitants, while the *former* contains probably a population of about fifteen hundred. In *West End* there are not, I believe, more than *four* or *five* Receivers of the Heavenly Doctrines.

Should any *Newchurchman* find it necessary to visit a *Southern* region, on account of ill health, he would, I think, find no place more suitable, taking all things into consideration, than *Santa Cruz*. It is visited annually by many persons from different parts of the U. S., who are troubled with consumption in its incipient stages, or complaints of the respiratory organs. The boarding-houses are good, prices moderate, and the English language (although it is a *Danish* colony) is universally spoken.

It is probable I may again visit *Santa Cruz*, for three or four months only; a longer visit than that injures my health, which has been for several years declining, and a *cold* climate agrees best with my constitution. The New Church Society of *Santa Cruz*, is the *only* one in the West Indies, and I earnestly hope some New Church Minister from the United States, or from England, may be induced to visit it, either to better his health, or from some other *equally good*, if not better motive. He will find there, the *intellectual* and the *warm-hearted*—ardent lovers of the *good* and the *true*.

There has been but one other Society in the West Indies, which was in the small town of *Lucea*, in Jamaica, which I visited some years ago (in 1841); they met on the Sabbath, at the house of Mr. Alexander Chambers, and were but twelve in number, though I was informed that there were probably as many more residing in the country, too distant to allow of their attending. On my re-visiting that place four years after, I learnt that Mr. A. Chambers had departed to the spiritual world; his family was broken up, some removed to distant parts, and the meetings were discontinued.

New-York, Jan. 8, 1853.

ELIJAH BRYAN.

For the N. C. Repository.

A FEW THOUGHTS ON SEVERAL SUBJECTS.

PROF. RUSH:—Having been an attentive and deeply interested reader of the Repository, since its commencement, and being generally satisfied with its contents, I am desirous, not only that it should be *continued*, and at a remunerating price to the editor, but that it should eventually become a *Quarterly*, to take in hand *all* the great questions of the present, and fully discuss them, presenting each directly in the heat and light of the New Jerusalem. The time has doubtless come, when, *within* the New Church, as well as *without* it, many are looking more deeply than heretofore, into Science, Philosophy, and Theology, and where shall we look for a suitable *medium*, through which to present the important bearings of these subjects on the des-

tiny of our race? The thinkers in the *Old Dispensation* begin to feel the shaking of its supposed foundations; and some of them are even now looking out for a place, a Church of safety: and where *can* they go, but to the New Dispensation, where the life and light are in proportion to the love and practice of its goods and truths? How great is the fullness of the words, "*For there shall be no night there.*"

Then, there are to be discussed the great subjects connected with a higher or more celestial state of the New Church than even a large number of the New Churchmen appear to have dreamed of; and this state must be attained and acted out, before the Old Church, or the world, will take knowledge of us, that we have been with *Jesus*, the glorified Jehovah, and have learnt of Him. Judging from what has been done, or rather from the *little* that has been done, for the extension and building up of the Lord's kingdom in our own hearts and in those of our neighbors, one is ready to ask, where is the sign that the Lord has come the second time, and that what is called the *New Church*, is to be really and truly "the crown of all Churches." We are taught again and again, that Thought or Truth produces only *presence*; while *Love* produces *conjunction* with the Lord and the heavens.

Then, there is another subject of immense importance, and one inseparably connected with the preceding, which imperatively demands attention and corresponding *practice*, to wit: that of True Conjugal Unions on this earth; for otherwise, how can the Lord's true Church in the heavens be ultimated here, in its Celestial and Spiritual Degrees? And closely associated with this is the great subject of *Education* which really means *Regeneration*.

There is much meaning in the maxim of the Old Theologians—"When the Lord revives His works, the devil revives *his*." Hence we see, both in this country and in England, efforts put forth to "lord it over God's heritage;" while they teach for doctrines, on church government, the commandments of men. We find many at this day, who are sorely afraid that the Lord will not, or cannot, take care of his church on earth, its precious goods and truths, without the putting forth of *their* unholy hands to steady the heavenly Ark. Swedenborg tells us (T. C. R., 667), that "*the Lord will institute his own Church.*" Let us then "be still, and know that He is God."

Who ever heard or read of a body of Priests, Lawyers, or Doctors, that reformed itself; or, of any society governed by either of them, growing beyond certain bounds, which were set by those who fancied themselves God's vicegerents on earth? Is it not very necessary that we should have at least *one* periodical, in which *both* sides of every important question may be fully and freely discussed? In the name of Humanity, let us have *one* New Church paper, that shall be in perfect freedom according to Reason, whose editor and readers are ready and willing, to look every subject of interest to mankind, *directly in its face*; and, under the influence of love to the Lord, and charity toward the neighbor, grapple with every evil and falsity, that may obstruct the progress of the New Jerusalem in the hearts and lives of its members, and throughout the world; so that we may be saved from the assumptions and dictations of the North, West, and South: we need not fear that they will come from the *East*, where the *Lord* is!

Then, there is that offspring of Tri-personalism, the three grades in the ministry, represented as existing in three separate individuals, instead of in *one* individual; this also must be discussed in all its lengths and breadths, and then it will appear that all ordinations come from the Lord through the societies, and those who are thus ordained will be competent to preach, baptize, perform the marriage ceremony, wait at the Lord's table and perform all other duties of the priestly office.

Another subject for discussion is that of the Laws of all the nations on the earth, which originate in the self-hood of man, and are taught and enforced as man's laws, without connection with, or reference to, the eternal laws of God. When this subject is seen in its true light, where will stand the "lower-law men," and where many of the "higher-law?" "In one hour are all these riches come to nought!" Even our own Republic repudiates the Word of God, and enacts its laws independently of it, as well as some of them contrary to it, forbidding charity to the neighbor, feeding the hungry, and clothing the naked, if they are of African descent.

As it is evidently the Lord's design to bring back, or elevate the race, through his New Church, to the condition, in some respects, of the most ancient church (the Golden or Love Age), we may derive very useful lessons from studying the nature

and history of that First Church. We read that it consisted of separate and distinct families (which were made up of many successive generations), each of which was a church in a less form. How contented and happy they were, because they loved the Lord supremely, and their neighbor better than themselves. But, alas! ambition and the love of rule, of power and riches, gradually induced some families to make war on others; and thus arose the infernal doctrine, that *might makes right*, and direful were the consequences. Now, here we see what was the condition of the most ancient church; each family possessed *entire* independence of every *other* family, in all of its social and governmental arrangements: and so *must* it now be with every New Church Society, from its incipient state, to its perfect organization; from its private members to the minister who feeds and clothes the flock of mutual choice. Indeed, each church must be in all respects, as free as the several States of our Federal Union are in *most* particulars, yet without any General Constitutions, except that which the Lord has given us from heaven, in His Word, and free of all entangling Alliances and Compromises; for thus, only, can the seeds of Death and Dissension be prevented from being sown in the Lord's True Church, and she be left free to grow, and extend, till she embrace within her heavenly walls the whole Human Body, the church *militant* and *triumphant, one and inseparable*. Love-feasts of the Universal Brotherhood will then take the place of wrangling conventions and associations, and we will go up to these feasts every year, to have our hearts refreshed, to strengthen the bonds of love and charity, and that our souls may be re-united together, *in the Lord*; and then return to our homes in a state that our neighbors may feel such an influence going forth from each little flock as shall convince them that the Lord has truly come the second time unto *their* salvation as well as our *own*: thus, Almighty Love and Wisdom come through the power of the Word, angels and men would soon make the kingdoms of this world, the kingdoms of our Lord Jesus Christ, and the whole earth be filled with His glory. I will not enlarge, lest I encroach on the patience of editor and reader, but come to the idea in mind at the commencement, which is this—the proposal to pay for all the Repositories that any of your subscribers may decline to take on account of your mode of discussing some of the great questions of the day; or at least, twenty-five copies: said Repositories to be sent to Literary and Theological Societies, which will file them, and pay the postage thereon: otherwise, to such persons as are willing to pay a part, or the whole of the subscription price, either with or without the postage; and it is presumed that this arrangement will meet your wishes better than to receive double prices for half the number proposed; because it harmonizes more perfectly with the heavenly doctrines of *Use*: and in this way, double the amount of light may be diffused, and more persons become acquainted with the doctrines of the New Dispensation, on which the hopes of the world's salvation are suspended.

N. B. The friends who live in the neighborhood of such societies as are above alluded to, will please to make the necessary inquiries of them, and inform the editor of the Repository.

Yours, truly,

C.

We give place to the *queries* of our correspondent in the ensuing letter, that they may have the advantage of consideration by a wide circle of readers. Among them, perhaps some one may be found who will feel prepared and prompted to respond. We shall be happy to make our pages the medium of supplying the "needy" from the stores of the abundant.

REV. AND DEAR SIR,

Permit me to suggest for your consideration whether it is not admissible, in relation to our confidence in the absolute truthfulness of Swedenborg's revealments, to distinguish between his own reasonings and judgments, the information received from the world of spirits, or from heaven, and what was indubitably received from the Lord himself? So that while every communication immediately from the Lord, when rightly understood, should be received as the very truth itself, may not all other ideas be subject to the scrutiny of our own intelligence as coming from fallible beings? Must not, in the very nature of things, the wisdom of Swedenborg, of good spirits, and even angels, be limited and progressive? And must not all the reason-

ings and judgments of finite beings be absolutely dependent upon the amount of data within their reach? In many important matters may not an approximation to absolute truth be all that they can attain to for the present? And yet, may not such views be of present use to be communicated? In this relation, I would suggest whether, in particular, the heavens may not be dependent very much on the actual progress of scientific developments among men upon earth for the knowledge of data from which to reason, when those reasonings are to be based upon facts in relation to the earth and its inhabitants? Can angels search into the natural history of our earth by actual personal observation? May they not, for the most part, be limited to what they can read in the memory of those having departed this life? or at most to the additional study of what is actually contained in the minds and memories of living men? Could angels, for instance, have well understood geology, and those peculiar truths deduced from it, prior to this science having been studied by men upon earth? May not, therefore, studious and intelligent men at the present time, from having more abundant data, be able, in some instances, to modify, or correct the views and reasonings of Swedenborg, and even of the angels of his day? Did not Swedenborg, by reason of his peculiar experience, find himself, on one occasion, at least, able to instruct angels? Would this distinction, above suggested, expose any living truth of the New Church to be rejected? If not, and the thing be admissible in itself, I think by it some serious difficulties in the way of my receiving the New Church faith would be obviated. There seems to be some error in the requirements of the New Church of those approaching the holy city in order to enter in; or else the love element within it is weak in its drawing tendency; or the human heart is wonderfully slow to believe; or perhaps the sacrifices are too great for many apparently sincere persons to make in order to be established. Why else do persons of apparent sincerity and medium capacity, after being well convinced that old faiths are frail and breaking, find themselves entirely unable to receive confirmedly the New Church faith? This communication is to suggest the inquiry whether several of Swedenborg's opinions may not be doubted as correct, provided all which he has undoubtedly taught as having received from the Lord himself be accepted, and yet the rejector of such opinions be truly a genuine Newchurchman? Is it not enough to believe and obey the Lord?

I would also suggest the inquiry whether there is heart-labor in the New Church to correspond with its intellectual labor? The labor of thought convinces, in part at least, my intelligence, but my will is averse—I am unwilling. Could not the church help me to conquer this will, by more love labor? I may have light, but I want, perhaps, more of the fire of love. Could not faithful warning, earnest exhortation, and especially holy loving prayer to the Good Lord subdue my will? The Divine influence is wanting to regenerate the heart. I am aware that it is natural to desire to throw off personal responsibility, and without cause complain of the want of help; but still I make a solemn appeal to the heart of the New Church whether more cannot be done by it in aid of those inquiring the true way to the Holy City. With these inquiries I submit the matter for the present.

Yours with much respect,

A NEEDY ONE.

EPISTOLARY TESTIMONIALS.

The estimate formed by its patrons and readers of a periodical work like ours, is doubtless a matter of deeper interest to its editor than to any else, unless it be its proprietor, when he chances to be a different personage from the editor. But the interest is not confined to the above parties. It is somewhat gratifying to one portion of readers to know in what light a periodical, perused in common, is viewed by another, and as we see no harm in ministering occasionally to this natural curiosity, we have decided to insert a brief series of testimonials in respect to the Repository, all of them of recent date. Next to the pleasure derived from the approbation of a good conscience, is that imparted by the suffrages of good and enlightened men, which are volunteered and not solicited in our behalf. We do not, however,

confine ourselves to the complimentary testimonies. We give also the *per contra* strictures of such as feel prompted to make them. In respect to the following extracts, the writers will see that they are copied *verbatim et literatim*.

"DEAR BROTHER,—I rejoiced much to receive for the present year, the first number of the Repository. I much feared you would not be sustained in prosecuting the great work. Gladly would I have given you encouragement of a substantial nature, had my means been such as to warrant it. It seems, however, that Providence has opened up the way, and I have pleasure in considering it a clear expression of Divine Mercy toward the ignorant and wandering, such as myself, and, as I fear, many others are.

"I was much pleased with your views of the system of slavery, though they did not perfectly, in all points, agree with my own; mine being somewhat *ultra*, perhaps. Yet I believe your first principles are obviously sound, and fully warrant, not only the inferences you draw from them, but mine also. I do, with much pleasure, anticipate useful results on all sides, both the more and less *ultra*. I should regret much to think that the elevated and pure mind of the Swedish Seer could countenance the very dark things of this system.

"Suffer me to suggest, also, my pleasure, and, as I believe, profit resulting from the views, or principles of Church government which you advocate. I most firmly believe you are right, and therefore pray that you may not cease to advocate and disseminate them. It seems to be the reigning hereditary evil in man to rule his fellow man, and in none has it appeared more manifest than in the professed heralds of the Prince of Peace. Popery is most surely natural to man in his natural state. Let us seek emancipation, or deliverance from all bonds which would tend to keep us from obedient love to our Divine Lord, the fountain of love."

"I am very glad it is to be continued. I trust we shall none of us see the day when freedom of speech is not tolerated in the N. C. To me the Repository grows more and more interesting and profitable, and I look forward to it as a rich monthly feast. Those explanations of the parables are especially desirable, and I hope when the series is finished you will publish them together."

"Pursue the independent course you have done, and you will be approved in the end by all candid minds, and by your own reflections.

"The Repository cannot be spared from the field at a time like this, when Babel-building and clerical power wear so bold a front in some quarters of the New Church."

"DEAR SIR,—I this day received, by mail, the January No. of the Repository with much pleasure, and desire to become a subscriber, and herewith send you \$2.00. I have resolved to subscribe to no paper which does not agitate the subjects alluded to by a N. E. subscriber in the December No., and being a New Englander myself, I most cheerfully *step into the ranks* to fill his place."

"I am glad to know you are enabled to go on with the Repository another year. I take great pleasure in reading many of the articles. In common with others, I have regretted sometimes that so much space has been given to controversial articles, but perhaps it has been unavoidable. I allude, by controversial, to the articles written by Newchurchmen against the views of other Newchurchmen. I want to see all those who profess to be receivers of the heavenly doctrines, a band of brothers, all actuated by the spirit of the religion they profess. As a general thing, so far as I know, your views on most subjects, as presented in the pages of the Repository, are well received here."

You will find enclosed \$10, which you will please receive and apply as above indicated. This small contribution was determined upon because the continuance of the journal was threatened in consequence of the withdrawal of subscribers on account of the discussion of the slavery question in its pages. We desired, to mark *per contra*, our approval of your independent course, and our desire that you should be sustained in conducting a periodical for the New Church, in which all moral questions might be canvassed freely, and without intimidation from any quarter, and

without fear of temporary consequences. It would be little gratification to you if we should say that we entirely coincided with your views on all the important subjects upon which you have written in the Repository on the contrary, you would mistrust the sincerity of the compliment.

"We do not want you to put forth only that which may accord with our notions. No person, desirous of improvement, would or should wish it. We wish you to express your own ideas fearlessly, conscientiously, according to the light of the New Church in your own mind, upon all the great issues and problems which must command the attention of all thinking men, and we hope you will find encouragement and support. The appearance of the January No. is good earnest of the general favor towards your publication. Receive my congratulations and good wishes for your success."

"I am happy to receive the Magazine for January, as an earnest of what may be expected to follow during the year. To 'Readers and Correspondents,' I think your remarks are judicious. 'Address to Readers,' sets forth the sentiments of my heart expressed boldly and in an excellent spirit. In short, I find your sentiments almost without exception to harmonize with my best judgment. But I doubt much whether I have the courage, if I had the ability, to make the open declaration of it to the blind and self-willed world, as you do. It is to be hoped that you will have a *long spell of mild weather*, and in the interim *cultivate the arts of peace*.

"I was delighted at the unexpected appearance of some of the 2d volume of the Spiritual Diary, and hope to live to see the work complete in a volume, and also, all the balance of the volumes. I wish you all success in this work, and think it as it were, a special good providence in your laying to heart to bring it forth "into good English." That intention alone, I hope, is enough to *save* the Magazine in future. The letter of the Hon. Baron Holmfeld shows that he possesses a sound and mature mind respecting the nature and spirit of the New Church. His letter must be read with profit by every Newchurchman. I have often thought that the 'Lord would provide;' that we need not worry ourselves about the spread of the doctrines. I know that they were placed before me at a time when my *barn* was just emptied of the Old Church, and when I was about to imbibe infidelity. The doctrines had little or nothing of that nature to displace, except the entire nature of self-love and the love of dominion, which you will say was surely enough."

"DEAR SIR :—I send you herewith \$10 to pay my subscription the current year for five copies of the New Church Repository. I am exceedingly gratified that it is to be continued, and to see that the occasion for much of a controversial character is passing away. I do not regret at all the discussion thus far of the question of *ecclesiasticism*. I look upon it as a most crying evil and abuse in the New Church, and hope its days are nearly numbered. We see and feel something of it even in the West. But so much has been already said in your Magazine on that subject, that I hope for the present year it may assume chiefly a practical character, relating directly to life. And I think I see evidence in the January No. that such is to be its character. Let men be addressed chiefly as inhabitants of the Spiritual World and in relation to the matters of the most solemn import to themselves, and your Magazine will be felt to be a necessity with which they cannot well dispense. I hope the time is coming when the nominal New Church will cease to be the most quarrelsome and sectarian little body in the world."

"I am glad to see in the January No. the article by Mr. Mason, on the use of the Lot. It embodies my views on the subject so far as the worthlessness of the act is concerned; but Mr. Mason does not seem to consider that the Apostolic commission expired in the year 1757, which is my view of the Priesthood. The Press is to the New Church what the Apostles were to the Old Church, and if we make a comparison, we find that the struggles are quite analogous. It was hard work for the Apostles to introduce their new doctrines; so with New Church periodicals; it is hard work to live, and as to some of them, imprisonment and death stare them in the face. I intend to lend my public aid, as far as my means will allow, in assisting the Press to speak boldly "the words of truth and soberness," no matter who calls her

mad. I think Mr. Mason's views will help to *scatter the fog* that hides the sun from conventionites and others that would have an external other than from an internal. Do not understand me as criminating any man. I have nothing to do with motives; the Lord knows the hearts of all. I must really consider the Woman as in the Wilderness until there is a free outbirth of the spiritual into the natural, or of the internal into the external.

"If the moral perceptions of slave holders are a little blunted, they feel as much individual responsibility as any other class of men; and it is your boldness in attacking what you consider error that pleases me, and so long as you stand in your own shoes and work like a man, and not like a hireling, you shall have my influence in your behalf. I sometimes wish I could write for the press, but the Lord has fitted me for other uses, and every one is the most successful in his own peculiar sphere of use."

"REV. AND DEAR SIR:—I am requested by Mr. A. P. to write you, and enclose \$3 for him to pay his subscription price for one year, for the Repository, and one dollar to pay in part for the New England man, who stopt the Repository because you discussed the subject of Slavery and the Maine Law—although this last you said nothing about. In his, and my opinion, it is quite right to discuss such moral questions in a religious periodical, without let or hindrance, when done in such a Christian temper as you have manifested.

"Permit me to say, that as lectures are very prevalent now in New York, whether or not it would be proper for some able Newchurchman, to enter into this popular field, and disabuse the public mind of the errors given to the public by many of these gentlemen. These errors you are better able to judge of than I am, though they are plain to me when I read the reports of them. They seem to me but partially to understand the true reasons for the great light that we now see every where around us, for this extraordinary transitory state that we are now in. And nothing can disabuse the public mind but the light that can emanate from the men of the New Church. Able men, thoroughly acquainted with and who love New Church truth, and love to obey it, can give a true reason, and point out the remedy, for the great danger that the Anglo-Saxon race are now in, while passing through this present transitory state. I say the Anglo-Saxon race, for if they could be brought into a true and orderly state, I should have no fears for the world of men on this globe—for we are destined to be the guides to lead men to a true or false state of life. I close by hoping that the above hints may suffice to set some mind to giving the subject a profound thought.

"Baron Holmfeld's letter on the State of the New Church in Denmark is truly melancholy. I hope he is mistaken, though he does not speak positively, yet his hopes are faint. Let us also hope that there is a little leaven in Denmark, that will yet leaven the whole. It does not appear to me that the Anglo-Saxon race, in England and America, are in such a low condition, and while I have good hopes for them, I have hopes for the world. Still, I am not without my fears, that from the love of the pride of self-derived intelligence the English and the Americans will lose the benefit to be derived from the reception and love of the truths of the Lord's New Church. It therefore behooves all Newchurchmen to do all that in the lies, to enlighten men on the subject of their present, and especially their future, state."

"I am glad to learn that you are to continue the work. I think your articles on 'Spirit Rappings,' &c., have done much to correct a growing impression in the West, that there was something good in them, mixed, perhaps, with evil."

"DEAR SIR:—Having just received the December No. of the Repository, I concluded it best to forward you the pay for next year. I therefore enclose \$3, hoping there will be ample aid to bear up the arms until Israel shall prevail. The conclusion of 'Pseudo-Spiritualism' is excellent and convincing, and I think must be very useful. I am in hopes that I can use it to some good."

"DEAR SIR:—I enclose Three Dollars as the subscription of Mrs. A. B. J. to the N. C. Repository for 1853. She contributes towards sustaining the Magazine'

without any reference to the articles which caused its present difficulties. I have never read those articles, and have no sympathy with ultra men on either side of the Slavery question. I have a very distinct opinion that slavery should be left to regulate itself, and that in due time it will cease to exist without interference."

"DEAR BROTHER:—Enclosed are Two Dollars for my subscription for the 6th volume of the New Church Repository. I hope and somewhat expect to send you the names of two or three more good subscribers. I am truly glad that the periodical is to be continued. It is indeed pleasant to think of continuing a relation of this kind as long as possible. It has been a visitor and inmate in my house and family so long, that it seems to be really one of our most familiar friends and acquaintances. Your articles on 'Slavery' and 'Pseudo-Spiritualism,' I consider worth more than double the subscription price of the whole volume. Were not my pecuniary means too limited, I would cheerfully do something more than merely renew my subscription. I am thankful that others have felt able and *willing* to step forward just in time to save so potent an instrumentality for the dissemination of the Heavenly Doctrines, from languishing and dying an unnatural death. I hope its continuance will not again be jeopardized for want of a just appreciation of its merits by the New Church."

"DEAR BROTHER,—Necessity seems to compel me to decline taking the Repository during the coming year. It is not because of any objection to the course of the paper, or from want of love to the cause it represents, but entirely of a different character. I have met with serious pecuniary difficulties of late, and it will require retrenchment in my expenditures to meet all my engagements and do myself justice. I highly approve of your course, especially on the slavery question, and all the punishment I wish your New England subscriber is, that you would give his name. He can hardly belong to the Lord's New Church. Hoping that you will appreciate my reasons for not renewing my subscription at this time,

"I remain yours in the hope of the New Dispensation."

"DEAR FRIEND AND BROTHER,—I am quite rejoiced that you consider yourself able to commence on another volume of the Repository, and as one who acknowledges value to be received, I enclose you five dollars for my next year's subscription, and all I have to say is, that I wish to do my proportion, and if this is not my share, I will send you as much or twice as much more."

MISCELLANY.

(From the Intellectual Repository.)

FORTY-THIRD REPORT OF THE LONDON PRINTING SOCIETY.

"The committee mentioned in the last report that the Rev. Mr. De Soyres had undertaken the revision of the 'Apocalypse Revealed,' and that it was then in the press. One thousand copies of it have since been printed.

"The Rev. Mr. De Soyres has since offered his valuable services to the society, and has now nearly completed the revision of the third volume of the 'Arcana,' which requires to be put to press immediately, and of which also the committee recommend the printing of an edition of 1,000.

"The Manchester School Union has recently made an application to the committee for 500 copies of the 'True Christian Religion' from the stereotype plates, to be distributed in penny numbers amongst the children attending the schools. The success attending the distribution by the Union last year of 1000 copies of Mr. Hancock's edition of the 'Heaven and Hell,' did not permit the committee to hesitate in granting the above request; and they have the gratification of thus forwarding, on a large scale, the main object for which the society is established—the dissemination of the invaluable treasures committed to their charge.

"In consequence of some published strictures on Mr. Hancock's last edition of the 'Heaven and Hell,' the committee have had their attention particularly directed to that work on several occasions during the past year; and Mr. Hancock, for whose self-imposed task your grateful thanks are due, has with the greatest labor and most pains-taking accuracy again gone through the entire work, which is now in the hands of the committee, and ready for the press.

"The 'Heaven and Hell' will shortly require reprinting, as will also the first volume of the 'Apocalypse Explained,' the 'Conjugal Love,' and the 'Earths in the Universe.'

"Mr. Rich is still proceeding with his revision, or rather new compilation, of the 'Index to the Arcana,' and it is going through the press as fast as the nature of the work will allow. The committee hope that it will not be long before the society are in possession of the entire Index.

"When the 'Apocalypse Explained' has been reprinted, the whole of the works will have appeared on the standard page, excepting the ninth volume of the 'Arcana,' of which there is on hand a considerable stock. It is, however, in a very good state, and well printed, and need by no means prevent members from entirely completing their sets.

"The committee have made donations during the year to the amount of £17. 15s. 4d., at the trade value, and again congratulate the society on the uses of the power thus conferred upon them.

"The committee have also to inform you that the Rev. Henry Wrightson has testified his earnestness in our cause by the largest donation ever yet made by any member during his life: you have to thank him for £100. And Major Younghusband, to whom the writings were introduced by Mrs. Col. Taylor in India, and whom you thanked last year for £50., has again presented the society with two donations amounting together to £45. 18s.

"The committee have continued throughout the year to advertise the works to a considerable extent.

"The total number of books sold has been 1,161, and the produce at trade price £272. 14s., being £45 more than the former year, though there is a falling off in the number of the books.

"The committee cannot omit from their report some allusion to the great meeting of the members and friends of the New Church, held at the Freemasons' Tavern, on the 19th of August last year, at which 1,500 persons were present, 'and hundreds left who were unable to gain admission.' You saw there the leaders of our little band; you heard their speeches, and you joined in the expression of your deep enthusiasm. It was the first opportunity you had had of being face to face, as you have long been heart to heart, with the inestimable Dr. Tafel. M. Le Boys des Guays, M. Oegger of Versailles, and others of our fellow-laborers in other lands were there. France and Germany, Denmark, Sweden, and Norway, and Spain, America, and England, were all represented there, 'to proclaim universally that the Lord Jesus Christ is the one only object of love and worship, the Everlasting Father, the Mighty God, the Prince of Peace; that 'in Him all the fulness of the Godhead (the Divine Trinity) dwells bodily;' and that the only way to salvation is the acknowledgment of this great truth in heart and life, and the manifestation of it in our own conduct through the keeping of His divine commandments.

"We mention this meeting so prominently, because it was so excellent a demonstration of New Church doctrines, and it reflected so brightly on our church, that we see no reason why it should not become an annual delight to us. Not that we could expect on all occasions to have the presence of all our foreign friends, though of that perhaps we need not entirely despair; but the friends of the New Church have it entirely in their power to have annually as large a meeting if they will only make the necessary exertions; and the committee feel, as you will no doubt do, that the anniversary of this society would be the most fitting opportunity for expanding itself into these large dimensions.

"The circumstances of the times, too, are most favorable for a new effort in this direction. Our church has never sought to engraft mysteries and priestcraft upon its doctrines. Its creed is simple because it is true, and it appeals to the reason and not to enthusiasm or prejudice. Have we ever come before the world with our doc-

trines, or have we ever found a humble seeker after truth, without obtaining converts? That the world should know of the existence of these heavenly truths is all we ask, knowing as we do that they can give precisely what at this epoch the minds of men are yearning for. Our task is every day becoming less difficult, and in the general chaos of religious doctrines we see and know the pleasant places where all good men may meet and worship."

"The committee having alluded to several interesting items respecting Sweden, and also respecting the call from India to translate the doctrines of the New Church into the languages of the East (see this Periodical for 1851, pp. 232, 274), the report concludes as follows:—

"Our report has embraced a wide field—but it is because the human mind all over the world appears to be longing for the treasures of which we are the humble custodians. Is it not a position of the highest responsibility, to know and to appreciate the doctrines of the New Church—to know them all-sufficient for the wants of mankind—and to see the lamentable state of confusion in which the religious world is floundering, for want simply of what we have to offer for their acceptance? Where else is the religious creed which is large enough to embrace all minds, and to introduce into the world a principle which shall make 'all things new;' which shall do away with the distinctions of high church and low church, and all the numberless and bewildering sects into which the Christian world is divided, and shall bring them all with us to worship the one only God, our Lord and Savior, Jesus Christ?"

The receipts of the society have been,	-	-	-	-	-	-	£884	12	11
Its disbursements,	-	-	-	-	-	-	682	7	11
Balance in hand,	-	-	-	-	-	-	£202	5	0

TRANSLATION OF SWEDENBORG'S WORKS.

"Much having been said, of late, in regard to the manner in which Swedenborg's works should be translated, we beg to adduce the following remarks on the subject, by the distinguished M. Le Boys des Guays, of France. They are taken from the advertisement to his French translation of the Treatise on Heaven and Hell:—

"This new translation of the Treatise on Heaven and Hell is strictly literal. Not a single word has been added to or retrenched from the text. Its simplicity and precision of style have been carefully preserved, and the arrangement of the sentences has been retained wherever the French language would permit it. In short, not a period has been broken, and even the punctuation has undergone but slight changes. Weighty motives, which he will endeavor to set forth, have influenced the translator to follow his author with an exactness which may seem minute.

"Fidelity, as all will acknowledge, is the important condition imposed upon every translator. He who substitutes his own thought for that of his author, ceases to be faithful; and he who, while respecting his author's thought, substitutes his own style in the place of his author's, also ceases to be faithful; for he changes the form, and this change of form always adulterates, more or less, the substance of the thought. It is true, that this want of fidelity is of little importance in professedly free translations, for the reader is then advised of it; and it even sometimes happens that we feel grateful to the translator, if he has succeeded in substituting more profound thoughts for those of his author, or in embellishing them with the attractions of style. But in no case could this be true in regard to the works of Swedenborg. The condition of fidelity should here be rigorously adhered to, not only on account of the nature of these works, but also because their author always uses the proper expression, and because there is not a single word in his writings which is not in its place, or which can be suppressed, or even changed, without injury to the symmetry or the sense of the sentence. And besides, who, without impertinence, could substitute his own thoughts for those transmitted to us by Swedenborg? And would there not be great temerity in wishing to modify the form, since in so doing we are exposed to the danger of deteriorating the substance?"

"Moreover, to depart from the simplicity of the style, in order to give it a varnish which might be pleasing to men of the world, would be to mistake the motive which

led Swedenborg to adopt this style. What author, in fact, was more brilliant than he when treating of the sciences of the world? What author was more elegant than he when he composed his transition works? If, then, he gradually passed from elegance to simplicity when he had reached a higher degree of tuition in spiritual things, it was evidently because no other style would have been appropriate to the new subjects of which he was treating. What right, then, has a translator to cause Swedenborg to depart from that simplicity which he judged to be necessary, and to which he has so strictly confined himself? It would be vain to allege a desire to conform to the taste of the age, or to increase the number of readers; such an excuse might indicate that the translator's intentions were good, but would not suffice to exculpate him from the reproach of temerity. This simplicity, moreover, is a seal of truth which it is important to preserve. Swedenborg is not the only person in modern times who has had communication with the spiritual world; but he is the only one who has given an account of it in a style both simple and didactic. All others have been transported with enthusiasm, and lost themselves in vagueness; he alone remains always calm and precise. In vain do his relations become marvellous, and even soar above all which the imagination of poets has been able to invent; with him there is neither declamation nor emphasis, it is always reason that speaks. Is not this also one of the proofs of the mission which he declares himself to have received? The Divine Geometer, desiring to make known to men the laws of His spiritual order, which have been as mathematically established as the laws of His natural order, would he not prefer the agency of a man who was at the same time a Christian philosopher and a profound mathematician? And was it not fitting that these laws should be transmitted to men in the simple and exact style of geometers—a style which is precisely that of which Swedenborg has made use?

“Influenced by these motives, the translator has felt bound to direct his efforts (and he has so directed them) towards preserving to the works of Swedenborg their true physiognomy. Let no one be surprised, then, to find in this translation a few neologisms, as well as certain words used in quite a special acceptation, several adjectives employed as substantives, and a few didactic terms and technical forms of speech, since it would have been impossible to render Swedenborg with exactness without having recourse to them. All these expressions will in a little time become familiar.”

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EDITORIAL ITEMS.

A recent able essay in the *New York Daily Times*, on “The Pulpit in the United States,” concludes with the following fine and apposite vein of remark on the true secret of pulpit efficiency:—“Intensity is an absolute condition of profound impressions. There is no substitute for it. The heart must find something more in a truth, than the understanding recognizes ere it can give vitality to its utterance. How the preachers overlook this heart-law! Perfect an essay as they may, it is an essay still. The most of sermons appear to be satisfied, if they are conformed to logical requisitions. But just where the philosopher, logician, essayist end, the true preacher ought to start. Independently of intellect, he must have his affections and passions in the subject, and the discourse must express them in obedience to its own instincts. Whenever our emotions are powerfully excited, we forget our intellects; our consciousness is in other things. The mind works by the force of nature. Why then is the pulpit so feeble in comparison with its position and design? Simply because the heart is so completely subordinated to the understanding. The intellect originates a noble thought and the impulse is to express it. No—hold it back. Give it to your heart—love it awhile—connect it with something you tenderly value—if you can, associate it with your wife and children—your departed mother—the prayers that you learned in childhood—or some moving fact—some grave that you laid down beside at night—and you will find that the thought is another thing. The great secret of eloquence is not so much in the idea, as in the associations, the impulses, that

you have back of it and that dwell only in yourself. They are indeed incommunicable, but the strength, fervor and power that they give are able to attend your sentiments and make them irresistible."

A former subscriber writes to us as follows:—"Dear Sir:—I have embraced the doctrines of A. J. Davis—therefore do not wish to take the Repository. As you have read the works of Davis, you are in possession of all the arguments I could give you. Respectfully yours, &c." The writer is probably correct in the intimation that he would not be able to adduce any arguments in justification of his embracing Davis' doctrines with which we are not tolerably familiar. We know them too well to acknowledge the least force in them to weigh with a rightly-poised mind in opposition to the doctrines of the New Church. But the above brief epistle is instructive as indicating the intrinsic antagonism between the two systems. They are doubtless as opposite to each other as heaven and hell, and as a general fact we are persuaded that just in proportion as any person accedes to the one he will inevitably recede from the other. The one is a system of the purest naturalism, scouting a written revelation, though at the same time stealing the livery of heaven under the title of spiritualism, while the other is a holy emanation from the eternal source of all truth, and one which magnifies the Word and makes it honorable. The withdrawal of the writer's subscription in the present case is evidently prompted by his interior abandonment of whatever of New Church truth he may previously have imbibed, and while the erasure of a name from our list is a matter of little moment, yet it grieves us to be obliged to say of such an one that "he is joined to his idols; let him alone." It is, however, on the whole a satisfaction to see the line of demarcation between all forms of false spiritualism widening to a great gulf which is becoming more and more impassable.

We have a decidedly warm side towards the sentiments expressed in the following paragraph, occurring in a letter from a Southern correspondent. "The Annual Meeting of the 'Georgia Swedenborg Association' will be held in Savannah on the 3d Wednesday of Feb. next. We shall not attempt any public demonstration on the occasion. It is intended to introduce a new feature into our plan of operations, that is, to make every member a missionary in his or her own sphere; to keep a memorandum of books lent, conversations had, and a list of all favorable to our united effort, and report the same to the next Annual Meeting. If we can carry out this plan, we shall soon have more missionaries than all the combined powers of the Old Church in the State. How does the plan strike you? Is it not better than depending on an Ordained Clergy? Is there any perversion of order in it? If there is then I confess to great obtuseness of vision. My present view is to bring out the *individual man* in all his strength, every where, and if all look to the Lord and put away evils as sins against Him, they will be made one in true *Charity*."

Mr. Clapp has just issued, in beautiful style, a new edition of the first volume of the "Arcana," which has been for some time out of print. A set of the whole work, with the revised Index (13 vols.), bound in handsome cloth, and elegantly lettered, can now be obtained of him at \$15. Another edition, we understand, is in preparation by the Swedenborg Printing Society, but some years will probably elapse before all the volumes are completed, and, in the meantime, those desirous of possessing the work, may supply themselves from the stock now on hand. No edition ever issued in this country is comparable, in the getting up, to the one indicated above—any volume of which may be purchased, if we mistake not, for \$1.25.

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No. 3.

ORIGINAL PAPERS.

ARTICLE I.

THE BOOK OF THE PROPHET ISAIAH,

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

CHAPTER III.

SUMMARY OF THE INTERNAL SENSE.

That there will be a defect of the knowledges of good and truth, v. 1-7; because they are in evils, and in what is falsified, v. 8-12; that the Lord will come to judgment, v. 13, 14; and that he will cast into hell those who have perverted the truths of the Word, v. 15-26.

V. 1, 2. *For behold, the Lord, the Lord of hosts, doth take away from Jerusalem and from Judah the stay and the staff, the whole stay of bread, and the whole stay of water. The mighty man, and the man of war, the judge, and the prophet.*—By taking away all the staff of bread, and all the staff of water, is here signified, to take away all the good and truth of the church, which being taken away, there is no more any power of resisting evils and falses, to prevent their free entrance; bread signifies the good of the church, water the truth thereof, and staff the power of resisting evils and falses; hence it follows, the mighty man, and the man of war, the judge, and the prophet, who shall also be removed; and by the mighty man, and the man of war, is signified truth combating against the evil and false, and by the judge, the doctrine of good and truth.—A. E. 727.

A staff is mentioned many times in the Word, and it is surprising that scarcely any one at this day knows that anything in the spiritual world was represented by it, as that Moses was ordered, as often as miracles were wrought, to lift up a staff, and that thus also they were wrought. That this was likewise known among the Gentiles,

may appear from their fabulous relations, in which staffs are ascribed to magicians. That a staff signifies power, is because it is a support, for it supports the hand and arm, and thereby the whole body, wherefore a staff puts on the signification of that part which it proximately supports, namely, the hand and arm, and by both hand and arm in the Word is signified the power of truth : that also the hand and arm correspond thereto in the Grand Man, will be seen at the close of the chapters. That by a staff was represented power, is evident, as was said, from what was related of Moses ; namely, " That he was ordered to take a staff, with which he was to do miracles ; and that he took the staff of God in his hand," Exod. iv. 17, 20 ; " That the waters in Egypt being smitten with the staff became blood," Exod. vii. 15, 19 ; " That the staff being stretched forth over the rivers, frogs were produced," Exod. viii. 1 to 11 ; " That the dust being smitten by the staff, lice were made," Exod. viii. 16 to 20 ; " That the staff being stretched out towards heaven, there was hail," Exod. ix. 23 ; " That the staff being stretched out over the earth, locusts were produced," Exod. x. 3 to 21 : inasmuch as hand is the principal, by which is signified power, and staff is the instrumental, therefore also " miracles were wrought when the hand was stretched forth," Exod. x. 12, 13 ; " and when the hand was lifted up towards heaven, there was darkness over the land of Egypt," Exod. x. 21, 22 ; and " the hand being stretched out over the Red sea, the sea became dry by an east wind ; and again the hand being stretched forth, the waters returned," Exod. xiv. 21, 26, 27. " Moreover when the rock of Horeb was smitten by a staff, the waters flowed forth," Exod. xvii. 5, 6 ; Numb. xx. 7, 8, 9, 10. " When Joshua fought against Amalek, Moses said to Joshua, Choose out men for us, and go forth, fight with Amalek : tomorrow I will stand upon the top of the hill, and the staff of God shall be in my hand. And it came to pass, when Moses lifted up his hand, Israel prevailed ; and when he let down his hand, Amalek prevailed," Exod. xvii. 11, 12. From these passages it is very evident, that the staff as the hand represented power, and in the supreme sense the divine omnipotence of the Lord : and it is also hence evident, that at that time representatives constituted the externals of the church, and that the internals, which are spiritual and celestial things such as are in heaven, corresponded thereto, and that thence was their efficacy ; from this also it is evident, how irrational they are, who believe that there was any power in the staff, or in the hand of Moses, by infusion. That a staff is power in the spiritual sense, is also manifest from several passages in the prophets, as in Isaiah : " Behold, the Lord Jehovah Zebaoth removeth from Jerusalem the staff and the stay, every staff of bread, and every staff of water," iii. 1 ; the staff of bread denoting support and power from the good of love ; the staff of water support and power from the truth of faith.—A. C. 4876.

Inasmuch as bread signified all the good of love, and water all the truth of faith in the complex ; and inasmuch as to be blessed of Jehovah, signifies all increase in those things, therefore it was a usual form of supplication in the infant churches, that Jehovah would bless the bread and the waters ; and also it was a common form of speech

to say bread and water, when they meant to express all natural meat and all natural drink, and to understand thereby all spiritual good and truth, for these latter are the things which nourish spiritual life, as the former nourish natural life. These things are signified by bread and water in the following passages: "Behold Jehovah-Zebaoth removeth from Jerusalem and Judah all the staff of bread, and all the staff of water," Isaiah iii. 1; where the staff of bread denotes power and life derived from good; and the staff of water denotes power and life derived from truth. By bread was signified all the good of the Church, and by water all the truth of the Church, as was said above; and inasmuch as at that time such things were represented, by reason that the representative of a Church was amongst them, and because thus the Word, even the historical, was written by representatives, hence it was that the devastation of good and truth was represented by a defect of bread and water. Since bread signified all the good of love in the complex, therefore also the sacrifices were called bread, and therefore the Lord calls Himself the bread which came down from Heaven, John vi. 48, 51, 57; for the Lord is the good itself of love.—A. C. 9323.

V. 5. *The child shall behave himself proudly against the ancient (the elders), and the base against the honorable.*—Elders denote chief things of wisdom, because old men in the Word signify such as are wise, and in the sense abstracted from person, wisdom. Inasmuch as the twelve tribes of Israel signified all truths and goods in the complex, there were set over them princes, and also elders, and by princes were signified truths, which are of intelligence, and by elders the chief things of wisdom, thus which are of good.—A. C. 6524.

V. 6, 7. *When a man shall take hold of his brother of the house of his father, saying, Thou hast clothing, be thou our ruler, and let this ruin be under thy hand. In that day shall he swear, saying, I will not be an healer; for in my house is neither bread nor clothing: make me not a ruler of the people.*—It is here treated in the internal sense concerning the perverted state of the Church, when truth is no longer acknowledged to be truth, nor is it known what good is: a man's taking hold of his brother in the house of his father, denotes the acknowledging of something, whatever it may be, for good; raiment denotes truth; prince denotes the primary of doctrine thence derived; there is no bread nor raiment in my house, denotes that there was neither good nor truth.—A. C. 3703.

V. 8, 9. *For Jerusalem is ruined, and Judah is fallen: because their tongue and their doings are against the Lord, to provoke the eyes of his glory. The show of their countenance doth witness against them; and they declare their sin as Sodom, they hide it not.*—By their tongue and their doings which are against Jehovah, are signified their thought and affection; by the tongue is signified thought, because the tongue speaks what the man thinks, and by the doings, affection, because a man does what is of his affection. These are against Jehovah, and provoke the eyes of his glory, when they are against the divine good, and against the divine truth, for by Jehovah in the Word is understood the Lord as to divine good proceeding from his divine love, and

by his glory is understood the divine truth ; to be against this is signified by provoking the eyes of his glory. The show of their countenance which witnesses against them, signifies the refusal and non-admission of divine truth and divine good into their thoughts and affections, which are their interiors, and are signified by the countenance.—*A. E.* 412.

V. 10. *Say ye to the righteous, that it shall be well with him : for they shall eat the fruit of their doings.*—In the Word, mention is frequently made of eating and drinking, and they who are unacquainted with the spiritual sense suppose that these expressions signify nothing more than natural eating and drinking ; whereas they signify spiritual nourishment, consequently, the appropriation of good and truth, eating signifying the appropriation of good, and drinking, the appropriation of truth ; any one may know, who believes in the spirituality of the Word, that by eating and drinking, as by bread, food, wine, and drink, is signified spiritual nourishment, for otherwise the Word would be merely natural, and not at the same time spiritual, thus only for the natural man, and not for the spiritual man, much less for the angels. That by bread, food, wine, and drink, in the spiritual sense, is understood the nourishment of the mind, has been frequently shown above, and also that the Word every where is spiritual, although in the sense of the letter it is natural. To be spiritually nourished is to be instructed and imbued, consequently it is to know, to understand, and to be wise ; unless man enjoys this nourishment together with the nourishment of the body, he is not a man, but a beast ; which is the reason that they who place all delight in feastings and banquetings, and daily indulge their palates, are stupid as to things spiritual, however they may be able to reason concerning the things of the world and of the body, whence, after their departure from this world, they live rather a beastly than a human life, for instead of intelligence and wisdom they have insanity and folly. . . . Spiritual eating, by which the soul is nourished, is also signified by eating in the following passages of the Word. Thus in Isaiah : “ If ye be willing and obedient, ye shall eat the good of the land,” i. 19. Here by eating the good of the land is signified spiritual good, hence it is said, “ If ye be willing and obedient,” that is, if ye do, for spiritual food is given, conjoined, and appropriated, to man, by willing and thence doing it. And in David : “ Blessed is every one that feareth Jehovah ; that walketh in his ways. For thou shalt eat the labor of thy hands : happy shalt thou be, and it shall be well with thee,” Ps. cxxviii. 1, 2. By eating the labor of his hands is signified the celestial good which man receives by a life according to divine truths from the Lord, and, as it were, acquires to himself by his own labor and study, wherefore it is said that he who feareth Jehovah and walketh in his ways shall eat the labor of his hands, that he shall be happy, and that it shall be well with him. Again, in Isaiah : “ Say ye to the righteous, that it shall be well with him : for they shall eat the fruit of their doings,” iii. 10. By eating the fruit of their doings is signified the same as by eating the labor of their hands, mentioned above.—*A. E.* 617.

V. 12. *As for my people, children are their oppressors, and women rule over them. O my people, they which lead thee cause thee to err, and destroy the way of thy paths.*—Here by oppressors, children, and women, are signified those who violate, are ignorant of, and pervert, truths; by oppressors are meant those who violate truths; by children, those who are ignorant of them, and by women, the cupidities which pervert them; the leaders who cause them to err, signify those who teach; to destroy the way of their paths, signifies ignorance of the leading truth.—A. E. 555.

V. 13. *The Lord standeth up to plead, and standeth to judge the people.*—In the Word it is frequently said of angels and of men of the church, that they stand before God, likewise, that they walk before Him, and, in the spiritual sense, by standing before God, is signified to be from Him, and by walking before God, is signified to live according to being from Him; for all the esse [or being] of heaven and the world, proceeds from the Lord, for the Divine Proceeding is what created and formed all things in heaven and in the world, and this is called the Word in John, chap. i. 1, 2, 3; and the Word there mentioned is the Divine Proceeding, which is called divine truth, from which all things were made and created: inasmuch as this extends itself every way about the Lord, as a sun, therefore it is what is properly said to stand before Him, for this looks to or regards the Lord from every part and quarter of its common centre; this also is in its essence the Lord in heaven, because it is the Divine Proceeding, and that which proceeds is of Him from whom it proceeds, yea, it is Himself; just as the heat and light proceeding from the sun is of the sun; hence all the angels, who are recipients of this Divine Proceeding, which is called divine truth, turn themselves to the Lord, and hence are continually in His presence, for, as was said, the Divine Proceeding looks to the Lord as its centre from which it is derived and to which it returns; consequently also the angels, who are the recipients of divine truth, and, as it were, divine truths in form; from this circumstance it is, that the angels are said to stand before the Lord, to stand being properly predicated of divine truth, because it encompasses the Lord as a sun. It is also said concerning the Lord Himself, that He stood to judge, because it is said of the Divine Proceeding from the Lord, which is called divine truth, inasmuch as judgment is from it; thus in Isaiah: “Jehovah hath stood up to plead, and standeth to judge,” iii. 13.—A. E. 639.

V. 14. *The Lord will enter into judgment with the ancients of his people, and the princes thereof: for ye have eaten up the vineyard; the spoil of the poor is in your houses.*—When our Lord said to the disciples that they should sit upon twelve thrones judging the twelve tribes of Israel, it is not to be understood that the twelve disciples shall sit upon twelve thrones and judge the twelve tribes of Israel, but that the Lord will judge all according to truths from good which are from Him, for by the twelve disciples are signified all who are of the church, and, in the abstract sense, all things of the church, which are truths from good. Similar things are also signified by the elders and princes in Isaiah: “Jehovah shall come to judgment with

the elders of his people, and the princes thereof," iii. 14. By the elders of the people and the princes are signified the same as by the twelve disciples, namely, all of the church who are in the truths and goods thereof, and, in the abstract sense, the truths and goods of the church in every complex.—*A. E.* 851.

The reason why to desolate denotes to deprive by lusts, and thereby to consume, is, because by the term, which in the original tongue is expressed to desolate, is properly signified to set on fire and burn, hence also to devour and consume; and this being the derivation of that expression, by desolating is there signified the consumption which is effected by lusts; for the lusts appertaining to man are fires which consume. There appertains to man the fire of life, and the light of life; the fire of life is his love, and the light of life is his faith; the love of good, that is, love to the Lord, and love towards the neighbor, constitute the fire of life appertaining to a good man and to an angel of heaven, and the love of truth and the faith of truth constitute the light of life appertaining to them; but the love of evil, that is, the love of self and the love of the world, constitute the fire of life appertaining to an evil man and to a spirit of hell, and the love of the false and the faith of the false, constitute the lumen of life appertaining to them. The love of evil is called in the Word the burning of fire, because it burns and consumes those things which are of the love of good and truth. That consumption by lusts is signified by that expression in the original tongue, is evident from the following passage, "Jehovah will come into judgment with the elders of his people, and the princes thereof, *ye have consumed (set fire to) the vineyard,*" Isaiah iii. 14.—*A. C.* 9141.

V. 15. *What mean ye that ye beat my people to pieces and grind the faces of the poor, saith the Lord God of hosts.*—To grind the faces of the poor signifies to destroy the affection of knowing truth with those who are in ignorance thereof, and yet desire to be instructed; to grind signifying to destroy, and faces signifying the affections of knowing truths, and the poor, those who are in ignorance of truth, and desire to be instructed, for these are they who are spiritually poor.—*A. E.* 412.

V. 16–23. *Moreover the Lord saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet; therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the Lord will discover their secret parts. In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon. The chains, and the bracelets, and the mufflers; the bonnets, and the ornaments of the legs, and the head-bands, and the tablets, and the ear-rings; the rings, and nose-jewels; the changeable suits of apparel, and the mantles, and the wimples, and the crisping-pins; the glasses and the fine linen, and the hoods, and the veils.*—They who do not think beyond the sense of the letter, know no other than that all those things, with which the daughters of Zion are said to be adorned, are to be understood according to the letter; and that on account of their ornament, and the loftiness and pride thence derived, the men

of that kingdom would perish, for it is said, that *the men shall fall by the sword, and strength in war*; but that such things are not meant, may be known to those who elevate the mind in some degree above the letter; these know from various passages in the Word, that by the daughters of Zion, are not meant the daughters of Zion, but such things as are of the Church, as also by the daughters of Jerusalem, the daughters of Israel, the daughters of Judah, and several others; that by them are signified the Church, and those things which are of the Church, see n. 6729, 9055; when therefore the Church, and those things which are of the Church, are signified by the daughters of Zion, it follows that by their ornaments recounted in the above passage are signified the truths and goods of the Church, and that each ornament denotes some specific truth and good; for in the Word nothing is said without a meaning, not even one expression; and whereas that Church was to be deprived of its truths and goods, which are signified by those ornaments, therefore it is said, that *instead of an aromatic shall be consumption, instead of a girdle a rent, instead of entwined work baldness, instead of a robe a girding of sackcloth, burning instead of beauty, and also that the men should fall by the sword, and strength in war*, for by an aromatic, is signified Divine Truth, as to its perceptive principle; by a consumption, its privation; by a girdle, is signified the bond containing truths and goods in their connection; a rent instead of it, denotes their dissolution and dissipation; by entwined work, scientific truth; by baldness, the deprivation of the intelligence of truth and of the wisdom of good; by burning, their consumption by the evils of self-love; by beauty, the form of truth derived from good in the Church, thus its perfection; and by a sword, whereby men shall fall, the false principle destroying truth and good; by no strength in war, is signified not any resistance against evil and the false; for war denotes spiritual combat and temptation. From these considerations it is now evident, that by ornament in general is signified the Divine Truth in the Church.—A. C. 10,540.

In ancient times, when worship in churches was representative, and they knew what it signified when marriages were entered into, it was customary to give the bride an ornament of gold and bracelets, because the church was represented by the bride, the good thereof by the ornament, and the truth by bracelets; and because it was known that conjugal love, as existing with the bride and the wife, descended from the marriage of divine good and divine truth of the Lord: the ornament of gold was placed on the nose, by reason that nose signified the good of life, from the respiration which takes place there, which in the eternal sense is life, and likewise from odor, which is the grateful of love, whereof good is. That an ornament for the nose was a badge of marriage as to good, appears also from other passages in the Word, as in Isaiah: "Because the daughters of Zion extol themselves, the Lord will make bald the crown of their head, and will take away the rings and the ornaments of the nose, the changeable suits of apparel and the mantles, iii. 16, 17, 21, 22; the daughters of Zion who extol themselves, for affections of evil within the church; the rings and the ornaments of the nose which shall be taken away, for good

and its badges, the changeable suits of apparel and the mantles, for truth and its badges.—A. C. 3103.

V. 24, 25. *And it shall come to pass, that instead of sweet smell there shall be stink; and instead of a girdle a rent; and instead of well set hair baldness; and instead of a stomacher a girding of sackcloth: and burning instead of beauty. Thy men shall fall by the sword, and thy mighty in the war.*—These things are said of the daughters of Zion, by whom the church is signified as to the affections of celestial good, consequently by the daughters of Zion are signified the affections of good appertaining to the celestial church: the loss and deprivation thereof through the pride of self-derived intelligence, is there described by the various things with which those daughters adorn themselves: the change of their affections into such as are contrary and unbeautiful, is signified by, instead of an aromatic shall be corruption, instead of a girdle, a rent, instead of platted work, baldness, instead of a robe, a girding of sack, and instead of beauty, a burning; by corruption is signified the vital principle perishing; by the rent instead of a girdle, is signified the dissipation of the perceptions of truth, instead of the connexion of them; by baldness instead of platted work, is signified infatuation instead of science; by burning instead of beauty, is signified folly instead of intelligence, burning denoting the insanity which is from self-derived intelligence, which is foolishness, and beauty denoting intelligence; that the truths of the understanding would perish by falses, even till there would be no resistance against evils, is signified by, thy men shall fall by the sword, and thy strength in the war, the sword denoting the false destroying the truth.—A. E. 637.

—*Instead of sweet smell (aromatics) there shall be, &c.*—The reason why spices denote things grateful is from their odor, for odor signifies what is perceptive, hence a sweet odor grateful perceptivity, and a disagreeable odor a perceptivity not grateful. For all things which are perceived of man by the sensory organs signify spiritual things, which have relation to the good of love and the truths of faith, as the smell, the taste, the sight, the hearing, and the touch; hence smell signifies the perceptivity of interior truth derived from the good of love; the taste, the perception and affection of knowing and growing wise; the sight, the understanding of the truths of faith; the hearing, perceptivity grounded in the good of faith and in obedience; and the touch in general communication, translation, and reception. The reason of this is, because all external sensations derive their origin from internal sensations, which are of the understanding and will, thus in man from the truths of faith and from the good of love; for these constitute the intellectual and voluntary principle of man. But the internal sensations, which are proper to the understanding and will appertaining to man, have not that sense which the external sensations have, but are turned into such things when they flow-in. For all the things which are made sensible to man by the external sensory organs, flow-in from things internal, since all influx is from internal things into external, but not *vice versa*, inasmuch as physical influx is not given, that is, influx into the natural world from the spiritual, but from the spiritual world into the natural. The interiors

of man, which are proper to his understanding and will, are in the spiritual world, and his externals, which are proper to the senses of the body, are in the natural world; hence also it may be manifest what correspondence is, and what its quality. The smell in general corresponds to perception according to the quality of a thing. Taste corresponds to the perception and affection of knowledge and of growing wise. The sight corresponds to the understanding of the truths of faith. Hearing corresponds to the perception of the good of faith and to obedience. The touch denotes communication, translation, and reception. From these considerations it is evident that spices signify such things as are gratefully perceived, such as are the things derived from love and charity, specifically interior truths, because these are from that source, as appears from the following passages in the Word, "Instead of spice shall be infection, and instead of a girdle, a rent; and instead of twined work, baldness," Isaiah iii. 24; where the subject treated of is concerning the daughters of Zion, by whom is signified the celestial Church, which Church is in interior truths derived from the good of love to the Lord; spice denotes interior truth, infection the privation thereof; a girdle denotes conjunction, and a rent denotes the dissipation of connection and of order; twined [or twisted] work denotes scientific truth, which is exterior truth, or truth of the external man, and baldness the deprivation thereof. A girdle denotes conjunction and a bond to keep all things in connection that they may look to one end. Twined [or twisted] work denotes scientific truth. And baldness denotes its deprivation.—A. C. 10,999.

The life of the internal man is exterior and interior, the exterior derives its truths from those things which are in the ultimates of heaven, but the interior from those which are in the interiors of heaven; these latter truths are signified by the fragrant things which follow. The reason why by aromatic cinnamon is signified the perception and affection of truth is, because by what is aromatic is signified grateful perception; grateful perception is from affection which is of the love, for what is grateful in perception is from no other source. All odors signify perception, and grateful odors signify the perception of truth derived from good; thus from the affection which is of love; and the spheres of perceptions are turned into odors with spirits and angels. Moreover it is to be noted, that all those aromatics from which the oil of anointing was prepared, belong to the celestial class, that is, to those things which are of the celestial kingdom; whereas the aromatics of which the incense was compounded, belonged to the spiritual class, that is, to those things which are of the spiritual kingdom; wherefore also, in the original tongue, the aromatics from which the oil of anointing was composed, are from another term and derivation than the aromatics from which the incense was composed; for there are in the Word peculiar terms, by which are expressed those things which are of the celestial kingdom, and peculiar terms by which are expressed those things which are of the spiritual kingdom; and others, which are common to both. But in order that it may be known what those terms are, it must be first known that heaven is divided into two kingdoms, in like manner the Church; and that in the celestial

kingdom the essential principle is the good of love to the Lord, but in the spiritual kingdom the good of charity towards the neighbor. That the aromatic which is here named, signifies the perception and affection of celestial truth, is manifest from Isaiah, "In the place of an aromatic shall be infection, and in the place of a girdle, a rent, and in the place of entwisted work, baldness," iii. 24. The subject here treated of is concerning the daughters of Zion, by whom is signified the celestial Church, in this case perverted; wherefore aromatic is expressed by the same term, as in this verse; and by infection in the place of an aromatic, is signified that in the place of the perception and affection of truth from good, and life thence derived, shall be the perception and affection of what is false grounded in evil, in which is nothing of life.—A. C. 10,254.

— *Instead of a girdle a rent.*—A girdle denotes a common bond, for it collects, concludes, holds together in connexion, and secures all interior things, which without it would be loosened and dispersed; wherefore when truths are dissipated and destroyed, it is said, "In the place of a girdle shall be a rent," Is. iii. 24; speaking of the daughters of Zion, by whom are signified the goods which are of the celestial Church; a rent in the place of a girdle signifies the dissipation of celestial good.—A. C. 9828.

— *Instead of well set hair baldness.*—Hair is occasionally mentioned in the Word, and there signifies the natural; the reason is, because hairs are excrescences in the ultimates of man, as also the natural is respectively to his rational and to the inferiors thereof; it appears to man when he lives in the body, that the natural is the all in him, but this is so far from being true, that the natural is rather an excrescence from his internals, as hairs are from those things which are of the body; they proceed also in nearly the like manner from things internal; wherefore also men, who in the life of the body have been merely natural, when in another life they are presented to view according to that state, appear hairy as to almost the whole face: moreover, man's natural is represented by hair; when it is from good, it is represented by decent and well adjusted hair, but when it is not from good, by unbecoming and disheveled hair; it is from this representative, that hair in the Word signifies the natural, especially as to truth; as in Isaiah: "It shall come to pass that instead of well set hair shall be baldness;" where baldness signifies the natural in which is nothing of truth.—A. C. 3301.

— *Burning instead of beauty.*—Man has an internal will-principle and an external, as he hath an internal and external intellectual-principle; the internal will-principle is where the internal intellectual-principle is, and the external will-principle is where the external intellectual-principle is, for they must be conjoined; for where truth is there is good, and where good is there is truth, for truth without good is not truth, and good without truth is not good, for good is the esse of truth, but truth is the existence of good; the case is similar with the understanding and will of man, for the understanding is dedicated to the reception of truth, and the will is dedicated to the reception of good; hence it is evident that when man is regenerating, a new understanding is given him from the Lord by the truths of faith, and a

new will by the good of charity, and that there must be both, and also they must be joined together, that man may be regenerated. The reason why burning signifies the hurting of the good of love is, because by fire is signified love, and the hurting of the good of love is concupiscence derived from self-love; this is called burning. Concupiscence is also signified by burning in Isaiah, "Instead of aromatic there shall be infection, and instead of a girdle a rent, and instead of twined [or plaited] work, baldness, and instead of a gown a girding of sackcloth, burning instead of beauty," iii. 24, speaking of the daughter of Zion, by whom is signified the celestial Church, that is, the Church which is in love to the Lord, where burning denotes the evil of concupiscence derived from self-love. He who does not know that there is an internal sense in the Word, believes that the proud ornaments of the daughters of Zion mentioned in that chapter from verse 16 to 24, signify such ornaments, and that on account of such ornaments appertaining to the daughters of Zion the Jewish and Israelitish people were punished and fell by the sword, as it is said in verses 25, 26, of the same chapter; but the case is altogether otherwise; the spiritual and celestial things of that Church are what are signified by those ornaments. That by the daughter of Zion in the Word is not meant the daughter of Zion, may be manifest to every one who reads the Word, if he only consults and considers the passages in the prophets, where mention is made of Zion and the daughter of Zion, from which he will see that the daughter of Zion is the Church.—A. C. 9055.

ARTICLE II.

AN INTERIOR SENSE

APPERTAINING TO, AND INFILLING THE LITERAL SENSE OF THE SACRED SCRIPTURES MANIFESTED; WITH RULES FOR ITS EDUCTION.

(Continued from p. 86.)

ANALOGY, OR THE DISPLAYING OF SPIRITUAL THINGS BY NATURAL IMAGES, THE ONLY MEANS BY WHICH SPIRITUAL IDEAS CAN BE COMMUNICATED TO MAN.

10. Language is the medium by which one person communicates his thoughts to another. Probably all original languages arose from the necessity of having such a medium among rude, uncultivated human beings, who had not been taught a previous language, or had lost it. Names would be given to the objects surrounding them. Some verbs, the names of their movements, would succeed, with a few prepositions and adjectives. These would form the commencement. Additions would be made to the stock as needed, till at length the language is completed as to the primitive words, *based entirely on ideas of external objects.*

11. As civilization progresses, and acts are traced up to their causes, it is discovered that men have minds, and that these minds have various faculties, qualities, &c. But there are no words to ex-

press these things, or the ideas arising from them. What is to be done? An analogy or parallel, real or fancied, is perceived between some external object, or operation, and a faculty of the mind, or its operation; and the word or expression which would signify the one is now applied to the other. The hearer perceiving a metonymy is committed, applies himself to tracing the analogy too, as the only means by which he can catch the idea sought to be conveyed. The word, or phrase once used in a metonymical way is ready to be used so again; and thus do many words acquire a secondary meaning entirely different from their pristine one.

12. A few examples will illustrate what has been said. "Mr. A. is a *great* man." The primary sense (generally called the *literal* sense) of this is a large man; one whose bodily dimensions are great. And this is the idea a child would take. But there is an internal man, the mind; and when this is spoken of or meant by the word man, we see that the word great, applied to it, necessarily changes its meaning entirely. This will be apparent by the absurdity of such questions as these applied to it. How great is A.'s mind; will it fill a gallon measure, while an ordinary mind may be got into a quart? Or what is its height and breadth; or how many pounds will it weigh? We see at once that the mind can be great in none of these ways. Such ideas of greatness are totally inapplicable to it. So the words power and strength when applied to a man's body refer to the capabilities of his muscles; applied to the mind, they no longer refer to physical force, but to a quality of the mind which is supposed to resemble this quality of his body, or answer to it in some way. This resemblance, or this agreement, is called *Analogy*, or *Correspondence*, and the analogical or correspondential meaning which such words take, when applied to the mind, or spirit, for the want of a better word, we call the *spiritual* meaning. This is all we mean by the term spiritual, or spiritual sense, when applied to words.

13. Such a sense we are continually giving to words in our common conversation; and we must of necessity use them so, for the want of other words exclusively applicable to the meanings we wish to convey, when speaking of persons, or their mental qualities, characters, or attainments. To show how frequently such meanings are introduced, we will cite a few more examples. A friend speaks *lightly* or *slightingly* of us; we are *hurt*; our (mental) *feelings* are *wounded*. Thus the mind as well as the body *suffers*. It *feels pain*, and *anguish*, and pleasure. It *labors*, it *progresses*, it *rests*, &c. A proud man is said to be *puffed up*, *stuck up*, *inflated*, &c. One of a contrary disposition to be *humble* (humilis, from humus, *the ground*), *lowly*, *bowed down*, &c. One that is made humble, to be *cast down*, *depressed*, *brought low*, *despised* (looked down upon), &c. One man *raises himself* by his talents, *occupies a high station*, or *lofty position* in society. Another has *enlarged views* of things. A wicked man is said to be *sunk* in sin, *degraded*, *debased*, &c. One *affronts* another (foreheads him), or *casts a slur* (black mark) on his *integrity* (wholeness). The latter *throws himself* on his dignity. He cannot *condescend* (climb down) to *reply* (replico, to *unfold*) to such *base*, *corrupt*

charges. His *character* is too well *established* to be *shaken* by such *assaults*, &c. All the above words in *italics*, it will be seen, are used in a spiritual sense.

14. When a man *comprehends* (catches hold of) a *proposition* (thing set before him), it is common for him to say that he *sees* it, or sees that it is so; meaning that he *perceives* (sees through) it, or sees it intellectually. There is a sight of the mind, then, answering to the sight of the eyes, which every one tacitly acknowledges when he uses such expressions.

15. When a man is exhorted to *turn from* his wickedness, and *for-sake* his evil *ways*, he knows what such words mean without any literal explanation. There seems to be an instinct, or common influx into the minds of all, by which they perceive that such analogies exist; and also what they are to a small extent. But instinct in this, as in other things, *leads* us but to the *threshold* of the *subject*. We must treat it as a science, and *pursue* it by patient *investigation*.

16. Many words which have now none other than a spiritual import can be traced out to the natural plane; for instance, God (good), Christ (anointed), Spirit (breath, or wind). And it is believed that if all such words could be traced back to their starting point, there would be few indeed which have not originated in some simple natural idea.

17. But not only is it true in the formation of languages that the natural precedes the spiritual, but also in the formation of every individual mind. "That is first which is natural, and afterwards that which is spiritual." The infant mind, at first a blank or void, has ideas faintly impressed upon it through the medium of the five bodily senses. These ideas are deepened by repetition of the impressions, and increased in number by their variety, till the child has a store of them; *all received through the senses*; for the doctrine of innate ideas has been long since exploded. The child's mind grows, *pari passu*, with his body. Reflection and reason begin to dawn. He hears his parents talk to him. Certain words, as Pa, Ma, his own name, go, come, &c., are frequently repeated, till he is familiar with their sound. They are repeated under such circumstances, and with such gestures, that he at length comprehends what they signify. Thus in a slow and gradual manner, by dint of observation and reflection, he acquires the rudiments of the language. The mind of a child is so susceptible of impressions, and his memory so retentive of them, that he will learn a language in far less time than a grown person. It is to be noted that language does not give him primitive ideas, either of things, actions, qualities, or relationship, but is merely the expression of these.

18. Now it is evident that before a child can reflect on the operation of his own mind, much less before he can have any ideas of God, or of religion; that is, before he can have any spiritual ideas at all, his mind must be so far formed as to be capable of some reflection and reason. It must be stored with natural ideas and knowledges by which and from which it can reflect and reason (and thus learn some-

thing) about 'mind or spirit as manifested through the body. And before he can have any revelation of, or know any thing of, disembodied spirit, unless we suppose a miracle, he must have so far learned a language that he can hear or read about it. This is evident, because spiritual ideas are not impressed on a chaos or blank mind, through the medium of the senses, as we have seen natural ideas are ; for if they were derived through the senses they would be sensuous ideas merely, and not spiritual. Hence a natural mind must be formed before a spiritual mind can exist. Or, in other words, there must be formed a natural plane of the mind for a basis on which the spiritual plane is to rest.

19. Now, how is God to reveal himself ? How bring down divine and spiritual truths into understandings which communicate only with the natural world, and in a language only suited to that world ? How else than by using the knowledge and language man already possesses, his natural ideas and natural expressions, to make of them a dress or covering which shall fit, or correspond to, the interior truths and principles which are to be represented ?

20. To make our position, if possible, more clearly apprehended, we will recite it in different words. Man has primarily what may be called a natural mind, and a natural language adapted to it ; and the only orderly outward mode by which ideas of spiritual essences and spiritual operations can be conveyed to him in his natural state, by means of the Word, is to bring that Word down to him—to bring it down into the natural plane, and set it in his language. And this is done by representing the realities of the eternal world by their correspondential natural images, and the operations of spiritual principles (whether orderly or disorderly) by the incidents of historic narrative.*

21. We do not deny that God can manifest Himself in an internal way, or that He even did so to our first parents, or the first Church. But as He sees it best that this internal way should be closed, in order that man may be left in freedom, and the gospel offered to him in an external way, we do not see how it could be thus offered otherwise than it has been, i. e., let down through the medium of the Prophets, into man's own artificial and imperfect language ; showing him his duty, and whatever else it is necessary for him to know, plainly and directly where the words will admit of it, and veiling those higher and more interior truths, which human words in their direct import cannot hold, and which it is better for the profane not to understand, in expressions, which are clouds, even thick clouds to the church in its present benighted and wandering state.

* "The things which in the historical sense of the letter are expressed by external things, in the internal sense signify internal things ; for spiritual things which are of heaven cannot possibly be otherwise presented to man, inasmuch as man does not apprehend naked spiritual things. Neither can they be expressed by the expressions of human speech. Wherefore spiritual things are described by corresponding natural things, and are thereby given to man. Thus the Word is beneficial to man in the natural world ; and also to man in the spiritual world, and hence there is a communication of heaven with man, and a communion."—*A. C.* 6943.

DIRECT PROOF FROM THE LITERAL SENSE OF THE SACRED WRITINGS, THAT
THEY HAVE ALSO A SPIRITUAL SENSE.

22. In the last chapter of St. Luke there are four verses, each of which clearly indicates a deep meaning to the Scriptures of the Old Testament. We will notice them in their order. "And beginning at Moses and all the Prophets, He [Christ] expounded unto them in all the Scriptures the things concerning Himself," v. 27. The Scriptures; all that was then written was the Old Testament. The name Jesus Christ is no where mentioned in them. He is very plainly alluded to in quite a number of places; but it is most evident that *all* Scripture is not concerning Him in its plain literal signification. Nor can it all be made to be concerning Him by any amount of tropes or figures, explained as they heretofore have been. Some persons may think that the things concerning Him in all the Scriptures mean simply the places that do concern Him, which may be comparatively very few; and cite in corroboration that He could not have had time to explain all the Scriptures while travelling a few miles. True, He could not; nor would time have been afforded in the ordinary course of things for Him to explain the passages *apparently* concerning Him, except superficially. Nor would the minds of the two disciples have been capable of receiving the explanation except superficially, unless they were prepared for it, as we shall see in verse 45. We are therefore inclined to believe the performance was done in a miraculous manner, as was evidently the holding and opening their eyes, v. 16 and 31. It appears to us, however, that "in all the Scriptures" means in every part of them; and that Christ could not expound these things in *all* of them if there were any portion in which such things were not. If we are right here, then all the Scriptures of the Old Testament are concerning the Lord Jesus Christ. But many parts of them are concerning Abraham, Moses, David, the Israelites, Jerusalem, &c. With all the explanations theologians can now give them, they cannot all be made to be concerning Christ. Therefore they must have a sense which we do not see, which our present meanings and explanations do not reach. The idea of our Lord's being involved throughout all the Scriptures is not more strange than His declaration in another place that "on these two commandments [which He had just announced] hang all the Law and the Prophets." The precise meaning of this may be a matter of inquiry; but the fact is left plain, that all that is written in the Books of Moses and the Prophets somehow has relation to these two great commandments.

23. Our next quotation is v. 32: "And they said one to another, Did not our heart burn within us while He talked with us by the way, and while He opened to us the Scriptures." This *opening* the Scriptures as well as the expounding them in the other verse, proves conclusively that there is a hidden sense locked up, as it were, from our view; at least that it had been up to that time locked up from the disciples.

24. In verses 44, 45, and 46, we read as follows: "And He said unto them [all the disciples but Judas being present], These are the

words which I spake unto you while I was yet with you, that all things must be fulfilled which was written in the Law of Moses, and in the Prophets, and in the Psalms concerning me. Then opened He their understanding, that they might understand the Scriptures; and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day." When it is considered that the disciples were Jews, brought up in the Jewish religion, that they had their Scriptures originally written in their own language, that they had moreover the extraordinary advantage of having been during probably two years the companions of our Lord Himself, had listened to his instruction both public and private, and, according to a verse we have just quoted, had been instructed by Him in regard to the fulfilment of things written in the Law, the Prophets, and the Psalms, it is impossible to suppose they did not understand the Scriptures both in their plain obvious signification, and their figurative import, as well and as fully as any person on earth then did, Christ only excepted. Nor can we well presume that Christians have a better understanding of them now, unless it be those portions which, as is supposed, have since been fulfilled. But it appears the disciples *did not understand the Scriptures*. And in order that they might understand them, the Lord "opened their understanding"—wrought a miracle on them. Now this would have been entirely unnecessary if the things they did not understand were of such a nature as could be communicated by ordinary language to ordinary men. Hence we conclude that there is not only an understanding of the Scriptures, or meaning to them which was not before known to the disciples, but that it is so entirely different from the common external meaning that a new plane or region of the mind had to be opened to receive it. We have endeavored to show something of what this higher region of the mind is while speaking of language and ideas.

25. "Open thou mine eyes that I may behold wondrous things out of thy law," Ps. cxix. 18. This is a plain declaration that the law (all the books of Moses are sometimes called the law) contains *wondrous things*, that cannot be discerned unless the *eyes are opened*; that is, unless the spiritual sight or intellectual faculties are in a state to receive them. This corroborates what we have said above, that these spiritual things address themselves to a high intellectual or spiritual region of the mind, which must be *opened* to receive them.

26. "It is the spirit that quickeneth" (maketh alive). . . .
 "The words that I speak unto you are spirit and are life," says Christ. The outward form and meaning of His words are the same as if another had spoken them. They must have, then, an interior, a holy, life-giving meaning, besides this outer one; something which approaches to God Himself in His all-creative energy. It is this Spirit and Life, dwelling within the Holy Scriptures, that lift them immeasurably above all human compositions.

27. In the first chapter of John we read that all things were made by the Word; that in Him was Life and Light; and that Jesus Christ was this Word incarnate. Every thing that He did, therefore, as well as every word that He uttered had relation to something spiritual and

divine ; to something more or less closely connected with God Himself. The Lord makes this high claim for His words in the text we have just quoted, and it is plain His actions should be considered equally expressive. These spiritual and divine things in their descent through the Humanity, ultimated, or clothed themselves in natural acts and expressions, which only his followers saw and heard, and which only could be recorded. A true record of them then, must of necessity correspond to the higher things represented by them. No language but that of plenary inspiration, or what is properly the Word of God, can be worthy, or can be employed under the divine direction for recording the incarnation, life, discourses, death, resurrection, and glorification of Him who was the Word Itself.

28. The washing of the disciples' feet (John, chap. xiii.) was certainly a literal transaction. And yet Jesus tells Simon, "What I do thou knowest not now, but thou shalt know hereafter;" and "If I wash thee not thou hast no part with me." This shows plain enough that it was not a literal washing that Jesus spake of. But the tenth verse is still more conclusive. "Jesus saith unto him, he that is washed needeth not save to wash his feet, but is clean every whit." That is, if his feet are washed, he is clean all over ; which cannot be literally true ; and adds, "And ye are clean, but not all." The *all* in the Greek is in the masculine plural, meaning all the disciples." "For he knew who should betray him, therefore he said ye are not clean." This is equivalent to saying that one was not clean because he had it in his heart to betray his Master. He was not spiritually clean. "And after he had washed *their* feet," &c. It hence appears that he washed the feet of all the disciples, including Judas ; and yet Judas was not clean. What can be made of such apparently untrue and contradictory expressions ? The language cannot be called figurative, for it is, as all believe, a description of an actual transaction. A plain ceremony is introduced, which the disciples are told they do not understand, but yet it must be done. They are told that they only need to have their feet washed to be clean every whit ; and yet one of them who had his feet washed was not clean at all. What is said afterwards does not clear up the matter for the literal sense, but only makes it more evident that these washings portray the spiritual cleansing of the internal man, which, when brought down into the lowest or most external things, signified by the feet, make him clean every whit.

29. The manna provided for the Israelites, is called *spiritual meat*, 1 Cor. x. 3. And the water that gushed from the rock in Horeb is called spiritual drink, v. 4. "And did all drink the same spiritual drink ; for they drank of that spiritual rock that followed them [or went with them], and that rock was Christ."

Moses led the children of Israel through the wilderness ; he brought them to the rock in Horeb ; he smote the rock ; water issued from it, of which the people drank. All these were actual transactions. They were literally done. The Divine record of them is *literally* true. But if those things had not been literally done, the record would nevertheless be true, because they are spiritually done.

Saint Paul says that the water was spiritual drink, and the rock which furnished it was Christ. Here then, St. Paul leads us away from the natural sense. He tells us of something spiritual contained in this history, which is not seen in the words of the history itself. The narration, though literally true, has a spiritual truth in it besides. The natural rock portrays a spiritual rock. The natural water which slaked the people's thirst denotes also spiritual drink for thirsty souls.

30. Many other passages in the New Testament show a spiritual meaning in the Old; as Abraham's having two sons "are an allegory," Gal. iv. 22; a Jew is one whose circumcision is "of the heart, in the spirit, and not in the letter," Rom. ii. 28, 29: Melchisedek was a type of the Lord, Heb. v. and vii.; the Tabernacle "was a figure," Heb. ix. 9; the rituals were "patterns of things in the heavens," v. 23; the ark wherein "eight souls were saved by water" was a "figure (antitype) whereunto baptism doth also now save us," I Peter iii. 20, 21.

31. All Christians justly consider themselves bound to keep the ten commandments. They believe them to be moral precepts, addressed by God to every human being for his own benefit. But they appear to be addressed only to the Israelites, and are prefaced by these words: "I am the Lord thy God, who have brought thee out of the land of Egypt, from the house of bondage." This is not literally true of us; but is it true of us in any sense? It is true of every Christian; for so far as he has been brought out of a state of no faith, of mere scientific truth, to a faith in God and His Word, so far has he been brought out of the land of Egypt; and so far as he has been delivered from that cruel Pharaoh, sin, so far is he released from the house of bondage, and so far is he a spiritual Israelite, and bound to keep the law.

32. The impression, we believe, is pretty general, though probably with most persons it is but an obscure one, that the forty years of journeyings and troubles of the children of Israel in the wilderness are representative of the wanderings and struggles which every Christian experiences in his journey towards the heavenly Canaan. But if this is admitted to be true in the general, then, as all generals are made up of particulars, every particular thing narrated in this history must represent some corresponding particular thing connected with man's regeneration.

33. A strong, though negative proof that the Scriptures must have an internal meaning is the total absence of any connected outward one in some places. Turn to Isaiah, and read in chapters xv. and xvi. the burden of Moab. What can be made of it? Would it be any less intelligible if it was written in the Sanscrit, or the Kickapoo language? Yet it is there written, "This is the word that the Lord hath spoken concerning Moab." The Prophets and Psalms abound with such obscure passages.

34. Similar to the foregoing is the proof drawn from the addresses to animals and inanimate objects, as though they were conscious and accountable beings. Thus in Amos, chap. iv. "Hear this word ye

kine (cattle) of Bashan, that are in the mountains of Samaria, which oppress the poor, which crush the needy, which say to their masters, bring, and let us drink. The Lord God hath sworn in his holiness, that, lo, the days shall come upon you, that he will take you away with hooks, and your posterity with fish-hooks." No sober man expects God to pounce down-into a cow-pasture, and jerk up steers and heifers with fish-hooks.

35. And still another proof is the manifest want of truth in some passages where there are no signs of a figure. In Mark, chap. xvi., v. 16, 17, 18, it is written as follows: "He that believeth and is baptised shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; in my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover." It may be asked where, or when has a believer done these things, unless at the time of the Apostles? And if no one ever has done them, are all then damned? It is such stumbling blocks (and there are many such; we once saw a book made up of them) which the infidel hurls at the pious literalist, which he is, and ever will be unable to parry, until he takes a higher stand, and makes a higher claim for the Scriptures than most theologians do at present.

(*To be continued.*)

ARTICLE III.

THE FUTURE OF THE NEW CHURCH.

THE glorification of the Lord's Divine Human is the type of the regeneration of the individual man of the church, and of the church. Thus the whole future of the church is revealed in the Lord. Not a single state through which the Divine Human of the Lord passed, but has been, and will be ultimated on the earth. The Church Adam was the infant innocence of the assumed humanity. The Church Noah was the reasoning youth. The Jewish Church was the fully developed sensual man. The Christian Church the spiritual rational man; and all the temptation combats of these distinctly marked states of the Lord may be read in the history of the church.

But there is a future, a glorious, bright future, whose incipient state has but just commenced to develope, and this is the New Church, or the Divine Celestial state of the Lord, when He came into a full perception of His own infinite Divine nature, and walked the earth in an outer consciousness, and yet with all His spiritual and celestial consciousness realized Himself as the centre of the universe, and surveyed the thronging spirit world.

When the Lord attained this state, then was heaven conjoined to the earth, angels ministered to Him in His earth-born trials and temptations, and *Life*, the self-subsistent infinite Life, and the Divine Intelligence flowed forth from firsts to lasts. That this state was gradual in its progressions we well know. The interiors of the assumed

humanity were slowly opened, as the external man acquired knowledges. The Divine soul purified these knowledges from the gross alloy of human falsities, and in the very lowest degree of the human understanding assimilated to itself truths, as a plane on which it might descend; thus as the intelligence of the man developed, the God descended until His Divine spirit shone through the glorified natural man, and heaven and earth became one in Him.

This is the state to which the New Church is progressing. Into the truths which she acquires, heaven will flow, and as her interiors are more and more opened, a new consciousness will be developed in her, and the church will realize her spiritual associations, and through these she will come into a full and open perception of the Divine.

The church is a body receptive of life, and she must have a full consciousness of her three degrees of life, that she may behold her Divine soul. In her natural degree she walks the earth, as did the natural man of our Lord; in her spiritual degree she holds converse with angels; in her celestial degree she will behold the Lord!

The exceeding glory and blessedness of this perception cannot be conceived by the church in her present state. For, as yet, she is only in her natural consciousness; she is acquiring truth, and undergoing temptation combats; but all these lead to her glorification. She will be purified, in her natural degree, through much trial and suffering; and her spiritual degree is closed because of these temptations, for now she is undergoing the assaults of the devils in hell, and if our Lord suffered anguish and tribulation, even to the sweating of great drops of blood, what would weak women and children do, if they saw themselves surrounded by hideous distortions of the false and evil? All things are good and beautiful to us as they accord with our ruling love, and to every one who is interiorly in the New Church, the Lord is his ruling love. But the perverted understanding and corrupt will are filled with so many impure substances that they afford planes of influx for the false and evil from hell, and this false and evil, because it is opposed to the ruling love, would be loathsome in an extreme degree. Hence the Lord, in loving mercy and tender compassion, holds the church in her external consciousness, until her state becomes sufficiently purified to admit her into a permanent angelic association, and beautiful will be the life on earth, when we may talk to our spirit friends, and delight ourselves in their presence, as we now do in that of our natural friends.

We who now form the yet corrupt body of the church, will, for the most part, have passed away from earth to the spirit world, before this consociation of the church in heaven with the church on earth takes place; but to us even, it is a contemplation fraught with delight, for then we, from the peopled inner world, will be ministering spirits to our beloved ones on earth, and lead them in their spiritual consciousness to clear and blessed perceptions of our Lord. For this state of the church all things are preparing in the heavens. This we may know by the present commotion among the false and evil spirits of the lower world, for hell is the shadow of heaven, and by looking at the shadow one may tell when the arm of the living man

is raised. The spirits of hell see that the Lord is about to take great power to Himself on the earth, and they make a rush to gain the dominion before Him. Hence all these disorderly *external* manifestations of spiritual intercourse. Those who are in the false and evil, see these spirits as good and beautiful, because they accord with their ruling love, which is hatred to the Divine Human, and when the spirits have insidiously perverted all the natural goods and truths that covered up this ruling love, then the men, as their willing agents, utter profanities against the Lord, and make a mockery of the sanctities of the Word.

That spiritual intercourse was the order of man's life originally, may be seen from the Most Ancient Church. For in that Church it is well known, that man's interior degree was opened, and that he conversed with angels, and saw heavenly representations, by which he was instructed, and his affections led to the Lord. And from what Swedenborg has revealed with respect to the "Earths in the Universe," it may be plainly seen, that man was constituted to live not only upon the earth, but at the same time in Heaven.

In the New Church, now established on the earth, man can only come into a state receptive of this heavenly consociation through the truths of the Word. For the Word is the Lord, and if we would learn of a man's mind and heart, we must come to him through His body. Thus we cannot by any means approach Heaven except through the Word; for the Lord is Heaven, and because the Word, Heaven, and the Lord, make a One, the Lord will conjoin Himself to us not only through the Word, but through the heavens also. Thus we may see Him as He is, and behold, "how great is His goodness and how great is His beauty."

We have lived so long in natural darkness, that it is with difficulty we can, even in imagination, bear the light of Heaven. Yet, behind the clouds and mists of earth, shines the all-glorious and Divine Sun, willing to be seen, and waiting to bless us, and that He may do this, we must earnestly and ardently desire this beautiful fruition of life. The Lord forces nothing upon us; He strives to excite our desires, because desire opens the soul for reception; and in order to excite this desire, the Divine Word has the most luminous descriptions of His second coming. And this second coming, which must be through our inner spiritual natures, will reveal Him to us as a spirit, just as clearly as His material coming revealed Him to the material senses of the Jews. But in this latter coming, He will be seen only of those who love Him.

We know not the day nor the hour when He may come to us individually. But unceasingly we should strive to put away evils as sins against His Divine purity. In our prayers we should keep our thought intently fixed upon the Divine Human as substance, form, and a proceeding sphere. In reading the Word, we should see the Divine soul descending into the regenerating Human, thus would we read it in the light of Heaven; and who knows but some day we will veil our faces from the Divine light as we see Him "coming in the clouds in great glory."

It is not to see Heaven, but to see the Lord that the intense desire of our souls should be excited, although we cannot see Him without seeing the heavens. For He must manifest Himself to us through mediums. The material sun, even, is veiled in auras, ethers, and airs; and how much more must the Infinite Divine Sun be veiled to us, yet it *can* be adapted to our imperfect, finite sight.

The Lord is the Bridegroom of the Church, and will not the Bride be permitted to see the heavenly Bridegroom? How sad must be her fate if she is to walk always in the dark and hear of His celestial beauty and grace only as the blind hear of the glory of the joyous sunshine. No; the Lord will open the eyes of the blind and we shall yet see Him!

Then will our life be two-fold, and such blessed states of love will arise in us, in our warm, bright spirit life, that we will ultimate them in our natural lives, until the earth will grow peaceful and serene, full of life and beauty, adorned with every art and convenience; and its cares and sorrows being no longer known, there will be nothing to divert us from the love of the Lord, and the love of the neighbor. This was the end for which man was created. To be happy on earth is his final destiny; and there can be no happiness except in the sunshine of the Lord's presence. By this I know that we shall see the Lord upon the earth, and the Church, in her natural degree, will live in His spiritual presence, and will be glorified with His glory, from firsts to lasts, even as His Divine Natural was glorified.

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ARTICLE IV.

THE PARABLES EXPLAINED.

No. XIII.

THE TEN VIRGINS.

“Then shall the Kingdom of Heaven be likened unto ten virgins, which took their lamps, and went forth to meet the Bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. While the Bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the Bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil, for our lamps are gone out. But the wise answered, saying, not so, lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the Bridegroom came, and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily, I say unto you, I know you not. Watch, therefore, for ye know neither the day nor the hour wherein the SON OF MAN cometh.”—MATT. xxv. 1-14.

Q. WHY is the *Kingdom of Heaven* here compared to ten virgins?

A. Because by the *Kingdom of Heaven* is to be understood, the government of the divine love and wisdom; and by the *ten virgins* are denoted, all those of the church to whom this government is presented for salvation and eternal happiness.

Q. What do you understand by the *lamps* which these virgins are said to *take* ?

A. By *lamps*, when the term is used in the Sacred Scriptures, are always understood the truths of GOD'S MOST HOLY WORD, in which sense it is written, *Thy word is a lamp unto my feet.* (Ps. cxix. 105.)

Q. And what do you understand by *these virgins going forth to meet the BRIDEGROOM* ?

A. By the BRIDEGROOM is here meant the LORD and SAVIOUR JESUS CHRIST, or the INCARNATE God, who is called a BRIDEGROOM in regard to His bride the church, according to which idea He speaks of Himself when He says to His disciples, *Can the children of the bride-chamber mourn when the BRIDEGROOM is with them? but the days will come when the BRIDEGROOM shall be taken from them, and then shall they fast.* (Matt. ix. 15, Mark ii. 19, Luke v. 34.) By *going forth*, therefore, to *meet the BRIDEGROOM* is to be understood, their preparation to enter into the presence of JESUS CHRIST, and into a state of communication and conjunction with Him.

Q. But it is said, that *five of these virgins were wise, and five were foolish.* What do you understand by the *five wise*, and what by the *five foolish* ?

A. This is explained in the following verses of the parable, where it is written, *they that were foolish took their lamps, and took no oil in them; but the wise took oil in their vessels with their lamps.*

Q. And how do these verses tend to explain what is meant by the *five wise virgins, and by the five foolish* ?

A. By *taking their lamps, and taking no oil in them*, is signified, that they received the truths of GOD'S MOST HOLY WORD in their understandings, which is meant by *taking their lamps*; but they did not admit into their wills the good of heavenly love and charity, which is meant by *oil*, to which good the truths of GOD'S WORD were designed to conduct them. And this is the eternal distinction between folly and wisdom, because nothing is true wisdom but a life according to the knowledge of the truth, and nothing is so great a proof of human folly as to receive knowledge and not to apply it to the purposes of a good life for which it was given. Man, therefore, is not wise merely because he *knows* what is true and good, but he becomes wise by forming his life accordingly; neither can he properly be called *foolish* merely because he is ignorant of truth and knowledge, but he becomes foolish in the degree in which he neglects to improve and amend his life according to the knowledge of truth which he has received.

Q. How do you prove from the Sacred Scriptures that *oil* signifies the good of love and charity ?

A. From the continual application of the term, both in the Old and New Testament, since, wheresoever it is used, it is intended to express some communication with the ALMIGHTY in the heavenly principle of His own mercy and love. Thus it is written in the book of Psalms, *Thou anointest my head with oil* (xxiii. 5), where by *oil* is manifestly meant *spiritual oil*, because it is said of God that he anointeth with it, and, consequently, it can mean nothing but the

communication of the divine mercy and love. It was for the same reason that *oil* was commanded to be so frequently used in the Jewish sacrifices, to denote that no sacrifice can be acceptable to the Deity but what proceeds from His own spirit of pure love, compassion, and mercy.

Q. But it is further written, that *while the BRIDEGROOM tarried, they all slumbered and slept*. What do you conceive to be here meant by the BRIDEGROOM *tarrying*?

A. By the BRIDEGROOM *tarrying*, I understand the delay in His appearing and full manifestation, until His children, or church, are duly prepared for his reception. This delay is grounded in the wisdom of His divine order and providence, which requires that mankind should be tried and exercised in various ways, before they can be admitted to the high honor and happiness of eternal conjunction with their DIVINE LORD. For man, being naturally born in evil, cannot hope to be a partaker of the heavenly blessings to which he is invited, until his natural evils be in some degree removed: and this removal cannot be effected but by a variety of trials, and troubles, and the *apparent* absence of the heavenly BRIDEGROOM: this *apparent* absence, therefore, in the process of regeneration, is what is here to be understood by the BRIDEGROOM *tarrying*.

Q. What do you understand by *the virgins slumbering and sleeping*?

A. Frequent mention is made in the Sacred Scriptures of *slumbering* and *sleeping*; and by *slumbering* is always meant a natural state of the understanding in regard to the apprehension of truth; and by *sleeping* is meant a natural state of the will in regard to the perception of good. This, therefore, is what is here meant by *slumbering* and *sleeping*, to denote that both *the wise and foolish virgins* cherished doubts in their understandings respecting the BRIDEGROOM'S *coming*, and were likewise sluggish in their affections on the same subject. This is a consequence of not admitting in its fulness the operation of spiritual good and spiritual truth from the WORD OF GOD, to raise them out of a natural state of thought and will. For every man is said, spiritually, to *slumber* and *sleep*, so long as he is under the dominion of mere natural thought and affection; as, on the other hand, he is said, spiritually, to *awake*, whensoever he suffers the truth of God's HOLY WORD to raise him out of, and above, such a natural state of affection and thought.

Q. But it is written, that *at midnight there was a cry made, Behold, the Bridegroom cometh; go ye forth to meet Him*. What do you here understand by *midnight*?

A. By *midnight*, in the spiritual sense of the word, is understood the last state of the church, where there is no longer in it any light of heavenly truth, because there is no love of heavenly good. Whensoever this is the case, then presently cometh morning, which is here signified by the BRIDEGROOM *coming*, because by the BRIDEGROOM is understood the LORD, who is said to *come* when He reveals to His church new truths, by opening the internal sense of His HOLY WORD. In the Sacred Scriptures, therefore, the coming of the LORD is frequently called *morning*.

Q. And what do you understand by *going forth to meet Him* ?

A. I understand, as was said above, an exhortation to prepare for the reception of His holy love and wisdom, by which reception alone man is admitted to the high honor and happiness of becoming a pure bride and wife of the heavenly BRIDEGROOM and HUSBAND.

Q. It is said, on this occasion, that *all those virgins arose and trimmed their lamps*. What do you here understand by *all those virgins arising and trimming their lamps* ?

A. By these words is meant, that all began to prepare themselves; for they who are without charity, believe they shall be accepted alike with those who have charity, since they suppose that faith alone is saving, not aware that there is no faith where there is no charity.

Q. It is said, further, that *the foolish said to the wise, Give us of your oil, for our lamps are gone out*. What do you understand by this request of the foolish virgins ?

A. It appears, from hence, that they were willing that charity should be communicated to their empty knowledge, or to their void faith, from others; but this is a thing impossible, since the law, respecting the possession of charity, requires that every man shall himself receive it from God, and this in the degree in which he removes from his heart and life the affections which are contrary to charity. This appears from the answer of the wise virgins on the occasion, who said, *Not so, lest there be not sufficient for us and for you: go ye rather to them that sell, and buy for yourselves*; by which words we are taught, that no one can be saved by the virtues of another, only so far as he endeavors to make those virtues his own, by incorporating them into his life through repentance and faith in the INCARNATE GOD.

Q. It is afterwards written, that *while they went to buy, the Bridegroom came, and they that were ready went in with him to the marriage: and the door was shut*. What do you here understand by the BRIDEGROOM coming while they went to buy ?

A. By these words is signified and expressed, that the application of the foolish virgins was then preposterous and useless, because it was an application grounded in their fears rather than in the conviction of their own minds and consciences. For no man was ever known to be reformed from fear, which operates only on the external man, and not at all on the internal, to turn it towards the love of God and Heaven.

Q. And what do you understand by *those who were ready going in with the Bridegroom to the marriage* ?

A. By those that were ready are meant, they who had joined charity to their faith, or the good of life to their knowledges; and by their *entering in with the Bridegroom into the marriage*, is signified, that they were admitted into Heaven, because Heaven is Heaven from the conjunction of charity and faith, or, what is the same thing, from the conjunction of heavenly knowledge with the life of knowledge, on which account Heaven is compared to a marriage, and really is a marriage.

Q. And what do you conceive is meant by the *door being shut* ?

A. The door being shut, on this occasion, denotes that none else could enter but the wise virgins, that is to say, they who were in faith grounded in charity, or whose knowledge was united with the life of knowledge. For such is the case in regard to Heaven, that none are admitted there but such as are *ready*, or *prepared*, and all preparation for Heaven implies the conjunction of heavenly principles, such as love and wisdom, charity and faith, goodness and truth, speculation and practice, piety and the life of piety; therefore, where there is no such conjunction, there can be no admission into Heaven, in which case the *door* is said to be *shut*, not that the LORD shuts it, but that men shut it against themselves by their impenitence, unbelief, and want of application for the conjunction of the above heavenly principles.

Q. But it is said, that afterwards came also the foolish virgins, saying, LORD, LORD, *open to us*. What do you learn from this application of the foolish virgins?

A. I learn that they flattered themselves with the groundless hope of being admitted into Heaven by the divine mercy alone, though they were void of that charity in and by which the divine mercy can alone operate. Thus, they trusted to be saved by faith alone, from which they supplicated the Divine Being, not aware that the supplication of faith alone, separate from the life of faith, which is charity and good works, is not heard by the ALMIGHTY, and does not penetrate into Heaven, because GOD and Heaven are moved by no prayers but those of the penitent, who are desirous of uniting in themselves all the principles of godlike and heavenly life.

Q. But we read, further, that *he answered and said, Verily I say unto you, I know you not*. What do you understand, here, by this declaration of JESUS CHRIST to the foolish virgins, *I know you not*?

A. JESUS CHRIST is said *not to know* the wicked and the thoughtless, because there is nothing in their minds which is in agreement with His own. On the other hand, He is said to know the good and the faithful, because the principles of their lives are both derived from, and in accord with, the principles of His own divine love and wisdom. Accordingly, He says, of His true disciples, *I know my sheep, and am known of mine* (John x. 14), because His disciples, or His sheep, are formed after His own image and likeness, and thus partake of His holy spirit and life. When, therefore, He says to the foolish virgins, *I know you not*, it is the same thing as if He had said, there is nothing in you which is in any agreement with My own divine love and wisdom, because ye have received only the knowledge of Me and of My will in your understandings, but have not conjoined that knowledge with the love of Me and of My will in your hearts and lives. The consequence is, that we cannot dwell together in the same kingdom, and you cannot be admitted to the heavenly marriage, inasmuch as My kingdom is a kingdom of love, of wisdom, and of use united, and the heavenly marriage is a conjunction of the same heavenly principles. *Depart from me, therefore, ye that work iniquity.*

Q. In the conclusion of the parable it is said, *Watch, therefore, for*

ye know not the day, nor the hour, when the SON OF MAN cometh. What is meant, here, by *watching*?

A. Watching is a term which applies to the mind of man, and not to his body; and the mind of man is said to *watch* when it keeps itself open to the light of heavenly truth, and when it thus applies itself to fulfil the duties of life, by acting, on all occasions, and in every employment, according to the life and spirit of the commandments of God, that is to say, according to justice and judgment, sincerity and uprightness. On the other hand, man is said *not* to watch, or to fall asleep, when he suffers his mind to be influenced by mere natural loves and their delusive persuasions, and thus separates himself from all the light and comfort of the guidance of the eternal truth.

Q. And what is it you learn from these words, *because ye know not the day nor the hour when the SON OF MAN cometh*?

A. This is mentioned as an inducement to watch, for the day and the hour of the SON OF MAN'S coming denote the time, or state, of man's acceptance with God, or the time and state of a perfect conjunction with Him, which is altogether unknown to man.

Q. What, then, is the general instruction which you learn from this parable?

A. I am taught, by this parable, that the folly of all follies is to possess knowledge without the life of knowledge, or faith without charity, or speculation without practice; and that the wisdom of all wisdom is, to conjoin knowledge with its life, faith with its charity, and speculation with its practice, since, where these principles are separated in the mind and life, there can be no admission to the heavenly marriage, or kingdom of God, but where they are conjoined, they never fail to introduce to that kingdom, or marriage, and all its joys.

ARTICLE V.

ARE THE WORDS "ATONEMENT" AND "RECONCILE" OF EQUIVALENT IMPORT IN THE SACRED SCRIPTURES?

We some time since received the following letter from an esteemed correspondent in one of the South-western States. It will sufficiently explain the occasion of the present discussion, in which we have essayed to meet the argument drawn from the use of the original Greek and Hebrew terms, "atonement," "reconciliation," &c.

I wish to trouble you a little about the definition of the Hebrew word signifying "Atonement,"—its literal meaning and bearing upon the subject of the vicarious nature of the Atonement—the Greek word that expresses the same idea, &c. Mr. Noble is explicit enough with regard to the Doctrine, but he does not go into the etymology of the term, and a reader like myself, ignorant of the Greek and Hebrew language, is at a loss to reconcile the literal definition of the term with that used in the Septuagint to signify "reconcile." Mr. N.

informs us that *atone* and *reconcile* have, in Greek, the same meaning. I received sometime since a letter from a correspondent who gives a different, quite a different, history of the two words as found in the Greek. I will give you an extract from his letter that you may get fully into his argument, and see how far it is in accordance with your knowledge of Greek and Hebrew.

I think you are mistaken in asserting that to *reconcile* and *atone* have the same signification, and that the same Greek word expresses both alike. If this is Prof. Bush's "dictum," I doubt not he deceives you. . . . But *reconcile* and *atone*—let us examine them. Those learned in the Hebrew and Greek languages inform us that the Hebrew word (*Kopher*) which is so often translated "atonement" in the Old Testament, signifies literally as a noun, "covering," being derived from the verb "Kaphar," to cover. It supposes, whenever it occurs, something that had given serious offence, and produces a permanent state of variance. In relation to the party offended, it signifies "to pacify," Ezek. xvi. 63; also "to appease," or render propitiatus, Gen. xxxii. 20. Applied to sin it signifies "to cover," "to expiate," "to atone, or make satisfaction, for it," Lev. xvi. 30; Ps. xxxii. 1. When applied to the sinner, it expresses protection from punishment, Exodus xxi. 30, in connection with the preceding verse, "he shall give for the ransom of his life." This seems to be the plain, unforced meaning of the Hebrew word "*Kopher*." In the Septuagint translation (Greek) of the Old Testament, this word (*Kopher*) is rendered by the Greek word, "*ilamos*" (or with the aspirate "*hilamos*"), which answers to the English word "propitiation." "To make atonement," the translators of the Septuagint express by the word "*exilaskomai*," which in English is "to make propitious." Now, the Apostle, when referring to the death of Christ, makes use of the very same Greek word which the Septuagint applies to the legal sacrifices, thus representing his death as a real and proper sacrifice of expiation, the only true and efficacious atonement for sin, Heb. chap. ix; also chap. x. 1-19 verses. See also 1 John ii. 2, "propitiation" (Greek, "*ilamos*"); also ch. ix. 10, "*ilamos*;" Rom. iii. 25, "*ilasterion*." The Scriptural import of the word "atonement," therefore, is settled beyond a reasonable doubt, to be "satisfaction," "expiation," "propitiation."

But not so signifies the word "reconcile," nor is the same Greek word used to express Christ's propitiatory atonement. The Greek words most generally rendered to "reconcile," are "*katallasso*," and "*apokatallasso*," and "reconciliation" by the corresponding noun. They are so translated in the following passages: 2 Cor. v. 18, 19, 20; Eph. ii. 16; Col. i. 20; Rom. v. 10. In Matthew v. 24, the Greek word is "*diallagethi*;" in Heb. ii. 17, it is "*ilaskesthai*." These are all the passages in the New Testament I have found where the words "reconcile" and "reconciliation" occur. I believe the English word "atonement" occurs but once in the New Testament, Rom. v. 11, where "*katallagen*" should have been rendered "reconciliation," for it refers to the whole of the pacification between God and the believing sinner through the mediation of Christ, and not merely to the atonement which is the ground of it. But we find the word *atonement* common in the Old Testament, used in the sense of a *pacifying satisfaction for sin*. The original Hebrew is rendered in the Septuagint, and in the New Testament, by the Greek word "*ilamos*," *propitiation*. This settles the question of its Scriptural import. You will find "atonement" used in this sense in the following passages, Lev. xvi. 11; xxiii. 27, 28; xxv. 9, in connection with ch. xvi; Ex. xxx. 16, in connection with v. 120; Num. viii. 19; xvi. 46; xxviii. 22. It is God who receives the atonement, Eph. v. 2; Heb. ix. 13, 14, 26; and reconciliation is offered to man, 2 Cor. v. 20.

So much for my learned correspondent, whose views are in agreement with orthodoxy, but are they Scriptural, and is his Hebrew and Greek correct? That is the question I wish you to solve for me, either by letter, or in the Repository, and much oblige,
Yours, &c.

REMARKS.

The queries of our correspondent open a wide field of discussion, and one, too, that has been so thoroughly traversed, in the polemics of the New Church, that we may fairly con-

sider ourselves excused from the necessity of going into the debate in all its length and breadth. In fact, the main question is very much narrowed down, by the tenor of the above communication, to the simple point of the community of import between the terms "atone" and "reconcile." The assertions of the letter-writer quoted above are very positive, and obviously proceed upon the assumption that our "dictum" on the subject has been calculated to mislead the unwary or the unlearned. The danger on this score he is anxious to guard against, and accordingly assumes an oracular tone as if his positions were entirely beyond the reach of refutation or reply. To what portion of our published or unpublished writings he refers as containing the statement to which he objects, we have no idea. We have no recollection of ever having affirmed that the words in question had the same signification, or that the same Greek word expresses both alike. We should hardly venture any little reputation we may have for scholarship by such an assertion, while, at the same time, we have no hesitation in maintaining that the ideas expressed by the two words, in their theological bearings, are very closely related to each other. With a view to determine this point, we say with the writer, "Let us examine them."

That the original Hebrew word rendered "atone," "atonement," &c. (*Kaphar*, *Kopher*), has primitively the sense of *cover*, we may safely admit, but when the critic goes on to say that "it supposes, wherever it occurs, something that had given serious offence, and produces a permanent state of variance," he can hardly have had in mind the various connections in which the term is used by the sacred writers. "Atonement," as it is termed, was made for the holy place, the tabernacle, and the altar—inanimate things which cannot, of course, be supposed to have offended, and it was prescribed also, when a census was taken of the children of Israel, a case which does not involve the idea of a previous offence: "When thou takest the sum of the children of Israel after their number, then shall they give every man a ransom (*kopher*) for his soul unto the Lord," Ex. xxx. 12. Yet, that the general purport of the term does imply something in the state, character, or conduct of him who offers it, that is a ground of offence, displacency, or alienation of feeling on the part of him to whom it is offered, is undoubtedly true. But in admitting this we do not admit that the idea of *vicarious substitution or satisfaction*, as held by the current theology of Christendom, is at all involved in the term. This we contend to be a gratuitous assumption originating in the exigencies of a peculiar system of theology. The two passages first cited are the following: Gen. xxxii. 20, "For he said, *I will appease (akapperah, will atone) him (Heb. his faces) with the present that goeth before me.*" Ezek. xvi. 63, "That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, *when I am pacified toward thee (bekapperi lok, in my being atoned to thee) for all that thou hast done, saith the Lord God.*" Here it is obvious that the idea is simply that of *pacification*, or *the removal of hostile feelings*, without reference to any *satisfaction* other than that which is implied in the change of inward state in the party offending. And that this is in fact but another term for *reconciliation* is obvious at a glance. Indeed, that the translators of our common English version regarded the Hebrew term for *atonement* as actually equivalent to *reconciliation* is evident from the fact that they have employed the latter in several instances as an appropriate rendering of the original. Thus, Lev. xvi. 20, "And when *he hath made an end of reconciling (killah mikkappēr, hath ceased from atoning) the holy place and the tabernacle,*" &c. Ezek. xlv. 15, "For peace-offerings to make *reconciliation (lekappēr, to atone) for them.*" Comp. v. 17. Dan. ix. 24, "To make an end of sins, and to make *reconciliation (lekeppēr, to atone) for iniquity.*" We are not aware that exception has ever been taken to the propriety of the rendering in these instances, and yet nothing can be more evident than that the idea conveyed by the terms *reconcile*, *reconciliation*, does not involve as an element the sense usually attributed by theologians to the terms *atone*, *atonement*. And even Magee, the great champion of

the so-called orthodox theory, expressly says, that "the doctrine of atonement, so far as relates to sin, is nothing more than the doctrine of *reconciliation*."

"Applied to sin, it signifies 'to cover,' 'to expiate,' 'to atone,' or 'to make satisfaction for it.'" The proof-texts adduced are Lev. xvi. 30, "For on that day shall the priest *make an atonement* (*yekappër*) for you, to cleanse you, that ye may be clean," &c. This passage simply declares that the priest should go through an atoning process in behalf of the people, with a view to their cleansing or purification, but there is nothing that involves the idea of *satisfaction for sin*, which is the very element of his definition that needs to be sustained by the most indubitable proof. There certainly is not necessarily involved in the word *purge* (i. e., purify, cleanse) the idea of *satisfaction* as understood by our critic, and yet in repeated instances this is the very term by which the original "kaphar" is rendered. Ps. lxxv. 3, "As for our transgressions, thou shalt *purge them away* (*tekappërem, shalt atone them*)." Ps. lxxix. 9, "Deliver us and *purge away* (*kappër, atone*) our sins, for thy name's sake." It will here be remarked that atonement is prayed for, not on the ground of any vicarious propitiating sacrifice, not of the merits or intercession of another, but solely "for thy name's sake," i. e., for the sake of the qualities, attributes, and perfections of the Divine nature itself as involved in his name. Ezek. xliii. 26, "Seven days shall they *purge* (*yekapperu, shall atone*) the altar and purify it." Is. vi. 7, "Thine iniquity is taken away and thy sin *purged* (*tekuppar, atoned*)." Is. xxii. 14, "Surely this iniquity shall not be *purged* (*yekuppar, atoned*) from you till ye die." See also Prov. xvi. 6; Is. xxvii. 9; 1 Sam. iii. 14. We are looking now simply at the legitimate meaning of the Hebrew word for "atone," and we ask where is the evidence of the sense of *satisfaction for sin* in the above citations?

The second proof-text in support of the writer's definition is Ps. xxxii. 1, "Blessed is he whose transgression is forgiven, and whose iniquity is *covered*." Here, however, the English reader is misled, as the original Hebrew term, *kesu*, is entirely different from that which we are now considering. None of the forms of the verb "*kaphar*," meet us in this passage. That there is a parallelism of idea we admit, but not of phraseology. We must therefore set this quotation aside as altogether *mal apropos* to our present purpose.

"When applied to the sinner, it expresses protection from punishment; Ex. xxi. 30, in connexion with the preceding verse, 'he shall give for the ransom of his life.'" The reference here is to the case of a man killed by a pushing or goring ox that his owner had been careless in restraining, and who was on that account required, as a general fact, to be put to death. But as alleviating circumstances might sometimes be pleaded, the magistrates were permitted to change the punishment of death into a pecuniary mulct. "If there be laid on him a *sum of money* (*kopher*), then he shall give for the ransom of his life whatsoever is laid upon him." That is to say, whatever the fine were in this case, he was to submit to it, and it was to be given to the heirs of him that had been killed. Now it must be admitted that this is a very singular passage to be adduced for the purpose of illustrating the genuine theological import of the Hebrew word for *atonement*. The term "*kopher*" does indeed occur in the verse, but it is rendered *sum of money* and not *ransom* as the English reader might be led to suppose. The original word for *ransom* in this place is not "*kopher*," but "*pidyon*." It may indeed be said that the payment of the prescribed sum of money was a "protection from the punishment" of death ordained by the law for the offender, and that in the same way the *atonement* (*kopher*) made by Christ avails to protect the sinner from the punishment due to his transgressions. So far as the mere point of *exemption* is concerned, we freely admit that it is in virtue of Christ's intervention that sinners of the human race are delivered from death. He undoubtedly lived, suffered, and died in our behalf, for our sake, in our place, and so far the parallel of the atonement-money may hold. But this leaves us still short of the vicarious or piacular principle which enters so essentially into the current dogma of atonement, and which constitutes, in fact, the true gist of the controversy between the New Church and the Old on this head.

“This seems to be the plain, unforced meaning of the Hebrew ‘Kopher.’” *What does?* We have already traced several distinct, though still related, meanings of the term, as *to cover, to atone, to reconcile, to purge, &c.*, and all of them equally “plain and unforced.” But the grand import which the critic would assign to the word, to wit, that of *making satisfaction for sin by a vicarious sacrifice*, we have not found, nor shall we find it; and yet, until we do, all his elaborate philology is a mere beating of the air.

The writer then passes from the Hebrew to the Greek version of the Seventy, and endeavors to establish his position from the authority of their usage in regard to certain terms by which they render “kopher,” and its correlates, eliciting from them the dominant idea of *expiation* or *propitiation*, which he says is sanctioned by the *usus loquendi* of Paul in the New Testament. He then concludes with the oracular assertion, that “the Scripture import of the word ‘atonement’ is settled beyond a reasonable doubt to be ‘satisfaction,’ ‘expiation,’ ‘propitiation.’” Our readers will easily perceive from the drift of what precedes that the matter is by no means settled beyond a reasonable doubt in our minds. Nor does the citation of the Septuagint authority tend at all to relieve our doubts. “In the Septuagint translation (Greek) of the Old Testament, this word (*kopher*) is rendered by the Greek word ‘*ilasmos*’ (or with the aspirate ‘*hilasmos*’), which answers to the English word ‘propitiation.’” Would not the reader imagine from this that the indicated rendering was the prevailing one—that it was not of rare, but of very frequent occurrence? Yet, what is the fact? Will he not be surprised to learn that throughout the whole compass of the Old Testament, the use of “*ilasmos*” as a representative of “kopher” occurs *in but one single instance*, and that is Num. v. 8, “But if the man have no kinsman to recompense the trespass unto, let the trespass be recompensed unto the Lord, even to the priest; whereby an atonement (Gr. *tou ilasmon*; Heb. *kippurim*) shall be made for him.” In the New Testament it occurs but twice, 1 John ii. 2; iv. 10, in both of which it is rendered “propitiation,” a version sufficiently correct if we are only careful to exclude from it that idea of *satisfaction for sin* which has been so gratuitously foisted into the ordinary definitions of “kopher,” because the popular dogma of vicarious substitution could not be sustained without it. But to proceed.

“To make atonement,” the translators of the Septuagint express by the Greek word “*exilaskomai*,” which in English is, “to make propitious.” He then goes on to say, that “the apostle, when referring to the death of Christ, makes use of the same Greek word which the Septuagint applies to the legal sacrifices, thus representing his death as a real and proper sacrifice or expiation, the only true and efficacious atonement for sin.” He here refers us to the 9th and 10th chapters of the Epistle to the Hebrews, and these we have examined, but find in neither of them any of the terms which we are now considering, and therefore see in them very little relevancy to the subject-matter of debate. As to the word “*exilaskomai*,” it does not once occur in the New Testament. What then does the writer mean by saying that “the apostle, when referring to the death of Christ, makes use of the very same Greek word which the Septuagint applies to the legal sacrifices?” It would be a favor if he would inform us to what word he alludes. The one immediately preceding, as we have just remarked, does not occur at all in the New Testament, and as to “*ilasmos*,” which occurs twice, we have already considered its bearings upon the point in hand. The only other term which he cites in this connection, is “*ilasterion*,” occurring Rom. iii. 25, and rendered “propitiation,” although, as the word in the Septuagint invariably denotes the “mercy-seat,” it may, as Adam Clarke suggests, have that import here—“whom God hath set forth as a mercy-seat.” But, however this may be, it is not one of the words “which the Septuagint applies to the legal sacrifices,” and therefore so far the critic’s assertion again falls through. Let us now see if his success is any better in his learned descant on the terms for “reconciliation,” which he says is not applied to Christ’s propitiatory atonement.

“The Greek words most generally rendered ‘to reconcile,’ are ‘*katalasso*’ and ‘*apokata-*

lasso,' and 'reconciliation' by the corresponding noun. They are so translated in the following passages: 2 Cor. v. 18-20; Eph. ii. 16; Col. i. 20; Rom. v. 10. In Matt. v. 24, the Greek word is 'diallagethi;' in Heb. ii. 17, it is 'ilaskesthai.' These are all the passages in the New Testament I have found where the words 'reconcile' and 'reconciliation' occur." These passages we will give *in extenso* in order to afford the writer the utmost advantage of his proofs and positions. 2 Cor. v. 18-20: "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of *reconciliation*; to wit, that God was in Christ, *reconciling* the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of *reconciliation*. Now then we are ambassadors for Christ; as though God did beseech you by us, we pray you in Christ's stead, Be ye *reconciled* to God." Eph. ii. 16: "That he might *reconcile* both unto God in one body by the cross." Col. i. 20: "And having made peace through the blood of his cross, by him to *reconcile* all things unto himself." Rom. v. 10: "For if, when we were enemies, we were *reconciled* to God by the death of his Son, much more, being *reconciled*, we shall be saved by his life." Matt. v. 24: "First be *reconciled* to thy brother, and then come and offer thy gift." Heb. ii. 17: "Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make *reconciliation* for the sins of the people."

Now, it is to be borne in mind that the object of the writer in this paragraph is to show that the terms "atone" and "reconcile" are not of identical import in the original, and, therefore, it is unwarranted to infer that the true doctrine of our Lord's atonement can be properly expressed by the terms *reconcile* or *reconciliation*. That the two words in their naked lexicographical sense may not be of precisely synonymous import, is quite probable, as few such words occur in our own or any other language. But that the leading significancy of the terms in their scriptural or theological relations is virtually equivalent cannot fairly be doubted when the factitious and groundless idea of *vicarious satisfaction for sin* is eliminated from the former. As we have seen, the word "reconcile," is repeatedly employed as a translation of the Hebrew "kaphar" in the Old Testament, and if this usage be consistent with the verity of things under the Old Covenant, what should prevent its being so under the New? In the single case in which the word "atonement" occurs in the English version of the New Testament, the original Greek is "katallage," and this, according to general usage, would no doubt, as the writer says, be more properly rendered "reconciliation;" but it is evident that the translators recognized such a relation between the ideas underlying the two words, that they were aware of no impropriety in employing one for the other, nor is it possible on good grounds to impeach their judgment.

In this connexion we give an extract from "Noble's Appeal" (p. 419), which presents the subject in its true light:

"All things are of God, who hath reconciled us to himself by Jesus Christ, and hath committed unto us the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them," 2 Cor. v. 18, 19. The apostle here delivers, in one single sentence, the whole doctrine of the Atonement; and, to call attention to it, he propounds it in the most express and formal manner. '*God hath reconciled us to himself by Jesus Christ;*' and the ministry of this reconciliation, committed to the Apostles, was, to declare this truth: 'to wit, that God was in Christ *reconciling the world unto himself*, not imputing their trespasses unto them.' The word here translated *reconciliation*, is the same as is elsewhere rendered *atonement*: it cannot then be denied, that the Atonement of Scripture is nothing else but our reconciliation with God, effected by the dwelling of God in the Person of Jesus Christ.

"The word translated *reconciliation* being the same as is elsewhere translated *atonement*, the above text might therefore, with equal propriety, be rendered thus: 'All things are of God, who hath *atoned* us to himself by Jesus Christ, and hath committed unto us the word of *atonement*; to wit, that God was in Christ, *atoning* the world unto himself,' &c. Had it been given thus, the ground of some prevailing mistakes would have been taken away. At pre-

sent, the word *atonement* occurs only once in the New Testament. That is in Rom. v. 11, where the apostle says, ‘And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the *atonement*.’ It is not a little extraordinary, that a word which occurs but once in the whole of the New Testament, from which, more especially, Christians profess to derive their creed, should have come to occupy so great a space in the language of the theology of the day. And it is more extraordinary still, that it should have come to be supposed, that the Lord made an *atonement to the Father*, thus that the *atonement was received by the Father*, when yet it is said, *in the only text of the New Testament where the word occurs*, that it is *we who have received the atonement*. The reason of the mistake is, because the proper meaning of the word has been little attended to; which is, as just stated, *reconciliation*. This was the only meaning which the word bore when the Scriptures were translated; although, like the words *person*, *ghost*, and others, it has since assumed a different signification; and men have been too much influenced, in their religious sentiments, by the changes which have gradually taken place in the meaning of words. In every other place, the same word, and its corresponding verb, are translated *reconciliation*, and *to reconcile*. Thus in the verses preceding that just quoted from the Romans, our translators say, ‘For if when we were enemies we were *reconciled* to God by the death of his Son, much more, being *reconciled*, we shall be saved by his life;’ then follows, ‘And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have received the *atonement*.’ Here then *atonement* is used as the answering substantive to the verb *to reconcile*. *Atonement*, is literally, *at-one-ment*; the state of being *at one*, or *in agreement*. Though the word *atonement* occurs but once in the New Testament, it is often used in the Old, but always in the sense of *reconciliation*. Doubtless, then, the atonement of Christian doctrine is *reconciliation with God*, including the means by which reconciliation is effected.”

From this, as from the whole discussion, the reader will be able to see upon what grounds our writer ventures the assertion, that “atonement” (reconciliation), Rom. v. 11, “refers to the whole of the pacification between God and the believing sinner through the mediation of Christ, and not merely to the atonement, which is the ground of it.” Here again we have the gratuitous element which is so constantly foisted into the definition of *atonement*. We challenge the proof that there is any *atonement* separate from the *reconciliation* or *pacification*, and constituting the ground of it. So long as this proof is not forthcoming what avails it to pronounce in *ex cathedra* style that “this settles the question of its Scriptural import?” We do not deny that the writer makes references in abundance, and he would probably direct our attention to the closing paragraph in his communication.

“You will find ‘atonement’ used in this sense (i. e., of propitiation) in the following passages: Lev. xvi. 11; xxiii. 27, 28; xxv. 9, in connexion with ch. xvi.; Ex. xxx. 16, in connexion with v. 12. Num. viii. 19; xvi. 46; xxviii. 22.” Some of these texts have come under our notice already, but we give them in full that the reader may have a fair view of the staple of the orthodox argument.

Lev. xvi. 11: “And Aaron shall bring the bullock of the sin-offering, which is for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin-offering, which is for himself.”

— xxiii. 27, 28: “Also on the tenth day of this seventh month there shall be a day of atonement; it shall be a holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the Lord. And ye shall do no work in that same day; for it is a day of atonement, to make an atonement for you before the Lord your God.”

— xxv. 9: “Then shalt thou cause the trumpet of the jubilee to sound, on the tenth day of the seventh month: in the day of atonement shall ye make the trumpet sound throughout all your land.”

Ex. xxx. 12, 15, 16: “When thou takest the sum of the children of Israel after their number, then shall they give every man a ransom for his soul unto the Lord, when thou numberest them; that there be no plague among them when thou numberest them. The rich shall not give more, and the poor shall not give less than half a shekel, when they give an offering unto the Lord to make an atonement for your souls. And thou shalt take the atonement-money of the children of Israel, and shalt appoint it for the service of the tabernacle of the congregation; that it may be a memorial unto the children of Israel before the Lord, to make an atonement for your souls.”

Num. viii. 19: “And I have given the Levites as a gift to Aaron, and to his sons, from among the children of Israel, to do the service of the children of Israel in the tabernacle of

the congregation, and to make an atonement for the children of Israel that there be no plague among the children of Israel, when the children of Israel come nigh unto the sanctuary."

— xvi. 46: "And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from the LORD; the plague is begun."

— xxviii. 22: "And one goat for a sin-offering, to make an atonement for you."

These verses do indeed each of them contain the word "atonement," as do some scores of other passages which might have been as pertinently cited. But still the question comes up, what is meant by the term? From close analysis of the purport of "kaphar," as exhibited in our preceding citations, the conclusion, we think, cannot well be avoided that although primarily signifying "to cover," yet its dominant sense is that of *the reunion of minds previously divided, or at variance*. That in its O. T. legal usage it does imply a certain kind of propitiatory efficacy may be readily admitted, but this efficacy, it will be seen, consists in the removal of somewhat offensive and *heterogeneous*, and thus in a *covering* or superseding, of what the law, in its external sense, regarded as unclean and *unacceptable* to God. If now we pass from natural to spiritual uncleanness, how obvious that the mode of operation is precisely the same—that evil is the soul's uncleanness, and that its *removal* can be effected only by repentance. The result of this process is expressed by the word *atonement*, which, at the period when our present transaction was made, conveyed the idea simply of *at-one-ment*, or *reconciliation*. An instance in point occurs, Acts vii. 26: "And the next day he (Moses) showed himself unto them as they strove, and would have *set them at one again*, saying," &c. Comp. 1 Macc. xiii. 50; 2 Macc. i. 5; vii. 33. "To cover sins," says a writer in the "Intellectual Repository" (1840), "and to repent of them, is one and the same thing, and consequently, 'kopher,' in its spiritual application to the soul or spirit of man *imports*, if it does not primarily signify, as much as 'katallage,' the reunion of those previously divided or at variance. Hence we may perceive the beauty and truth of that Psalm which announces the *blessing of the man 'whose transgression is forgiven, and whose iniquity is covered.'* For though the word there rendered 'covered' is not 'kaphar,' yet it is analogous. But if this view be correct, and examination, I think, will show it to be so, then the idea of 'satisfaction,' as constituting the whole or any part of 'atonement,' will appear, what it really is, nothing better than a figment of the imagination, the offspring of man's ignorance, or of his own evil nature, ever prone, as it is, to transfer to God what properly belongs only to the worst state of humanity." So much then for the writer's proofs which were so triumphantly to "settle the question" of the Scriptural import of "atonement." One position farther, however, still remains to be considered.

"It is God who receives the atonement, Eph. v. 2; Heb. ix. 14, 26, and reconciliation is offered to man, 2 Cor. v. 20." The passages hitherto propounded by our critic as authorizing and establishing his dogmatic dicta have not proved altogether reliable. This fact creates a distrust in regard to the relevancy of those now appealed to, and this distrust, we are compelled to say, is greatly strengthened by recurrence to the Apostle's language. We give it in full. Eph. v. 2: "And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savor." Heb. ix. 13, 14: "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" Ver. 26: "For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." 2 Cor. v. 20: "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." And how does all this avail as opposed to the ground which we have maintained throughout the preceding discussion? The writer undertakes to combat that sense of

the original word for "atonement" which is held by the New Church. Here he refers to passages which do not contain the term, though he no doubt believes they teach the doctrine. But who denies that Christ hath given himself an offering and a sacrifice to God? This is not the point in debate. The position which our opponent is bound to make good is, that *an atonement in the sense of a vicarious sacrifice* was made to God the Father by God the Son, and accepted by him as such. Of this we affirm that not a particle of proof has been adduced. It is indeed God who receives the *sacrifice* here spoken of, but as to his receiving the *atonement*, properly so termed, we can only repeat the remark made above in the extract from Mr. Noble, who, in reference to Rom. v. 11, says it is "extraordinary that it should have come to be supposed, that the Lord made an atonement to the Father, thus that the atonement was received by the Father, when yet it is said, in the only text of the New Testament where the word occurs, that it is *we who have received the atonement*." But reconciliation, we are told, is offered to man. This is true, although the text cited in support of the position teaches rather that reconciliation is *enjoined* upon man, and this does not fairly stand in antithesis to the reception of the so-called atonement by God. Man is commanded and entreated to become reconciled to God, and it is in this act, and in this only, that true atonement consists. Every thing extraneous to this is the product of dogmatical theories which have made such sad havoc of genuine truth in all the past periods of the Christian church.

We have now paid our respects to every separate position of the above article, and if we mistake not have shown in reply to the interrogations of our correspondent, that contrary to the assertions of his friend, the terms "atone" and "reconcile" have a substantial equivalency of import in their theological relations. As we have treated the subject solely from a philological stand-point, we have of course forbore to press the doctrinal aspects of the general theme, which we shall be ready to do whenever the proper occasion may demand it. Meantime, we shall be happy to give the use of our columns to the anonymous writer of the criticism we have reviewed whenever he shall feel impelled to confirm, in a more elaborate way, the soundness of the interpretations which he has propounded. We shall undoubtedly reserve the right of farther comment, but he shall have as full a hearing as he could desire.

ARTICLE VI.

EXTRACTS

FROM SWEDENBORG'S SPIRITUAL DIARY.

(Continued from p. 75.)

Concerning those who are inordinately devoted to Domestic Cares.

1573. I saw a kind of small habitation considerably low down under the left foot a little in front, in which was a large chamber furnished with utensils, which however I did not see. The chamber led into a long hall, according to a common construction, and through the hall there went a woman of small stature and deformed person.

1574. Upon my inquiring the meaning of these things it was replied that such as were excessively devoted to domestic cares in the life of the body occupied this kind of habitations, and that they still remain engrossed by their (wonted) cares. It was also said, that they

are, for the most part, from the inferior classes of the people, consisting often of old women who, although these cares do not pertain to them, yet still assume them, neglecting, like Martha, the better things, such as pertain to faith.

1574½. They appear small from being in a low place, and deformed because such [is the effect of] the cares.

How Representations descend from the Heavens.

1575. I saw a certain garden of large extent and embellished with shaded walks, in which the trees, as I was informed, were adorned with leaves, but without fruits. I inquired how the spirits could produce these and similar representations which are so frequent among them.

1576. I perceived that the angels of the interior heaven, while they are in their ideas, and, as it were, in parables, have inserted into these ideas corresponding objects or scenery, by which their ideas are aided. These things, when they are conveyed down among spirits, are immediately formed by them, according to their phantasies, into new representations on a larger scale, retaining, however, the idea of the angelic society, though modified by their own. Thus the [original] idea grows into a representation.

1577. A similar process of growth or expansion takes place when an idea passes from a more interior (*intimiori*) to a more exterior (*interius*) heaven,* although unconsciously to the recipients, for in the exterior (*interiori*) heaven are certain natural elements, to which their ideas adhere, and which govern their form. In the heaven of spirits, or the spiritual world, the same things become material, thus growing, as it were, from a soul into bodies; and these bodies enlarge themselves according to the forms, qualities, and states of the societies concerned.

1578. The same thing holds good of other representations also, as those, for instance, which are of the animal kingdom, and those, too, which pertain to terrestrial objects, as woods, fields, rivers, mountains—of all which the souls [so to speak] are to be sought in the interior, intimate, and inmost sense. For, from the celestial, which is the soul, is formed the spiritual, from the spiritual the natural, from the natural the material, of the threefold kingdom [the mineral, vegetable, and animal].

Concerning those who forecast the Future, and are solicitous respecting it

1579. While asleep there was presented to my view a wooden house with a roof, but without windows, in the third story of which were certain persons who, when I would fain come to them by passing over a bridge, refused to admit me. Whereupon, being cast down, I attempted to climb up, not by ropes, but by twisted threads, along certain small interstices in the wall, which I used for the pur-

* It is important to remark in reference to these terms that in this and many other passages of the Diary, Swedenborg uses *interior*, *intimior*, which, in order to be clearly intelligible to the English reader, we are obliged to express by *exterior* and *interior*; inasmuch as by the Latin *interior*, *interius*, he means that which is relatively or comparatively exterior.—Tr.

pose of lifting myself up that I might succeed in a second attempt to reach the third story, though the attempt was attended with danger of falling. I still was not able to ascend whither I wished. On awaking I heard that another also was desirous of mounting to the same loft, concerning whom it was repeatedly said, "Now he enters," to wit, by an entrance under the roof. Those who dwelt there were unwilling to admit any one, and they were moreover said to dwell upon the roofs.

1580. Upon my inquiring who these were [or whom they represented], it was said that they were those who in their lifetime were prone to vaticinate concerning things to come, and again that those who are anxious for the morrow, and do not trust to the Lord's providence, seem to themselves to inhabit such houses, and indeed to dwell upon the roofs, and also in a dark story under the roofs (: *mercku i vinden* :),* while the house appears to be constructed of wood, and without windows. In the place of windows there are unclosed apertures, and those who would fain resemble the inmates scale the walls in the manner described, viz., by means of twisted threads or fascicles of such threads, and, at the same time, with much peril.

That Falsities hypothetically assumed are sometimes confirmed to such a Degree that those who do it do not know what the Truth is, and thus are unwilling to know.

1581. Let one fact be taken for an example. Spirits partly erring and partly malignant, assumed a hypothetical position, viz., the falsity that a spirit could enter into the body of a man, and thus live corporally. This they were prompted to affirm solely from the fact, that a spirit with man thinks that he is the man. But when I asserted that such was not the case, they were unwilling to pay any attention to the reasons [which I adduced], for having once assumed in theory the falsity, they were intent upon confirming it: when the fact is, that as the spirit then thinks, apprehends, and wills in like manner with the man, and the appropriate acts follow, the spirit therefore supposes that he is the man. But this does not last long; it only holds in those states [of the parties] which are analogous.

1582. Moreover, that a spirit should be able to pass into the body of another; and live in that body is at once absurd and impossible, for the consequence would be that the form of one would be changed into that of another, the interior substances of the man would be entirely emptied out, and the substances of another applied, in their stead, to the fibres and vessels, while, at the same time, all that which had contracted a nature in the [life of] the body and been wrought into obedience to its proper form, would be assumed.

That the Qualities of Spirits can be known at once by those who are interior, or who constitute an internal Sense.

1583. (((A certain spirit, who would fain arrogate merit to himself

* These are Swedish words equivalent, according to Dr. Tafel, to a dark place in the ground, or possibly to an attic story under the roof.

from his acts and his doctrine in the world, proceeding to a great distance in front, came to those who constitute the internal sense or to the spirits of the earth Saturn, and said that he was nothing and that he was desirous of serving them. But at his very first approach they replied that [they saw that] he wished to be great, and that they being small could not be with the great, thus intimating how much he arrogated to himself.)))))

1584. From this it is obvious, that the quality of a spirit may at once disclose itself to the [above mentioned] internal sense. There is a sphere, as it were, of spiritual effluvia which exhale, and produce a perception of the life of one's mind. This sphere I recollect myself to have perceived, and it has rarely if ever deceived me.

1585. (((((Nor need this appear wonderful when a shrewd and intelligent man is aware from the face, speech, and actions of another, of what quality he is, whether simulated or sincere, and many other things, which are manifest to a man's internal sense. How much more perfect then must this power be with spirits, whose faculty of perceiving things of this kind so far transcends that of men, and with whom the quality of another spirit is at once revealed even from his mute presence alone, and much more from his speech. The manifestation which is from presence only I have often perceived.)))))

1586. The spirit was made to pass into another state, in which he could reflect upon his life, and see himself, as it were, in a glass, and he then confessed that he beheld himself deformed, defiled, overflowing with vilenesses, even to the point of utter self-loathing. In this manner spirits can be carried, as it were, out of themselves, or into themselves, and thus made to know themselves.—1748, March 20.

That the Privilege of conversing with Spirits and Angels might be common and appropriate to Man.

1587. Man was so created that he might hold intercourse with spirits and angels, and thus heaven and earth be conjoined. Such was the case in the most ancient church, such in the ancient, and in the primitive also there was a perception of the Holy Spirit. Such was the case with the inhabitants of other earths, concerning which I have spoken before ; for man is man because he is a spirit, with this only difference, that the spirit of man on the earth is encompassed with a body on account of its functions in the world. That heaven and earth are now separated, as respects our planet, arises from the fact, that the human race has here, in the process of time, passed from internals to externals.—1748, March 20.

That certain ones in Heaven call this Earth a putrid well.

1588. When discoursing concerning a plurality of worlds and [suggesting] that the inhabitants of this earth were too few to constitute the universal Kingdom of the Lord, I perceived that this earth was called a well of stagnant water.—1748, March 20.

He that is led by the Lord is blameless.

1589. (A man although foul and polluted with defilements, yet while

led by the Lord is exempt from blame, for whatever of truth and good he thinks, speaks and acts is of the Lord, and whatever of false and evil, of the devil, for man then knows that he does nothing of himself.—1748, March 20.

1590. It may be inferred that while one is impelled by evil spirits to thinking or doing evil, he then consents or is in concert with them, but the Lord takes care to prevent his being associated with them in perpetrating or thinking evils.

1591. He who is not led by the Lord not only acts in concert with evil spirits, but he also excites evil spirits to act in that manner, because he believes his cupidities and cogitations to be his own; but whoever is led by the Lord, he is excited by evil spirits and yet the Lord so acts that he shall not consent. Such also is the faith of those who are led by the Lord.

1592. Evil spirits make no account whatever of such a man, and so speak of him, nor do they know otherwise; they hold him as a kind of dead instrument [for effecting their purposes], which they deduce from the fact that they suppose themselves to be the man; on other related points they are ignorant because they are not in true faith, for they believe no otherwise than that life is the special prerogative (*proprium*) of a spirit; and when this is affirmed, they suppose that the Lord is the cause of evil, when yet this comes from their form, which is properly theirs; but the form is merely organic, being in itself destitute of all life, and merely fashioned that life might actuate it—and because forms are such, they cannot, although they would, think otherwise, for faith is the gift of the Lord alone, consequently the perception which is of faith.)

CORRESPONDENCE.

THE REV. W. BRUCE'S LETTER RESPECTING THE TRANSLATIONS OF THE HEAVEN AND HELL.

LETTER IN REPLY FROM THE REV. W. MASON.

DERBY (ENGLAND), Jan. 19, 1853.

To the Editor of the Anglo-American Repository:

DEAR SIR,—I waive the claim of justice to the insertion of this communication, if you think its insertion would be disagreeable to your readers, and so far prejudicial to your work. I shall send a copy of it to the Rev. W. Bruce, to whose letter, inserted in your number for October last, it is a reply. This number has just now been sent to me by a friend at Manchester, my own not having arrived (through the failure of Mr. Newbery's supply from New York), and that will account for my not having addressed you earlier.

I have again read the communication I addressed to you, relating to the translations of the "Heaven and Hell," and I see nothing therein to regret or to alter,—except that when I said "general imputations were *first* had recourse to by Mr. Noble's partizans," I meant and should have said, general imputations *against the Committee of the hostile character lately exhibited*. I could not mean that for the *first* time fault was found with translations in the case of Mr. Hancock's, by the favorers of Mr. Noble's version, because these objectors were obviously preceded by those who caused the abandonment by the Society of Mr. Noble's version; and these

again, were preceded by Mr. Noble himself, all whose revisions of former translations implied the detection of faults in them, and who finally induced the Committee to lay aside Mr. Clowes's translation, a translation which I, in the character of a mere English reader, venture to regard as preferable to Mr. Noble's. I beg to add, that on the appearance of Mr. Noble's version in 1839, Mr. Hancock, with a learned schoolmaster in Lincolnshire, and myself, met every forenoon in the Christmas week following, to compare the two translations with the original Latin, each of the three persons thus engaged reading from one of them, until a full and perfectly impartial conviction had been attained by the whole three, that the Printing Society and the Church were losers by the change.

Thus originated, I believe, the opposition to Mr. Noble's version. For the sake of brevity I only add, that I had no hand in either of the versions prepared by Mr. Hancock, and I treat the insinuation of my want of disinterestedness in forming a judgment, as it deserves, and as the usages of society require, and I cannot but regard Mr. Bruce as somewhat imperfectly acquainted with those usages, judging from the character of some parts of his letter.

I much regret that notwithstanding the circumstances pleaded by Mr. Bruce, I cannot see that if I had been in the position of Mr. Noble, I should have felt myself exempted on account of previous translations, from asking leave of the owners to resume the ownership of a translation which I had parted with to them, receiving a consideration for it (however inadequate), by which it had certainly ceased to be my property, and had become theirs; and I do not see that making no profit by its publication, without consent first obtained, makes any difference. Getting money is only one method by which people please themselves. But still I have not the least objection to the justification pleaded being accepted by your readers, if it should prove satisfactory to them.

I might add more on this head, but I suppress it in order to avoid additional offence; but this I must say, that I regard a strict conformity to the demands of honor, as something superior to learning and the most exact accuracy of theological sentiment. I have no doubt that Mr. Noble thought he was acting rightly; if, therefore, he mistook his course, he did it ignorantly, but ought he not to have known better? I think so.

I should not, however, have taken any notice of the letter from London but for the preposterously exaggerated, and groundless censure it contains, of my having pronounced a certain sentence in Mr. N.'s version, "a lumbering piece of nonsense."

In discharging the duty I undertook, of pleading with you in behalf of the London Society, and its last translation of the "Heaven and Hell," the sentence in question was forced upon my attention by the contrast you had drawn, and being so, I had no choice but to declare my honest conviction of its comparative merits. I judged the terms of it anything but euphonious, and I therefore called the sentence "lumbering" ("moving heavily," according to the dictionary, a meaning with which Mr. Bruce appears to be unacquainted).

I found that it affirmed *as a fact* what could not be true, and therefore I called it nonsense; and I could not avoid seeing that the same passage as translated by Mr. Hancock was free from both objections. Granting even that the "nonsense" was justified on the ground of the translation being a *literal one*, I ask, Does common sense allow us to think that Swedenborg really did *not* know he was conversing with spirits? Certainly he *did* know it. But Mr. N.'s translation says that he did not. Being wide awake, his reflecting powers were active to correct his perceptions, but in an obviously figurative manner, he wrote that passage as if his perceptions only were the guides to the conclusion he expressed, just as our perceptions, unchecked by our dormant reflecting powers, dictate the conclusions of our dreams. It cannot, I think, be denied, that Mr. H. has well expressed Swedenborg's real meaning, or that Mr. N. has not expressed it. I am not bound to make any remark on Mr. Clowes's translation of the passage, and therefore, for the sake of brevity, I abstain.

In declaring again that the sentence in my opinion is "a piece of lumbering nonsense," I feel that I have a perfect right to do so; that the only fair way of meeting the allegation, is to show (which Mr. Bruce has not attempted) that the sentence is both smooth and true. I consider that Mr. N. and his friends have no just cause to

feel offended at this declaration; and in opposition to Mr. Bruce, I further declare that it is not unworthy of the "materials for moral culture," and in making it, I do not violate anything presented in those papers: I do not, after having discoursed about the requirements of "meekness and charity," either knowingly or unknowingly violate them. I do not depart from the "respect [legitimately] due to age, talent, and worth," and therefore I regard the charge brought against me, or rather the censure passed upon me, by Mr. Bruce, as groundless, unjust, and at the best, so grossly exaggerated, that a sense of the ridiculous preponderates over the indignant sense of injustice. And as to the sorry quibbling on my perfectly accurate expression, "obvious and accidental mistakes" bearing any parallelism, as Mr. Bruce asserts, to my criticism on the sentence in question, I must leave to your readers to find out such parallelism, for I cannot!

I might add a word of advice, but I fear it would be lost upon any one capable of writing the sneering, contemptuous, and dull tissue of personalities and distortions, which Mr. Bruce has condescended to grace with his signature, thereby presenting himself in a new character, in which those who respect him cannot recognize his identity. The wonder, I assure you, has been expressed by some of our best members, "How could Mr. Bruce write such a letter!"

Faithfully yours,

WILLIAM MASON.

WESTFIELD, CHATAUQUE CO., N. Y., Jan. 31, 1853.

To the Editor of the Repository :

Alanson G. Jones sends greeting—wishing you grace, mercy, and peace, from our Lord Jesus Christ, who is the God of heaven and earth. I thank God for the grace given you of Him; that in everything you are enriched by him, in all utterance, and in all knowledge; hoping your Repository may still continue to go forth to the world as a medium to open the eyes of the spiritually blind, and open the ears of the deaf, and those who desire it, feed with spiritual food, even as I trust it hath me. With me, old things are passed away (as to the Old theology), "behold all things are become new." "When I was a child, I spake as a child, I understood as a child, I thought as a child;" that is, while under instructions from the Old church, and laboring to keep the understanding obedient to the faith taught, but when I became a man, that is looking to the Lord alone, through the doctrine of the N. C., "I put away childish things." For many years I have sat under the instructions of the Baptist denomination (been a member eleven years in April next), consequently with other doctrines peculiar to that denomination been taught that good works do not contribute to salvation,—that man is saved by faith alone; that by virtue of faith the Righteousness of Christ was imputed to him, &c. O blind infatuation!—I now see through the doctrine of the N. C., "that man is not saved by faith alone, by charity alone, nor by works alone; but by the union of the three." He must have truth in the understanding, which is faith; love in the will, which is charity; and these must be united in useful arts, which are good works. Faith without charity is not living, but dead; charity without faith is not spiritual, but only natural; and both charity and faith without good works are only ideal entities, having no permanent existence, because not grounded in a useful life.

I dare not rely upon an imputed righteousness for salvation, but an imparted righteousness; for by our own doings from the Lord we procure to ourselves happiness or misery, according to Isaiah iii. 10, 11, "Say ye to the righteous, that it shall be well with him, for they shall eat the fruit of their doings. Woe unto the wicked; it shall be ill with him; for the reward of his hands shall be given him."

I often hear sermons of faith alone as saving—the electing grace of God, without regard to life, &c.—which to me are as the words of David to Joab, when he said, "Go, number Israel" (that is abominable), 1 Chr. xxi. verse 6. I trust light has sprung up in my mind, and woe is me if I live not accordingly,—for if the light in me be darkness, how great is that darkness! I may not return to my house to take from

there any of my garments, that is, former persuasions,—for he that putteth his hand to the plow and looketh back, is not fit for the Kingdom of Heaven.

I will say in conclusion, to N. C. Brethren, let us strive to maintain faith in unity of spirit, in the bond of peace, and in righteousness of life. "Be perfect; be of good comfort; be of one mind; live in peace, and the God of love and peace shall be with you."

Respectfully yours,

A. G. JONES.

THE NEW CHURCH IN SAN FRANCISCO.

BROOKLYN, Feb. 12, 1853.

PROF. BUSH—DEAR SIR: The enclosed letter, which I received a few days ago from A. Kellogg, M. D. of San Francisco, Cal., merits a place in the pages of your magazine, and although not written with a view to publication, as it contains information which is of great interest to all Newchurchmen, I trust Dr. K. will pardon the liberty I have taken. Your readers will also be pleased to learn, as evidence of what our N. C. friends are doing in that country for the dissemination of the Heavenly Doctrines, that this letter was accompanied by a long list of Books—Religious and Scientific—which makes the *third* time within eighteen months that Books and Tracts to a considerable amount have been obtained by the Receivers in California. Yours, truly, &c. B.

San Francisco.

DEAR SIR:—The California Swedenborg Library Association, in whose behalf I presume to address you, respectfully request your services in purchasing and forwarding the enclosed list of books. Messrs. T. S. Miller and J. McCraith suggest that the purchase might be made in your capacity as a member of the A. S. Printing and Publishing Society. Our objects you will observe are twofold—to afford facilities to *Religion*, and her hand-maid, *Science*. There are a few candid inquirers here in search of truth; though wandering, like the Israelites of old, in the wilderness; still we trust that they may be led to the spiritual land of Canaan by these aids afforded them, and finally become hearty receivers of the Heavenly Doctrines. A more free spirit of inquiry seems to pervade all classes of our heterogeneous society than can well be appreciated by those who are not actual actors in the grand California drama. It is true, evils are brought out in bold relief in our community; but with this, there seems an absence of that proscriptive penalty so frequently visited elsewhere upon the sincere convictions of honest-hearted minds in the pursuit of truth. This disenthralment from that mental bondage so prevalent in older communities, may yet under Providence, be the means of bringing many into the glorious light and liberty of the "Children of God." To this end we commend our mite, knowing the Divine Providence is always the same, in the least as in the greatest things.

(Signed)

Yours, truly,

A. KELLOGG, M. D.
General Book Agent and Cor. Secretary.

REV. ROBERT HINDMARSH VINDICATED.

In giving insertion to the following article, we deem it important that the passage in Mr. Sibly's Address to which it refers, should be given in the connection. Otherwise the impression might be produced on the mind of the reader that a charge of actual immorality had been brought by Mr. S. against one of the most venerated names in the annals of the New Church. Such an impression is hardly warranted by the tenor of the extract. Mr. S. intimates that the New Church in London, on the occasion referred to, was *threatened* with danger from some unmentioned source, but it does not appear that the danger was ever realized, or that the matter went beyond mere opinion. In view of the language actually employed by Mr. S., as

quoted by our English correspondent, we cannot but think "S. M. W.'s" mode of characterizing the affair as rather too strong; viz., that "Mr. Rich should exhume from the dust and rubbish of the past the record of an alleged, dark, mysterious, untold *offence* of the veteran Rev. Robert Hindmarsh against morality." As we read the passage it does not make out so aggravated a case. But let the reader judge. We quote from the November No. of the Repository: . . . "I am here under the necessity of stating" (says Mr. Sibly), "however reluctantly, that in the next year, 1789, a very sorrowful occurrence befel the infant New Church, whereby the flood-gates of immorality were in danger of being thrown open to her inevitable destruction. The Church held many solemn meetings on the occasion, which ended in her withdrawing herself from six of her members, viz., ROBERT HINDMARSH, Henry Servanté, Charles Berns Wadstrom, Augustus Nordenskjohl, George Robinson, and Alexander Wilderspin."

For the N. C. Repository.

PHILADELPHIA, Feb. 1, 1853.

PROF. BUSH,

DEAR SIR AND BROTHER:—I felt a sensation of pain and regret—in common, I presume, with the receivers of the New Church generally—that your English correspondent, Mr. Rich, should exhume from the dust and rubbish of the past, the record of an alleged dark, mysterious, untold offence of the veteran, Rev. ROBERT HINDMARSH, against morality; the only effect of which—whatever might have been the intention—could be to cast a blot upon the fair name of one whose early, long continued, disinterested, and most efficient labors in behalf of the New Jerusalem, have embalmed him in the grateful affections of at least the most of her members. *Cui bono?*

Suppose the worst that could be inferred from the mysterious allegation were true of Mr. Hindmarsh, how could it invalidate the *lot* by which he was chosen the first ordaining minister of the New Jerusalem? Did not the Lord choose Judas, and afterwards Paul, apostles of the first dispensation? Does your correspondent stand, in his weak efforts to destroy the offensive establishment of an orderly clergy, upon ground so insecure that he must needs endeavor to plant his ruthless feet upon the ruins of the reputation of the best and most revered disciples of the New Dispensation? Were any great and good use to be subserved, possibly the end might justify the sacrifice. But here no such end is subserved. Even were the worst true, it proves nothing to the main question.

On reading, in the Repository for November, the communication of your correspondent referred to, I wrote to the venerable John Isaac Hawkins, asking what were the circumstances alluded to, but not mentioned, in the old statement of Mr. Sibly, brought up by Mr. Rich. Mr. Hawkins made the subjoined reply.

It may be well to state for the information of those who may not know Mr. Hawkins, that he is, it is believed, the oldest receiver of the New Church doctrines now living, and the only remaining one of the first little band of receivers in England. The first New Church meeting ever held in London was at his father's house, *within his recollection*. He is therefore, probably, the only living witness who could testify to the purity of Mr. Hindmarsh's character for practical morality, in the matter alleged. Mr. Hawkins, it is well known to those who are personally acquainted with him, was a great observer, and remembers, with remarkable distinctness, the facts and incidents of the early history of the Church in England. His testimony, therefore, is worthy of the fullest credence. It is as follows:

RAHWAY (N. J.), Jan. 20, 1853.

DEAR SIR:— With respect to the *sorrowful occurrence* you allude to from Mr. Sibly's pamphlet, it was a perverted view of Swedenborg's doctrine of concubinage, in his work on *Conjugal Love, then just published*; where-by some held that if a husband and wife did not agree, they might separate, and

* The same query might apply also to Mr. Mason's cherished reminiscence of the "tin-pot."

the man take a concubine ; I forget whether or not the wife was to have the same privilege.

The notion, however, soon ceased to be broached, and the Church was relieved from further discussion of the distressing subject. I do not recollect any case where the notion was acted on. *Mr. Hindmarsh certainly did not* ; nor do I believe that either of the other five persons you name did.*

Signed,

JOHN ISAAC HAWKINS.

It will be remarked from this, that Mr. Hindmarsh's error was one of *opinion* only ; derived, it is probable, from an immature reading of the treatise on Conjugial Love, "*then just published.*" It will also be remarked that there is the most positive testimony that Mr. Hindmarsh was guilty of no *practical* immorality, and that the *theoretical* error "soon ceased to be broached."

I thought the truth of history, and just regard for the valuable property which the Church has in the character and posthumous influence of such departed men as Hindmarsh, required this public tribute at my hands.

Yours very truly, in the True Church,

S. M. W.

After the above communication was in type the following was received from Dr. Bateman, of London, which, it will be seen, goes to confirm the testimony of Mr. Hawkins. Though at the eleventh hour of our preparation for the press, we still feel constrained to make room for it, notwithstanding it compels us to lay over to the next No. several interesting Book-Notices which we had intended for this.

For the New Church Repository.

PROF. BUSH,

MY DEAR SIR :—In your Repository for November last, your English correspondent has introduced some statements from "*An Address*" by the late Rev. Manoah Sibly with a view of exhibiting the feelings by which the persons concerned in the first ordination of ministers for the New Church were actuated, and of adding completeness to the account contained in your July No. Now, whilst according to your correspondent full credit for believing that he was acting rightly in sending you these statements and observations, I cannot but feel that were they left as they are without further remark, they would be calculated to convey a most erroneous impression as to the character of Robert Hindmarsh and the motives by which he was actuated.

Having had the happiness of enjoying the personal friendship both of the Rev. Robert Hindmarsh and of the Rev. Manoah Sibly during the latter part of their lives, and having in my character of their medical attendant opportunities of intimacy which my love of the New Church made me gladly embrace, I cannot refrain, without self-reproach, from an effort to remove a portion of that stain which is sought to be attached to the memory of one of the noblest men it has ever been my privilege to know on the authority of another who would have been pained to his heart of hearts by the use now made of his "*Address.*"

In the first place let me draw your attention to the fact that the first ordination into the New Church took place on the 1st of June, 1788, and then Mr. Sibly speaks of the *flood-gates of immorality being in danger of being thrown open in the following year, 1789.* Now, I need scarcely ask how an act which took place in 1788 could be affected by an act which did not occur until 1789, since all your readers must at once perceive that causes do not succeed the effects to which they give rise.

Robert Hindmarsh's character in 1789 is, however, in some degree affected by Mr. Sibly's statement, and perhaps those who desire to disparage the Ministry of the New Church may magnify this fact in their own minds until it occupies the field of 1788 also. But we will hope that your "*English Correspondent*" will not allow those admirable talents with which the Lord has endowed him to be placed at the service of any infernal spirit who may seek to make him the instrument of throwing discredit on our ordinations, by proving that the first ordainer was associated with evil or mistaken men in the year following his own ordination. So tested, no act of

* These were the five who, with Mr. Hindmarsh, were mentioned by Mr. Sibly.

a finite creature could be accounted good, and all the good acts of that good man who first nobly unfurled the virgin standard of the New Church, would be regarded as the small dust of the balance instead of being seen to be wrought of God in him and through him.

Providentially a conversation with Mr. Sibly in reference to the matters alluded to in his address enables me to state both the nature of the evil adverted to as exposing the Church to the danger of "inevitable destruction," and the extent to which Mr. Hindmarsh was implicated in it.

The evil itself was no other than an erroneous view of Swedenborg's teachings in the treatise on Scortatory Love—a work which was viewed from an unchaste ground by some of the early receivers of the doctrines and abused to the shame of those bodies which were intended to be temples of the Holy Spirit. And whilst Robert Hindmarsh believed that those views were true to some extent, and to a degree which was calculated in the estimation of good Mr. Sibly to open "the flood gates of immorality," he kept aloof *in the opinion of Mr. Sibly himself* from all unchaste practices, and was thus preserved from that worst of confirmations an evil life. Hence it was that "there was no breach of personal friendship between him and the members of the Society;" and that he still "attended as usual the meetings of the Church for public worship as well as for business" proceedings with which the Society was "much gratified."

I may be permitted perhaps to mention, in connection with this circumstance, an anecdote related to me by Mr. Sibly in reference to the Rev. James Hindmarsh the father of the gentleman whose name is in question. Whilst these events were pending and anxious discussions were going on in which the father and son took opposite sides, it became Mr. James Hindmarsh's turn to officiate, but his mind was so distracted by the anxieties connected with this distressing affair that he was unable to prepare his sermon. He therefore, on entering the pulpit, stated to the congregation his inability to give them a sermon of his own, but added, that he would read to them the best that ever was written, and accordingly gave them the Lord's Sermon on the Mount. How soon Mr. Robert Hindmarsh got rid of his erroneous impressions, as to Swedenborg's teaching, I know not, but as he was not a man to conceal his sentiments, and never afterwards, so far as I am aware, expressed his concurrence in those notions which we have adverted to, we may fairly conclude that he was speedily delivered from them by the Lord whom he loved.

Of Mr. Hindmarsh's views of the Ministry there can be no doubt. His opinions were rather those which have been generally held and acted upon by the New Church in America than by the Church in England, and were I believe strictly accordant with the principles laid down by Mr. De Charms in his elaborate work on the subject. They are views which have, I believe, never been disproved; and although a different order prevails amongst us than that which he conscientiously regarded as the right one, this may be owing to the imperfection of our states, and not to any theoretical or abstract superiority. It will be seen that these views were held by some of the best informed members of the first Society of the New Church. Besides Robert Hindmarsh they were entertained by his father, formerly a Methodist preacher and a master in their Great School at Kingwood, by the Rev. Francis Leicester who had been a clergyman in the Church of England, and by Messrs. Jackson and Parker, one of whom was, I think, a barrister, and both had been Methodist preachers. Finding a deaf ear turned to his arguments, it was not surprising that a man of Robert Hindmarsh's energetic character should seek to compel them to yield in the way he did. He believed they were wrong and that they would induce a wrong view on the minds of the future members of the Church if allowed to fix them now at its beginning, and he thus dared to do what we must all regret, to seek to compel them by force to adopt an order which they could not see to be the true one.

The remarks made on the subject of the *LOT* at the end of your correspondent's letter are singularly unhappy since they are calculated to mislead the humble seeker after truth into a belief of the *lot's* not being properly taken. In this case the *understanding was employed*, and the conclusion arrived at that it was a duty to *ordain* some one or more of the brethren; but the question remained to be decided *as to who should be the ordainer*, and not seeing their way on this point they very properly decided it by *LOT* as that what they could not determine upon might be determined by the Divine Providence of the Lord. The notion of the *coat with its colors* and the

allusion to the *pack of cards* may tend to throw contempt upon this transaction in some minds, but we believe these will not be the more judicious of our brethren. If any of us needed a coat and after paying all our debts had the means of buying one, we would have no doubt about the propriety of doing so; and if we were so peculiarly constituted as not to be able to decide whether it should be *red* or *blue*, or *green* or *black*, we should be foolish indeed not to take the advice of our friends on the subject, and if we had no friends capable of giving an opinion, to exclude from our lot the color most commonly worn by persons in the same rank of life as ourselves. But we should be still more foolish to introduce into the vessel from which our lots were to be drawn, the phrase "*no coat*" when it was already clear to us that we needed a coat and would honestly pay for one, and yet this would be the parallel of the case before us. The insinuation that the Divine Providence was limited by the lot taken at the first ordination is founded on error. The Divine Providence acting through the understandings of good and clear-headed men, who were enlightened by the Divine Word and the writings of Swedenborg, had led them to the conclusion that a Church without a Ministry could not exist, and therefore *they saw clearly that they must provide one*. They also saw clearly that they must provide an *ordainer* from amongst their brethren, but they did not see so clearly who that *ordainer* should be. This, therefore, they left to be determined by the Providence of the Lord, as manifested in the *lot*, and the lot fell upon the man who had called the first meeting of New Church brethren ever held on earth. To have adopted the plan suggested by *E. R.* would have been utterly absurd, to adopt the plan they did was under the circumstances the height of wisdom.

I am, Rev. and dear Sir, yours, faithfully,
Islington, London, Feb. 2, 1853.

HENRY BATEMAN.

MISCELLANY.

M. LE BOYS DES GUAYS.

The readers of the *Intellectual Repository* are already aware that, by a resolution of the last General Conference, the ministers and representatives of the Church in London were appointed as a Central Committee, and those present from other societies were appointed as sub-committees, to collect subscriptions to assist M. Le Boys des Guays to complete the printing and publishing of the Theological Works of Swedenborg in the French language. The Central Committee now earnestly call the attention of the Church in general to this very important subject.

M. Le Boys des Guays is to France what Clowes was to England, and what Tafel is to Germany. He may justly be regarded, like each of those truly great and good men, as a special instrument in the hand of Providence for diffusing the light of the New Dispensation through his fatherland, by enabling his countrymen to read the writings of the Lord's servant, E. Swedenborg, in their native language. M. Le Boys des Guays brings to his great and self-imposed task all the qualifications which can well be supposed necessary for its satisfactory accomplishment. To competent scholarship and a sound knowledge of the subjects of his author's works, he unites unwearied industry and indomitable perseverance. For many years he has spent thirteen hours a day in his study, translating the works of Swedenborg, or writing in their vindication and support. He has translated the whole of those precious works into the purest language of France, and has already published the greater number of them. The expense of printing has hitherto fallen almost entirely upon himself,—the sale of the works being extremely limited. So long as his own private fortune enabled him to proceed with the printing of his translations, he neither desired nor sought pecuniary assistance. The great outlay has drained his private resources: and he now appeals to the liberality of the Church to enable him to complete the work in which he has so long labored alone. This appeal was made to the Conference in the most delicate way,—not indeed by M. Le Boys des Guays, but for him by his exiled friend, M. Bayot. The Conference entered warmly into the subject which had been thus brought before them, and resolutions for collecting subscriptions were carried with great cordiality and with perfect unanimity. The authority of

the Conference extending only to its own members, consisting of the ministers and representatives present, such societies as were not represented are not of course included in their resolutions. The Central Committee would therefore recommend to such societies to appoint collectors, or take such other means as they may deem necessary for collecting subscriptions from their own members and from friends.

Besides the assistance which the Committees may solicit in the form of contributions, the Conference recommend the members of the Church to purchase the works already published by M. Le Boys des Guays; and orders for such can be sent either to the agent of the London Printing Society, or be transmitted through the Committee to the translator himself.

The Central Committee sincerely hope that the societies of the New Church represented in Conference have already adopted measures for fully carrying into effect the resolutions of the Conference; and beg to remind all the societies and individual friends who may be willing to afford assistance, that subscriptions are to be remitted to Mr. Watson, the treasurer, 4 Highbury-crescent, London, in time to be transmitted by him to M. Le Boys des Guays on or before the 1st of January, 1853.

—*Intellectual Repository.*

EDITORIAL ITEMS.

Rev. Geo. Field has recently delivered a course of N. C. lectures at Milwaukie, Wis., which we understand have produced a deep sensation in that community.

Rev. Sabin Hough is now on a preaching tour through the principal towns of Western New York. The "Age" has published several of his letters, containing interesting sketches of places visited, and of various incidents connected with his tour. We have also received a copy of a circular recently issued by him at Syracuse containing a catalogue of all the most important N. C. works, with their prices, and also characterising notices of the subject and drift of Swedenborg's. It consists of four pages, 8vo. and is designed especially for those who may desire to procure these works in whole or in part, but who at the same time want information on the precise points specified above. A sheet of this kind of about eight pages, with notices somewhat more extended, would be of great service for general circulation, and we should suppose that our principal N. C. booksellers would find it for their interest to unite in the expense of such a circular.

"THE NEW CHURCH MESSENGER," is the title of a new periodical just started in Cincinnati, and designed to take the place of "THE MEDIUM" recently discontinued at Detroit. The subscription list of the latter has been made over to the former, which will be published hereafter regularly on the 1st and 16th of each month, at \$1,25 per annum. The old subscribers of the Medium, to whom are due six Nos. for 1852, will receive it one year for \$1,00. The publishers are the Rev. J. P. Stuart, Rev. D. Powell, J. L. Wayne, S. S. Carpenter, and S. M. Warren, the editorial duties devolving, we presume, mainly upon the clerical gentlemen named. The first No. now before us is got up in very handsome style and presents a very fair array of articles original and selected. The most important is the first part of an intended reprint entire of Swedenborg's posthumous treatise entitled the "Divine Personality, Incarnation, and Glorification of the Lord; with a Critical Analysis of the Athanasian Creed." To the Newchurchman there can be nothing from the pen of Swedenborg but will be hailed with interest, although its subject matter may not be essentially in advance of what is contained in his already published works. The present tractate we consider as decidedly worthy of reproduction in an English dress, although we could wish that Mr. Stuart or some one else would enter upon a thorough revision and emendation of the translation from which he proposes to print. It is exceedingly faulty as we had occasion to notice on its first appearance, and we subsequently met with a caustic reproof of its infidelity or inadequacy in the pages of

the *Intellectual Repository* for 1848, p. 358. If the editor of the *Messenger* will turn to this critique he will hardly fail to feel the necessity of either suspending the reprint or of new modelling the version as he proceeds.—In one of the items of the present No. we observe the following, which is somewhat premature. “We learn from a reliable source, that the Rev. R. De Charms and Prof. Bush propose to unite in bringing out new translations of the Word, and of the writings, according to the plan specified by Mr. De Charms in his Circular.” This would probably imply a much more definite understanding relative to such a scheme than at present exists. Nothing further has as yet transpired on this subject than a bare *suggestion* which may or may not be acted upon. No definite proposals or arrangements have yet been made.

We have already announced the appearance of the first No. of “The Dew Drop,” a N. C. periodical, designed mainly for children, and commenced under the auspices of the Rev. W. H. Benade, T. S. Arthur, and John Frost—names which are sufficient to give ample assurance of a valuable paper. Such, on the whole, we regard it, although we have not as yet observed any very *marked* features of excellence. But three Nos. have as yet been published, and the sequel will probably realize the plan somewhat more fully. In the editors’ address we were struck by the significant but somewhat enigmatical air of the following paragraph. “From the children of this generation must come the real strength of the Church in the generation that succeeds, and just in the degree that we educate them in the doctrines of the Church will be their degree of intelligence, spiritual life, and real power. Adult receivers of the heavenly doctrines have usually so much of Old Church theology to unlearn, are so much biassed in their reception of the doctrines by preconceived opinions and confirmations, that instead of adding to the strength of the New Church, *they seem often really to weaken it by the introduction of fruitless controversies.*” This can hardly be said to savor of the most liberal spirit, inasmuch as it evidently alludes to cases of some prominence, and to those who have been in some way connected with the press, as the controversies introduced by others would be, of course, too trivial to mention. These, therefore, who are embraced in this category, and whom the writer had in his eye, it is to be hoped will not lose their equanimity under the imputation of having weakened the strength of the New Church by their accession to its ranks, notwithstanding they have acted under the firm and intelligent conviction that the sword of combat was to be wielded by truth against falsities, especially those that would fix a yoke of bondage upon the Church which the sons, for the most part, refuse to bear, however it may have been with the fathers.

The first half number of Mr. De Charms’ “New Churchman Redivivus” has just made its appearance. It has a varied and interesting table of contents, the principal of which are a New Year’s Sermon on America’s Duty to her Immigrant People, a Biographical Sketch of the late Rev. A. E. Atlee, Excerpts on Miracles, and part of an able article on the Air-tight stove. The Miscellaneous Department is well stored with N. C. intelligence, editorial correspondence, and announcements of future topics of discussion. Under this latter head we perceive a pretty clear intimation that the heresies of the *Repository* will come in for their share of logical castigation, and how sharp that bids fair to be may be inferred from the fearful bill of indictment drawn up against it as “a periodical which has been got up and sustained by the enemies of true ecclesiastical order of the Church, with the avowed purpose of totally overturning it, and giving it as accursed dust to the winds.” This is strong speech, and the sustainers of the *Repository* will open their eyes with some degree of astonishment at finding themselves characterized as enemies of the true order Church, as do we ourselves at the charge of having started our work with the design here charged upon us. The use of such language we can hardly deem discreet under any circumstances, for the truth in regard to the debated themes is not so clear as to be of intuitive perception, and consequently can warrant no one in speaking as an oracle respecting them. It is a dialect that we shall be pretty careful not to imitate, while, at the same time, we shall ever aim to be faithful to our convictions.

THE
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No. 4.

ORIGINAL PAPERS.

ARTICLE I.

THE PRIESTHOOD AND THE KINGSHIP.

A SERMON,

BY THE EDITOR.

“And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shall thou say to the house of Jacob, and tell the children of Israel. Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and a holy nation.”—Ex. xix. 3-6.

The distinction and pre-eminence which accrued to the people of Israel, as a representative people, constitutes the theme of a large portion of the Sacred Volume. Their history as a people has ever been regarded as one of the most striking phases of the Divine Providence, and yet it has been deemed a problem how such a people could have stood in a peculiar state of favoritism with Heaven. They were of a genius so perverse and intractable—so prone to idolatry—so dull, so gross, so carnal—that it seems incredible that such a prerogative should have been accorded to them. The difficulty on this score, in respect to the whole nation, is substantially the same with that in regard to David, one of its brightest and most distinguished sons. With the history of this remarkable personage in our hands, it has been with thousands a serious question how he could have been denominated “a man after God's own heart,” when his conduct, on various occasions, would appear to have stamped him rather as a man after the Devil's own heart, and that too in despite of many interesting and attractive traits in his character.

The solution of this difficulty is to be found in the views of the Divine Word, and the Divine Providence, which are opened and in-

culcated in the writings of the New Church, on the subject of representatives. "It is a thing of indifference," says our illumined author, "what the quality of the man who represents, whether he be evil or good; for evil men may alike represent and did represent the Lord's Divine (principle). The same may appear from the representatives which exist even at this day; for all Kings, whosoever they are, and of whatsoever quality, by virtue of the principle of royalty appertaining to them, represent the Lord; in like manner all Priests, whosoever or of whatsoever quality they are, by virtue of the Priestly principle. The principle of royalty (*regium*), and the priestly principle (*sacerdotale*) is holy, whatsoever be the nature and quality of the person who ministers them; hence it is, that the Word taught by a wicked person is alike holy, as when taught by a good person, and also the Sacrament of Baptism and the Holy Supper, and the like."—A. C. 3670. Now, we learn that the Jewish nation sustained a representative character, and that their whole outward history was a designed forecasting of the interior or spiritual history of the true church, in all subsequent time. The truth involved in this position is not so entirely and exclusively of New Church origin, but that it has been dimly perceived in all ages, by the possessors of the divine revelation, that there was a latent allusion in the history of Israel to the Christian Church. The bondage of that people in Egypt—their deliverance thence—their long sojourn in the wilderness—and their entrance into Canaan—have ever been regarded as a significant adumbration or type of the interior or spiritual history of the Lord's true church, in the various periods of time. On the principle of representation, their character as a people may have been internally bad or sadly defective, and yet they may have answered this end; and thus viewed, their whole history is a kind of pictorial shadowing forth of the inner career and experience of the Christian man. This career and experience may be read on this symbolical tablet somewhat as Æneas read the fortunes of Troy depicted on the walls of Dido's palace at Carthage.

In this typical character, therefore, of the Jewish race, we have a key to the import of the passage before us—"Ye shall be to me a holy nation, a kingdom of priests." It is palpable that the declaration never became a literal truth, as the priesthood was restricted to the family of Aaron; nor for the same reason was it predicable solely of the nation itself. It looked or penetrated through them to some other people in whom it should receive a more emphatic fulfilment. But, in order to grasp this more adequately, it will be expedient to go a little into the nature of priesthood and royalty—the mitre and the crown—and learn what is implied by both.

When we consider that the whole Jewish ritual was appointed by Jehovah himself, we must of necessity suppose that there was some worthy mystery shadowed forth by the splendid and pompous array of dresses and duties pertaining to the High Priest and his subordinate officials. Aaron, invested with his pontifical robes, was, next to the Tabernacle and the Ark of the Covenant, the most conspicuous feature of that dispensation. Upon him it devolved to lead the wor-

ship of the nation; to preside at the altar service; to see that the sacrificial rites were duly performed, and all the various minutiae of the ceremonial strictly observed. Behold him, then, coming forth from the Most Holy Place of the Tabernacle, his head adorned with a mitre, and that part of it which covered the forehead having a golden plate with the inscription, *KODESH LA-HOVAH, holiness to the Lord*; his shoulders crowned with onyx epaulettes, and bearing the appendant ephod; his bosom covered with the breastplate, glittering with precious stones, and his robe fringed with pomegranates and bells, which latter tinkled continually as he ministered at the altar and through the camp. Behold him, I say, thus arrayed in "garments of glory," and ask yourselves whether such a splendid pageant could have been got up by the Divine command, simply to feast the eyes of the congregation upon the parade and glitter of a sacred rare-show. Could such a display have been designed as a mere gewgaw to delight the senses of a gross and worldly-minded people, as the uniform of soldiers does the eyes of children? Surely not. We must recognize some higher aim in these appointments. We must realize in them a representative display, and a display in the first instance of the Lord himself, for He is pre-eminently the substance of these magnificent shadows. Look then at him through the transparent veil of the priestly ordinances. Gaze at Aaron till Aaron disappears from view, and you behold the Lord himself as the grand and absorbing reality—the sum and substance—the body and verity—of the Aaronic mysteries.

But the simple recognition of the Lord as the substance of the representation, will still leave us far short of attaining an adequate idea of priesthood. It is peculiar to the spirit of New Church teachings that they prompt to a process of breaking down a resolution, of all generals into particulars, and of particulars into singulars. The mind of the Newchurchman, acuminated by the habits which it necessarily forms of exact discrimination, is led onward to a close analysis of the component ideas entering into all general and comprehensive terms. When, therefore, he finds the Lord himself denominated a Priest, he is conscious that he has no clear perception of the truth involved in this designation, until he ascertains the essential principle in the Divine nature of which this title is more especially predicated. Now, as the fundamental ideas of the Divine Being are those of love and wisdom, or goodness and truth, so it is evident that we are to seek for the grounds of the Divine priestly dignity in one or the other of these principles. And here it is that we are prepared to welcome the light that is afforded us in the following paragraph from our illustrious authority, in explaining the passage, Rev. xx. 6, "They shall be priests of God and of Christ."

"By priests, in the Word, are meant those who are in the good of love, and by kings those who are in the truths of wisdom: wherefore it is said above, 'Jesus Christ hath made us kings and priests,' Apoc. i. 6; and likewise, 'the Lamb hath made us kings and priests, that we may reign over the earth,' v. 16; and it may be seen plainly, that the Lord will not make men kings and priests, but that He will make angels of those who are in truths of wisdom, and in the good of love from

Him ; that by kings are meant those who are in truths of wisdom from the Lord, and that the Lord is called a king in consequence of His divine truth, may be seen above, n. 31, 625, 941, 1242 : but the reason why by priests are meant those who are in the good of love from the Lord, is, because the Lord is divine love and divine wisdom, or, what amounts to the same, divine good and divine truth ; and the Lord, in consequence of His divine love or divine good, is called a priest, and in consequence of His divine wisdom or divine truth is called a king : hence it is, that there are two kingdoms, into which the heavens are distinguished, the celestial and the spiritual ; and the celestial kingdom is called the Lord's priestly kingdom, for the angels there are recipients of divine love or divine good from the Lord, and the spiritual kingdom is called the Lord's royal kingdom, for the angels there are recipients of divine wisdom or divine truth from the Lord. It is said that they are recipients of divine good and divine truth from the Lord, but it is to be observed, that they are continually receiving them, for divine good and divine truth cannot be appropriated to any angel or man, so as to be his own, but only so that they may seem to be his, because they are divine ; wherefore no angel or man can produce from himself any thing good or true, which is really good and true in itself ; whence it is plain, that they are kept in what is good and true by the Lord, and that they are not so kept continually ; for which reason, if any one comes to heaven, and thinks that good and truth are appropriated to him as his own, he is immediately let down from heaven and instructed. From these considerations then it may appear, that by their being priests of God and Christ, is signified because those are kept by the Lord in the good of love, and thereby in the truths of wisdom."—*A. E.* 1265.

From this we learn that the priestly element in the Divine nature is the good of love, and that it is the same principle, in its measure, which forms the basis of a true spiritual priesthood in the man of the church. It is this principle, therefore, which is represented by the external official priesthood of the Old Dispensation. But on this head we shall have more to say in the sequel.

In the ancient representative church both the priesthood and the royalty were conjoined in one person, because the good and the truth which proceed from the Lord are united, as they are also conjoined in the angels of Heaven. Melchizedek, "king of righteousness, and king of peace," may be considered as a prominent type of this order of things, in which character, or as a representative of the Lord, he blessed Abraham, the greatest man then living, and offered him bread and wine in reference to these two principles, they being the symbols of the good of love and the truth of faith. In this relation we perceive more adequately the purport of the Divine declaration, "Thou art a priest forever after the order of Melchizedek." The same train of remark throws light upon the historical phases in which the race of Israel is presented to us in the Word. In its earlier periods these two functions were concentrated in one person, who acted as both priest and king, and of this we have evident traces in Homer and Hesiod. But eventually, on account of the wars and idolatries of that people, the functions were separated, and rulers presided over the civil, and priests over the religious affairs of the nation. They were subsequently united again in Eli and Samuel, but still the genius of the people was so corrupt that the representation under this form could not well stand, and therefore it pleased the Divine Wisdom that a marked separation should again take place, and the Divine truth be represented by kings, and the Divine good by priests.

The division of the kingdom, at a still later period into that of Judah and of Israel was providentially ordered with reference to the same representative import, the kingdom of Judah denoting good, and that of Israel truth.* On the same ground it undoubtedly is, that in the Divine providence a similar disjunction has taken place, and been long perpetuated in the world, whereby the officers of religious and civil life are universally distinct, constituting the two great departments of life, action, and interest. It is here that we recognize the reason why the main aspect induced upon the nations of the earth is *political* instead of *ecclesiastical*, for in the outset we learn that men were associated together as *churches*, and not as *kingdoms*. The predominance of the *secular* over the *sacred* in this way shows the corresponding prevalence of *truth* over *good*. As this inversion of states had previously found place in men's interiors, it was therefore of the Divine wisdom that the institutions and polities under which they lived should be accommodated to the perverted exigencies of their condition. But just in proportion as the moral state of mankind is wrought upon and renovated by the new influences that are being brought to bear upon it—just as the multiform evils of the existing order of things is got rid of—just in that proportion will there be a re-union or re-conjunction of these two functions, the *sacerdotal* and the *magisterial*, for the simple reason that there will be a more intimate union of the good and truth which they respectively represent. Every man will be becoming more and more his own priest, as will every man his own physician, and his own lawyer. The lawyers of the more advanced eras of the church's development will answer more fully to the designation as employed in the New Testament, where it is applied to those who search into and expound the Divine law instead of the countless complexities of human codes.

But to return to the words of our text, "Ye shall be unto me a kingdom of priests," &c. We have already remarked that this language never received a literal accomplishment even in the best days of the Jewish commonwealth, when they came the nearest to that life of obedience which was the condition of its being fulfilled to them. The priesthood, instead of being diffused over the whole people in common, was restricted to one family, and one line, whose prerogative, in

* "In the representative church amongst the posterity of Jacob, there was first a kingdom of judges, afterwards a kingdom of priests, and lastly a kingdom of kings, and by the kingdom of judges was represented Divine Truth from Divine Good; but by the kingdom of priests, who were also judges, was represented Divine Good from which Divine Truth is derived; and by the kingdom of kings was represented Divine Truth without Divine Good; but when something of the priesthood was adjoined also to the regal [office], then was also represented by kings the Divine Truth, in which there was so much of good as there was of the priesthood adjoined to the regal office. All these things were instituted in the Jewish Church, that by them might be represented states of heaven, for in heaven there are two kingdoms, one which is called the celestial kingdom, and the other which is called the spiritual kingdom; the celestial kingdom is what is called the priesthood, and the spiritual kingdom what is called the royalty of the Lord; in the latter Divine Truth reigns, in the former Divine Good; and whereas the representative of the celestial kingdom began to perish, when they sought a king, therefore on this occasion, that the representative of the Lord's kingdom in the heavens might still be continued, the Jews were separated from the Israelites, and by the Jewish kingdom was represented the celestial kingdom of the Lord, and by the Israelitish kingdom His spiritual kingdom."—A. C. 8770.

this respect, was guarded by the most explicit provisions, and the most fearful sanctions. How then was the promise realized in its comprehensive import to that people? How were the sons of Jacob, as a whole, ever made a "kingdom of priests?" Was it, in fact, ever fulfilled to *them* at all? Even if we admit that to the truly and interiorly *good* among them there was an intrinsic applicability of the term, yet of what a mere fraction of the race have we reason to suppose this would hold good? Are we not forced, by the tone and tenor of their history, to deny to them, as a body, the blessing of the promise, and to look a long way onward and downward for the actual accomplishment of what is truly intended by the burden of the words?

Nothing is more obvious than that a multitude of things set forth in the O. T. received their fulfilment in the New. So, in the present case, the proper way is to view the words as applicable to all true Christians under the New Testament, and especially under the New Dispensation, in whom they receive a more full, and adequate, and signal accomplishment. Let the casket of the literal Israel be conceived as opened, and the pearls of the Lord's New Church appear. Let us travel onwards with Isaiah and all the prophets to the happier times of the New Economy, and read in the epistle of Peter the coincident language which proves that the true Christians of his own and subsequent ages are the real subjects of the promise here made. "Unto you therefore which believe he is precious, but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner. And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient; whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light."* Here we have Peter, whom so many so-called Christians would make out the primate of the Church—Peter, whose pretended successors have continued to exalt themselves to the throne, and to trample the people in the dust—this same Peter makes over to all good Christians the title of priests, and so far from arrogating to himself any peculiar pre-eminence on account of what the Lord said to him respecting his being the Rock on which the Church was built, he obviously makes Christ the Rock, and says that they are "lively stones built up unto Him" as the true basis on which the Church rests. It may not be necessary to suppose that the apostle understood the full force of his own language, but to those who are possessed of the true "key of knowledge" the phrase "lively stones" conveys the idea of living

* "To be a peculium (or a peculiar people) signifies to be the Lord's, for a peculium denotes property, and thus possession, and it denotes that in such case the Divine Truth would appertain to them above others. The reason why they who have the Word are a peculium, and a property above others, is, because they know the truths and goods of faith, and, in consequence, can live the life of heaven, and be thereby more especially conjoined with the Lord than others; for the good which makes heaven with man has its quality from the truth of faith, thus good becomes more celestial or more divine, with those who have genuine truths, which are truths from the Word, supposing they are kept."—A. C. 8768.

truths, or truths personified and embodied in the spiritually living men of the Church.

We see then here developed the grand truth of our text, that those who obey the Lord's voice, and keep his covenant, become to him a peculiar treasure, and a kingdom of priests. Accordant with this both in letter and in spirit is the language of Isaiah and of John. Is. lxi. 4-6: "And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. And strangers shall stand and feed your flocks, and the sons of the alien shall be your ploughmen and your vine-dressers. But ye shall be named the priests of the Lord; men shall call you the ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves." Ver. 21: "And I will also take of them for priests and for Levites, saith the Lord." Rev. i. 5, 6: "And from Jesus Christ, who is the faithful Witness, and the First-begotten of the dead, and the Prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen."

What can be understood from this but that the internal spiritual prerogative indicated by the name and answering to the outward function accrues or inures to every one, even the humblest disciple in the Lord's kingdom, just so far as he is in the spirit of obedience to the Divine voice, and in the keeping of the covenant which Jehovah hath ordained. Our previous explanations leave it beyond doubt as to what is interiorly conveyed in the purport of the term. By a priest is implied the good of love, and by a king, truth, and by the conjunction of the two is denoted that these two principles are to be found in union in those who come by their lives into the sphere of the Lord's peculium. As it was predicted of the Lord himself that he should sit as a *priest* on his *throne*, that is, uniting the royal and sacerdotal dignity in himself, so is it to be, in their measure, with his true people, *and with all of them*. This is confirmed by the words of the apostle when he says of Christians that they "have received an *unction* from the Holy One," compared with the Divine declaration, "for their *anointing* shall surely be an everlasting priesthood throughout all their generation."

As then we have it upon divine authority that every good man is a priest and a king in a spiritual sense, so under the present dispensation we are taught to recognize no *other* priesthood than that which is spiritual. What other is there? Was not the Jewish priesthood representative? And has not the coming of the Lord abolished representatives? Have not the shadows been replaced by the substance? Is any thing more obvious in the writings of Swedenborg than that the representatives of the Jewish system have all passed away, and that we have come into the very reality of the things signified? Baptism and the Lord's Supper were retained, and these only.* In the transition from the Old to the New System, the Tern-

* "Washings and many such like things were commanded and enjoined upon the house of Israel, because the church instituted with them was a representative church, and this was

ple, the Priest, the Altar, the Laver, the Incense, and the Sacrifice have all vanished away, and the Lord himself stands forth "sufficient and alone" the exclusive Priest, Prophet, King, Head, and Husband, of his church.

Yet we have but to turn over the page of history to see that this great truth has been grievously lost sight of, and a raging propensity evinced to return again to the old antiquated and superannuated idea of priesthood. Accordingly, if we enter the precincts of the Roman Catholic Church, we find the leading features of the Jewish system completely reproduced. There is the Priest, and the Altar, and the Sacrifice of the Mass, and to crown the whole, there is the Arch-Pontiff, the Grand High Priest of the Christian Church, and the Supreme Head which gives visible unity to the whole body. This polity is sustained by a specious kind of reasoning which is in effect not unfrequently enlisted in behalf of general conventions or synods, that stand virtually in the same relation to the body of the church as does an individual pope. The *principle* is by no means confined to the papacy. It is maintained more or less in all churches in which the *esprit du corps*, or spirit of sect, is strong. But in whatever form it exists—whether of Pope, Bishop, Council, Conference, Convention, or Assembly, it is in effect the same, and is utterly and eternally abhorrent to the true genius of the true church.

But however clear and unequivocal the principles above enunciated, there is still with the advocates of a Christian Priesthood a persistent leaning upon *representatives* which goes to nullify the force of all we have thus far said on the subject. "There were surely priests," it is objected, "under the old dispensation, and if they did not represent priests under the new, what did they represent?" We have already replied to this, that the celestial element in heaven and the church is that which the priestly function was designed to represent, as is the spiritual that which is bodied forth by kings. By these two classes of persons was represented then the two distinct but intimately related *principles* of good and truth, and when these principles entered, at the first coming of the Lord, upon a more substantial development in the church, the representatives themselves were formally abolished, just as a shadow disappears when the meridian sun shines perpendicularly down upon the object which caused it. The proof of this we have already given. If now we admit, what is so clearly taught in the writings of the New Church, that these *princi-*

such that it prefigured the Christian church which was to come. Wherefore when the Lord came into the world, He abrogated the representatives, which were all external, and instituted a church, of which all things should be internal: thus the Lord put away the figures, and revealed the effigies themselves; as one removes an evil or opens a door, and causes the things within not only to be seen, but also to be approached. Of all these things the Lord retained only two, which should contain, in one complex, all things of the internal church; which two things are Baptism instead of washings, and the Holy Supper instead of the lamb."—*T. C. R.* 670.

"The representatives of internal things ceased by the coming of the Lord. The case herein is like that of the soul or spirit of man and his body; the soul or spirit of a man is his internal, and the body is the external; or, what is the same thing, the soul or spirit is the very effigy of the man, but the body is its representative image: when the man rises again, then the representative image, or his external, which is the body, is put off, for then he is in the internal, or the very effigy itself."—*A. C.* 4835.

ples were foreshadowed in these types, we are bound to consider the import of the representatives exhausted in them, unless we are furnished with some express intimation to the contrary. If it be affirmed that priestly persons under the Levitical economy represented an order of men devoted to ecclesiastical functions under the old or new Christian dispensation, we are at liberty to demand the authority for the position, which we have never yet been so happy as to meet with. At the same time, we are far from holding that the above mentioned principles exist as mere floating abstractions. They are principles that are embodied—and embodied too in living men of the Church, but not in a so-termed distinct clerical order, contra-distinguished from the laity, as was the Levitical tribe among the Jews from the other tribes. Such a distinction we affirm to be unknown to the teachings of the Christian dispensation. Still the sacerdotal good and the regal truth are essential elements of the church, and must be operative in the persons of its members. One may have a predominance of one principle, and another of the other, but they are both found in some degree, in *every* member, and no such thing is possible, on orderly grounds, as a restriction or appropriation of the priestly function, for instance, to a particular class, to the exclusion of others. All are priests, in some measure, and on this basis, the church is constituted an universal ministry. This, however, is in no way inconsistent with a special ministry or a teaching function to be exercised by those in whom these principles shall assert or pronounce themselves with peculiar emphasis and force, and in whom they shall be recognized and acknowledged by others. I am aware that many find it difficult even to *understand* what is meant by a “teaching minister,” when he is viewed otherwise than as pertaining to a distinct clerical order. But the distinction is intrinsically intelligible, and will be more easily understood in proportion as the church emerges from the false position in which it is now held captive, as it were, by reason of its long and unquestioning wont to priestly ideas and institutions. It is difficult indeed for one to see the false while he is mainly in it. How is the mind of a native monarchist taxed to conceive adequately of the state of things under a republic? How next to impossible for a minion of the Romish hierarchy to entertain the idea of church-freedom with which we are all familiar in America? Yet when the kingly or priestly institution is subjected to a rigid inquest into its ground or authority, how does the evidence vanish into thin air? In the present case, we deny the legitimate existence of a priesthood in the New Christian Church, from the utter absence of all positive proof in its favor. That mention is indeed made of priests again and again in the writings of Swedenborg is unquestionable, but the context will almost invariably show that the church to which his priests pertain is not the church of the New Jerusalem, which was then but just commencing, but the church of Christendom of which he spake as it was, and to which he freely conceded a certain degree of the gifts and graces of the Holy Spirit, and that too as received through the medium of the laying on of hands in ordination. It is we conceive of this priesthood or clergy that he speaks when he says, that the Divine proceed-

ing passes "through men to men, and *in the church chiefly from the clergy to the laity.*" So again when he says (A. R. 567) that the clergy are in the internals, and the laity in the externals, of the church. We perceive in this and several kindred passages of the same work, no reference to the New Church, but solely to the church that preceded it. The same is to be said of the oft-cited passage, T. C. R. 146, in which our author affirms that "the divine virtue and operation which is signified by the holy spirit consists, *with the clergy in particular*, in illustration and instruction, the reason of which is that they belong to their office, and inauguration into the ministry brings them along with it." One has but to read the whole section connectedly to see that its reference is primarily to the clergy of the old church who were in imminent danger of mistaking a fiery zeal for a divine inspiration. It will be observed too that they are spoken of in a highly derogatory and objurgatory vein, as embracing among them deniers of God and despisers of the Word, Jesuits, enthusiasts, and Lucifers—predicates that we can by no means believe applicable to the truly illustrated and instructed man of the New Church. It is, moreover, obvious from a multitude of passages in other parts of the writings that true illustration is the privilege, not of an ordained or inaugurated clergy only, but of all who are in a suitable state to receive it. The following are to the point:

"Every one is illustrated and informed from the Word according to the affection of truth, and the degree of the desire thereof, and according to the faculty of receiving."—A. C. 9382.

"The Lord leads those who love truths, and will them from Himself; all such are enlightened when they read the Word, for the Lord is the Word, and speaks *with every one* according to his comprehension. Men are enlightened variously, every one according to the quality of his affection and consequent intelligence. They who are in the spiritual affection of truth are elevated into the light of heaven so as to perceive the illustration."—A. E. 1183.

"They are in illustration, when they read the Word, who are in the affection of truth for the sake of truth, and for the sake of the good of life: and not they who are in the affection of truth for the sake of self-glory, of reputation, or of gain."—A. C. 9382, 10,548, 10,551, *Index*.

"The divine truth is the Word, and they who are of that church (the New Church) are illustrated from the spiritual light of the Word by influx out of heaven from the Lord, and this by reason that they acknowledge the Divine (principle) in the human of the Lord, and from Him are in the spiritual affection of truth: by these and no others is spiritual light received, which continually flows in through heaven from the Lord with all who read the Word; hence is their illustration."—A. E. 759.

With these paragraphs before us it would seem impossible to perceive any special restriction of the privilege of illustration to the clergy. It is set forth as the prerogative of all those who are in the affection of truth for the truth's sake. So far then as this spiritual illustration is a criterion of clerical character, we are to recognize that character as existing wherever the illustration exists; and this is surely not among any one class of the men of the church. The cleri-

cal function evidently depends upon states of mind or life, and not upon official designation or inaugurating rites. The office properly resides with men of special qualifications, and those qualifications are not transmitted, however they may be recognized, by any particular form of induction. You are well aware of the great stress laid upon a passage in the "Canons," in which it is said that the Divine proceeding, which is called the Holy Spirit, passes in the Church chiefly from the clergy to the laity, and that the clergy, because they are to teach doctrine from the Word, are to be inaugurated by the promise (*sponsionem, covenant*) of the Holy Spirit, and by the representation of its translation, though it is to be, or will be, received by the clergy according to the faith of their life, by which we suppose is meant the quality of their life as governed by their faith. In this, however, we see nothing inconsistent with what might properly be said in reference to an existing order of things in the Christian Church in Swedenborg's time, and without any special allusion to the economy of the church of the New Jerusalem, which was subsequently to be established. And we are confirmed in this by the fact, that in the view which Swedenborg gives us of the influx that accompanies illustration—that illustration which shall enable a man to teach doctrine, for, "to be illustrated through heaven from the Lord is to be illustrated by the Holy Spirit, for the Holy Spirit is the Divine proceeding from the Lord"—we see nothing that limits it particularly to the clergy.

"It may be expedient briefly to say in what manner influx is effected by which is illustration: the angels, alike with men, perceive the Word when it is read, but the angels spiritually and men naturally. The man whose internal is open also perceives the Word spiritually, but this he is ignorant of while he lives in the world; because his spiritual thought flows in into the natural in the external man, and there presents itself to be seen; nevertheless that interior thought is what illustrates, and by which is effected the influx from the Lord."—*A. C.* 10,551.

It will be hard to detect anything exclusively official in this, and so also of the extract which follows:

"Immediate revelation is not given, unless what has been in the Word, which revelation, as delivered by the prophets and evangelists, and in the historical parts of the Word, is such, that *every one* may be taught according to the affections of his love, and the consequent thoughts of his understanding. Illustration is as follows: light conjoined to heat flows in through heaven from the Lord; this heat, which is divine love, affects the will, whence man has the affection of good; and this light, which is divine wisdom, affects the understanding, whence man has the thought of truth."—*A. E.* 1177.

That this is the common privilege of all good men in the church, and belongs primarily to them, is to be inferred from the phraseology in *T. C. R.* 146, before cited, in which it is said that the divine operation, reformation, regeneration, renovation, vivification, sanctification, justification, purification, remission of sins, and finally salvation, flow in from the Lord, *as well with the clergy as with the laity*. If the clergy had been principal in this matter we should have expected this to read in the reverse order, "as well with the *laity* as with the *clergy*." How obvious the conclusion that the laity are the primary recipients of these

operations, and that the information needed by the reader was that the clergy participated with them in the reception. The drift of the language is clearly to guard against the impression that the operations in question were confined to the laity. But how incongruous would it be to put the statement in this form on the supposition that the clergy were of course to take precedence in this matter? What would be the natural inference if one in describing the worship of a Christian Church should say that the choir, as well as the congregation, took part in the chanting? What else would be implied by this but that the congregation at large was the party which was understood ordinarily to take the lead in this service? And that the clause respecting the choir was designed to supply information which would otherwise be lacking.

But on this head we have still something further to offer.

(*To be continued.*)

ARTICLE II.

AN INTERIOR SENSE

APPERTAINING TO, AND INFILLING THE LITERAL SENSE OF THE SACRED SCRIPTURES'
MANIFESTED; WITH RULES FOR ITS EDUCATION.

(*Continued from p. 119.*)

WHAT IS MEANT BY INSPIRATION, AND WHAT BOOKS ARE INSPIRED.

36. To consider this subject fully would require a volume; perhaps several. We shall be quite brief. We have the following testimony: "Holy men of God spake as they were moved by the Holy Ghost," 2 Peter i. 21; "David spake by the Holy Ghost," Mark xii. 3; "The Holy Ghost spake by the mouth of David," Acts i. 16; "Zacharias was filled with the Holy Ghost, and prophesied," Luke i. 67; "The Lord God of Israel—spake by the mouth of the Holy Prophets," Luke i. 68 and 70; "God showed by the mouth of all the Prophets that Christ should suffer," Acts iii. 18; "The Spirit of Jehovah spake by me, and His word was on my tongue," 2 Sam. xxiii. 2. Besides many places where it is said, "The Lord spake unto Moses;" "The Lord said unto Samuel;" "The word of the Lord came to me," &c. We hope the reader will have no more trouble in determining *who* spake, whether God, the God of Israel, Jehovah, the Spirit of God, or the Holy Ghost, than in determining *who* made the world; whether God (Elohim), Gal. i. 1; the Word, John i. 3; or the Son, Heb. i. 2. He must see that all these are essentially the same God.

37. From the foregoing testimony, and other evidence, we conclude that whatever God spake by the Prophets, whatever portion of the Bible is divine, or has a spiritual sense, or is His Word at all, is wholly and exclusively His word, and not man's; that it is as much His word as creation is His work; and that consequently the writers themselves were mere passive instruments; their minds being so infilled with the Divine Spirit, as to be entirely under its guidance

while writing down the matter that was dictated to them; and that their own wills did not exercise the least control as to the choice of words, or disposition of them, not even as to an iota or point.

38. The extracts we have made seem to us to make no less a demand for "the Scriptures" than this. Nor will enlightened reason, or the considerations we have before adverted to, be satisfied with less. Nor can the advocates of revelation successfully oppose the assaults of infidelity from a lower stand than this. If we give up the doctrine of the plenary and verbal inspiration of all that is God's Word, we abandon a fortress we can easily maintain, and retreat to where there is no covert. We are aware that many who sit in Moses' seat have done so; not distinguishing between the inspired and uninspired books, they have perceived that the plenary inspiration of the latter could not be defended, and consequently abandoned the whole.*

39. The texts we have quoted in regard to inspiration, and the mention by our Lord of the Law, the Prophets, and the Psalms, as relating to himself, we think fully establish the divinity of these books. It becomes, then, a matter of the utmost importance to know what books are included under these heads.

40. The Jews divided their sacred books into the Law, the Prophets, and the Hagiographa, or Holy Writings. The Law included the five books of Moses, namely: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. The Prophets were Joshua, Judges, 1st and 2nd Samuel, 1st and 2nd Kings: these were called the former Prophets (and here should come in the Psalms). The latter Prophets were Isaiah, Jeremiah, and Lamentations (originally a part of Jeremiah), Ezekiel (and here Daniel should come in, as he does in our Bible), and the twelve minor Prophets, viz.: Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi. According to the testimony of Josephus, Daniel was then reckoned among the Prophets, as he clearly should have been, for we have the authority of our Lord for placing him there; Matt. xxiv. 15. He was afterwards transferred to the Hagiographa. We have the same authority also—Luke xxiv. 44, and John x. 34†—for rescuing the Psalms from the Hagiographa, and placing them with the Prophets. The books above enumerated we consider the Word of the Old Testament.

* "Inspiration implies that in all parts of the Word, even the most minute, as well historical, as others, are contained celestial things which are of love, or good, and spiritual things which are of faith, or truth; consequently, things divine. For what is inspired by the Lord, descends from him through the angelic heaven, and thus through the world of spirits, till it reaches man, before whom it presents itself such as the Word is in its letter; but it is altogether different in its first origin. In heaven there is not any worldly history, but the whole is representative of things divine, nor is any thing else there perceived; as may also be known from this, that the things which are there, are unspeakable: wherefore, unless the historicals be representative of things divine, and be thus celestial, they cannot possibly be divinely inspired. What is the nature of the Word in the heavens, can be known only from the internal sense; for *the internal sense is the Word of the Lord in the heavens.*"—*A. C.* 1880.

† The words in John are, "Is it not written in your law, I said ye are gods?" The place where this is written is Psalm lxxxii. 6; thus proving from the words of Christ that the Psalms were a part of the law.

41. The Hagiographa, or Kethubim, contained the other books of the Old Testament, namely: (Psalms,) Proverbs, Job, Canticles, Ruth, (Lamentations,) Ecclesiastes, Esther, (Daniel,) Ezra, Nehemiah, and the two books of Chronicles. These were held in far less estimation by the Jews, and not being recognized by Christ, the Psalms, Lamentations, and Daniel being excepted from them, they cannot claim to rank with the other books.

42. As the books of the New Testament were written after our Lord's resurrection, we have not, of course, his direct testimony respecting them. But the Christian will readily admit that the Evangelists were as much inspired as the Prophets; that is, that they were fully inspired. And if so, then the Gospels must have an internal sense, too. Besides, much of what is written in the Gospels are the words of our Lord himself. These, of course, must be spiritual and divine; for we cannot suppose that what He tells us directly with His own mouth can be inferior to what He says to us more indirectly through the Prophets.

43. The Revelation is written purely in the language of correspondence, and is properly a revelation only so far as such language is understood. A continuous chain, or narration of spiritual instruction has been traced throughout the whole book, in a work in which the principal words and phrases are shown to have precisely the same spiritual meanings that they do in other parts of the Word: thus proving conclusively its divinity.

44. The Acts and the Epistles do not exhibit this evidence of a spiritual sense. They seem to be the Hagiography of the New Testament. They are authentic, and worthy the acceptance they receive from the Christian world, being inspired to the full extent which theologians of the present day allow to the Scriptures.

45. Although we do not depress the Epistles below the standard where Christians generally place them, yet, as many may think at first sight we do them wrong by making a distinction between them and the Gospels, we will insert a justification prepared to our hands, by Dr. Whitby, an Episcopalian clergyman, and a writer of Commentaries on the New Testament. Dr. Adam Clarke, in his General Preface to his Commentaries, page 10, says, "Whitby is learned, argumentative, and *thoroughly orthodox*. The best comment on the New Testament, taken in all points of view, is certainly that of Whitby." In his Introduction to the Gospels and Acts, Dr. Clarke copies and adopts Whitby's views on the "Mode of communicating Inspiration." From this our extract is taken, at pages 5 and 6; and we thus have it endorsed as orthodox by the Church of England and the Methodists. Dr. Whitby couples all the writers of the New Testament together, and calls them Hagiographers. But it is to be noted that he draws his proofs from the Epistles alone, thus leaving the Gospels intact. No one can deny but that he does abundantly show that the epistolary writings can have only that limited inspiration he claims for them. His words are:

"I contend only for such an inspiration or divine assistance of the sacred writers of the New Testament, as will assure us of the truth

of what they wrote, whether by inspiration of *suggestion*, or *direction* only; but not for such an inspiration as implies, that even their *words* were dictated, or their phrases suggested, by the Holy Ghost. This, in some matters of great moment, might be so; St. Paul declaring that 'they spoke the things which were given them of God, in the words which the Holy Ghost teacheth' (1 Cor. ii. 13); *if that relate not to what the Holy Ghost had taught them out of the Old Testament*. But that it was not always so, is evident, both from the consideration that they were *Hagiographers*, who are suffered to be left to the use of their own words; and from the variety of the style in which they write, and from the solecisms which are sometimes visible in their compositions; and more especially from their own words, which manifestly show that, in some cases, they had no such suggestion from the Holy Ghost, as doth imply, that he had dictated those words unto them. For instance, when St. Paul declares his will or purpose to do what he was hindered by the providence of God from doing; as when he says to the Romans: 'When I go into Spain, I will come to you' (ch. xv. 24). 'I will come by you into Spain' (v. 28). For though he might, after his enlargement, go into the west, where St. Clement says he preached; and even into Spain, as Cyril, Epiphanius, and Théodoret, say he did; yet it is certain he did not designedly go to Rome, in order to an intended journey into Spain: and when he says to the Corinthians, 'I will come to you when I pass through Macedonia' (1 Cor. xvi. 5), and yet confesses, in his second Epistle (i. 15, 16, 17), that he did not perform that journey; for it is not to be thought the Holy Ghost should incite him to promise, or even to purpose, what *he* knew he would not perform. This also we learn from all those places in which they do not express their ignorance or doubtfulness, of that which they are speaking of; as when St. Paul says, '*I know not* whether I baptized any other' (1 Cor. i. 16): and again, '*Perhaps* I will abide with you, and winter with you' (1 Cor. xvi. 6): and when St. Peter says, 'By Sylvanus, a faithful brother, *as I suppose*, I have written unto you' (1 Pet. v. 12). For these words do plainly show, that they had no inspiration or divine assistance. This, lastly, may be gathered from all those places in which they only do express their hope, and that conditionally, of doing this or that; as in these words: '*I hope* to see you in my journey' (Rom. xv. 2). 'I will come unto you quickly, *if* the Lord will' (1 Cor. iv. 19). '*I hope* to stay some time with you, *if* the Lord permit' (1 Cor. xvi. 7). '*I hope* in the Lord Jesus to send Timothy quickly to you' (Phil. ii. 19, 23). 'And *I trust* that I myself also shall come quickly' (24). 'These things I write, *hoping* to come to thee quickly: but *if* I should tarry, that thou mayest know how to behave thyself in the church of God' (1 Tim. iii. 14, 15). '*I hope* by your prayers, to be given unto you' (Philem. 22). 'This will we do, *if* the Lord permit' (Heb. vi. 3). '*I hope* to come to you' (St. John, 2 Ep. 12; 3 Ep. 14). For *spes est incertæ rei nomen*—the word *hope* implies an uncertainty; whereas the Holy Spirit cannot be uncertain of any thing; nor can we think he would inspire men to speak so uncertainly; and there can be no necessity, nor even a use, of a divine assist-

ance to enable a man to express his hopes, seeing all men do, by natural reflection, know them."

WHAT IS CORRESPONDENCE.

46. We will now unfold more fully the ground of the Doctrine of Correspondence.

God has created two worlds, the spiritual and the natural, or material. They are not separated from each other by space; for wherever is the natural there is also the spiritual, operating on and into it. The spiritual is a world of principles, of activities, of causes; the natural, of effects, the terminations of those causes. All things that exist here, as the earth, seas, mountains, animals, plants, &c., have their origin in the spiritual world. They are here because their correlates were first there, as their efficient cause and effigy. Between these causative principles in the spiritual world and their effects in the natural, there is the relation of correspondence. Yet although the two worlds are so closely allied, there is a perfect discreteness between them. They have nothing in common. Matter can never become mind or spirit, nor can spirit become matter.

47. In the spiritual world are heaven and hell; both of which are states of existence, rather than places. The good spirits, or angels which are near the Divine (spiritually near, for distance there is not measured by feet, or by miles, or millions of miles), receive directly into themselves the Divine Influx, and spread it abroad uncorrupted, on all around and below, in beams of love, of light, and peace. The Divine Influx, the Lord's Love and Wisdom, extend also even to the hells, and are received by devils, but perverted by their evil natures. As a noxious plant receives warmth and light from the sun, and nourishment from the earth, all good in themselves, and by its peculiar organization converts them into poison, so devils convert what is good into evil, and satans convert what is true into the false: and from this source it is, that many names in the Bible have two meanings; the one being the proper or legitimate meaning, the other signifying exactly the opposite, that is, signifying that particular good or truth symbolized by the word converted into its opposite evil or false.

48. Again, every man is in himself a microcosm, a little world. He has a spiritual organization, or body in which his soul, or spirit, or what the reader will probably understand best, the mind, dwells, and through which it acts on, and receives impressions from, the material body. This has all the organs, even the most minute, which the natural body has, and is a complete body in itself. At death, the putting off of the natural body, this spiritual one rises with the spirit, which never leaves it, nor can leave it; for the spirit, or inmost mind, can perform no action without it. An unorganized spirit is as great an absurdity as an unorganized body. It cannot even be conceived of; for how can we conceive of a quality of the mind, as love, hatred, thought, without their inhering in some personal being, some organized form? Consider a moment and you will see that the mind which is the spirit, cannot exist except in some form; and that this is the human form we are taught in all the passages where angels and devils are described as being in that form.

49. We have deemed the foregoing statements necessary to a full understanding of our position. There is then, we contend, a chain of causations descending from God himself through the spiritual world and terminating in the natural; and in the spiritual world are the means which act as efficient causes to their correlative objects in the natural. The relationship or analogy which each natural object bears to its prototype, or causative principle, is the relationship of correspondence. We shall endeavor to show that the Word of the Lord is written and is to be understood by means of this correspondence.* And we ask no man to believe our premises only so far as the results we shall bring forth may compel him.

THE DIFFERENCE BETWEEN FIGURATIVE AND SPIRITUAL.

50. The spiritual sense the reader will see from the explanations we have given, and shall give, is an entirely different thing from the metaphors, similes, and other figures as usually explained by commentators. There are multitudes of passages, which, as they are seen not to be literally true, are supposed to be figurative, but are not so. They are there simply on account of their spiritual import, and are strictly, though not literally, true. These supposed figures are acknowledged to be arbitrary, hypothetical, and uncertain. And the passages, as explained, are generally made to refer to temporal and worldly affairs, as the rise and fall of nations, or some other events, great at the time and place of their occurrence, but of little concern to a man seeking his way to heaven.

51. No uncertainties of this kind attend this other mode of interpretation. *The spiritual sense bears a constant and immutable relation to the natural*; and must of necessity treat of matters of a spiritual and divine nature. We may now be able to trace this correspondence in comparatively but few words, and even in these but faintly. Any man, however, who sets himself honestly and earnestly at work may perform much. It is a mistake to suppose that the spots now so dark on the Divine pages are forever to remain so—that we have now reached the acmé of religious knowledge. The Christian Church, including all sections or denominations of it, is yet in a low and wintry state; and its light (*lumen*, not *lux*) must be such as will agree with its state. Christ is still saying to it, "I have many things to say unto you, but ye cannot bear them now." But the time will come when the glorified church will obey the behest, "Arise, shine, for thy light is come, and the glory of Jehovah is risen upon thee."

52. We know that many sincere and pious Christians will be very backward to acknowledge, even to themselves, their forced conviction that the Word of God has an internal sense. They will fear it will disturb or perhaps demolish some dear and long cherished opinions; that it will unsettle and run riot with their doctrines, and much that is now established in theology. But let them remember that the

* The Word is so written that single things there, even the most minute, correspond to those things which are in the heavens, and hence it has divine force, and conjoins heaven and earth.—A. C. 8615.

truth cannot possibly injure anything that is true; that God's Word is Divine Truth; and that it is our duty to love and obey it; and that we can do neither without being willing to follow wherever it leads. Let each one remember that God has made him a *man*: in other words, that he has created him in his image and likeness; or in still other words, that he has given him a free will, and endowed him with reason; both of which talents it is his privilege and duty to *use*. He has his own immortal soul to take care of, humanly speaking, which is of infinite importance to him. We ask him then, to use these talents for this purpose; to take the Scriptures for his guide, to search and examine them for himself, to think and reason for himself, and act for himself, and not idly follow a beaten track, simply because others do.

ARTICLE III.

THE PARABLES EXPLAINED.

No. XIV.

A MAN TRAVELLING INTO A FAR COUNTRY.

"For the Kingdom of Heaven is as a man travelling into a far country, who called his own servants and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability: and straightway took his journey. Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that received two, he also gained other two. But he that had received one went and digged in the earth, and hid his Lord's money. After a long time the Lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents; behold, I have gained besides them five talents more. His Lord said unto him, Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord. He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents besides them. His Lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord. Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: and I was afraid and went and hid thy talent in the earth; lo, there thou hast that is thine. His Lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed; thou oughtest, therefore, to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take, therefore, the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth."—**MATT.** xxv. 14–31.

Q. WHAT do you understand, here, by *a man travelling into a far country*?

A. By the *man* is here meant the LORD and SAVIOUR JESUS CHRIST; and by His *travelling into a far country* is meant, His departure out of the world, and thus His apparent absence, or distance.

Q. And what do you understand by His calling *His own servants*, and delivering unto them *His goods* ?

A. By his own servants are here meant, all who are in the world ; and by calling and delivering unto them His goods, is to be understood, His communicating to them the knowledges of truth and good from His Word, with the faculty of perceiving them.

Q. But it is said, that *unto one He gave five talents, to another two, and to another one, to every man according to his several ability, and straightway took His journey.* What do you understand by the *talents* here spoken of ?

A. By *talent* is here understood faculty ; and by *five, two, and one*, are meant the different applications of that faculty by different persons ; for there is no inequality in God, and therefore, He gives to all alike the faculty of procuring to themselves eternal life by a right application of the knowledges of truth and good intrusted to their care. The difference, therefore, here spoken of, in respect to the number of talents, is intended to point out the difference in the use of them by men of different characters. Thus, they who greatly improve their talent by a right application of knowledges, are said to have *five* talents ; they, again, who unite faith with charity, are said to have *two* talents, because the number two signifies such conjunction ; and, again, they who have faith alone without charity, are described as having only *one* talent. It is, therefore, said, that he gave to every man according to his several ability.

Q. And what do you mean by his *straightway taking his journey* ?

A. By taking his journey is here meant the same as by *travelling into a far country*, viz. the LORD'S departure out of this world, and His apparent absence from His people, whilst they are only in the *knowledge* of truth and good, before they have gained full possession of those heavenly principles in their own minds.

Q. It is said, that *he that had received the five talents went and traded with the same, and made other five talents.* What do you understand here, by the *man trading with the same* ?

A. By *the same* are here meant, the knowledges of truth and good, which are signified by talents ; and by *trading with the same* is understood, the procuring to himself intelligence and wisdom by those knowledges. For the case herein is this, that all heavenly knowledges, by which man's salvation is effected, are first stored up in the memory, and, if he be a thoughtless and impenitent man, never applying those knowledges to the reformation of his life, they remain stored up in the memory only, without ever being exalted, as they were intended to be, to any higher degree of the man's life. On the contrary, if the man be of an opposite character, and applies the knowledges he has received in his memory to the reformation and regulation of his life, they are then exalted to a higher place in the man's mind, being admitted into his *understanding* and his *will*, where they are no longer *knowledges*, but *intelligence* and *wisdom* ; intelligence, so far as they are admitted into, and enlighten, the understanding ; and wisdom, so far as they are admitted into the will, and produce therein the heavenly fruit of love to God and charity towards the neighbor.

Q. And what do you understand by *the man making other five talents?*

A. By making other five talents is to be understood, the immense increase and fruitfulness of truth or knowledge, when it comes to be applied to its proper end—the reformation and regeneration of the life—and is thus brought into conjunction with its divine source. For, in such case, the multiplication and fructification of truth in the human mind, is like that of a grain of corn (to which also it is compared in the Sacred Scriptures), when it is cast into good ground, which, every one knows, is immense, and exceeds all human expectation, so that the product from a single grain of corn might, in a succession of years, replenish the whole earth; yet this increase is not more wonderful nor more true, than the increase of the talents, here spoken of, when they are applied to the blessed purposes for which they are given. A similar increase is signified in the next verse, where it is written, that *likewise he that had received two he also gained other two.*

Q. But it is said, that *he that had received one went and digged in the earth, and hid his LORD's money.* You have already told me, that by the man who received one talent, are meant all those who think to be saved by faith alone, without charity and good works. What do you mean by this man *going and digging in the earth, and hiding his LORD's money.*

A. By *going and digging in the earth* is meant, his application to mere *external* things, such as relate to worldly and selfish love; and by his *hiding his LORD's money* is to be understood, that he so buried the knowledges of heavenly truth and the faculty of using them, in those terrestrial and filthy loves, that he was no longer aware that he possessed any such faculty or such knowledges. Thus *his LORD's money was hid* both from his own eyes and from the eyes of others; from his own eyes, because he had lost sight of such possessions; and from the eyes of others, because *his light did not so shine before men, that they might see his good works, and glorify his Father which is in heaven.*

Q. It is next said, that *after a long time the LORD of those servants cometh, and reckoneth with them.* What do you here understand by a *long time?*

A. By a long time is here meant *delay*, until the period was fully arrived of the successful issue of the faithfulness of the wise servants, and of the unsuccessful issue of the unfaithfulness of the unprofitable servants; thus it denotes delay until all the servants were fully tried and proved, as to the ruling principles of their lives.

Q. And what do you conceive to be here meant by the *LORD coming?*

A. By the *LORD*, when spoken of in regard to the servants, is to be understood, the principle of heavenly good, in regard to the truths which administer to it, and by which it is to be rendered fruitful. For the end of all truths is, that they may be productive of heavenly good, and afterwards may be conjoined with that good, and, thereby, with the *LORD* Himself. In this, therefore, consisteth the exploration of all truths, and thus of all those who are principled in truths, which

exploration is here called *reckoning*. For if truths, or they who are principled in truths, are capable of admitting and of being conjoined with heavenly good, which is the love of God and neighborly love, it is then a plain proof that the truths have been applied in *trading* according to the design of their DIVINE SOURCE. On the contrary, if truths have not been so applied, it is then equally certain, that they have not been exercised in *trading*, according to the original intention of Him who gave them.

Q. We next read, that *he who had received five talents came and brought other five talents, saying, LORD, thou deliveredst unto me five talents ; behold, I have gained beside them five talents more. His LORD said unto him, Well done, good and faithful servant ; thou hast been faithful over a few things, I will make thee ruler over many things ; enter thou into the joy of thy LORD.* You have told me what is to be understood by receiving five talents, and gaining other five talents: what is further to be understood by the servant bringing these other five talents to his LORD.

A. By bringing the other five talents to his LORD, is to be understood, the humble and grateful acknowledgment that this increase and fruitfulness was not from himself, or his own exertions, alone, but from his LORD, and the communications of His mercy and truth.

Q. And what is here meant by the LORD's saying unto the servant, *Well done, thou good and faithful servant ?*

A. By *well done* is to be understood, Divine approbation communicated to the servant's mind, or conscience, which approbation is one and the same thing with the influence of the Divine mercy and truth, willingly and gratefully received; and he is called *good and faithful servant*, in regard to the two principles, the *will* and the *understanding*, in which those heavenly principles of the divine love and truth were admitted and rendered fruitful; the will being the receptacle of the divine mercy, or love, and the understanding being the receptacle of the divine truth, or wisdom.

Q. And what is to be understood by what the LORD further says, *Thou hast been faithful over a few things, I will make thee ruler over many things ?*

A. These words denote a state of dominion over all evils to which this good and faithful servant had now attained; for to be *faithful over a few things* is significative of his *first state* in the regeneration, when he was under the influence only of the knowledges of truth in his understanding, which state is expressed by faithfulness over *a few things*; because, whilst man continues to act from truth alone, not fully conjoined with heavenly good, there is little or no fruitfulness of heavenly principles in his mind and life, and, therefore, the things belonging to him are then called *a few things*. But to be *made ruler over many things*, is significative of a *second state* in the regeneration, when heavenly good begins to acquire the ascendancy, and, being conjoined with the knowledges of truth in the understanding, imparts to man sovereignty and dominion over all the lower principles of his mind and life, both good and evil, and this state is expressed by the LORD's words, *I will make thee ruler over many things*.

Q. And what do you understand by the additional words, *Enter thou into the joy of thy LORD.*

A. These words cannot be understood until it be known what is meant by the *Lord's joy* and by *entering into it.* Now, the LORD's joy consists in seeing others happy in and from Himself, that is to say, by conjunction of life with Himself. To enter, then, into this joy, is to be made partaker of it; and, therefore, when it is said to the good and faithful servant, *enter thou into the joy of thy LORD,* it was intended to give him an assurance that he should henceforth be partaker of a happiness similar to that of GOD HIMSELF, viz., the inconceivable happiness of seeing others happy, and of observing, at the same time, that their happiness is at once full and indestructible, by virtue of its conjunction with the ETERNAL and the INFINITE.

Q. It appears that he who had received two talents was in like manner admitted, on account of his faithfulness, to spiritual dominion and spiritual joy. But it is said, that when he came who had received the one talent, he said, *Lord, I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strawed; and I was afraid, and went and hid thy talent in the earth; lo, there thou hast that is thine.* What do you understand by the man's saying, *Lord, I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strawed?*

A. By this part of the parable, JESUS CHRIST meant to instruct us, that His precepts of love and charity always appear hard and severe to the thoughtless and impenitent, which, to the humble and pious christian, are most easy, and, at the same time, most delightful, agreeably to those words of JESUS CHRIST, where He says, *My yoke is easy, and My burden is light.* The reason why it appears otherwise to the thoughtless and impenitent, is, because their wills, or love, are not engaged in the service of their heavenly MASTER, and where this is the case, all service must of necessity seem burdensome and grievous. For truth without love is the most severe tyrant and task-master of all others; as, on the other hand, when truth is received with its love, that is to say, with its delight, no service can be more sweet and alluring. This servant, therefore, who had received one talent, in other words, who was in faith without charity, or in the knowledge of the truth without its life and love, charges his Lord with *reaping where he had not sown, and gathering where he had not strawed,* thus throwing the blame off himself, and fixing it upon his Lord, by endeavoring to prove that his own unfaithfulness and unfruitfulness were the results not of any fault of his own, but of a defect in the Lord's bounty, and of an unreasonableness in his Lord's expectations.

Q. And what further instruction do you learn from the man's saying, *I was afraid, and went and hid thy talent in the earth?*

A. I learn from these words, that fear and dread always accompany unfaithfulness, and are, besides, always attended with unfruitfulness; as, on the other hand, hope and consolation are the constant offspring of dutiful obedience. I learn, therefore, that I ought always to live and act from a principle of love towards God, derived from the mercy and benignity of his character, rather than from a principle of dread

and slavish apprehension, grounded in a sense of His majesty and greatness.

Q. And what are you taught by these words, *Lo, there thou hast that is thine?*

A. I learn, that the most unfaithful servants are willing to make a compromise with God, even though they have nothing to present to Him but the proofs of their own sad negligence. Thus the unfaithful servant here says to his Lord, *Lo, there thou hast that is thine*, as if he was fulfilling an act of justice by returning to his Lord what he had received from him; whereas it was, in reality, an act of injustice, because the talent he returned was given to him for the purpose of being increased, and, consequently, in not increasing it he proved himself unjust.

Q. It follows, that *the Lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed. Thou oughtest, therefore, to have put my money to the exchangers, and then at my coming I should have received mine own with usury.* What do you learn from these words?

A. I learn, first, that every unprofitable servant is both *wicked and slothful*; *wicked*, because he remains in natural love, separate from spiritual love, whereby all his affections are turned away from God and Heaven; and *slothful*, because his understanding, in such case, has in it no activity to contemplate on heavenly things, but only to employ itself in the lower cares and concerns of this world and the flesh. I learn, further, that this unprofitable servant was subject to condemnation, even upon his own principles, since, had he acted in conformity to the knowledge of his LORD, which he himself professes to have received, his conduct would have been more proper and justifiable, because then he would have *put his LORD's money to the exchangers, so that his LORD at his coming would have received his own with usury.* By which is meant, that by knowledge he would have acquired love and charity, and thus his talent would have been returned to his LORD with the usury, or increase which it was intended to procure.

Q. But it is said, *Take therefore the talent from him and give it to him that hath ten talents. For unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath.* What do you understand, here, by taking the talent from the unprofitable servant?

A. By the talent, as was said, are signified the knowledges of truth with which the unprofitable servant had been gifted, and by the command, therefore, to *take away* this talent, is signified the effect produced by the servant's unprofitableness, in depriving him of those knowledges. For such is the nature of all sin, that, opposing the eternal truth, it destroys in itself the knowledges of that truth, so as to make itself desolate of all heavenly light by plunging into the darkness which favors its own concupiscences.

Q. And what do you mean by *the talent being given to him that hath ten talents?*

A. By this part of the command is signified, the effect produced by a proper and profitable use of the knowledges of truth, which effect

is, that they increase by use, and are the exclusive property of those who apply them to the purposes for which they are given. It is, therefore, an error to suppose that a man *possesses* knowledge merely because he is acquainted with it, for such acquaintance is not properly possession, since knowledge can never be properly said to be possessed until it is incorporated in the life or love, and it cannot be so incorporated but by living according to it; in other words, by rejecting those things from the love which knowledge teaches to be evil, and cherishing those things with the love which knowledge teaches to be good.

Q. It is said, lastly, *Cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth.* What do you understand, here, by *outer darkness*?

A. By darkness is meant, the deprivation of spiritual light, which is the light of the eternal truth; and by *outer darkness* is meant, the greatest degree of such deprivation, which degree has place with those who have received truth in their memories and understandings, but have not formed it into their lives, or loves. For there are different degrees of the deprivation of the light of truth, as there are different degrees of the deprivation of natural light. Thus there is a deprivation arising from ignorance, and a further deprivation arising from disinclination to receive the truth; but of all degrees, the greatest is that which results from opposition to, and rejection of, the truth which has once been admitted into the intellectual mind, and this degree is what is here called *outer darkness*.

Q. And what do you here understand by the command to *cast* the unprofitable servant into this outer darkness?

A. This command from the Lord of the unprofitable servant, was intended only to express the natural and necessary consequence of the servant's unprofitableness, which was the entire deprivation of the light of heavenly truth. It appears, indeed, to the offender, as if this punishment came from God, when, yet, it is from himself alone, being the miserable result of his own folly and wickedness, by which he was led to reject the truth from his life, by not suffering it to make manifest his evils, and thus to lead him into true repentance and conversion to God.

Q. What do you understand by the *weeping and gnashing of teeth*?

A. The term *weeping* is here applied to denote the want of all heavenly good; and *gnashing of teeth* is also a figurative expression to denote a violent opposition to, and hatred of, all heavenly truth. For weeping, we know, in its natural sense, is an affection of the mind, expressive of the deprivation of some natural good, and, therefore, according to its spiritual meaning, is an affection expressive of the deprivation of spiritual good, that is to say, the good of love towards God and towards one another. In like manner, *gnashing of teeth*, in its natural sense, is expressive of a natural affection of hatred and opposition to something that is in disagreement with the state of the understanding as to its knowledge of truth, and, therefore, in its spiritual sense it denotes a violent antipathy against spiritual truth, and especially against that greatest of all spiritual truths, the manifesta-

tion of God in the flesh. Accordingly, frequent mention is made, in the Sacred Scriptures, of *gnashing of teeth*, and it is uniformly there applied to denote the above violent antipathy against the eternal truth.

Q. What is the general instruction which you learn from this parable?

A. I learn that the ALMIGHTY dispenses freely to every man the knowledge of the eternal truth, together with the faculty to understand and profit by it. I learn, further, that men make a different use of this faculty, according to the determinations of that free-will with which every one is gifted by creation. I am instructed, yet further, that the right method of profiting by the eternal truth is to *trade* with it; in other words, to procure by it the good of heavenly love and charity, by applying it to the removal of all contrary loves that so the supreme good may be exalted and operative in every principle both of mind and body. Lastly, I am instructed, as to the consequences resulting from the right and wrong application of the above inestimable talent committed to every one's care; because the right application, I learn, leads to dominion over all the powers of evil and darkness, and, at the same time, to a blessed conjunction with Heaven and its God; whereas the wrong application leads to the deprivation of all heavenly knowledge, and, thus, to the grossest degree of spiritual darkness, and, finally, to an intestine hatred against all the goodness and truth of Heaven, thus to a miserable association with wicked spirits in the bottomless pit.

ARTICLE IV.

THE KINGDOM OF GOD.

IN the ninth chapter of Luke, we have the "kingdom of God" which was promised to the disciples, revealed to us in the most literal and exact language. The LORD said, "But I tell you of a truth, there be some standing here which shall not taste of death till they see the kingdom of God. And it came to pass about eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray. And as HE prayed the fashion of His countenance was altered, and His raiment was white and glistening." How did the three disciples see Him? Was it not by having their spiritual sight opened, and beholding, in their full spiritual consciousness, the spiritual Divine Man, whose glory was veiled from their material eyes by His material form? And thus, without having tasted of death, they did see the kingdom of God.

This relation of the transfiguration is full of significance, for the Lord's whole life on earth was a type of the states of the church. In His material body, He represented the sensual material Jewish church, through which assaults were unceasingly made upon His divine spiritual nature; and in the sufferings and indignities offered

His material body, was shown the desecration of the WORD, in its literal sense, by those who live only in the external senses of their bodies, who see only the kingdoms of this world, who realize only the truths that relate to their outer lives. But the Lord descended to these to reveal to them "the kingdom of God;" to awaken their perceptions to a higher, and more bright and beautiful inner life, and for this end He gathered around Him a church upon earth, who loved Him in His external manifestation of himself, and from this church He selected the representatives of its *three* ruling principles—Peter, or *faith*; James, or the *works of charity*; and John, the indwelling principle of *charity*; and "he went up into the *mountain to pray*."

Prayer is an opening of our inner consciousness, by which we are brought into the presence of the Divine; and a mountain, as representing an elevation of the mind above the earth, shows in what degree of our being prayer should be made, to wit, from the inmost and highest. With faith and good works, and the heavenly principle of love, we should approach the Divine, and then He will be revealed in His spiritual glory.

The words of the LORD are infinite and universal in their significance, and that which HE addressed to HIS church eighteen hundred years ago, is a living word spoken *now* to HIS church; and this wonderful and beautiful assurance, "there be some standing here, which shall not taste of death till they see the kingdom of God," may be verified at this day, if the church will ascend the mountain and pray. Her inmost consciousness will be opened, and she will see the Lord. And HIS Divine humanity is "the kingdom of God," in which HE "shall come with the glory of the Father and the holy angels."

Man has so long been submerged in the sensual and natural that he shrinks from his own spiritual consciousness; he almost thinks it sin to strive to see the kingdom of God before he has tasted of death. He accepts Swedenborg's revelations of the spirit world, and believes the doctrines communicated from God through him to man, and yet thinks, that while he lives upon the earth his interior consciousness must be closed.

And yet man *can* live like an angel, with his face ever turned to the LORD. The experience of Swedenborg proves it, for he says: "The turning of the angels to the LORD is such, that at every turning of their bodies they look to the LORD as a sun before them; an angel can turn himself round and round, and thereby see various things which are about him, but still the LORD constantly appears before his face as a sun. This may seem wonderful, but nevertheless it is the truth. It has also been given me to see the LORD thus as a sun: I see HIM before my face, and this with continuance for many years, and to whatever quarter of the world I have turned myself." —D. L. W. 131.

So long as man is immersed in the false of doctrine and the evil of life, all influx into his interiors is from hell; hence the Lord in His merciful providence closed the spiritual consciousness of man. But when, through truth of doctrine and the good of life, man again comes into an orderly state of being, so that the interior influx is

from heaven, he will be again gifted with spiritual consciousness ; such as was enjoyed by the most ancient church. When our thought dwells upon this state of existence, how appropriate seems its designation of the "Golden Age !" How beautiful must have been human life, when "families on the earth, and families in the heavens, made a one." Death, that now hangs like a pall of blackness over all our outer life, was then the highest culmination of joy to the loving heart, for the beloved were not removed from sight ; there was no aching void left in anguished hearts, and the beauty of glorified spirits but elevated and purified more and more the glowing affections of those who yet walked in the outer life, and it cannot be imagined that the spirits of the most ancient church concerned themselves in the least with natural things. They were full of a heavenly joy and purified affections, and sought to lead those with whom they were consociated upon the earth, to higher scenes of heavenly blessedness, and more interior perceptions of the Divine. Man did not *then* approach spirits to ask their guidance in their outer lives, for they were consciously led of the Lord. They lived in the heavenly sunshine, and sported in an infantile purity and innocence of being amid the joys of an heavenly existence.

What has been, will be. The spirit of man moves in gyres. Hitherto the gyres have been opened outwards and downwards ; his whole external sensual life has been opened to his consciousness. The man of the most ancient church had not this consciousness ; he was as the infant who has not yet realized the sensual life and power of the man. But now that the full manhood of the human race has been attained, his final regeneration has commenced with a loathing of his gross sensual proprium, man turns with a yearning thought to the purity and innocence of his infantile state. Here is the opening of the ascending gyre of his inner being, and now there will be "an enlarging and a winding about still upward to the side-chambers ; for the winding about of the house went still upward, and so increased from the lowest chamber to the highest by the midst." As man ascends, and all the beauty and glory of the inner life opens to his delighted senses, how calm and beautiful will the outward life grow : all animosity and contention will cease ; the selfish proprium will be dead, for the windings about being upward and inward, those that were downward and outward will be closed ; and man in his renewed and regenerated state will realize heaven upon earth ; "the kingdom of God" that is within him, which "cometh not with observation," not with external manifestations, will be revealed to him, and the face of man will be turned to the LORD, as unvaryingly as is every particle in the body which is receptive of spirit and life turned to the soul as its centre.

At the present there is a mighty influx of spiritual manifestations, which mark the opening of the spiritual degree in man. When the Lord descended upon the earth, there was a like marked influx. But if the early Christians had rejected all the visitations of angels because false and evil spirits also manifested themselves ; then in vain would the stone have been rolled from the door of the sepulchre, and

the dark wall of separation between the spiritual and natural world opened: for none would have looked in and beheld the angel. The "kingdom of God" has come nigh unto us, and if we reject all intimations of it, then will the dust of evil be shaken off against us, and the wo pronounced against Chorazin and Bethsaida will cleave to us.

No, it is better to "acknowledge the mighty works done in our midst," and repent of our falses and evils, that we may become recipients of the heavenly influx that is waiting to descend and ultimate itself upon the earth. The church upon earth must be one with the church in heaven, that there may be a full, pure, and perfect communication of the divine soul with its created body. "Man is created only to be a recipient of the Divine life;" not a blind unconscious recipient, like a half-dead, partially paralyzed body, that cannot act in accordance with the will of the soul, but a living, conscious recipient, in a full and perfect communication with the soul, and in the full vigor of life hastening to do its bidding. When man looks to the LORD, and through Him comes into the "kingdom of God," then is the ultimate life perfected. *

ARTICLE V.

REPLY TO "A NEEDY ONE,"

WHO INQUIRES HOW IT IS THAT HE FINDS SO MUCH DIFFICULTY IN ENTERING THROUGH THE GATES OF THE NEW JERUSALEM.

It is best perhaps to state the conditional requirements of all who enter. The first great requirement is that it be acknowledged that the Lord Jesus Christ is a divine man, and the only God of heaven and earth, and a life on their part in accordance with the Ten Commandments. The first of these will open the natural mind to the inflowing of the light of heaven, which is from the Lord himself, who is the sun of heaven; and as "by light ye shall see light," the truths of the New Church will be seen in their own light, illustrating this passage in the Word, "Behold I stand at the door and knock, if any man open unto me I will come in unto him and sup with him and he with me." As to whether the good of the church is sufficient in its drawing tendency to *drag* him in, this inquiry is grounded in the ignorance of the Divine attributes which are to keep man in a state of equilibrium and perfect freedom. According to the Lord's own order, He cannot force any one into a heavenly or infernal state. That which man, while he lives in this natural world, does not of his own free will and choice make his own by his acts of life, cannot be his, much less can any one or all the men of the church do so for him; that would violate his free-will in spiritual things. The idea of the Unitarians, that the Lord Jesus Christ is a mere created finite man like ourselves must be cast behind us, as was said, "Get thee behind me Satan," for he has become since he said, "It is finished, and gave up the ghost," the divine human, the only God, the uncreate, eternal in the heavens.

The angels and spirits with whom Swedenborg conversed more or less for thirty years, were in various degrees of intelligence, rationality and wisdom, according as they made those qualities their own, while they lived in the world, and in no more. But with Swedenborg it was different; he having his eyes opened to both worlds, the natural and spiritual, and being called upon in a special manner, after a preparation by the acquisition of great natural scientific knowledge, and being found willing to be "a servant of the Lord Jesus Christ," he was thus prepared by the Lord for the great ends of the establishment of the knowledge of the goods and truths of the New Church among men in the earth. By having *all the states opened in him, both high and low*, in the heavens and in the hells, which he treats of in his writings, so as to feel them in his affections and understand them in mental clearness, as no other mortal has ever done before, he could instruct angels and spirits, for his understanding was open to much of which they were ignorant. The internal sense of the Word he saw with its own spiritual light because it treats of the Lord and is the Lord. The letter is the Moses; the clouds of heaven, the divine vesture. If the letter were not so, the Lord would be extended nature, which some erroneously suppose. Nevertheless *that* is holy and sacred, which is not the case with extended nature, which is sometimes said to be the unwritten words.

A very clear and reasonable question is propounded thus, "Is it not enough to believe and obey the Lord?" Yes, if we are like those disciples whom the Lord addressed when He said, "Ye call me Lord and Master, and ye say well, for so *I am*." They undoubtedly acknowledged *Him* and kept *His* commandments, else they would not have been called his disciples. Many persons came to Swedenborg and called upon him to assist them in getting into heaven, or to give them a heavenly state or quality. He told them they must go to the Lord alone. A good spirit said in Swedenborg's hearing: "If I am good what may I not know?" This is true to us all in this world and the next. How can progressive knowledge in the heavens be dependent upon scientific knowledge among men upon earth, when the truth is, that all knowledges come from the Lord through angels and spirits, and by that light *we have science, rationality, and wisdom?* "Every good and perfect gift cometh from above." The writer says, "he is unwilling;" and he wants to know of the church if more cannot be done to subdue his will. There can be no better answer than this, "If they will not *hear* Moses and the prophets (hearing is obedience), they would not *hear* although one should be raised from the dead." If man should not be regenerated in *freedom*, but by *force*, what else would he be but a machine, which cannot be happy and intelligent, or unhappy and insane?

J. A. A.

The following communication, in which we recognize, if we mistake not; the pen of a female correspondent from whom we should be glad to hear more frequently, we give in connection with the above.

REV. AND DEAR SIR,—I hope some of the heads of the N. C. will answer the interesting queries of "A Needy One:" in the mean time

I venture to say a few words in behalf of the *hearts* to which he has appealed. All of us who have known the miseries of the transition state will doubtless sympathise heartily with him. So far as I have had an opportunity of judging, I can assure him that love of truth, and consequently of truth seekers, is a warm and universal sentiment in the N. C. For one, I can never forget the heart-cheering reception and kindly guidance with which I was greeted when, finding the foundations giving way under me, and the walls of the Old City tumbling about my ears, I fled in terror and anguish to the New Jerusalem for refuge. Speaking from my own experience, I should say, that though very sober, rational, and cool-headed, our N. C. people are the most affectionate in the world. How could it be otherwise when *charity* is the essential of their religion? But, with all this, if "A Needy One" wants more love I can tell him (though I do not pretend to be one of the wise ones), that he must seek for it at the great Fountain of Love and not be begging of the little streams. To some poor souls indeed the Lord seems afar off; but since we *know* that he is ever present, and infinitely loves to warm our hearts with His Love, and enlighten us with His Wisdom, we ought not to be discouraged by such an *appearance*. Our friend asks, whether there is heart labor in the N. C. to correspond to its intellectual labor? This puzzles me, and I would inquire in turn, how heart labor can manifest itself except through intellectual labor? How can our friends give us a better proof of their love for the truth and for us, than by endeavoring to impart to us the precious truths which they have received? Since I have been in the New Church I have been much benefited and delighted by the general desire which seems to prevail among its members to *impart* their good things, and still another feature struck me not less forcibly on first entering it—viz., the absence of all those heated exhortations which are calculated to hurry or drive people into the church. I hope *such* exhortations are not what our friend wants. Some of my Old Church friends spared neither reproach, entreaty, or *exhortation* to retain me among them; but the good N. C. minister (after kindly expressing his sympathy with my troubles, and ordering the books I desired) only exhorted me to shun all evils as sins against the Lord—to avoid everything that I even suspected to be wrong. This I thought was beautiful; for I had learned that when we shun what is evil, the Lord gives a *love* of what is good and true, and thus leads us into the truth. "A Needy One" will find no other way to obtain the love and guidance he seeks. No one but the Lord can give it.

P.

 EXTRACT.

"It is an arcanum which to this day is scarce known to any one, that in essential love there is wisdom and intelligence, but the quality of the latter depending on the former: that in love there is wisdom and intelligence, is hence, because all influx is into love, or what is the same, into good, thus into the life itself of man; hence comes the wisdom and intelligence of the angels, which is ineffable."—A. C. 2500.

ARTICLE VI.

EXTRACTS

FROM SWEDENBORG'S SPIRITUAL DIARY.

(Continued from p. 139.)

That a Spirit when taken up into Heaven is taken away, as it were, from [other] Spirits.

1593. Distance, in the spiritual world, exists according to interior states, as the more interior spirits are [in comparison with others] the more distant they are; apparent distance is another thing. When spirits are taken up into heaven, they seemingly disappear altogether from [other] spirits, although they are in fact present to them, and lead them. I was, in my interiors, in some small degree in heaven, which I perceived from the angelic choirs. And though I did not understand these [choral exercises], yet I perceived that my interiors were in heaven. I then heard spirits inquiring for me, and saying, "He is not here"—being ignorant where I was. During this time they spake from material ideas, such as belong to the memory of material things [*particularium*], thus vocally; and thus [it was shown] that I might be intimately present, even in their speech, and yet they not know it.

Concerning an execrable Rabble roving through Heaven.

1594. There is a throng of spirits wandering through heaven, who know not whence they are, though they say they are from the stars or the starry worlds. They come flocking in troops and seek to seduce spirits, with some of whom they succeed.

1595. They are not content with the things which they comprehend, or which are adapted to their comprehension, but they are fain to penetrate the deepest arcana, like some on the earths who are never satisfied to know what faith, charity, and the fruits of faith are, and how men ought to live; but they burn to penetrate divine mysteries, not the inmost but the supreme, namely, the nature of the union of the Son and His Father.

1596. This crowd is detestable, for they insinuate into the minds [of spirits] such things as it is not allowable to write, lest offence should thereby be ministered to the inconsiderate multitude, but they are such as relate to the union between the Son and His Father, which they make visible by impious representations, thus seeking to compass divine things by a material sense.

1597. But being of such a quality, their motive in doing this is, that when they have succeeded in seducing the man or spirit, they may be able to say that he belongs to them; for while they are perverting his faith, they know that they are alienating the man from the Lord; wherefore with some, after having overcome them by persuasions, they assert a right to them, and make themselves their lords.

1598. The mode of representation which they employ in effecting

this seduction is various, as, for instance, that they make their subjects pass under their feet, from the back to the front part of the body, then taking hold of them, turning them round, throwing them down upon their backs, like captives to be stripped and spoiled, and then going away. Others, however, adopt other modes.

1599. By means of representations addressed to the external senses, they show how the Son and the Father conversed together in the manner of men, and the like, which are abominable.

1600. They are accordingly such as endeavor to comprehend inmost and supreme mysteries by their mere external power of apprehension.

1601. I said to them when they would fain have induced their genius [upon me], that it was sufficient to know what the Lord taught, to wit, that He was One ; that he who sees the Son sees the Father ; that the Son alone is the door, that He is the way, that he is the mediation or Mediator ; that He alone is the intercession or intercessor between the Human race and the Father himself ; and again that he is our Father, and that no other is to be thought of than He, because He alone is the Mediation ; that these things are sufficient, and that it is useless to go deeper into mysteries.—1748, March 21.

Concerning Philosophy both as useful and as useless.

1602. Certain spirits supposed that everything which bears the name of philosophy was to be utterly rejected, perhaps for the reason that as philosophy or human wisdom is condemned [in general], so the terms also which savor of philosophy ; and in order that they might make me know how much they abominated philosophy, they represented a wild boar (: will swin:*) sprinkled with blood on his back, and would have it that I was such, because I had interspersed philosophical terms [in my writings], or had formed ideas after a philosophical fashion.

1603. But they were instructed that my philosophical works were nothing else than certain ideas pronounced in simpler terms, as when I speak of subject and object, and what each signifies ; as, for instance, that the predicates or the things which are predicated ought to be applied to that which is signified by the subject ; as when something in the prophets is treated of, it can be applied to a certain article of faith, to faith, to the more interior mind of man, to interior things in general, to the Church, to Heaven ; thus whatever is there assumed, or understood, is called subject, and the other things that are said and are applicable are called predicates, so that the predicates are to be applied to the subject. The same thing might be otherwise expressed without the use of such words ; in like manner be understood, and afterwards enounced ; wherefore they are only true ideas, which are comprehended under formulas and terms of this nature. It is in fact a certain kind of philosophical speech, but more exquisite than any other, inasmuch as otherwise the same thing would have to be expressed in a circuitous manner, as is customary with those who are unacquainted with those terms. Indeed the philosophical style is the

* Swedish words, signifying a wild boar.

most perspicuous, except when it flows directly from the subject-matter itself. Thus too in other things, as for instance in respect to what form is, what quality is, and the like, which are merely ideas of truths subserving the purposes of those who would express interior and intimate things in a brief manner.

1604. But an abuse arises from the fact that philosophers abide in terms, and dispute concerning them without coming to an agreement, from which all idea of the thing itself perishes, and the comprehension of the man is rendered so limited that he at length ceases to know anything but terms. Accordingly when such persons would master a subject by their terms they do nothing but heap them up, obscuring the whole matter, so that they can understand absolutely nothing of it, and even their natural lumen is extinguished. Thus an unlearned man has much more extensive ideas and sees truth better than the philosopher, for such an one sticks in the mire like a swine, on which account he was represented to make the figure of an animal of that kind, of the wild species, for he becomes a wild boar in the woods, ranging about like such a beast, in truths which he mutilates and slays.

1605. When a man therefore dwells solely in terms, and ratiocinates from them, heaping up senses, so that nothing remains but scholastic terms conglutinated together, an ignorance is induced of everything supposed to be involved [in the subject of inquiry], and it becomes more hidden to them than to others who have known nothing of any such formulas, and thus doubt arises concerning every thing.

1606. Moreover philosophical things which thus darken men's minds are such forms of ratiocinations as are reduced to artificial rules, although truths are in themselves so perspicuous that any one without such helps can perceive them. These philosophers, therefore, so narrow and obscure intellectual things, that even truths clearly perceived are continually called in question.

1607. By philosophy or human intelligence are understood also fables and silly stories, especially such as have formerly and do still distinguish the Rabbinical writers, which are innumerable; and the same is to be said of the magical matters of the Egyptians.—1748 March 20.

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

A QUESTION PROPOSED.

PROF. BUSH,

DEAR SIR:—In the December No. of the Repository, in your article on Pseudo-Spiritualism (page 544), you strongly intimate that “the Laws of Order put a veto upon the *investigation*, even of the *fact*, or the *mode* of Spiritual Manifestations.” I would respectfully ask (and I hope you will answer through the Repository), what Law of Divine Order is thereby violated? By what code, human or divine, are we forbidden scientifically to investigate any phenomenon in the mental or physical world? If there is a communication opened between the natural and spiritual worlds, why should we be prohibited the use of this means of communication—any more than we should be forbidden to use the telegraph to communicate with a

friend in a distant State? If the thing is practicable, where is the harm, in itself considered, of conversing with a man *after* he has left this world, any more than *before* he leaves it? Of course we should not believe what he tells us, *simply because he says it*, in the one case any more than in the other; but there should be no superstitions about the dead, in the New Church. If there are dangers and fallacies (as I have no doubt there are) connected with this subject, the New Church, if she is truly what she professes to be, is not only competent, but it is incumbent upon her, to point them out. How can she do this if her members and teachers refuse to investigate?

Yours truly,

M. S.

REMARKS.

But for the above having slipped inadvertently out of sight shortly after it was received, we should have given it an earlier reply. We cannot well conceive that the general tenor of our essays on this subject should have left our readers, as a class, under a misapprehension as to our true position in relation to the phenomena in question, or that we should have penned any thing that is really inconsistent with that position. It would seem, however, from the above communication, that we had failed, in one instance at least, to make our enunciations satisfactory, and we readily renew the attempt.

The following extract from our first article under the head of "Pseudo-Spiritualism" (N. C. Repository, July, 1852), will evince very clearly that we *then* had no scruples on the score of a scientific investigation of the facts asserted.

"The subject, with all its abatements, is one of curious interest, and worthy the reflections and remarks which we purpose to bestow upon it. It is one which is pressing itself upon the attention of the public with great urgency at the present time, and from its bordering so closely upon the domain of the New Church, comes very legitimately within its survey. We are aware that there is in many quarters a strong impression that the man of the New Church is to keep himself entirely aloof from all contact with these phenomena; that he cannot approach them even for the purpose of investigation without contracting a soil upon the purity of his spirit, or giving countenance to magical and diabolical proceedings, and that, therefore, our true motto is, 'Touch not, taste not, handle not.' 'O, my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united.' For ourselves, however, we are but little troubled with scruples on this head. We recognize an astounding marvel in these spiritual manifestations, amply deserving the study of every enlightened mind. Nor do we know any thing in the drift of New Church teachings which would forbid the examination of natural or supernatural phenomena, because we might thereby stumble a weak brother or sister. It is only by becoming thoroughly acquainted with the manifestations in all their phases that we shall be best enabled to detect and expose their falsities and evils. To one who has paid much attention to the subject, nothing is more obvious than that Swedenborg figures largely in the alleged communications from the world of spirits. He is often referred to as a highly advanced spirit, sojourning in some of the supernal spheres, and a great master in all the mysteries of spirit-lore, but still so presented to view as greatly to mislead those who have been hitherto strangers to his true character and his real mission. The mirror by which he is reflected in these revelations is one of such a waving and rugged surface that the image is awfully distorted. So far then as it is proper to correct erroneous impressions on this score in behalf of the interests of the New Church, so far we think it incumbent on the advocate of our truths to acquaint himself with the phases of this singular demonstration. In like manner, if any thing of a confirmatory nature is to be drawn from this source, we know of nothing to prevent our drawing it. It is from motives of this nature that we have given considerable attention to the subject, not as a pupil sitting at the feet of rapping Gamaliels, but as a judge deciding upon the evidence and bearing of a peculiar order of psychical facts."

This surely is not equivocal. Have we then subsequently penned any thing inconsistent with it? The following is the paragraph to which our correspondent alludes:

"Our admission of the truth of the phenomenon, i. e., the truth of its spiritual origin, has been very explicit: We know not how to question the evidence that spirits do in fact communicate sensibly with men, nor would we detract aught from the magnitude of

the marvel. Indeed, we esteem it as *par eminentia* the most astounding event of the present era. We regard it as altogether worthy the attention and investigation of every intelligent mind, provided such minds shall not prefer, as no doubt many in the New Church will, to take the main facts upon testimony, and not trouble themselves with a scrutiny which can add little or nothing to their present convictions. While the laws of psychology prepare them to admit substantially the great averments on this head, the laws of order, as they apprehend them, put a veto upon *their* being enrolled even into a committee of inquiry relative to the facts, or the mode of the manifestations. With this estimate of the matter we are strongly inclined to side, notwithstanding we have embraced every convenient opportunity to investigate thoroughly the phenomena for ourselves."

We say distinctly, in this extract, that we regard the matter as "altogether worthy the attention and investigation of every intelligent mind," appending, however, the proviso, which we suppose more especially applicable to the man of the New Church, "that such minds do not prefer to take the main facts upon testimony, and not trouble themselves with a scrutiny which can add little or nothing to their present convictions." This is said, indeed, upon the presumption, which we still think well founded, that the Newchurchman will have little difficulty, from the principles which he holds, in admitting the fact of intercourse, in the mode asserted, between the spiritual and the natural world. The evidence is abundantly multiplied on every hand, and one has little need to step aside from the ordinary walks of life to satisfy himself on this score. And when, in the next sentence, we say, "while the laws of psychology prepare them to admit substantially the great (grand—it was written) averments on this head, the laws of order, as they apprehend them, put a veto upon *their* being enrolled even into a committee of inquiry relative to the fact, or the mode of the communication," our purpose was not to disparage inquiry, in itself considered, but *the being enrolled on committees of inquiry*. We spoke of this as contrary to the laws of order, because, in our view, contrary to the dictates of wisdom, and nothing is more clearly taught by our author than the intimate and essential relation between order and wisdom, as also between heavenly order and a life of uses. Now let a Newchurchman be appointed on a committee in a public meeting, for instance, to investigate and report upon the facts of the rappings, and, to our apprehension, he compromises, in a degree, his standing as a man of the church, and consequently, more or less, the interests of the church, for he is necessarily, or at least, naturally, regarded as laboring under the same degree of uncertainty with his associates, or with the community for whom he acts: he is mixed up with them in the public estimation: he is supposed to have no higher light, and he thereby puts himself in a false position, for he occupies, in fact, a superior plane from which he cannot descend without disparaging the truth. We feel, in every such case, that something is lost to the dignity of the church, and we are somehow reminded of the words of the prophet, "Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead (the spiritually dead) for thee, even all the chief ones of the earth. All they shall speak and say unto thee, Art thou also become weak as we? Art thou become like unto us?" If this be really the effect of a Newchurchman's putting himself in this attitude, then we hesitate not to say that he demeans himself unwisely in the premises, and in so doing, goes counter to the laws of heavenly order, which surely cannot sanction any course of action which tends to abate from the respect that is due to a system of doctrine and philosophy confessedly descended from heaven.

We are not aware that in this vein of remark, which sufficiently discloses the purport of our language, we have fairly precluded ourselves or others from the privilege of discreet investigation of the facts of this or of any remarkable manifestations that may fall under our notice; and we think that a review of our positions will convince our correspondent that we are not justly liable to the charge of a narrow-minded bigotry in dealing with this class of subjects. We take no exceptions to investigation, in itself considered, but opportunities for this will offer in abundance without drawing a man into public notoriety, and creating the impression that he knocks as loud at the door of the unknown as any of his neighbors.

MISCELLANY.

(From the Cincinnati N. C. Messenger.)

REPORT OF THE PROCEEDINGS OF THE MICHIGAN AND NORTHERN INDIANA ASSOCIATION.

The Annual Meeting of the Michigan and Northern Indiana Association of the New Church was holden in Laporte, and has just closed its Session. The business meetings were held in the room of J. W. Holcombe, Esq., which was very conveniently seated for the occasion. It was not so numerously attended as in some former years, but the attendance was quite respectable. The persons present were, chiefly, from Western Michigan and North Western Indiana. Rev. J. R. Hibbard, of the Chicago Society, and Rev. B. F. Barrett (also of Chicago), were present by invitation of the officers of the Association; and Mr. Barrett, who is not a member of the Illinois Association, united with this Association at this meeting.

On Friday forenoon little more was done than to come to order and appoint the usual Committee to make provision and arrangements for public worship during the continuance of the Session. The Committee consisted of Henry Weller, of Laporte, R. H. Murray, of Chicago, and C. L. Merriman, of Jackson.

In the afternoon the first business was the report of the Committee of Arrangements: which was in substance, that there should be public worship on Friday evening, conducted by Rev. Jabez Fox; public worship on Saturday evening, conducted by Rev. J. R. Hibbard; the administration of the Lord's Supper, conducted by Rev. A. Silver, on Sunday, P. M.; and public worship, conducted by Rev. B. F. Barrett, on Sunday evening. The house provided for the public worship was that used customarily by the New Church people of Laporte (and which belongs to the "Christian" denomination), and that house could not be had for the use of the Association on Sabbath morning, as Mr. Weller reserved the occupancy of the desk, on that occasion to himself. To this report Mr. Fox demurred on the ground that it was an informal recognition by the Association of Mr. Weller, as a Minister of the New Church, which he said was inconsistent with the resolution passed a year ago, by which the Association withdrew its recognition from Mr. Weller; that it was antagonistic to the action of the General Convention, which had, at its last meeting, stricken Weller's name from the roll of Ministers: and that it was so contrary to his own convictions and to the wishes of the Detroit Society (of which he is pastor), that he should feel compelled to decline officiating in the public worship of the evening, if the Association adopted the report.

Mr. Murray, in behalf of the Committee, said the Committee had designed to prepare the report in such a way that it could not be regarded as a recognition of Mr. Weller as a Minister of the New Church. He was as distinctly opposed to any action which could be regarded as committing the Association in such a direction, as any one else. He had warmly supported the resolution of the last Annual Meeting; and had seen no cause to regret it since. He said the Association could not have the use of the Meeting House on Sabbath morning; and could not control the action of Mr. Weller, and the proprietors of the house (who, it should here be mentioned, are mostly receivers of the Heavenly Doctrines), and should not desire to. Still, if Mr. Fox had any amendment to propose to the report, he would be glad to hear it.

Considerable discussion followed, in which Messrs. Merriman, Weller, Silver, Barrett, Theilsen, Fox, Andrew, Holcombe and others, participated, and many amendments were proposed, but the objector remained dissatisfied, and to all entreaty, quite inexorable. Finally, he was inquired of, what would satisfy him. He said, Henry Weller's name should be omitted from the report, and the Committee should make provision for public worship on Sabbath evening, at which a New Church Minister should officiate.

After further conversation, Mr. Murray proposed to amend by the omission of Mr. Weller's name, and a provision for public worship in the room where the business meetings were held, in which Mr. Fox should lead; but Mr. Murray added he thought there would be few hearers,—he, for one, would attend Mr. Weller's preach-

ing, whoever might preach elsewhere—curiosity would prompt him to do so. But this did not satisfy Mr. Fox. He supposed he appeared unreasonable and captious; but he had deliberately formed a conclusion to withdraw from the Association if it should endorse Henry Weller as a New Church Minister, by *its actions*, or the actions of its members and officers; and he would regard a general attendance of the members of the Association, during an Annual Meeting, upon the preaching of Mr. Weller on Sunday morning, as the strongest endorsement it could make—an endorsement which no words could arrest, or essentially modify.

Frequent allusions had been made by the speakers to the state of, and extraordinary claims made by, Mr. Weller; and Mr. Hibbard, who had been a silent auditor thus far, being called upon by several persons to speak, entered at some length upon the history of Mr. Weller's intercourse with spirits. He had a bundle of documents, consisting mainly of letters written by Weller, as a "Medium" (or "prophet," as the letters claimed), which letters he showed to contain little else than astonishing absurdities, preposterous assumptions of the most extravagant kind, and many false statements of alleged facts. These letters were written a year ago; and were a chief part of the ground on which the Association then withdrew its endorsement of Weller as a New Church Minister. Mr. Hibbard followed the letters with proof of other and more recent assertions of the same claims; and, finally showed, from a late number of the "Crisis" (Mr. Weller's paper), that Weller still asserted all these things were from Heavenly sources, and that he (Weller) had seen no cause for doubting them, during the year that had elapsed. Mr. Hibbard denounced these claims as from infernal sources, and said he believed Weller to be the "Medium" of the worst of evil spirits. He used very plain, and sometimes severe language, and there was a marked force and ability in his arguments, which produced a decided sensation, and a change in the whole tone of the meeting.

Mr. Weller replied with great severity, but not with his accustomed ability. His reply contained no new matter, consisting chiefly of extracts from a number of his "Crisis" printed a year ago, and was regarded by most members of the Association as entirely evading the essential point, viz. : whether he still made pretensions to the extraordinary powers and position, assumed in his letters, conversations, &c., during a year past. If he declined to disavow these assumptions, then the Association desired him to state his claims definitely, and their grounds.

It was drawing near time for the evening meeting, of which public notice had been given; and something must be done soon. Mr. Fox called on the Committee to substitute one of the three other New Church Ministers, for him, in the evening meeting; but the Ministers all decidedly declined. He then made an earnest and affectionate appeal to Mr. Weller, alluding to their long and intimate friendship, which no intellectual differences had been able to destroy,—urging him to cut the knot which all others were unable to untie, by receding from his determination to preach. If he would frankly say, that for the sake of harmony he would decline to preach or lecture during the session of the Association, the difficulty would be at once removed. This seemed to meet with general acceptance, and Mr. Weller said he would think of it—it was too unexpected to be instantaneously answered: but, after further conversation, Mr. Fox said, in the hope of an affirmative answer, and lest he should be unreasonably captious, he would preach. Thus ended the first boisterous afternoon.

The evening service was well attended. The subject was "The Eternity of the Hells."

Saturday evening the President read an excellent address, which was received with so much favor that a resolution was passed asking the several New Church periodicals in the United States to publish it. This called up Mr. Weller, who thought his "Crisis" was not properly noticed in the resolution. An effort was made to include the "Crisis," as a New Church publication, which failed, and the remainder of the forenoon was spent in a fruitless attempt to draw Weller to a definite affirmation of his position.

After dinner a good amount of the regular annual business was dispatched in a short time. The most important resolutions were those empowering the President to make a tour through the Association, visiting every receiver, lecturing, preaching and administering the ordinances:—instructing the Acting Committee to mature and put in operation a Financial System, similar in essentials to the one used in the

Illinois Association :—authorizing the Committee to designate delegates to the General Convention, if Societies neglected to do so.

It was proposed to instruct the Committee of Arrangements to procure a place for public worship for Sabbath morning. This brought up the whole of the subject of the forenoon ; and called forth a number of resolutions, and much conversation, pending which, Mr. Fox asked Mr. Weller if he was prepared to answer the appeal he had addressed to him the evening before. Mr. Weller said he was. He had fully and finally concluded to insist upon reserving to himself, and using, the Church, on Sunday morning. This gave great offence to some ; and a resolution was offered to raise a Committee to procure the Court House. Judge Niles (who had not attended the meetings till this afternoon, having been absent from home) deprecated the holding of two separate meetings, both professing to be New Church ; still, if Weller persisted in his design to preach in the place usually occupied by the New Church people, he thought the Association ought to feel themselves compelled to provide and occupy some other place. He hoped the difficulty would be removed. It was exceeding discourteous in the friends at Laporte, to invite the Association to meet there, and then refuse the use of their house. As a citizen of Laporte he was mortified at the course pursued. It was discourteous in Mr. Weller to obtrude himself upon the Association, contrary to its expressed wish. He hoped he would yield the house to the Committee of Arrangements ; what were his reasons for withholding it ?

Thus called upon, Mr. Weller gave, as his reason for refusing the use of the house on Sabbath morning to the Association, that the preaching of either of the four ministers of the New Church, attending this meeting, would be a desecration of the Sabbath. This startling statement was delivered in a very self-assured, deliberate, and rather authoritative manner.

Mr. Hibbard followed in a brief and well considered, but most searching and scorching speech, chiefly addressed directly to Mr. Weller. He examined and exposed his assumptions ; and called them, as he said, by their proper names—the names expressive of their true character.

The feeling was intense, and tears were falling in every part of the house. It was a terrible reply, but there were very few in the assembly who did not heartily sympathize with every word of it.

Mr. Barrett followed with similar and equally forcible remarks. He briefly sketched several similar delusions, one or more of which had fallen under his immediate observation.

He was followed by Mr. Wm. Andrew, who regretted that so strong language had been used. He hoped it would be modified, and that Mr. Weller would take back his remark about the desecration of the Sabbath.

Mr. Niles made some remarks in his usual cool and deliberative manner. He reprobated, in the severest terms, the position and conduct of Mr. Weller. His words were very plain and very forcible, although his manner was very quiet. They had the desired effect ; for, after a few words from Mr. Silver and Mr. Theilsen, he made an effort to explain away the word “desecrate,” which explanation amounted simply to a re-affirming of the same sentiment in other language. He said he had used the word in relation to the state of contention which had been produced during the two days of discussion in these meetings ; which was a state violative of the peace of the Sabbath. In conclusion he said he yielded the point—he was the victim of the Association—it could sacrifice him.

This was understood to be a withdrawal of his determination to preach before the Association on the following day. Mr. Murray inquired if this was his meaning : which after some further conversation, appeared to be answered in the affirmative.

A resolution raising a Committee to thoroughly investigate Mr. Weller's state and pretensions, who should publish the result of their examination, in the name of the Association, was then passed. Messrs. Barrett, Theilsen, and Wm. Andrew were appointed under the resolution ; and Mr. Weller agreed to confer freely with them at an early day.

This troublesome business thus disposed of, the Association elected its officers for the ensuing year. They are the same as heretofore, except Dr. Charles L. Merri-man, of Jackson, Mich., for Treasurer, and Mr. Abner Baker, of Marshall, Mich., Chairman of Book Board.

Mr. Hibbard preached to a large audience, in the evening, on the parable of the Talents.

Mr. Barrett conducted service on the following morning;—Subject, the Holy Supper. There was a full and attentive house.

The Sacrament of the Supper was received in the afternoon, at the room used for business meetings, Mr. Silver officiating. It seemed a season of true peace; and was followed by a pleasant social conference, the topic of which was the internal sense of the passage descriptive of the washing of the disciples' feet, after the Supper.

The evening lecture, by Mr. Barrett, was upon phantasy. It was a very appropriate and able exposition of the dangers of open intercourse with spirits.

The readers of the Repository are perhaps entitled to the perusal of the subjoined letter, as a specimen of the writings to which it refers was given in the series of articles on "Pseudo-Spiritualism," published in some of our numbers of last year. It is transferred from the "Spiritual Telegraph" of March 12.

THE HEBREW WRITINGS.

LETTER FROM PROF. BUSH.

MR. EDITOR: In glancing my eye over the TELEGRAPH of the 19th, I observe that Dr. Richmond is a good deal stumbled by my testimony in regard to a portion of the mystical writings, affirmed to have been executed at night in the sleeping apartment of E. P. Fowler, but without his agency or cognizance. In regard to the quotation, from the Hebrew text of Daniel, I remarked, in a communication to the SHEKINAH that it "was correctly written, with the exception of several apparently arbitrary omissions, and one rather violent transposition of a word from an upper to a lower line." This statement your correspondent seems disposed to impugn, but I see nothing in his own *critique*, or that of his learned friend, the Rev. Mr. Carter, to disprove its truth. The latter gentleman has shown that the extract is marked by omissions, and the transposition above mentioned. I have asserted the same. How do our positions differ? But he goes further than this, and attempts to show that the paragraph must have been *written* from left to right, and that this fact will account for the confused and chaotic state of the text in the published extracts. The fact, for aught I know, may be as here stated. All that I was concerned to witness to was, that the words were genuine Hebrew words—that, with the exceptions stated, they coincide with what is to be found in verses 9–12 of xiith chapter of Daniel, and that they *read* normally from right to left, which, as every Hebrew scholar knows, is the order in which they ought to read. As to the order in which they were *written*, that is a matter which cannot *positively* be determined from the manuscript. And what if it could? What has that to do with the main facts of the origin of the documents, any more than the instrument with which it was written? The mode of *writing* Hebrew is by no means uniform among Hebrew scholars. Having published a Hebrew grammar some years since, and being often in the habit of quoting the original text in my scriptural commentaries, I can say at least that my own invariable practice has been to *write from left to right, as I do in English*. The Jewish *literati*, on the other hand, as far as I have had opportunity to know, adopt the reverse order. But, in which ever way the Hebrew is *written*, it is always *read* from right to left, and in this way reads the extract under consideration.

Your readers, Mr. Editor, will have seen that I assume no special *patronage* of the present, or any similar asserted phenomena. It is of no consequence to me what verdict in the end may be pronounced upon them. I have, indeed, an *opinion* on the subject, to which I shall hold as long as no sufficient reasons are offered me for changing it. When there are, I shall at once, and freely renounce it. In the present case—which is but one out of half a score of written Polyglottal marvels—I confess to a difficulty in conceiving that any one who should, of set purpose, have undertaken to copy a portion of the Hebrew text from the book of Daniel, or any other book, he being all the while utterly ignorant of the language, should yet have blundered so egregiously as *some one* has done in the transcription of those verses. With the plain printed text before him, why should he not have studied the utmost possible accuracy in the copy, especially if it was written to be exhibited, in which

case the blunders would be sure to be detected? "But if it was written by spirits," says the objector, "why was it not written with punctilious correctness? Can they not write correctly as easily as write at all?" On this score I must plead ignorance. I do not know how spirits write. I do not know that it *was* written by spirits. I only know that here are remarkable specimens of writing in different tongues, of which young Fowler is ignorant in his ordinary state, and in the penning of which I, for one, am satisfied that he had no *conscious* agency.

But under what influences he may have fallen in some abnormal condition—how his hand or his mind may have been controlled by superior powers, some of his faculties being asleep and some awake—all this is a *terra incognita* to me, and I leave it to those who are more interested in the solution of these problems than I am to excogitate the true philosophy of the facts. Even in this latter case, however, methinks it is not very easy to avoid the conclusion that spirits from another sphere have had *something* to do in the production of the phenomena. It is very incredible as an ordinary feat of somnambulism if all idea of spiritual superintendence be separated from the occurrence. At the same time I have no object to attain which should move me to insist upon any particular theory in regard to it.

For myself I do not hesitate to proclaim to the world that Emanuel Swedenborg is a supreme and final authority with me in regard to all matters pertaining to the invisible world—its laws, its arcana, its doctrines. Nothing that conflicts with his teachings on any of these heads has the least imaginable weight with me, nor can it have with any one who has *shelved his authority* as I have done. From Swedenborg I learn that the Natural and the Spiritual Worlds co-exist in the closest proximity and inter-relation with each other. I learn, too, from the same source, that there is some subtle intervening medium, "derived from the inmost principles of nature," subsisting between these two spheres, by means of which the one is enabled to act upon the other; and I infer from this, that there is some unknown mode by which, under certain given circumstances and conditions, and in connection with certain temperaments and organizations, departed spirits of this earth can so control, manage, and avail themselves of, this hidden element as to act in various ways on physical substances, whether of the human body or of inanimate forms of matter. As the possibility of this is quite clear to my mind. I find that it affords, on the whole, the most satisfactory solution of facts as well substantiated as any facts can well be—facts which are multiplying with great rapidity over the length and breadth of the land—and facts which it appears to me very idle to deny. I therefore accept, on the whole, what is termed the Spiritual theory in regard to the nature of these phenomena.

But I stop short with this concession. "When we come to the details—to the identification of persons—to the subject-matter of what is communicated from this source—I acknowledge with all frankness that I make precious little of it. For the most part, it directly contradicts what I believe to be true on evidence to which my calmest and clearest reason assigns a vastly higher authority, and therefore, while others will have every confidence in making these responses oracular, with me they are—"mere leather and prunella." That they may eventually be overruled to some good results in the Divine Providence, I see no reason to doubt. But intrinsically they strike me as of exceeding little value, and as connected with so much *moral* disorder, that the less the affair is cultivated the better. //

For all the imputations of weakness, narrowness, and subjection to authority which these avowals may draw after them, I am fully prepared, and must give them the same entertainment that I do to the communications themselves to which they relate. Being a firm believer in a Divine revelation and in the equally Divine exposition of it vouchsafed for the benefit of the Lord's New Church, the Church of the New Jerusalem, I am bound by consistency and conviction to form just this estimate of the Spiritual Manifestations, and to be wholly indifferent to any counter estimate that may be formed of me or of my decision. Yours, &c., Geo. Bush.

NEW-YORK, Feb. 19, 1853.

From the same paper from which the foregoing is taken, appears the following rather curious statement. The New Church reader will of course have his own opinion as to whether the communicating intelligence were the veritable Swedenborg, or some other that saw fit to sport the cognomen of the illustrious Seer—a feat to which we know spirits of the other sphere

are many of them greatly addicted. Yet if the witnesses are credible, which we see no reason to doubt, the occurrence as a psychological fact is certainly very remarkable.

George W. Mead, of Burdett, N. Y., under date of Jan. 24th, 1853, communicates the following fact, in a letter to Mr. Partridge. Mr. Mead, E. W. Lewis, L. Bigelow, and L. N. Gardner, were holding an interview with what purported to be the spirit of John Locke. The mode of communication was observed by some one to be tedious, when the following was communicated through the alphabet: "I want you to get Swedenborg's Dictionary of Correspondences, and that will teach you more than I can in years." The writer says, neither of us ever saw the work, nor did we know where to obtain it, but presently the sounds were heard calling for the alphabet, and the following was spelled: "You will get the book at John Allen's, Nassau-street, New York; price one dollar and twenty-five cents. SWEDENBORG.

Not one of the company had any knowledge of John Allen, much less that his place of business was located in New York, and in the particular street designated, but a letter of inquiry was despatched, addressed as above, to which the subjoined answer was promptly returned:

MR. GEO. W. MEAD: Sir—I have the work you mentioned in your letter—the "Dictionary of Correspondences;" price one dollar and twenty-five. * *
NEW-YORK, July 29, 1852. Yours truly, JOHN ALLEN, 139 Nassau st.

Mr. Mead further states, in the same letter, that some time after Mr. Lewis inquired what other work would be more interesting, and the following answer was received from the invisible intelligence: "'A Summary Exposition of the internal sense of the prophetic books of the Old Testament, and of the Psalms of David.' This may be obtained at the same place, John Allen's."

Our correspondent says, "Let Dr. Richmond explain this if he can. If it was merely mind acting on mind—both parties being in this world—was it John Allen's mind acting on our minds when we were in Jefferson County and he in New-York city, some 200 miles distant, and while we had no idea that there was such a man in your city, or he that there were such men in Jefferson?"

In this connexion, and from the same source, we insert the following. It is but to a very small portion of the Christian community in our country that we need say, that Dr. Tyng is one of the most respectable of the Episcopal clergymen in our city, a man of great candor and liberality of sentiment, a fearless proclaimer of what he deems to be truth, and yet not prone to be rash in judgment or unadvised in speech. If we do not very profoundly sympathise with his soul-troubles and inward "wrestlings" on this subject, it is because we are favored with a clew to guide us through all the "aufractuuous windings" of the labyrinth of this so-called Spiritualism, and nothing would give us greater pleasure than to put the thread into his hands. It is to us quite evident that he is brought into contact with an order of phenomena in these "manifestations" which is not at all adequately accounted for in his philosophy, and hence an interior breaking up of the old forms of thought attended with a mental conflict which he knows not how to compose. The truth is, there is an internal "turning of the tables" by spiritual influence in the minds of multitudes at this day which puts the inner house in a marvellous commotion, but which is affected by an entirely different class from those that perform the outer topsy-turvy achievements, but of which we may see in the latter a kind of material ultimatum.

On Saturday evening last, the Rev. Dr. Tyng, of this City, delivered a discourse to his congregation, on the modern Spiritual phenomena. The learned divine treated the subject with great seriousness, and in a manner which merits our respectful consideration, though we can not sympathise with his fears. He frankly admitted the facts and repudiated the idea of their being merely some new development of electric or magnetic forces. He contended for the *Spiritual origin* of the manifestations, but insisted that the "Adversary of souls" was employed in their production. This conclusion he rested, not on the intrinsic nature of the facts, but on the alleged disagreement of the manifestations with several verses which he cited from different portions of the Old Testament. It was maintained that these brief quotations, from the ancient Hebrew Scriptures, contained *God's law*, and that since the mysterious

phenomena did not comport with the strict letter of its teachings, they must depend on Satanic agency. Others may be inclined to think that God's law is written as distinctly in the bodies and souls of living men, as in the Pentateuch, and that the Divine word is as eloquently spoken in the Providence that still governs the world as in the recorded experience of the Past.

Dr. Tyng spoke with great apparent concern and warned his people against pursuing the investigation for "scientific purposes," or under the delusive idea that the mysterious power is harmless. He announced the fact that there were mediums among the communicants in his church, and that for three weeks past *he had personally wrestled with this adversary almost incessantly*. It had disturbed his meditations by day and his sleep by night, and the speaker was understood to remark that if the annoyance continued to increase, he should be obliged to relinquish his ministry. He desired the earnest prayers of his people, and begged their forbearance for speaking so plainly. There was no denunciation of mediums or others, but the entire discourse evinced a candid and loving spirit, a profound solemnity of feeling, and the most painful apprehensions.

AN INTERNAL AUTOBIOGRAPHY.

Under the title of "The Hours of Life, by the author of the 'White Dove,'" a late No. of "Arthur's Home Gazette" contains an interesting sketch of the spiritual experience of the writer in whom we recognize a correspondent of our own, whose communications bearing the signature of a *star* have contributed so much to the *interior life* of our pages. We are not quite sure but the writer's womanly reserve will shrink from the appearance of her memoir in the Repository, but as it is actually made public through another medium, our readers cannot but feel that they have at least a title of common interest in the history of the process by which she was led through the "twilight" of early unsatisfied soul-longings, and the "midnight" of a dreary speculating rationalism to the "morning dawn" of an assured faith in a Divine revelation, and finally to the "noon-day" repose of a calm and peaceful faith in the truths of the New Jerusalem. It is in this manner that she designates the various stages of her progress, and though the sketch is necessarily an outline, yet, as it contains points of much interest, we know not how to withhold its leading features from our readers. It is somewhat too long to extract entire in our pages, but the substance is fully given.

TWILIGHT.—The dewy morning of childhood has passed, and the noon of youth has gone, and the gloom of twilight is gathering over my spirit. Alas! alas! how my heart sinks in a wan despair. One by one my hopes have died out, have faded like the gleams of sunshine that have just vanished beneath the grove of trees. Hopes! Ah such warm, bright, beautiful, loving hopes. But, methinks, they lived upon the earth, unlike the gleaming rays of sunshine that are fed from Heaven. The earth's darkness dims not their glory; pure and radiant they shine behind the black shadow. But human hopes are earth-born; they spring from the earth, like the fitting light of night, and lead us into bogs and quagmires.

Life is a weary burden. I feel weighed down with it, and I do not know what is in the pack that bows me so wearily to the earth. I do know that in it are agonized feelings, bitter disappointments, and a desolation of the heart. But there is a something else in it; for, now and then, come vague, vast perceptions of a dim future; but I shut my eyes. I cannot look beyond the earth. I could have been satisfied here with a very little; a little of human love would have made me so happy. Yes, I would never have dreamed of an unknown Heaven. Heaven! What is Heaven? I remember when I was a little child, lying on my bed in the early morning twilight (ah! that was a twilight, unlike this, which is sinking into a black night, for that was ushering in the beautiful golden day), but it was twilight when I looked through the uncurtained window; and through the intertwining branches of a noble tree I saw the far, dim, misty sky—and I wondered, in my childish way, "if Heaven is like that;" and all at once it seemed to me that the dim, distant sky opened, and my dead mother's face looked out upon me so beautifully, I did not know her, for she died when I was an unconscious infant, and yet I did know her. Yes, that beautiful face was my mother's, and my heart was full of delight. That my mother could see

me, and love me; from the far Heavens, was like a revelation to me. And often, on other mornings, I awakened and looked through the very same branches of the tree, out into the blue sky, and thought to see my mother's face shining through the window and watching over her lonely, sleeping child. But my fancy never again conjured up the vision. Fancy! What is fancy? If one could but understand, could grasp the phantom and mystery of life! And above all, if one could but understand what Heaven is!

* * *

When I was a child, Heaven was to me a peopled place, a wonderful reality; and I remember a dream that I had—what a strange dream it was! For I went to Heaven and I saw a shining One, sitting on a throne, and many beautiful ones were standing and seated around the throne, and my father and mother were there; and they had crowns on their heads, and held each other by the hand, and looked down upon me so lovingly. I knew that it was my father, because my mother held him by the hand, though my father died the day I was born, and I stood before them in the great light of a Heavenly Presence, as such a poor little earth-child, but I was happy, inexpressibly happy, only they did not touch me; but I was not fit to be touched by such soft, shining hands. And what was yet a greater joy than ever to see my unknown father and mother on the other side of the throne, I saw my brother, my dear, gentle, beautiful little brother, who, seven years older than I, had loved and played with me on the earth. He was clothed in white garments, and was grown from a child to a youth, and was so full of a noble and beautiful grace. He smiled upon me; he did not speak; none spoke. All was so still, and serene, and bright and beautiful. Next morning I awoke as if yet in my dream, so vivid was the whole scene before me. I could have danced and sung all day. "I have seen my father and mother and brother in the heavenly courts." But what are dreams?

Yet, it is wonderful to go back to the dreams and thoughts of childhood: they are so distinct; such living realities. I often remember a speech I made in those far childish days. I was lying in bed with a friend, in the early grey morning. All at once I started up and said—"Oh, how I wish I had lived in the days when Jesus lived upon the earth!"

I was asked why? And I replied, "Because I could have loved Him; I would have followed like those women followed Him; I would have kissed the hem of His garment."

A laugh checked the further flow of my talk; but I lay down again, and then my thoughts wandered off to the mountains of Judea, and I saw a Divine Man walking over the hills and valleys, and women following Him. In those days I knew two passages in the Bible, and that was all that I knew of it, for I never read it. But I learned at Sunday-school Christ's Sermon on the Mount, and the first five verses of the first chapter of John. And I remember how confused I always was over the WORD, for some told me it meant "*Logos*." What was "*Logos*?" I could never fathom it. Now I know what "*Logos*" means. And yet the mystery is not fathomed. Well, let that go. I could never understand the Bible. However, in those days it was something holy and sacred to me; because the Bible that I owned belonged to my dear father, and I often kissed it, and loved the Book dearly, but I could not read it by myself. But I did read occasionally in the Bible to an old woman; she lived on the way to the village school, in a dilapidated, deserted country store; she occupied the little back room, in which was a fire-place, and I was permitted to take a flask of milk to her every day, as I passed to school; and with what a glad heart I always hurried off in the morning, that I might gather broken brush-wood and dried sticks, for her to kindle her fire with. Charitable people sent her wood, but it was wet and hard to kindle, and the poor old woman, with her bent back, would go out and painfully gather the dried sticks that lay around her desolate home; but when I came, she would take my book and dinner-basket into her house, and leave me the delight of gathering the sticks. Ah! I was happy then—when I knelt on the rude hearth and blew with my mouth instead of a bellows, the smoking, smouldering wood into a blaze, and heard the loving words that the good old woman lavished upon me. She loved me—but not as much as I loved her. She was my peculiar treasure—something for me to live for, and think of. I always left my dinner with her, and at noon returned to eat it with her; though I would feel almost ashamed to spread out the cold meat and bread before her, she looked so much like a lady. But she always asked a blessing; that was what I

never did, and it gave me an awe-stricken feeling, and my meal would have something of a solemn and tender interest—what, with the blessing, and the old woman's love for me, and mine for her—and we ate it in a solemn and gloomy room, for there was no table in the little back room, so we used the counter of the old store; and the empty shelves, and the closed doors and shutters, with only the light from the back-door, made me often look around shudderingly into the gloom and obscurity of dark corners; for I abounded in superstitious terrors, and I pitied the poor, lonely old woman for living in such a home more than I ever pitied the cold and hunger she endured.

Often when our dinner was over, I read aloud to her in the Bible. She could read it herself. But perhaps she liked to hear the sound of a childish voice, and perhaps she thought that she was doing me good. Did she do me good? heigho! At all events she left a beautiful memory to gild this dark twilight that grows upon my soul.

But the loving, trusting childhood is gone, and why do I dwell upon it? Why does its sensitive life yet move and stir in my memory? Has it ought to do with the cold, dark present? The Present! Alas! what a contrast it is to that childish faith. I almost wish that I could now believe as I did then. But no. *Reason* has dissipated the visions, and dreams and superstitions of childhood. It has made unreal to me that which was most real. In its cold, chilling light, I have looked into the world of tangible facts and possible realities. Ah! this cold, cold light, how much of beauty and love it has congealed. It has fallen like a mantle of snow over the warm, living life of the earth; and blooming flowers, that sent up odors on the soft air, have crumbled to dust, and bright summer waters that reflected the heavens in their blue depths, and glittered in the light of stars, and moon and sun, have now been congealed into solid, dull opaque masses, which yield not to the tread of man. Alas! no bird of beauty dips its wing in these dead waters, and plumes itself for an aerial flight of love and joy. But the cold contraction chains down all the freer, beautiful life, into a hopeless, chilling inanity.

MIDNIGHT.—The gloom has gathered into a darkness that may be felt, and seeing nothing, I would stretch forth my hands to feel if there is anything within my mind to stay my soul upon. But, alas! in a deep sorrow, how little do mental acquisitions avail. All the beautiful systems and theories that delighted my intelligence, and filled my thought in my noon of hope and life, have sunk into darkness. How is this? Sometimes I think that all light comes through the heart into the mind; and when love is quenched, behold, there is only darkness; the beauty and life and joy are gone. Ah, woe is me! Have I nothing left?—no internal resources—no wealth of knowledge, with which to minister to this poverty of hope and life? It cannot be that all past efforts, all struggles, and self-sacrifices, to attain this coveted and natural knowledge, were useless, vain mockeries. I thought I should live by this knowledge; that when the outer life palled upon me, I could then retire within my own being to boundless stores of riches and beauty. Well—this time has come, and what do I find? Truly it is no Aladdin-palace, glittering with gold and gems. It is more like a cavernous depth, stored with rubbish, and from its dark deeps comes up an earthy odor, that almost suffocates my spirit. But this is my all, and I must descend from the life of the heart to the life of the mind, and scan my unsatisfactory possessions.

Well, here is a world of childish, school-day lumber. Once it was a great delight to me to learn that the world was round, and not square; But I cannot see that a knowledge of that fact affords me any great satisfaction now, for it has shaped itself to me as an acute angle. And the earth's surface! how I used to glow with the excitement of the bare thought of Rome! and Athens! and Constantinople! and their thrilling histories and wonders of art, and beauties of nature, seemed to me an indefinite world of unattainable delight and ecstasy. But now I have lived in all these places, and the light and glory have gone. They have fallen within the freezing light of reason. They are no longer like beautiful dreams to me. They are squared down into fixed, unalterable facts. I cannot gild them with any light of fancy; and I cannot extract from them anything like the delight of my childhood. So I will turn from these fixed facts, and look out for those philosophical theories, that gave me a later delight, as more interior mental pleasure.

Well, when I first broke through the shackles of the old childish faith, Percy Bysshe Shelley was my high priest. Through him I thought I had come into a

brilliant light of nature, vague, shadowy and grand, filling vast conceptions of the indefinite. He discarded the God of the Hebrews, who was fashioned after their own narrow, revengeful passions: a Being of wrath and war. And a brooding spirit, an indefinite indwelling life of nature, was a new revelation to me. I grew mystical and sublime and sentimental, in this new mental perception. But I wearied of that. I could not walk on stilts always, and I descended to the earth, and read Voltaire, and laughed and sneered at all the old forms and superstitions of man. But this does not afford me any enjoyment now; the unhappy do not feel like laughing at a ribald wit; but, alas! this rubbish is stored here, and here I must live with it. It blackened and blurred the pictures of the angels, that adorned my childish memories. It wiped out all heavenly visions, and left only the earthly life.

But the human heart cannot live without a God; and I tried hard to make one for myself, through German pantheism. But I turn this rubbish over disconsolately, for it is a material God, and does not respond to our spiritual nature. It seems rather to react against it. Alas! alas! I sink down into a Cimmerian darkness here; it seems as if the Stygian pools of blackness had closed over me, and a cry of anguish goes forth from my inmost soul, piercing the dark depths to learn what is spirit? What is God? What manner of existence or unity of Being is He? Who is he? Where is he? And how can I attain to a knowledge of Him? But through the echoing halls of my dark mind, there is only a wailing sound of woe, of misery, of disappointment, of a yearning anguish of spirit for a something higher and better than I have ever yet conceived of or known.

But there is yet more of this mental rubbish. Ah! here is a whole chapter of stuff; and I once thought it was so wise. I called it the "progressive chain of being," and wove it out of the Pythagorean philosophy. I said man's nature begins from the lowest, and ascends to the highest. *Nature* gives the impulse to life; and the flower that blooms in South America may die, and its inner spirit may clothe itself in a donkey born in Greece! and so it goes on transfusing itself from clime to clime, in ever new and higher forms, until man is developed. Well, was there ever such stuff concocted before? I almost hear the bray of that donkey who originated in a flower. And pray, most sapient self! what is nature? It seems *now*, to me, a *form*, a mere dead incubus of matter. And could this inert, tangible matter, sublimate in its hard, dead bosom, an essence so subtle, as to be freer of the bonds of time and space? At such a preposterous suggestion even a donkey might bow his ears with shame. So I will hand this "progressive chain of being" over to a deeper darkness, and pass on.

Lo! here lie the statues of broken gods, headless divinities. I tried to believe in Greek mythology—to fancy that the world had gone backwards, and that there were spirits of the earth and air, that took part in the life of man. But these were poetic visions that shifted and waned with every fleeting fancy. But *now* this would be a pleasant faith. What if I *could* appeal to an invisible, higher spiritual being, who sympathized with my nature, to lead me out of this darkness of ignorance, into a true world of light, of truth, of definite knowledge, concerning life and its origin; concerning God and His nature? If I were only an old Greek, how I would pray to Minerva for help, and call upon Hercules to remove this Augean dirt, that pollutes and lumbers all the chambers of my mind. But when the old Greeks called, were they answered? Ah, there is nothing to hope for!

Yet Socrates believed in these spiritual existences; he ordered a cock to be sacrificed to Esculapius as he was drinking the hemlock. To him they were not mere poetic creations; he believed to the last that he was guided and guarded by his demons. What if we all are? What if, even now, in this midnight darkness, stands an august being, veiled by my ignorance, who loves me, from a world of light; sees the tangled web of my thoughts, and would draw it out into form, and order and beauty? If such there be, oh, bright and beautiful one! pity me, love me, and enlighten me. Alas, no!—all is yet dark. What would a being, revelling in light and glory, have to do with this poor, faded life of mine? Alas! that was a fleeting hope, that like a pale, flickering ray, gilded the darkness for a moment.

But, here is a something which gives somewhat of joy and life to the mind. It is a beautiful thought of Plato, that there is a great central sun in the universe, around which all other suns revolve. What if this be an inner sun, which is the fountain of spiritual life? That is something to believe. Yet the thought sinks appalled from it. The heart desires a God that it may love, and trust in, that it may speak

to, and be heard; and if the fountain of life be only a sun, what is there to love in it? True, we rejoice in the light and beauty of the sun that upholds *this* world in its place; but what is this enjoyment compared to the bliss of human love? A man—a living, breathing, loving man—is the perfection of existence; and one could be happy with a perfect man, if all the suns in the universe were blotted out. A MAN! what is he, in his essential attributes? What is it that gives a delight in him? Ah! I am full of ideal visions; for in all history I find not one man that altogether fills my vision of what a man should be. From the Alexanders and Cæsars I turn with loathing—their fierce, rude, outer life, their selfish, grasping ambition, suggest to me the vision of snarling, wild beasts, battling over the torn and palpitating limbs of nations. These men could never have touched my soul; they could never have dispelled the darkness of my mind; they could not be friends. But was there ever a man that could have answered the questions, for the solution of which my spirit yearns? Plato was beautiful; around him was a pure, intellectual light. But, after all, he *knew* very little; his writings are mostly suggestive. But suppose there was a man who could reveal all the hidden things of life? How sudden would be the delight of learning of him, of communing with his spirit? And what if he knew, not only everything relating to this world, and my own intellectual being, but could tell me of all the universe, of all the after life? Oh! what a joy such a man would be to me! How would this midnight darkness melt into the clearest and most beautiful day!

But did such an one ever exist? Why is it that now comes over me the vision of my childhood, of the Divine Man walking over the hills of Judea? Oh! Christ! who wert thou? My thought goes forth to thee; sublime was Thy life upon the earth. It had in it a heavenly sanctity, a purity, a grace and mercy, a gentleness and forbearance, that seems to me God-like and Divine. Yes—what if God descended and walked on the earth? I could love him, that he had lowered Himself to my comprehension. But God! the Infinite and Eternal! in the finite human form, undergoing death! I cannot comprehend this. But what is infinity? When I look within myself, and realize my ever-changing and fleeting feelings, now glancing in expansive ranges of thought from star to star, I realize an infinity in mind, that is not of the body. What if it were thus with the Holy Man, Christ? What if He were God as to the spirit, and man as to the flesh? If this were so, well may I have wished “to live when Jesus walked the earth,” for He alone could have revealed all things to me. How wonderful must have been His wisdom? And if His indwelling spirit were God, then Christ yet lives—lives in some inner world of love and beauty. Ah, precious hope! for, if mortality is my portion, I may yet see Him, and learn of Him in another existence. Methinks the night of my soul is passing away; upon the rayless darkness a star has risen; a fixed star of love and hope; what, if like other fixed stars it prove a sun? Oh, Christ! holy and beautiful Man! if Thou yet livest in far-away realms of light and blessedness—grant that I may see Thee, and learn of Thy wondrous wisdom. Enlighten my darkness, and suffer me to love Thee as the Divinest type of man that my thought has yet imagined.

THE DAWN OF THE MORNING.—I have gone back to my Bible with the old childish love and reverence. I read it with an object now. I know that in it, the celestial Christ-nature was portrayed; and I read with infinite longings to find Him the “unknown God;” and bright revealings come to me through this Book. I feel that it is Divine, and the light grows upon me; and sometimes, like the Apostles, who awakened in the night, and saw Christ transfigured before them, I also saw a transfiguration. I lose sight of the mere material man, and I perceive an inner glory of being, a radiance of wisdom, and purity, and love, that clothe Him in a Divine light, and make His countenance brilliant with a spiritual glory.

This transfiguration, what was it? My thought dwells upon it so—it was a wonderful thing. I know that the scoffing philosophers ridicule the idea of there being any reality in it; they regard it either as a fiction on the part of the writers, or as a dream or a delusion of the senses. But I believed that it all happened just as it was narrated. For it is precious to believe it. If it did not happen, I am none the worse for believing it, even if the whole life was a fiction, which all history proves to have been true; and had no Christ lived upon the earth, yet, as a work of art, this fiction would have been the highest and most exquisite dream of the human thought. But if it is all literally true; if Christ was “God manifest in the flesh,”

how much do I gain by believing in him? I have attained the highest and best of all knowledge—I know God!

And this transfiguration becomes a wonderful revelation! It was the Spirit of God shining through the Man. And this spirit was a substance and a form. And what was its form?—that of a man, with a face radiant as the sun. Now know I how to think of God. He is no longer a vague, incomprehensible existence; an ether floating in space. But He is a living, breathing, human form—a Man! in whose image and likeness we were created. Oh, how I thank God that He has revealed this to me. Now I know what manner of Being I pray to; and like, as the Apostles saw Him, in His Divine spiritual human form, will I now always think of Him. I will look through His veil of flesh; I will love Him as the only God-man that ever existed.

When I think thus of the inner Divine nature, clothed in a material body, how wonderfully do the scenes of this drama of the life of Christ strike me. Imagine Him, the God of the universe, standing before the Jewish sanhedrim, condemned, buffeted, and spit upon. How at that moment in His inmost Divine soul, He must have glanced over the vast creation, that He had called into being; and felt that an Infinite power dwelt in Him. One blazing look of wrathful indignation would have annihilated that rude rabble. But He had clothed Himself in flesh, to subdue all of its evil and vile passions; to show to an ignorant and sensual race the grace and beauty of a self-abnegation—a Divine pity and forgiveness. And thus did the outer material Man die with that surpassingly touching appeal to the Infinite-loving soul, from which the body was born: "Father! forgive them, they know not what they do." Oh, Thou! Divine Jesus! make me like unto Thee in this heavenly and loving spirit.

How clear many things grow to me now. I smile when I think of the old childish trouble over the word "*Logos*," for this *Logos*, i. e. truth, has been revealed to me. In the knowledge that Christ was the Infinite God, the Creator of the universe, I see Him as the central *truth*. Thus Christ was the *Logos*,—the *Word*,—the Divine Truth, and now I read, that "In the beginning was Christ, and Christ was with God, and Christ was God." And I am happy in this knowledge—my thought has something to rest upon out of myself; and my affections grow up from the earth to that wonderful Divine Man, who, after the death of the body, was seen as a man, a living man! Immortality is no longer the dream of a Plato. It is a demonstrated fact.

In my mind is the stirring of a new life, as in the light of an early morning-glory; the voice of singing birds is in my heart, and an odor of blooming flowers expands itself in the delight of my new day. I see the morning sun in a fixed form, yet flooding worlds, with the radiations of its light and heat, and shining in its glory on the dew-bespangled blade of grass. Oh, Christ!—Thou art my Sun—and I, the tiny blade of grass, rejoice in Thy Divine wisdom and love. Look down upon me, oh, Thou holy One! from the "throne of Thy glory, and the habitation of Thy Holiness," and exhale from me, through the dew of my sorrow, the incense of my love. Draw me up from the earth, even as the sun draws up the bowed plants, and let me drink in the angelic life of free heavenly airs.

NOON-DAY.—How the light grows! In the warm love of my soul a summer's day glows—so serene and bright, so full of ceaseless activities, that the fruits ripen in a smiling, rosy beauty.

The living Christ hath heard my soul's prayer; and books, which I never before heard of, have revealed to me all those wonderful truths after which my spirit yearned.

First of all the mystery of the Bible has been made clear to me. I see it now as a beautiful whole. The Infinite knew from the beginning that He was going to descend upon the earth, and take upon Himself a human nature, weak and ignorant and vicious; and that He was to purify and enlighten, and make Divine this fallen nature, that man might know God in a material form, and love Him. All this is written out in the Bible.

I stand on the threshold of a wonderful science. There are innumerable things that I do not comprehend in the Bible; but what I see and understand awakens in me a thrilling delight, and I can never exhaust this Book; for it is full of the nerves of life; and I can no more number them than I can count the sensitive fibres that spread themselves from my brain, to the innumerable cellular tissues

of my skin. But as the body is full of a sentient life, so is every word of the Bible full of an in-dwelling life.

And now do I recognize the good that my patient, suffering old friend did me in my childhood; would that I had read the Holy Bible to her many other days. Doubtless she is now a beautiful angel in Heaven.

The angels! and Heaven! now too do I understand the inner existence; and the dreams and visions of my childhood were, after all, blessed realities; and the dead father and the dead mother, after whom my childish heart yearned so lovingly, were revealed to me as a living father and a living mother, in a wondrously beautiful life. Thus was a warm inner love kept alive in my soul; and now I know that death is but a new birth. As a glove is drawn from the hand, so is the body drawn from the spirit; and I, too, will thus be born again. Life is again crowned with a beautiful hope.

Life!—and this mystery too is solved. God is the alone life, and finite human spirits are forms receptive of life from God. God is the soul, and creation is His body—and from this infinite Divine soul, life flows forth into every atom of the body. Beautiful thought! The Lord sits throned in the inmost, and is cognizant of every nerve that thrills through His boundless universe of being. Every thought and feeling that passes through my heart and mind is as clearly perceived by Him, as are the sensations of my body perceived by my soul. Thus we are in God, and God in us.

And how vast is the thought that suns, and their peopled worlds, are to the body of God but as the drops of blood to the finite human body; and who can count these drops? for, as they flow forth, and back to the heart, they ever grow and change, and increase—and who can measure the Infinite! and this Being, sentient of all things in the universe, providing for all things; seeing all things; maintaining order, down to the minutest particle, in a system which the finite thought of man can never grasp—and loving his creatures in myriads of worlds, of which man never dreamed. How inconceivable must be His boundless wisdom, His infinite love! Can we wonder that a Soul so glowing with love, so radiant in intelligence, should shine as the sun? Yes—this is the Central Sun, whose spiritual beams, pouring forth their Divine influences, creating as they go angelic and spiritual intelligences, finally ultimate themselves in material suns, and material human bodies. Thus, the garment of dull, opaque matter is woven by the Divine Soul, through the condensations of His emanations. Thus, were “all things made by Him; and without Him was not anything made that was made;” and “in Him was life, and the life was the light of men.”

The thought sinks after this far flight—we worship and adore the Infinite. But the Lord must forever remain apart from our weak natures, as far as the sun is above the earth. He lives, in His incomprehensible self-existence, at an immeasurable distance from us. This the Divine Man sees, and in His tender compassion and loving mercy for every human soul He creates, a twin-soul is made, and the finite may find the fulness of delight in another finite existence.

Oh, blessed and beautiful providence of God! that two human hearts and minds may intertwine in mutual support, and look up to the Infinite. And in the glorious sunshine of life, grow ever young and beautiful, in an immortal youth.

Oh, ye suffering, sorrowing children of earth, turn your affections and hopes from the fleeting things of time; from the outside world, to the beautiful inner spirit-life, where eternity develops ever new and varying joys. Then only can the day dawn upon the human soul, and the midnight darkness be dissipated by boundless effulgence of light.

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ORIGINAL PAPERS.

ARTICLE I.

—
THE PRIESTHOOD AND THE KINGSHIP.

A SERMON,

BY THE EDITOR.

(Continued from p. 160.)

In our remarks on the celebrated passage in the "Canons" respecting the communication or transmission of the Holy Spirit, or the Divine Proceeding, we have offered some reasons for questioning the common application of our author's words. We deem ourselves, indeed, forbidden to apply the Canon above cited to a sacerdotal or clerical order from the fact that Swedenborg characterises the tenet of succession of ordinations into the ministry as an elevation from "the love of dominion over the holy things of the church, and over heaven, grounded in self-love, which is the devil; as is also the transferring of the Holy Spirit from one man to another," *A. R.* 802. We of course admit that this is spoken originally and directly of the succession of the vicarship of Christ and the Priesthood in the Papacy, but are still constrained to recognize in it a *principle* in effect acted upon in the New Church, when it is held that the clergy perpetuate their own order by manual or "tactical" succession. This principle we understand Swedenborg to repudiate; and from the following, with other passages of his works, we infer that the genuine order of transmission is rather from the so-called laity to the so-called clergy than the reverse.

"When the Levites were purified, and the ministry of the priesthood under Aaron was ascribed to them, it was commanded that two bullocks should be brought, with a meat offering, and that Aaron should bring the Levites before

Jehovah, and the sons of Israel should lay their hands upon the Levites, Num. viii. 7. By the sons of Israel laying their hands upon the Levites, was signified the translation of the power of ministering for them, and reception by the Levites, thus separation."

Here is the recognition of an original inherent right in the people at large to minister for themselves, but for adequate reasons an economy was to be established, under which the exercise of this right, in their own persons, was to be waved as a general fact, and the function discharged by proxy. It does not appear that this amounted to an actual divesting of the people of the right, but rather to a simple foregoing, for the sake of peculiar advantages, of a prerogative with which they were originally endowed. Now when we look at this Levitical institute in its representative import, we read in it the preintimation of that order which we have all along held forth as the genuine order of the New Church, to wit, that while all the members of the church are spiritually priests and kings, and thus every one potentially a church in the least form, yet the advanced states of some on the score of intelligence and affection qualifies them in a superior degree to act as leaders and teachers of their brethren, and that, consequently, it is perfectly competent for these brethren, without the least reference to any pre-existing ordained authority in the church, to acknowledge such endowed individuals as acting for them in this leading capacity. This they can do without such teachers being thereby constituted into a distinct order or caste, as the clergy are usually regarded. Nor is an institute in this way created which shall operate as a release of the mass of believers from all responsibility on the score of effort in building up, in the principles of the church, that particular society with which they may chance to be connected. If it is deemed desirable that the ordaining rite should be administered in such cases to represent just that kind of vice-agent function which we have described, so be it; we know of nothing to render it improper, though at the same time we see nothing to make it imperative. But, if done, let it be understood as denoting a transmission or communication from the people to their substituted ministers, and not one from *jure divino* clergyman to another. Let it, moreover, ever be borne in mind, that Aaron, his sons, and the Levites, represent primarily principles, and persons only so far as persons may be necessary to embody those principles. Wherever the principles exist in the proper degree, there the persons are found, provided they are acknowledged in that character, as they will scarcely fail to be, where a genuine affection of truth exists; and as to ordination or inauguration, the illustrating influx is always to be viewed as preceding and not following it, and nothing is clearer from the writings of the New Church than that this influx, which is confined to no one class, carries with it all competent authority to teach.

We object, therefore, to the restricted application of the above Canon to the so-called clergy, from the fact, that evidence exists in abundance, going to show that the "teaching of doctrine from the Word" is the duty of every member of the church, just in proportion as he understands it, and is prompted by the love of charitable use to declare it. But as in this position I shall undoubtedly appear to run

confer to an express injunction of our enlightened author, it will be expedient to present that injunction distinctly in this connection.

"Good may be insinuated into another by every one in the country; but not truth, except those who are teaching ministers (*ministri docentes*); if others insinuate truth, it gives birth to heresies, and the church is disturbed and rent asunder. Every one should first acquire truth to himself from the doctrine of the church, and afterward from the Word of the Lord, and this truth must be the object of his faith."—A. C. 6822.

On this passage it may be remarked, that its genuine scope can only be determined by viewing it in its relations to the context. It occurs in a series of articles appended to several chapters of the exposition of Exodus, in which the author is treating at considerable length of the doctrine of Charity. In his definitions of neighbor he informs us that the term is not to be restricted to a single individual but has an ascending purport, implying successively an individual, a society, a man's country, the church, the Lord's kingdom, and the Lord Himself. On each of these heads he expatiates somewhat fully, showing the laws of charity in reference to each, and the grounds upon which they rest. The passage in question occurs in what is said of the church as a neighbor, but in the use of the term "country," we recognize an allusion to what had been just before affirmed respecting the neighbor viewed in that capacity. Otherwise we see not clearly how to account for the peculiar phraseology employed: "Good may be insinuated into another by every one in the country;" "By every one in the church" would seem to have been the more natural expression, provided the sense commonly ascribed to the language be the true one. But taken in its relations, the idea we receive from it is, that while every citizen of a country is a *minister*, or *servant*, to the community in which he dwells, and bound to promote its interests, secular or sacred, yet all are not equally qualified for every department of service. In whatever concerns the inculcation of good, no restriction is enjoined. Every one, without exception, is at full liberty to do all in his power towards insinuating this divine principle into the minds of his fellow-men. But in regard to truth, or that system of religious doctrines which is usually understood by the term, the case is otherwise; there, while there is a general duty of imparting religious truth in an informal way, and according to the measure of attainment, yet it is more expedient and more orderly that this function should be systematically discharged by those who are *ministri*, i. e., *ministers* or *servants* of a higher degree, to wit, *ministri docentes*, or *teaching ministers*—a class of men not necessarily constituted into a distinct order, but men possessed of certain qualifications, enabling them to perform this use to better advantage than others, because from their longer acquaintance with the doctrines, from their deeper study of them, and from their conjoining with their doctrines an exemplary life, their instructions would naturally have more weight. The distinction to which we allude is, perhaps, recognized in the following passage; "By the Lord's disciples are meant those who are instructed by the Lord into the goods and truths of doctrine; but by apostles they who, after

they are instructed, teach them," A. R. 79. We shall soon proceed to show that this is the true representative function of apostles, and also of prophets. With those persons in a community who were less conversant with the truth in its various bearings, there would be more liability to crude conceptions and enunciations, by which heresies might be engendered, and "confusion and every evil work" ensue. Let, then, the formal teaching of truth devolve more especially upon those whom the Lord, by a longer training in his school, has qualified to take the lead in the instruction of their fellow-men, and who have thus been empowered to act as *ministri docentes* to their fellow-christians. The ability with which they are gifted to perform the office, and the recognition of this ability on the part of their brethren, is what constitutes the essence of the appointment. These "teaching ministers," i. e. servants, having been peculiarly taught of God, are thereby qualified to teach their novitiate brethren, and these latter are inhibited from exercising the function simply from their present inability to do it with advantage to the cause. The words, however, do not imply so much an imperative veto as a dehortation appealing to the modesty and good sense of the neophytes of the church not to "meddle with things too high for them." As they advance in spiritual knowledge and experience, they will grow in the teaching capacity, and thus be enabled in due time to take the place of their elders. Accordingly, it is said in the extract under consideration, "*Every one* ought first to acquire truth to himself from the doctrine of the church, and afterwards from the Word of the Lord, and this truth must be the object of his faith." That is, he is first to acquire truth before he undertakes to teach—before he can justly lay claim to the character of a "teaching minister"—for all such are to officiate on the ground of their superior aptitude for discharging the duty, and not by virtue of any instituting or inaugurating rite.

It is thus that we are forced to understand the drift of the paragraph cited, and we now proceed to adduce our reason, in the form of a series of distinct quotations, for believing that any other mode of interpreting the passage brings our author into the most pointed contradiction to himself. And here we add an explanatory remark.

It will no doubt appear a problem why we refuse to receive the various passages from Swedenborg usually cited in support of a priesthood in that sense which they seem to bear on their face, and in which they have always been received and acted upon in the New Church. To this we reply, that it is for the simple reason that it would make Swedenborg inconsistent with himself. To our mind nothing is clearer than that the general tenor of his writings is at variance with the literal import of the specific paragraphs in question. This apparent discrepancy is never alluded to, nor would seem ever to be recognized, by the opposite school, but it is exceedingly plain to us, and we feel bound to adopt such a construction of the author's language as will at least make him consistent with himself. That which we have indicated above is to our own minds satisfactory on this score; if others dissent they no doubt feel competent to assign

valid reasons therefor, and such reasons we shall always feel bound candidly to weigh.*

We have already dwelt at length upon the position that the priests and Levites of the Jewish dispensation represented principles and not persons. The Apostles of the New Testament have a like representative import.

"By the twelve apostles are represented and signified all in the church who are in truths derived from good; thus also, all truths derived from good, from which the church is; and by each apostle in particular is represented and signified some specific principle. Thus, by Peter, is represented and signified faith; by James, charity; and by John, the good of charity, or the good of love."—*A. E.* 8.

We need not say how incongruous would be the institution of a trinal order of persons on the ground of this statement, and yet, why is there not as much warrant for it as for the appointment of such an order on the ground of the representative character of Aaron, the Priests, and the Levites under the old economy?

"By the apostles are signified *those who teach the truths of the church.*"—*A. E.* 100.

"Apostles are so called because they are sent to teach, and to evangelize concerning the Lord; hence it appears what is meant by apostles in the Word, namely, not the twelve apostles who were sent by the Lord to teach concerning Him and his Kingdom, *but all those who are in the truths of the church.*"—*Id.*

"By the twelve disciples are represented *all who are principled in goods and truths from the Lord.*"—*A. C.* 9942.

"By apostles are not understood apostles, but *all who teach the goods and truths of the church.*"—*A. R.* 79.

Here, then, we have the representative bearing of the twelve apostles, and not a syllable occurs to show that they were intended to shadow forth a distinct order of men apart from the general brotherhood of the church. It is palpable that they denote *all* those who, by being indoctrinated and principled in the goods and truths of the church, are made capable of imparting them to others, or, in other words, of becoming "teaching ministers."

The representative significance of prophets is equivalent to that of apostles, to wit, that of teachers of truth; and Swedenborg remarks in regard to priests that their office was that of "explaining the law divine, and teaching, *on which occasion they were at the same time prophets.*" The work, therefore, of imparting doctrinal truth clothes one spiritually with the prophetic character.

* This we have always regarded as a most serious defect in the able and elaborate paper of our correspondent "N. F. C." in his reply to the strictures of "A. W.," inserted in the *N. C. Repository* for July, 1851. He arrays a long chain of extracts *apparently* sustaining a distinct priestly order in the Church, while he entirely ignores the very existence of such numerous *per contra* passages as we have adduced above. So also in his reply to Mr. Mason in our present No. he still relies on isolated sentences which we have endeavored to show have altogether another bearing than that which he assigns to them. The only proper mode of debating the theme before us is to canvass thoroughly the grounds on which we feel constrained to interpret these and a multitude of similar passages, not of an order of things in the New Church, but of one in the Old. The question must eventually be determined by the soundness or unsoundness of these grounds.

To prophecy signifies to teach in the Word, because by a prophet, in the supreme sense, is understood the Lord as to the Word. Hence by prophesying is signified to teach the Word and doctrine from the Word.—A. E. 624.

So in Amos, (iii. 7) Surely the Lord Jehovah will not do a word without revealing his secret unto his servants the prophets. The lion hath roared, who will not fear? the Lord Jehovah hath spoken, who can but prophesy? Here by the Lord Jehovah not doing a word without revealing his secret to his servants the prophets, is signified, that the Lord opens the interior things of the Word and of doctrine to those who are in truths from good; by revealing his secret are signified the illustration and opening of the interior things of the Word; by his servants the prophets, are signified those who are in the truths of doctrine and who receive.—A. E. 601.

“By priests are understood those who teach life and lead to good, and by prophets those who teach truths by which they are to be led—in a word, prophets are to teach, and priests to lead.”—A. E. 624.

“By the prophets mentioned here (Ezek. xiii. 2, 3, 8) and in other parts of the Word, are understood in the spiritual sense all who are led by the Lord, for with them the Lord flows in and reveals to them the arcana of the Word, whether they teach them or not, wherefore such are signified by prophets in the spiritual sense.”—A. E. 624.

Such, then, is the spiritual import of apostles and prophets in the writings of the New Church; and as that church is a spiritual church, it is doubtless a spiritual office which is designated by these terms. The function indicated is, indeed, to be performed more especially by a class of men peculiarly adapted, from interior endowments and elevated states, to the work, but still not so exclusively by them, as absolutely to preclude all others, and thus to lay a claim to a monopoly of the use. This, we should suppose, could hardly be maintained in their behalf with such passages as the following before our eyes—passages that evidently apply to every one who professes to be governed by the laws of the Lord's kingdom. Their drift, it will be seen, is to inculcate the communication of truth and good as an exercise of spiritual charity. In the spiritual sense feeding the hungry, giving drink to the thirsty, and clothing the naked, is but another mode of conveying the idea of this very duty.

“By Jesus saying three times to Peter, ‘Lovest thou me?’ and Peter saying three times, ‘I love thee,’ and Jesus then saying, ‘Feed my lambs,’ and ‘Feed my sheep,’ is signified, that they who are in faith derived from love, ought to instruct those who are in the good of love to the Lord, and in the good of charity towards their neighbor; for they who are in faith derived from love are also in truths, and they who are thence in truths, instruct concerning good and lead to good.”—A. E. 9.

“By giving a cup of cold water to the little ones is signified to teach truth from spiritual innocence, and also to instruct the innocent in truths.”—A. E. 624.

“If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day.” Is. lviii. 10. In these words is described the exercise of charity towards the neighbor in this case towards those who are in ignorance and at the same time desirous of knowing truths, and grieved on account of the falsities which occupy the mind; and that with those who are in that charity, falsities shall be shaken off, and truths give light, and shine. Charity towards those who are in ignorance, and who at the same time are desirous of knowing truths, is understood by ‘if thou draw out thy soul to the hungry,’ the hungry denoting those who desire, and soul denoting the intelligence of truth instructing. That it is thus to instruct those who are grieved on account of the falsities which occupy the mind, is signified by ‘and satisfy the

afflicted soul; that with those who are in such charity, ignorance shall be dissipated, and truths shine, and give light, is understood by, 'then shall thy light rise in obscurity, and thy darkness be as the noon day.' Obscurity signifies the ignorance of the spiritual mind, and darkness the ignorance of the natural mind; light signifies truth in the light, in like manner noon day. *In such illumination are they who, from charity, or spiritual affection, instruct those who are in falsities from ignorance, for that charity is the receptacle of the influx of light or truth from the Lord.* Again: 'Is not this the fast which I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that ye bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh.' lviii. 6, 7. Similar things are understood by these words: for, by dealing bread to the hungry, is signified that from charity they should *communicate to and instruct those who are in ignorance*; and who at the same time are desirous of knowing truths. 'To bring the poor that are cast out into the house, signifies to amend and restore those who are in falsities, and thence in grief.'—A. E. 386.

"I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in.' Here by hungering and thirsting are signified to be in ignorance and in spiritual want, and by giving to eat and drink, are signified to instruct and to enlighten from spiritual affection or charity; wherefore it is also said, 'I was a stranger, and ye took me in,' for by stranger is signified those who are out of the church, and desire to be instructed and receive the doctrines thereof, and live according to them."—A. E. 386.

"In the Word where mention is made of borrowing and lending, it signifies to be instructed and to instruct, from the affection of charity; as in Matt. v. 42. 'Give to every one that asketh of thee, and from him that is desirous to borrow of thee, turn not thou away.' By asking and desiring to borrow, and by giving and receiving what is borrowed, is meant the communication of celestial goods, which are the knowledges of good and truth."—A. C. 9174.

"Lending denotes to communicate the goods of heaven from the affection of charity, thus to instruct those who are in ignorance of truth, and yet in the desire of learning ought to be instructed."—A. C. 9209.

Who can gainsay the inference which we draw from this, that the duty of teaching, and that, too, of teaching "doctrines from the Word," is actually incumbent upon every one who is amenable to the Lord's laws of charity? How is it possible to restrict this duty to a clerical caste, or to suppose that Swedenborg would so stultify himself as absolutely to forbid the insinuation or inculcation of truth to all save a consecrated class in the church? At the same time, we perceive nothing in this view inconsistent with a more special office of instruction to be exercised by those who are best qualified for it. This office, if we mistake not, was particularly represented by the Levites, who had no inheritance assigned them among the tribes, but who were scattered, as a kind of leaven of charitable use, throughout the mass of the people. The general significance of that tribe is spiritual love or charity going forth in good works towards the neighbor.

"The reason why the tribe of Levi signifies good works is, because spiritual love or charity consists in performing goods, which are good works; essential charity, viewed in itself, is the affection of truth and good, and where that affection is, there is a life according to truths and goods, for affection without a life according to the truths and goods with which it is affected has no existence. Spiritual affection has for its end the Lord, heaven, and life eternal, which it regards in the truths

and goods; thus it loves truths and goods spiritually, and when this affection has place with man, he then loves to think those things, and to will them, consequently to live according to them. To live according to goods and truths is understood in the Word by doing, and the life itself, by the deeds and works which are so often mentioned in the Word: these therefore are what were represented and signified by Levi and his tribe in the church with the Jews. Inasmuch as this affection is the very essential principle of the church, therefore the tribe of Levi was made the priesthood; and therefore the staff of Levi in the tent of the assembly blossomed with almonds; and for the same reason, to that tribe was given an inheritance, not in the same manner as to the other tribes, but amongst each of them. The reason why the priesthood was given to the tribe of Levi was, because it represented, and thence signified, love and charity. Love and charity constitute the affection of spiritual good and truth; for affection being the continuous principle of love, is predicated of love in its continuity. The same is also signified in the Word by the priesthood and its ministry, this affection being the essential principle of the church, since where it is, there is the church, and where it is not, the church is not; for the affection of good and truth is the very spiritual life of man, for when man is affected with good and truth, he is then in good and truth as to life, his thought itself being nothing but affection in a varied form, forasmuch as whatever a man thinks he derives from his affection, to think without affection being impossible. Hence then it may appear why the tribe of Levi was appointed to the priesthood."—*A. E.* 444.

The blossoming of the almonds of Aaron's rod is further explained in what follows:

"By almonds are signified the goods of charity, for by these all things relating to the church flourish in man, because when he possesses these, he possesses intelligence and faith, inasmuch as he is then in the affection of understanding what he knows from the Word, and in the will of acting according to it."—*A. E.* 444.

So also the fact of their not receiving separate inheritance among the other tribes has its significance unfolded in the same connexion.

"Inasmuch as in all things relating to the church there must be the good of charity, in order to the church being in them; and inasmuch as the affection itself of good and truth, which is charity, gives the faculty of intelligence, and instructs all, therefore the tribe of Levi was not only appointed to the priesthood, but the inheritance granted to that tribe was *amongst all the other tribes.*"—*A. E.* 444.

Comparing the above last cited paragraph with that which follows, we seem to ourselves to perceive a distinct intimation that the priesthood was not to constitute a separate order, but was to be an operative element of charity and good works pervading the entire body of the church.

"Inasmuch, as the Lord as to all the work of salvation was represented by the high priest, and the work of salvation by his office, which is called the priesthood; therefore to Aaron and his sons was not given inheritance and portion among the people, for it is said that Jehovah God was to them an inheritance and a portion; for the people represented heaven and the church, but Aaron with his sons and with the Levites represented the good of love and of faith, which makes heaven and the church, thus the Lord from whom that good is derived; therefore the land was ceded to the people for an inheritance, but not to the priests, *for the Lord is in them, but not amongst them as one and distinct.*"—*A. C.* 9809.

What can we gather from this but that the Levitical principle in the church, to wit, the good of love and the fruits of charity, is the most direct and pregnant representative of the Lord himself, and that

this, as the very life of the church, is not to assume a distinct and isolated form, but is to be diffused as a vital element throughout the entire of the church, as were the Levites in Israel. As before remarked, we do not by this convey the idea that this Levitical principle exists as an abstraction, unimpersonated, unembodied in the church. Not at all; we recognize it in the forms of living members of the church, who have so far progressed in the regenerate life, who have become so endowed with the gifts of knowledge and charity, that they are rendered capable of performing those spiritual uses to their brethren which were so strikingly shadowed forth by the functions of the sacred tribe in the literal Israel. What but this is the drift of the ensuing extracts :

“Inasmuch, as already observed, as every man learns science, intelligence, and wisdom, according to the affection of good and truth which he possesses, therefore it is also said in Moses, ‘And the priests the sons of Levi shall come near; for them Jehovah thy God hath chosen to minister unto him, and to bless in the name of Jehovah, and by their word shall every controversy and every stroke be tried,’ Deut. xxi. 5. By these words, in the spiritual sense, is signified, that the affection of good and truth, which is charity, ministers to the Lord, and teaches those things which pertain to the church and to worship, and distinguishes falsities from truths, and evils from goods; for by the sons of Levi, in the spiritual sense, is signified the affection of good and truth, which is charity. From these observations it may appear, that the tribe of Levi was chosen for the priesthood, and had an inheritance among all the tribes, not because that tribe was better than the other tribes, but because it represented charity in act, and good works, which are the effects of all good and truth in man.”—*A. E.* 444.

“Whereas the sons of Levi signify the goods and truths of the church, and in general, the spiritual affection of truth and good, therefore it is said concerning them, ‘they have observed thy word, and kept thy covenant; they shall teach Jacob thy judgments, and Israel thy law;’ by which is signified, that *that they who are in the spiritual affection of truth act according to the Word, and teach the goods and truths of the church*, for the spiritual affection itself of truth is what does and teaches, inasmuch as the Lord flows into that affection, effecting good in man, and teaching him truth: the Word in this passage signifying the divine truth, and to observe it obviously signifying to act according to it, or to do what it commands. These things are said concerning Levi, because divine truth, which is the Word, can exist only with those who are in the spiritual affection of truth, which affection consists in loving the truth itself, and esteeming it above every good of the world, because thereby man has life eternal, which cannot be implanted in him by any other means than by truths, consequently by the Word, for by the Word the Lord teaches truths.”—*A. E.* 444.

“From these observations it may be seen what is signified in the representative sense by Levi and his tribe, namely, the good of charity, which is the good of life, likewise the spiritual affection of good and truth, and, in the supreme sense, the Lord as to spiritual love.”—*A. E.* 444.

From the scope of these passages we know not for ourselves how to resist the conclusion, that the Levitical principle in the church does ultimate itself in that course of kindly pastoral care, instruction, and spiritual leading, which is the native impulse of the affection above described. To confine this to any exclusive order of men would be to prescribe an *ex officio* charity, which is as gross an anomaly as can be conceived.

(To be concluded in our next.)

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THE BOOK OF THE PROPHET ISAIAH,

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

CHAPTER IV.

SUMMARY OF THE INTERNAL SENSE.

That there will then be a new principle of the Church from the Lord, verses 1, 2, 3; and providence lest the Word should be further perverted, 4, 5, 6.

Verse 1. And in that day seven women shall take hold of one man saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach.—In the prophetic Word mention is frequently made of a woman, and also of daughter and virgin. But heretofore it has been unknown what is signified by them: that a woman, daughter, and virgin, are not meant, is very evident, for they are mentioned where the church is treated of; but what they spiritually signify may be seen from the series of the things treated of in the internal sense. That by a woman is signified the church as to the affection of truth, and thence the affection of truth pertaining to the church, may appear from the following passages in the Word. Thus in Jeremiah: “Wherefore commit ye this great evil against your souls, to cut off from you man and woman, child and suckling, out of Judah, to leave you none to remain!” (xliv. 7.) Again, in the same prophet: “I will break in pieces man and woman; old and young, the young man and the maid” (li. 22). So in Ezekiel: “Slay utterly old and young, both maids and little children, and women” (ix. 6). And in Lamentations: “They ravished the women in Zion, and the maids in the cities of Judah. Princes are hanged up by their hand: the faces of elders were not honored” (v. 11, 12). In these passages, by man and woman, old man and infant, youth and virgin, are not understood man, woman, old man, infant, youth, and virgin, but all things pertaining to the church; by man and woman are signified truth and the affection thereof, by old man and infant, wisdom and innocence, by youth and virgin, the understanding of truth and the affection of good: that such things as pertain to the church are signified by these names, appears from the subjects treated of in these chapters, which are the church, and the desolation thereof as to truth and good; for the Word is inwardly spiritual, because it is divine, wherefore if nothing more were meant than what appears in the literal expressions above mentioned, it would be natural and not spiritual; but when by man and woman is understood the church as to truth and the affection thereof, by old man and infant, the church as to wisdom and innocence, and by young man and virgin, the church as to intelligence and the affection thereof, then it is made spiritual; man also is man, by virtue of the church being in him, and where the church is, there is heaven. Wherefore when mention is made of an old

man, a young man, an infant, a man, a woman, and a virgin, the expressions signify whatever pertains to the church, corresponding to the age, sex, inclination, affection, intelligence, and wisdom. That by woman is signified the church, as to the affection of truth, or the affection of truth pertaining to the church, may also appear from these words in Isaiah: "And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel; only let us be called by thy name, to take away reproach" (iv. 1). The subject there treated of is the end of the church, when there is no longer any truth for these words precede: "Thy men shall fall by the sword, and thy mighty in the war;" by which is signified that the understanding of truth would be destroyed by falsities, so that there would be no longer resistance in combats. Hence it is afterwards said: "In that day shall the branch of Jehovah be beautiful and glorious" (iv. 2). This is said concerning the Lord's advent, and signifies that truth should spring up anew in the church; by seven women taking hold of one man, is signified that from affection they would desire and seek truth, but would not find it, man denoting truth, women affections or desires for truth, and seven denoting what is holy; that they would not find instructions in genuine truths, and thereby spiritual nourishment, is signified by their saying, "We will eat our own bread, and wear our own apparel," bread denoting instruction and spiritual nourishment, and apparel truth clothing good; that it is only truth which can be applied, and by application conjoined, is signified by, "only let us be called by thy name;" and inasmuch as all honor is from the spiritual affection of truth and the conjunction thence derived, and otherwise there is no honor, therefore it is added, "to take away our reproach"—A. E. 555.

V. 2. *In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel* (Heb. *a remnant, residue, remains*).—Mention is made of remains and also of residues in the Word throughout, but by the former and the latter have been understood only remains and residues of a people or nation according to the letter; while it has been heretofore altogether unknown, that in the spiritual sense they signify goods and truths in the interior man stored up by the Lord, as in the following passages: "In that day shall the germ of Jehovah be for honor and for glory; and the fruit of the earth for magnificence and ornament to them that are escaped of Israel; and it shall come to pass, he that is left in Zion, and he that is a residue in Jerusalem, shall be called holy, every one written for life in Jerusalem," Isaiah iv. 2, 3. They that were left in Zion, and they that were residues in Jerusalem, were in no wise made holy, nor more written for life than the rest; whence it is plain, that by those who were left and who were residues, are understood the things that are holy and written for life, which things are goods conjoined to truths in the interior man stored up by the Lord. That remains are not the remains of any people or nation, may be manifest from this, that in the Word, especially the prophetic, by Israel was not understood Israel, nor by Jacob

Jacob, but by each the church and what is of the church: and this being the case, by remains are not understood the remains of Israel and Jacob, but the truths and goods which are of the church: yea, neither do the remains of a people and the residues of a nation, when the expressions are used, signify the remains of any people or the residues of any nation; because by people in the internal sense are signified truths, and by nation goods. That it has been unknown, and appears strange, that by remains are signified truths and goods, is because the literal sense, especially where it is historical, abstracts and powerfully withholds from thinking such things. The reason that goods and truths from the Lord stored up in man's interiors were represented by residues and remains among the nations, is because man is continually among evils and falses, and in captivity by them; evils and falses are what are signified by nations: the external man, when separated from the internal, is altogether in them; wherefore unless the Lord gathered together the goods and truths, which are insinuated into man during the whole progress of life, man could not by any possibility be saved; for without remains no one hath salvation. In regard to remains, or goods and truths stored up in man's interiors by the Lord, the case is this. When man is in good and truth from affection, thus from freedom, then good and truth are implanted; and when this effect takes place, then the angels from heaven approach nearer, and conjoin themselves to man; it is this conjunction which causes goods to exist with truths in man's interiors. But when man is in things external, that is in worldly and corporeal things, then the angels are removed, and when they are removed, then nothing at all of those goods and truths appears: nevertheless, inasmuch as conjunction has been once effected, man is the faculty of conjunction with angels, thus with the good and truth appertaining to them, but this conjunction does not take place oftener and more than is well-pleasing to the Lord, who disposes those things according to every use of man's life.—*A. C.* 5897.

— *In that day shall the branch of the Lord be beautiful and glorious, &c.*—Here by the branch of Jehovah which, it is said, shall be beautiful and glorious, is signified the truth of the church; and by the fruit of the earth which shall be excellent and comely, is signified the good of the church; Israel signifies the spiritual church: hence it is evident, that it is truth and good, and not the branch and fruit of the earth, which shall be beautiful and glorious, excellent and comely. When it is said the truth and good of the church, the truth of faith and the good of love are understood; for all truth has respect to faith, and all good to love.—*A. E.* 304.

— *For them that are escaped of Israel.*—Escape signifies deliverance from damnation, which deliverance is effected by remains, that is, by goods and truths stored up with man by the Lord: they who receive those goods and truths, that is, who suffer them to be implanted in their interiors, escape damnation, and are among the residues. Hence it is, that mention is made of escape in the Word throughout, where residues and remains are spoken of, as here by Joseph, and also in other places; as in Isaiah: "In that day the fruit

of the earth shall be for magnificence and ornament to the escape of Israel, and it shall come to pass, he that is left in Zion, and he that is residue in Jerusalem, shall be called holy," iv. 2, 3. From this passage it is evident what it is to escape, namely, that they who escape are they who have remains, and that to escape is to be delivered from damnation.—A. C. 5899.

V. 3. *And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem.*—It is the lot of every church to decrease in the course of time, and at last to remain only with a few persons;—those few, with whom it remained at the deluge, were called Noah. That the true church decreases and remains with but few, is evident from the progress of other churches, which have thus decreased. Those who are left are in the Word called remains, and a remnant, and are said to be in the midst or middle of the land. Now as this is the case in a universal, so also it is in a particular sense, or as it is with the church, so it is with every individual man; for unless remains were preserved by the Lord in every one, he must needs perish eternally, since spiritual and celestial life are stored up in them. So also in a general or universal sense, unless there were always some with whom the true church, or true faith remained, the human race would perish: for, as is generally known, the city, nay, sometimes a whole kingdom, is saved because of a few. In this respect it is with the church as with the human frame: so long as the heart is sound, life is extended to the neighboring viscera, but when this becomes exhausted, the other parts of the body cease to be nourished, and the man dies. The last remains are those which are signified by Noah: for, as appears from verse 12 of the following chapter, as well as from other places, the whole earth had become corrupt. Of remains, as existing in the individual as well as in the church in general, much is said in the prophets;—as in Isaiah: "He that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written to lives in Jerusalem; when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the bloods of Jerusalem from the midst thereof" (iv. 3, 4). In which passage those who are left represent the remains of the church, and also of every member of the church, and hence they are said to be holy: for those who were left in Zion and Jerusalem could not be holy merely because they remained. Again; "It shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them, but shall stay upon Jehovah the Holy One of Israel in truth. The remnant shall return, the remnant of Jacob, unto the mighty God" (x. 20, 21). In Jeremiah: "In those days, and in that time, saith Jehovah, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found; for I will pardon them whom I reserve" [make a remnant] (l. 20). In Micah: "The remnant of Jacob shall be in the midst of many people, as the dew from Jehovah, as the showers upon the grass" (v. 7). The remnant, or remains, of man or the church,

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

V. 4. *When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning.*—Here, to wash away the filth of the daughter of Zion, signifies to purify the affections of those who are of the celestial church from the evils of the love of self, filth denoting the evil of the love of self, daughter, the affections, and Zion, the church principled in love to the Lord, which is thence called the celestial church. To wash away the blood of Jerusalem signifies to purify the same from the falsities of evil, blood denoting those falsities; "by the spirit of judgment, and in the spirit of burning," signifies, by the understanding of truth, and by the affection of truth; spirit denoting the divine truth proceeding from the Lord, the spirit of judgment, the understanding of truth thence derived, and the spirit of burning, the spiritual affection of truth, for it is this which produces expurgation.—A. E. 475.

Dung (filth) denotes what is unclean. The reason why it signifies what is unclean, consequently evil and the false, for these things in the spiritual sense are unclean, is, because every thing of food which is useless and obsolete passes off into dung [*simum*] and ordure [*stercus*], and food in the spiritual sense is the truth and good of faith and love; hence also it is that dung [*simus*], ordure [*stercus*], and excrement, correspond to evils which are in hell, which also in the Word is called a jakes [*latrina*]. Hence it is then that such things in the Word signify what is infernal, as may be manifest from the following passages. "He that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, every one that is written for life in Jerusalem, *when the Lord hath washed the excrement of the daughters of Zion, and hath washed away the bloods of Jerusalem.*"—(Isaiah iv. 3, 4.) By Zion and Jerusalem is signified the Church,—by Zion the Church with those who are in the good of love,—and by Jerusalem with those who are in truths derived from that good; to wash the excrement of the daughters of Zion, denotes to purify those in the Church who are in the good of love from evils, and to wash away the bloods of Jerusalem, denotes to purify those in the Church who are in truths from the falses of evil.—A. C. 10,037.

—*Shall have purged the blood, &c.*—Inasmuch as by blood in the genuine sense is signified the [holy principle], so in the opposite sense by blood and bloods are signified those things which occasion violence to it, and this from this ground, because by shedding innocent blood is signified to violate what is holy; on which account also wicked principles of life and profane principles of worship were called blood; that blood and bloods have such a signification is evident from the following passages, “When the Lord shall wash the excrement of the daughters of Zion, and shall purge *the bloods of Jerusalem* from the midst thereof, by the spirit of judgment, and by the spirit of expurgation,” Isaiah iv. 4.—A. C. 4735.

By shedding blood is signified to offer violence to Truth Divine, or to the truth of good, and also to good itself; for he who offers violence to truth, offers violence likewise to good, inasmuch as truth is so conjoined with good that one is of the other, wherefore if violence be offered to one, it is offered also to the other. He who is altogether unacquainted with the internal sense of the Word, knows no other than that by bloods in the Word are signified bloods, and that by shedding blood is only signified to kill a man; but in the internal sense, the subject treated of is not concerning the life of the body, but concerning the life of the soul of man, that is, concerning his spiritual life, which he is to live to eternity; this life is described in the Word, in the sense of the letter, by such things as are of the life of the body, viz. by flesh and blood; and whereas the spiritual life of man exists and subsists by the good which is of charity, and by the truth which is of faith, therefore the good which is of charity is meant by flesh, and the truth which is of faith by blood, in the internal sense of the Word. But they alone can comprehend this Word, who can think above the sensual things of the body; especially they who are in faith and in love to the Lord, for these are elevated by the Lord from the life of the sensual things of the body, towards the life of His spirit, thus from the light of the world into the light of heaven, in which light the material things, which are in the thought from the body, disappear. He therefore, who knows that blood is the Divine Truth from the Lord, may also know, that by shedding blood in the Word is not signified to kill or deprive a man of the life of the body, but to kill or deprive him of the life of the soul, that is, to destroy his spiritual life, which is derived from faith and love to the Lord. That blood, when it is unlawfully shed, denotes Truth Divine destroyed by falses grounded in evil, is evident from the following passages: “When the Lord shall wash the excrement of the daughters of Zion, and shall wash away *the bloods of Jerusalem* from the midst of her, by the spirit of judgment, and by the spirit of expurgation,” iv. 4.—A. C. 9127.

V. 5, 6. *And the Lord will create upon every dwelling-place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence. And there shall be a tabernacle for a shadow in the day time from the heat, and for a place of refuge, and for a covert from storm and from rain.*—A cloud denotes the ultimate of the Word or its literal sense.

The reason why this sense is called a cloud is, because it is in obscurity in respect to the internal sense, for this latter is in the light of heaven; the reason why it is in obscurity and like a cloud is, because it is for man during his abode in the world, whereas the internal sense is for man when he comes into heaven: but it is to be noted that man, during his abode in the world, is at the same time in the internal sense of the Word, when he is in the genuine doctrine of the Church as to faith and as to life, for by that doctrine the internal sense of the Word is then inscribed both on his understanding and his will, on his understanding by faith, and on his will by life. Such a man, when he comes into heaven, apprehends the Word no otherwise than entirely according to its internal sense, and knows nothing of its external sense, this latter appearing to him at that time as a cloud that absorbs the rays of his light.—A. C. 9430.

The reason why the ultimate of the Word is a cloud, is, because the Divine Truth, which is from the Lord, cannot in any wise appear in the beam of brightness itself in which it is, since man would thereby perish, inasmuch as his intellectual principle would be absolutely blinded by the light of truth, and his will-principle would be absolutely extinguished by the fire of good, thus the all of his life would be annihilated; hence it is that the Divine Truth is accommodated to the apprehension of every one, and as it were veiled with a cloud, even with the angels, n. 6849. This veiling amongst spirits appears as a cloud, of a density and lightness according to every one's reception. This is meant by these words in Isaiah: "Jehovah createth upon every habitation of Mount Zion, and upon her assemblies, a cloud by day and smoke and the brightness of a flame of fire by night; for upon all the glory shall be a covering, and a shed for a shade by day from the heat, and for a refuge and for a covert against an inundation and against rain," iv. 5, 6. The habitation of Mount Zion denotes heaven and the Church; her assemblies denote goods and truths; a cloud by day, a smoke by night, and a covering, denote the veiling of Truth Divine, thus accommodation according to the apprehension; that the glory upon which the covering was to be, denote the Divine Truth which is from the Lord, see above, n. 9429; a shed [or cottage] denotes the ultimate of Truth Divine which hides the interiors; its being for a shade by day from the heat, and for a refuge against inundation and rain, denotes that man may be safe and not hurt.—A. C. 9433.

The cloud appearing in the day, and the fire in the night, represented the guard of heaven and the church by the Lord; for by the tabernacle were represented heaven and the church; by the cloud and fire was represented guard; for the day, when the cloud was, signified the Divine truth in the light, and the night signified the divine truth in the shade; lest they should be hurt by too much light they were guarded by a cloud, and by a shining fire lest they should be hurt by too much shade. That these things were represented, may appear in Isaiah; "And Jehovah shall create upon every dwelling-place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory

shall be a defence. And there shall be a tabernacle for a shadow in the day-time from the heat, and for a place of refuge, and for a covert from storm and from rain," iv. 5, 6. By the dwelling-place of Mount Zion is signified the good of the celestial church, and by her assemblies are signified the truths of that good; guard to prevent hurt from too much light or too much shade, is signified by a cloud by day and by smoke and shining of a flaming fire by night; wherefore it is said, that upon all the glory shall be a defence, and that the tabernacle shall be for a shade during the day from the heat. Lest falsities should break in, in consequence of too much light or too much shade, is signified by its being a refuge and covert against storm and rain, storm and rain denoting the irruption of falsities.

That to rain signifies to be damned, appears from the signification of rain. Rain in the Word, in a genuine sense, signifies blessing, and hence also salvation, but in an opposite sense cursing, and hence also damnation: that it signifies blessing, and hence salvation, appears from several passages, but that in an opposite sense it signifies cursing and hence damnation, appears from the following. In Isaiah: "There shall be a tabernacle for a shadow in the day-time from the heat, and for a refuge and for a covering from inundation and from rain," iv. 6. In Ezekiel: "Say to them that plaster with what is unfit, it shall fall, there shall be an overflowing rain, whereby ye, O hailstones, shall fall; there shall be an overflowing rain in mine anger, and hailstones in fury for consummation," xiii. 11, 13. In David: "He gave their rain hail, a fire of flames in their land, and smote their vine and their fig-tree," Psalm cv. 32, 33; speaking of Egypt concerning which thus in Moses: "Jehovah gave thunders and hail, and the fire vibrated on the earth, and Jehovah caused to rain hail on the land of Egypt," Exod. ix. 23, 24.—A. C. 2445.

ARTICLE III.

THE PARABLES EXPLAINED.

No. XV.

A MAN WHO CAST SEED INTO THE GROUND, ETC.

"And he said, So is the Kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come."—MARK IV. 26-30.

Q. WHAT do you understand, here, by *the Kingdom of God*?

A. *The Kingdom of God* is the government of divine love and wisdom in the minds and lives of angels and of men; for wheresoever such judgment prevails, there the ALMIGHTY rules as in His own *kingdom*, and, consequently, there is *the Kingdom of God*.

Q. And why is this kingdom likened unto a man *who casts seed into the ground*?

A. Because the *seed*, here spoken of, is the WORD OF GOD; and the *ground* into which the seed is cast is the human understanding; and when the WORD OF GOD is received and exalted in the human understanding, it introduces and establishes, by degrees, in the human mind and life the government of the DIVINE LOVE AND WISDOM, which, as was said, is the *Kingdom of God*.

Q. But it is said of this man *who casteth seed into the ground*, that he *sleeps and rises night and day*. What do you understand by these expressions, *sleeping and rising*?

A. By *sleeping and rising*, according to a *natural* idea, is understood *natural* sleep, and *natural* awaking out of sleep; but, according to the *spiritual* idea, which is the idea here intended to be suggested, by *sleeping* is to be understood a state of *natural* affection and thought, whilst by *rising* is to be understood a state of *spiritual* affection and thought. For *natural* affection and thought, when compared with *spiritual*, is like *sleep*, or the state of a man in sleep, compared with awaking out of sleep, or the state of a man who is so awakened; and hence the Apostle, in calling man to a state of repentance and faith, which is a spiritual state of mind, uses this strong and striking figurative language, *Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light*. JESUS CHRIST, therefore, would teach, by the above expressions, that *spiritual sleep* is as necessary for the soul, in the progress of its regeneration, till it becomes a *Kingdom of God*, as *natural sleep* is for the body; in other words, He would instruct us, that in the progress of regeneration there is a regular *alternation of state*, which is of such a nature that the regenerating person cannot always remain in a state of *spiritual* affection and thought, but must descend, at intervals, into *natural* affection and thought, it being the end of regeneration to unite the *internal* man with the *external*, and the *external* with the *internal*, mutually, which end cannot be accomplished but by successive *sleeping and rising*, according to the above idea, until at length the *internal* man is exalted to dominion above the *external*, or, what amounts to the same thing, until *spiritual* affection and thought gains the entire ascendancy and control over *natural* affection and thought.

Q. Will you please to explain yourself more fully on this subject of *spiritual sleep*, because there is reason to apprehend that it is little considered, and less understood, by the generality of Christians?

A. The reason why it is little considered and understood seems to be this, that the generality of Christians separate their religion from the business and duties of common life; and thus separate the *spiritual*, or *internal*, man from the *natural*, or *external*, man, not aware that it is the design of God, and the end of religion, to join together those two men, by introducing a spiritual, or religious, principle from the *internal* man to govern and direct all the thoughts, words, and works of the *external*. They suppose, therefore, that before a man can be truly religious, he must quit all his engagements in the world, and devote himself entirely to a life of piety and contemplation. Thus they would be always *awake*, according to the spiritual idea, and never *asleep*; in other words, they would be always in a *spiritual* state, and never in a *natural* state. But JESUS CHRIST, in this edify-

ing parable, teaches a contrary lesson by instructing us that *spiritual sleep* is necessary, as well as *spiritual awaking*, or, to speak without a figure, that it is necessary for man to descend, at times, from his high contemplations and pious meditations, to attend to the common duties and business of life, that so he may live a life of uses and good offices amongst his fellow-men, as well as a life of piety and devotion to his God, this being the end of all the commandments and dispensations of God, to join *spiritual* and *natural* life, and thus *heaven* and *earth*, together in man, that so God may rule, and guide, and bless man, in every principle and degree of his life, from first to last, from inmost to outermost. *Nature*, therefore, is not to be *annihilated* by *grace*, but rather to be *controled*, *amended*, and *blessed*; thus the natural affections, natural thoughts, and natural delights, are not to be *destroyed*, but to be *submitted*, so as to be rendered instrumental, in their place and degree, in promoting the greater glory of God, by administering more to the service and happiness of His creatures. This attention, therefore, to *spiritual duties* on the one hand, and to *natural duties* on the other, and to the conjunction of both, is what JESUS CHRIST principally meant to enforce, when He describes the man in the parable as alternately *sleeping* and *rising*.

Q. And what do you understand by the *night* and *day* here spoken of?

A. The *night* and *day*, here spoken of, are to be understood, according to a *spiritual idea*, as relating to the *soul*, or *spirit*, of man, and not to his *body*; and in agreement with this idea, by *night* is to be understood the *natural* life of man, before he becomes *spiritual*, and also every state of darkness through which he has to pass in the process of regeneration, until the *natural* life is entirely submitted to the *spiritual*. By *day*, again, according to the same idea, is to be understood the first dawning of *spiritual* life in man, or the first manifestation of the divine love and wisdom in his inner man, for light and consolation. For, as the *natural day* is an effect of the rising and appearing of the *natural sun*, to give the blessings of *natural light* and *warmth* to the creation of God, in like manner the *spiritual day* is a result of the rising and manifestation of the *spiritual sun*, or the SUN OF RIGHTEOUSNESS, to impart spiritual light and heat, which is the light of wisdom, and the consolation of love, to all those happy beings who open their eyes and their hearts to the reception of those blessed and eternal principles. *Night and day*, therefore, as here applied in the parable, are again expressive of the same *alternations of state* which were before signified by *sleeping* and *rising*.

Q. But it is said of the *seed*, that it *springeth* and *groweth up*, he knoweth not how. What do you understand, here, by the *seed springing* and *growing up*, and what is the distinction between the two expressions here applied to the seed?

A. By the *seed*, as was said above, is meant the WORD OF GOD, or, what amounts to the same thing, the ETERNAL TRUTH, and by this *seed springing*, is to be understood its reception and operation in the *understanding* of man; and by its *growing up* is to be further understood, its reception and operation in the *will* of man. By both ex-

pressions united, then, is intended to be described the reception and operation of the **ETERNAL TRUTH** in every principle of the mind and life of man, since *will* and *understanding* properly constitute the whole of man, insomuch that, if the **Eternal Truth** is admitted into both those principles, and suffered to operate there, it never fails to take possession of every other faculty, until it renders man a blessed form and image of its own purity and power in all his affections, thoughts, words, and works. It is not enough, therefore, that the **DIVINE SEED OF THE WORD OF GOD** should *spring up* in the *understanding* of man, and make itself manifest there under the form of heavenly *knowledge*, or *science*; but it must also *grow up* in the *will*, and there manifest itself in the spirit and power of *heavenly love and charity*, otherwise it takes but a *partial* possession of the human faculties, and can never form man *entirely* after its own *image* and *likeness*. This, therefore, was the reason why the two distinct expressions of *springing and growing up* are here applied by the **DIVINE SPEAKER**.

Q. And how do you understand the words which immediately follow, where it is said, *He knoweth not how?*

A. By these words we are taught, that it is impossible for man to comprehend the several particular steps and stages in the process of his regeneration, or in the growth and fruitfulness of the **DIVINE SEED** of eternal life in his own bosom, since there is reason to believe, that they are like the *hairs of his head, which cannot be numbered*. **JESUS CHRIST** teaches the same lesson in another place, where, speaking of the **DIVINE OPERATION**, He says, *The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit* (John iii. 8). It is enough, therefore, for man to know, that if he admits the **ETERNAL TRUTH** into his understanding, and cherishes it in his will, or love, by rejecting from his heart and life the things which are in opposition to it, the **DIVINE SEED** will then, assuredly, *spring and grow up*, and, notwithstanding his ignorance of the particulars of its growth, will finally become that **TREE OF LIFE**, of which it is written, *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).

Q. And how do you understand the words which immediately follow, where it is said, *For the earth bringeth forth fruit of herself, first the blade, then the ear, after that the full corn in the ear?*

A. By the *earth*, here spoken of, is meant *the church*, or men of the church, who receive the *seed* of the **ETERNAL TRUTH**, and bring forth its fruits, as the earth receives the seeds of plants and vegetables, and bringeth forth their fruits. And by the *earth bringing forth fruit* is to be understood, that the members of the church cherish the seed of eternal life in their *understandings*, until it operates upon their *wills*, and there produces the blessed fruit of *love and charity*, of love towards God, and charity towards man, from which are further derived the fruits of use and good service, manifested in the faithful discharge of the several duties, offices, and employments, to which every member of the church is called for the general good. And by

the earth bringing forth fruit of herself is further to be understood, not that she doeth it independently of DIVINE AID, or by any power properly her own, for the members of the church, who are here signified by *the earth*, are continually aware of the truth of what JESUS CHRIST taught them, when he said, *Without ME ye can do nothing*; but that, under the full acknowledgment of her perpetual dependence on her DIVINE LORD for His merciful grace and assistance, she still sees the necessity of exerting herself, *as of herself*, to give saving effect to that grace and assistance. Thus she sees the necessity of searching out and combating her natural evils, *as of herself*, but still under the conviction, that she can only do so successfully whilst she looks up to her REDEEMING LORD. In like manner, she offers up her daily supplications, *as of herself*, and performs her daily works of charity, *as of herself*, yet, in everything, confessing from her heart, that *it is God who worketh in her both to will and to do of His commandments*. The members of the church, therefore, do not hang down their hands in the vain expectation that God will move them by His immediate, irresistible operation, to subdue evil, and to do good, for they are well aware that in such case they would be mere machines, and not those free and voluntary agents which God intended to make them. But they exert themselves, as if the power of exertion was entirely their own, and by this means they attain, finally, unto perfect freedom, and, at the same time, unto the most absolute dependence, whilst they think everything, and do everything, *as if left to themselves*, and yet are deeply sensible that all their power of thinking and acting is from God, and nothing at all from themselves.

Q. And what do you understand by the distinctions of the product here spoken of, which are called, *first the blade, then the ear, after that the full corn in the ear*?

A. The product of the ETERNAL TRUTH, or WORD OF GOD, in the mind and life of the devout receiver, is here figuratively described by the product of a grain of corn, which consists principally of these three distinct parts, *the blade, the ear, and the full corn in the ear*. By the *blade*, therefore, is to be understood the first manifestation of the DIVINE TRUTH in man's memory, where it appears under the form of science, or knowledge, and is stored up for future use, or for the production of the *ear*, which cannot otherwise be produced. According to the same spiritual view, by the *ear* is to be understood the reception of the same divine truth in the understanding of man, and its operation there, which effect has place whensoever man begins from his heart to love and delight in the truth, so as to exalt it above all other things, and to suffer it to control all his affections, thoughts, words, and works. And by the *full corn in the ear*, agreeably to the same idea, is to be understood, the birth and manifestation of heavenly love and charity in the will, which is love towards God, and love towards our neighbor, together with the operation of that love. Thus, these three natural terms, the *blade*, the *ear*, and the *full corn in the ear*, in their spiritual signification, involve all the states of man's regeneration, from the first insemination of the ETERNAL TRUTH; in his

memory and understanding, to its last product in the *will*, or *love*, until it changes its name and nature, and manifests itself in the blessed power and full operation of angelic love and charity, thus of angelic life and blessedness. In this last state it is called the *full corn in the ear*, because it is now filled with the LIFE OF GOD, that is to say, with HIS DIVINE LOVE AND WISDOM, thus with *all fullness*.

Q. But it is lastly added, that when the fruit is brought forth, *he putteth in the sickle, because the harvest is come*. You have already told me what is here spiritually meant by the *fruit being brought forth*, or (as perhaps it might be better rendered) *being ripe*. What do you understand, further, by *putting in the sickle*?

A. By the *sickle*, according to the spiritual idea, is to be understood, the power of DIVINE TRUTH in its operation of *exploring and separating* all things in the church and in the members of the church. For when this DIVINE TRUTH has been inseminated, and brought forth its proper fruits, whether in the church in general, or in the members of the church in particular, it then assumes another office, signified here by the *sickle*, of *exploration and separation* of all things and principles which are contrary to its own nature. Thus, in the church in general, the evil are separated from the good, whilst the good are raised into Heaven, and the evil cast down into hell; and so also in the member of the church in particular, an eternal separation takes place between the principles of good and the principles of evil, the former being exalted to everlasting conjunction with God, whilst the latter are removed and eternally associated with their like in the kingdom of darkness.

Q. And what do you learn from the concluding words of the parable, *because the harvest is come*?

A. By the *harvest*, here spoken of, is to be understood, the *separation* above adverted to, and signified by the *sickle*, which separation always takes place whensoever the church in general, or a member of the church in particular, attains to a full state of heavenly good, or to a full state of love and charity, signified by the *full corn in the ear*, because, whensoever this takes place, then the blessed powers of good and truth gain the ascendancy, so as to overcome and separate eternally from themselves the contrary infernal powers of what is evil and false. In the representative church, therefore, this state was ordained to be kept holy, which solemnity was called the *feast of harvest*, consisting in the offering up of devout thanksgiving to the ALMIGHTY for His unspeakable mercies in accomplishing such a state. This *spiritual harvest* is also frequently spoken of by JESUS CHRIST, as where He says, *The harvest truly is plenteous, but the laborers are few: pray ye, therefore, the LORD OF THE HARVEST, that He would send forth laborers into His harvest* (Matt. ix. 37, 38): and in another place, *Say ye not there are yet four months, and then cometh harvest? Behold, I say unto you, lift up your eyes, and look on the fields, for they are white already to harvest* (John iv. 35).

Q. What, then, is the general instruction, which you learn from this parable?

A. I learn, in the first place, that the KINGDOM OF GOD is only to be

opened and formed in man by the insemination of the **ETERNAL TRUTH OF GOD'S MOST HOLY WORD**. I learn, further, that this *truth* cannot spring up and bear its fruits, but through a variety of *alternate states* on the part of man, according to which alternations he is sometimes in a *natural* state of life, and sometimes in a *spiritual* state, thus sometimes is *sleeping*, and sometimes is *rising*, or *waking*, while sometimes it is *night*, and sometimes *day*. I learn, also, that in all these states there is a growth of the heavenly seed, though man is entirely ignorant both of the manner and measure of its growth. I learn, again, that this growth is effected whilst man co-operates with it, and that in this co-operation he must act *freely as of himself*, yet in a full dependence on **DIVINE AID AND STRENGTH**. Thus he must reject evil, and do good, and perform all his spiritual and natural duties in perfect freedom, *as if left to himself*, but yet under the full acknowledgment that all his power to reject evil, and to do good, is from **GOD**, and not at all from himself. Lastly, I learn, that the productions of the heavenly seed in the human mind are *threefold*; *first*, in the *memory*, where it appears in the form of *science*; *secondly*, in the *understanding*, where it is exalted as a heavenly power to guide and control the affections, the thoughts, the words, and works; and, *lastly*, in the *will*, where it operates in producing unfeigned love towards **GOD**, and charity towards man. When the *eternal truth* hath attained to this state of growth, it then operates further, through the heavenly spirit of love in the will, in effecting an *eternal separation* between the principles of good and evil, so that the former are elevated into heaven, and the latter are cast down into the deep. I am resolved, therefore, through the **DIVINE GRACE**, so to cherish in my own mind and life the **DIVINE SEED OF GOD'S MOST HOLY WORD**, that it may attain in me its highest state of growth and fruitfulness, and, rescuing me from all evil, may finally fill me with all heavenly graces and virtues, and thus open in me its own heavenly kingdom, in which I may ever sing the angelic song, *Glory to GOD in the highest, and on earth peace, good-will towards men.*
AMEN.

 EXTRACT.

"When the spiritual internal is opened, and communication is thereby given with heaven, and conjunction with the Lord, then illustration takes place with man; he is illustrated especially when he reads the Word, because in the Word is the Lord, and the Word is divine truth, and divine truth is light to the angels. Man is illustrated in the rational principle, for this is proximately subject to the spiritual internal, and receives light from heaven, and transfers it into the natural principle purified from evils, filling it with the knowledges of truth and good, and also adapting thereto the sciences, which are from the world, in order that they may confirm and agree: hence man acquires the rational principle, and thence also the intellectual principle; he who believes that man is rational and intelligent before his natural principle is purified from evils, is much deceived; for it is the part of the intellect to see the truths of the church by virtue of the light of heaven, and that light cannot flow in with any other. As the intellect is perfected, so the falses of religion and ignorance, also fallacies, are dispersed."—A. E. 941.

ARTICLE IV.

AN INTERIOR SENSE

APPERTAINING TO, AND INFILLING THE LITERAL SENSE OF THE SACRED SCRIPTURES
MANIFESTED; WITH RULES FOR ITS EDUCATION.

(Continued from p. 166.)

THE LAWS OF CORRESPONDENCE STATED AND ILLUSTRATED.

53. We trust we have made it apparent to our readers that there is of necessity a connexion or correspondence between the objects and phenomena of nature and the eternal world; and that the Bible, if it be the Word of God, must be written in accordance with such correspondence. By examining this holy volume, we shall find abundant evidence that it is so. Our difficulty and labor will be to form proper conceptions of the spiritualities it contains by tracing this correspondence. We enter a new region of thought, where our words will serve us but poorly. Our progress will be somewhat in proportion to our state. As we are willing to walk in the light, light will be afforded us as fast as the Divine Providence sees it to be best.

54. In tracing correspondences, the following rules will be helps :

1st. The Law of use. Everything is created for some use, to subserve some function, or purpose; and it is the higher, or spiritual use, answering to the lower use, that must guide us in forming an idea of what is meant in the higher sense. The form of a thing is always that which is best adapted to its use, or purpose; the use, therefore, and not the form, which exists only for the sake of the use, is to be considered in tracing the correspondence. This is no artificial key. It results from the very order and nature of creation, and of man's relation to his Maker.

55.—2d. Animals are the embodiment of passions, affections, or principles, existing in the human mind. The study of the nature, disposition, and habits of the animal, or class of animals, then, will show the kind of affection it represents. Thus a lamb denotes innocence; a lion, strength; a fox, cunning. Flocks, as sheep, cattle, &c., signify good affections. Wild and ferocious animals, as tigers, wolves, and the like, selfish and evil affections.

56.—3d. Words signifying places, as the land of Egypt, Zion, &c., denote states of the mind; and verbs, signifying locomotion, or change of place, will consequently indicate a change of state. We proceed to illustrate.

57. THE HEART. "The sin of Judah is written with a pen of iron, and with the point of a diamond: it is graven upon the table of their *heart*, and upon the horns of your altars."

"The *heart* is deceitful above all things, and desperately wicked: who can know it?"

"I the Lord search the *heart*. I try the reins, even to give every man according to his ways, and according to the fruits of his doings." Jeremiah, chap. xvii. v. 1, 9, and 10.

58. The Heart is that powerful muscle in the left side of a man's breast, which receives blood from the lungs, and spouts it into the aorta. Has that got a table on which the sin of Judah is engraved? Or is it deceitful and wicked? Or does the Lord search this heart, and try the reins (kidneys) literally, to give every man according to his ways, and according to the fruit of his doings? Every one sees at once that the expressions of Scripture we have just quoted are applicable to the mind, or some quality of it, but not to an organ of the body. They are not *literally* true, as we all confess; but we go on the assumption that they *are* true, even the truth itself. "They are examples of a figure of speech," you say. "The heart is put for the seat of the affections of the mind." How do you know that it is put so? What part of the Bible informs you that it is so put? or tells you the import of any of its figures of speech? There is none. But your parents or your church have told you that it means so; and you may have collected passages, from which you have seen that this must be the meaning. In some cases you arrive at a tolerable certainty of what is signified. In others (as for instance, in the reins above quoted) it is guess-work. But has God left no clew to these figures? Do they follow no law? no analogy? If not, then is there any reason why the heart is put for the affection at all? And if something is put for it, why should it be the heart rather than the lungs, or the head, or the arm?

59. In order to see what the heart represents by correspondence, we must first see what is its natural function. The commencement of an organization of an individual is where the heart is to be. Here is the first movement. The little beats, once started, never stop, but increase in power as the organ increases in size. Fibrils are sent out, from which other parts proceed, and at length the whole body is formed, and grows, apparently from the action of the heart. This heart knows no sleep, no rest; night and day, in sickness, and in health, unceasingly, during the whole life, does it work, propelling the vitalized blood, with a tremendous force, into all the recesses of the arterial system. And at the close of life, when the bodily energies shall cower around it, it will be the very last to cease its exertions. Or if, from any violent cause, the heart for a time should suspend its pulsations, during that time the person would be in a swoon, would be as dead, unable to move or think. The heart, then, is the seat and sustainer of the life of the body. And it performs this use by propelling the blood through the body.

60. Now there must be some great vital principle of the mind which performs an analogous spiritual use. There must be a seat and spring of the faculties of the mind, giving them life and action, answering to the heart. And this is what we are in quest of, for this is the spiritual heart. We now arrive at the idea, though we may

not have a word to express it. It is a something sustaining the inner life of the mind, and causing it to put forth its powers, either for good or for evil. This is the seat of the affections, or inmost life. By Pope it has been called self-love, in the following lines :

“Self-love, the spring of motion, acts the soul,
Reason's comparing balance rules the whole;
Man, but for that, no action would attend,
And but for this were active to no end.”

It has been called the *will*, and the *proprium*, or *selfhood*, &c. This is the heart of the Scriptures, thoroughly selfish, “deceitful,” “wicked,” before regeration—“contrite,” “upright,” “pure,” &c., afterwards.

61. Intimately connected with the heart in the animal economy are the lungs and the blood; the three forming in their operation a trine; each being indispensably necessary to the life of the individual; and imaging forth in their unity of action, the operations of that Great First Cause, from whom they, and all things, exist.

62. The LUNGS are not mentioned in Scripture. But, instead of them, the breath. The reason of this is, that the representations of those divine and spiritual things which are to be clothed in human words, are brought down into the lowest or most outward objects which correspond to the use to be performed. The foundation is laid at the very bottom. The Scriptures are uniformly written on this principle. As we have said, everything that exists, and of course every organ of the body, exists for the performance of some use; which use is the end or purpose of its creation; and in the Writings it is spoken of with reference to this end. That name is used (selected as it were) which best corresponds to the purpose in view. And hence we sometimes have different names for the same thing, according to the different purposes it is put to. Now, the office of the lungs is to receive the dark spent blood into its innumerable air cells, to oxygenize it there, by bringing it into immediate contact with the air, and furnish it, thus vitalized, to the heart. The material in this process is the breath—air admitted into the lungs; and it is always in reference to this process of breathing, and thus of giving life to the blood, that the word breath is used in Scripture. It is the breath, or air, which furnishes the vital principle that sustains the life.

63. The Greek word for breath is *pneuma*, and is of the neuter gender. The Latin word is *spiritus*, and happens to be masculine; but no argument can be drawn from this that it is a person. It is to be regretted that our translators have thought proper so often to employ different words to express the same word in the original. *Pneuma* is translated *wind*, as “The wind bloweth where it listeth” (the breath breathes where it will), *breath*, as “the breath of his nostrils,” “the breath of life,” and in many places *spirit* and *ghost*. The Holy Ghost, or Holy Spirit, is literally the Holy Breath. The reader must see, if he collates and examines carefully the passages where these words occur, that they must have a higher sense than their simple natural meaning. And that they have relation to the

Divine Truth, or Wisdom, is evident from this, that breath made sonorous by the larynx, and articulated in the mouth, forms speech. Analogous to this is the descent of the Divine Truth from the Throne of God, which being so transmuted as to become apprehensible by angels and men, is called the Word.

64. The blood also represents the Holy Spirit (Breath of God) as the Divine Proceeding, in its operative energy. The reason is, that it is the oxygen imparted to the blood from the breath that gives it vitality. Hence it is, as it were, another form of the breath; and hence they are both called *life* (Gen. ii. 7, and Lev. xvii. 11 and 14). As the Holy Spirit proceeds from the Father and the Son (the Divine Love and the Divine Wisdom), and constantly and momentarily sustains the spiritual and material universe, so the blood proceeds from the heart and lungs, and constantly and momentarily sustains the individual man. The blood then is the *Sent*. (The words *angel* and *apostle* mean *sent*.) Its mission (sending) is to give life. It fulfils, in its way, the injunction, "Go ye into all the world, and preach the gospel to every creature," for it goes into the whole world of the body; at least into all parts that have life; and even in those parts that are almost devoid of life, as the bones, teeth, nails, and hair, there is an obscure kind of circulation, and all parts have been formed by deposits from the blood. It preaches the gospel to every creature also; for to preach the gospel is to offer it, that is to offer life, and to bestow it on whoever will receive it. And those things only which do receive it, are, in one sense *created*, or living creatures.

65. Strictly speaking, there is but one life, which is the Lord's life, and all we are recipients of it; so all the parts of the body into which the blood flows are mere receptacles of the life which it imparts.

We will corroborate our position in regard to breath and blood by quotations.

66. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of lives, and man became a living soul" (Gen. chap. ii. v. 7).

It is evident that if one or two words in a sentence or passage have a spiritual signification, they must all have; they must all cohere together so as to form one clear spiritual idea. Hence, in order to understand any passage fully, the principal words in it must be explained; and to explain any word of importance fully, requires to trace out its meaning through many passages where it occurs. We cannot isolate a word and show its meaning, but must take it with its connexions.

67. That the creation of the spirit of man is intended in the above passage, and not merely the formation of his body and animal life, is evident from its being said that God breathes into him the *breath of lives*. It is the breath of life in our translation; but in the original, the word for life is in the plural. That man was made duplicate is plain from chap. i. v. 26, "Let us make man in our *image*, after our *likeness*." His two lives are the life of faith, and the life of love. These reciprocally unite him to his Maker, whereby he be-

comes a *living* soul. That spiritual life is implied, will appear more plainly when we consider that *God* breathed into his nostrils; for, whatever is inspired, or breathed by God, must be holy; must be either divine or spiritual. Thus in Sam. iv. 20, "The Breath of our nostrils," is called the "Anointed of Jehovah," and Psa. xxxiii. 6, "By the *word* of the Lord were the heavens made, and all the host of them by the *breath* of his mouth."

68. The dust of the ground or earth, must refer to the lowest and general spiritual substance. If there is a spiritual world, there must be something there answering to the ground of it. And as plants, animals, &c., are formed from and sustained by our earth, as a general mother, so there must be something in that other world subserving the same kind of use. This earth, or mother, is said to be the church with respect to the re-generation, or re-formation of the life of each individual in it; which is accomplished by the church as a mother. That no material earth or ground is meant in many places is evident from such passages as these: "The earth reeleth to and fro like a drunkard," "The earth is turned upside down," "Let the earth fear the Lord," &c.

69. The vision of the dry bones in Ezek. xxxvii., is a description of the spiritual state of the "whole house of Israel." The breath of the Lord mentioned in verses 5, 6, 9, 14, certainly no man can take for common air. It requires more than that to make dry bones *live*, either naturally or spiritually.

70. THE BLOOD. We have remarked that many words have a secondary meaning, just the reverse of their proper one, occasioned by the perversion, by human or devilish wickedness, of the things signified by the words. If blood is life, as is said in several places, then its perverted meaning will be death, that is the violent taking away of life, and accordingly we see that blood sometimes signifies cruelty, or murder, as in Isa. xxvi. 21; Hos. iv. 2; Mic. iii. 10. And if the Divine Blood means as we have made it out to mean by correspondence (n. 67), its opposite meaning will be violence offered to the Holy Spirit, and the consequent extinction of spiritual life in him who commits it.

71. We will now endeavor to show the truth of the meaning we have given to the Blood of the Lord, viz: that it is the Holy Spirit operating in man, purifying and saving him from sin, and fitting him for heaven. The institution of the Lord's Supper is recorded in Matthew, Mark, and Luke; also in the first epistles to the Corinthians. It is not expressly mentioned in John, but in the sixth chapter there is much to the same purpose. In verses 53, 54, and 55: "Except ye eat of the flesh of the Son of Man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed." The words in Matthew (xxvii. 26, 27, 28) are: "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this

is my blood of the New Testament, which is shed for many, for the remission of sins."

72. The Romish Church that the bread and wine are miraculously transmuted by consecration, into the body and blood of Christ. The Protestants regard the holy supper as a mystical communion with Christ. They look on the bread and wine as emblems of the spiritual food and blessings which they receive who partake worthily. But they discard as absurd the idea that they are literally eating and drinking the Lord's body and blood. They rebut the argument founded on the assertion, "this is my body," by bringing up many passages (as Gen. xli. 26: Matt. xiii. 38, &c.) to show that *is* sometimes means *denotes, represents*. Few indeed, as we believe and hope, will admit that the Lord's blood denotes nothing else than that material blood which issued from his side when pierced by the centurion. But if his blood has a mystical meaning, why not his body? We know not what Christians generally understand by the Lord's body. By his blood, we believe is understood what is termed his passion, that is, his sufferings on the cross.

73. Our design is not to try to subvert any religious doctrine, or to establish any, except the doctrine that the Scriptures are fully inspired, and consequently contain an internal sense. We hold that it was absolutely necessary that Christ should suffer. We do not wish to detract a particle from the importance of the literal description, truth, and efficacy of all that was done. But it will be seen at once, that if two or three hours' suffering by our Lord is all that is meant by his blood, then the signification we have adduced for it by correspondence is a signal failure. These matters are of very grave importance. We wish to present our views clearly and fully on them, and therefore our readers must excuse us for being a little prolix.

74. In Matt. xix., beginning at verse 16, it is thus written: "And behold one came and said unto him, Good Master, what good thing shall I do, that I may have *eternal life*?" Christ replied, — "If thou wilt *enter into life*, keep the commandments," &c. See to the end of verse 21. A similar record is made in Mark and in Luke; but in John vi. 54, Christ says, "Whoso eateth my flesh and drinketh my blood, hath *eternal life*." And in the preceding verse, "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you." The words of Christ must agree with themselves. We are forced to conclude that to eat his flesh, and drink his blood, includes to keep within its meaning to keep the commandments, to act charitably to our neighbor, and follow the Lord. But how? What connexion is there between doing these things and eating flesh? It is here our doctrine of correspondence comes to our aid, and explains it in a most beautiful manner.

EXTRACT.

"Confirmations of falsities take place in consequence of the genuine sense of the Word not being understood; and the reason of this is, because the loves of man's proprium bear rule, and thereby the principles thence conceived."—*A. E.* 587.

ARTICLE V.

IS THE LORD'S HAPPINESS CAPABLE OF AUGMENTATION ?

"And Mary said, my soul doth magnify the Lord."—LUKE i. 46.

As the Lord alone knows what is true, those who write for the gratification and instruction of their fellows should have extended to them a great degree of tender charity for the many errors of judgment which may becloud their minds in common with their readers. The readers of the Repository are repeatedly gratified and instructed by the heart-touching articles signed by a *Star*. It must have been noticed in the article entitled "Life," in the February number, as well as in another of last year, that the writer is fully impressed with the idea, *that our Lord is made happier by the reception of His love and wisdom by His Church upon earth, increasingly so*. The idea is altogether one of those apparent truths, like that of the sun's rising to us in the morning. As we turn our faces to the Lord, and approach towards Him in a life according to His precepts, He appears to be exalted and magnified more and more, and we feel the heat of His love in our hearts, as the heat of the coming spring. But we must be well aware, that it is but an appearance, that He is more near to us than before, when we had turned away from Him by an evil life. He is Omnipresent, standing at our every door, and knocking for us to open to Him that He may come in and sup with us, and we with Him. "The Lord is the same yesterday, to-day, and forever." The Lord is uncreate, not made; we are created, progressive beings. Thus, all that is truly Life, is full of joy to us, that is, His emanating sphere. The Lord cannot be divided; He dwells in those who love Him, and keep His commandments. His happy-making sphere pervades His creatures according to their states of reception, and as that is infinite, man knows no limits to its fullness of happiness and enlightenment. That this is of the progressive inflowing of the Divine Life, is certain. But that it is so, with regard to the Divine Being, we are assured by Himself to the contrary. "I change not;" "if I were hungry, I would not tell thee."

J. A. A.

EXTRACT.

"But it shall be in thy mouth sweet as honey"—That hereby is signified exterior delight, appears from the signification of the mouth, as denoting what is exterior; for the subjects here treated of are the little book, and the eating of it up. By the little book is signified the Word, and by eating it up are signified perception and exploration; whence by the mouth, which first receives, is understood the external of the Word; and from the signification of "sweet as honey," as denoting the delight of natural good. The reason that the external of the Word was sweet as honey, that is thus delightful, was, because the external of the Word is of such a nature that it can be applied to any love whatever, and to any principle thence conceived, which may also be thereby confirmed; the reason of this is, because in the external of the Word, which is the sense of the letter, many things are written according to appearances before the natural man, and many appearances, if they are not inwardly understood, are fallacies, such as are the fallacies of the senses; wherefore by those who love to live to the body and to the world, the external of the Word is drawn, by those appearances, to confirm evils of life and falsities of faith.—A. E. 619.

P O E T R Y .

For the New Church Repository.

ALL IS WELL!

BY WILLIAM H. HOLCOMBE.

Voices on the ether thrill
 From the misty eastern hill,
 Where the early clouds have spun
 Golden tissues for the sun,
 Voices on the ether thrill,
 Like the morning angels crying,
 To the guards of night replying
 " All is well ! "
 And in earthly echoes dying,
 " All is well ! "

Music from serener spheres
 Lo! the fainting reaper hears,
 In the dusty, burning clime
 In the toiling noon of Time,
 Music from serener spheres
 Like the ripples of a river
 Saying, surging, ceasing, never,
 " All is well ! "
 Surging, saying on forever,
 " All is well ! "

Twilight's whisper from afar
 Floats from evening's gentle star
 When the sunset's broken light
 Dies upon the western height,
 Twilight whispers from afar
 Like the guardian souls who led us
 Calling from the heavenly meadows,
 " All is well ! "
 Calling to this world of shadows,
 " All is well ! "

Spirit-echoes, lingering there,
 Tremble on the darksome air
 When the secret midnight shrouds
 Moon and stars in ebon clouds,
 Spirit-echoes linger there
 Like the muffled sound of ocean,
 Chanting in suppressed commotion,
 " All is well ! "
 Chanting in sublime devotion,
 " All is well ! "

NATCHEZ, MISS.

CORRESPONDENCE.

Our venerable brother, who signs himself "A Needy One," thus acknowledges the kindness of friends who have been prompted to respond to his Macedonian call, "Come over and help us."

REV. AND DEAR SIR,—I am, I think, much like one between a sleeping and a waking state—nothing satisfactory. Thanks to the friends who have kindly labored to help me. I have never supposed that there is any real help but from the Lord—if there be a Lord. And I could never have, for a moment, seriously doubted in relation to so great a truth, but that geological and astronomical facts were in almost perfect opposition to his Word, naturally and literally interpreted. Now this Word has all the authority that miracles and prophecy can well give it, and yet it teaches what, *literally understood*, science repudiates. If a Word, so sustained, fails to report truly, what cannot be doubted? Still these doubts are not cherished—they are very undesirable, *even distressing—they are not rested in*. Still, if the Word does not report truly, *it cannot be Divine*. The reconciliation is sought for everywhere, by day and by night, at home and abroad. Swedenborg and the New Church are consulted, and prayer unceasing is offered to the Divine. Jesus is the final refuge. *He* must know the truth. Will he not communicate? Similar geological, and many rational objections lie against Swedenborg, as against the Word in its letter. Faith is the gift of God. But possibly the heart is not right—the affections blind the understanding. To become a follower of Swedenborg required great sacrifices; may not an unwillingness to meet these sacrifices be the real cause of blindness? It seems, if the truth of the Word stands, it must be Swedenborgianized. But this cannot be done at a hazard; there must be reason for it; this reason is not found. The question arises, may not Swedenborg have erred in *some* of his declarations, and yet his main theory stand? May not this be proposed to his followers, and, at the same time, may not Christ, *through* the sympathy, prayers, admonitions and instructions of his own people, help both the heart and head of "a needy one?" To believe Jesus, God man, as the only Lord, is indeed an essential of the New Church faith; so also to forsake all sin is a *sine qua non*. But, if one *is trying* to believe, and *trying* to do, may not the church help them in *doing*, as well as in *believing*? Does not the Lord come to the help of seekers, as well *through* heaven, and the church, as immediately? and may not one that wants *heart help*, as properly ask it of [the church, as to ask for *head help*? Cannot the will and heart of the church as effectually aid the will and heart struggling for salvation, as the understanding of the church can aid the one laboring for truth? Originally, "a needy one," in stating a supposed case, passed from the third to the first person in saying, "I am unwilling." Still, as there may be too much real truth in the saying applied to himself, he accepts the chastisement, which was perhaps a natural result of the mode of communication.

I certainly appreciate the kindness and sympathy of those who have written to aid "a needy one;" nor do I think their labor lost. Both my heart and understanding have been profited. I did not expect any one, or the whole church, or all heaven, or the only Lord, or all these together, could, in the way of compulsion, *make me willing* to do my duty, or, if such an event were possible, that it would be of any use. But I did suppose the Lord could *help* the will, struggling against disinclination, to overcome its unwillingness. I confess, however, that with so little of personal acquaintance with the members of the New Church;—and in fact comparatively so little acquainted as I have been with their writings, it was unjust to insinuate that *the heart* of the New Church was wanting in its labor of love towards inquirers, and I ask pardon for so doing. I expect, in due time, the Lord will come to my rescue. I have, for thirty years past, had a great variety of experience, and leading of the Lord, and when I have been fully tried, I trust I shall be found saved, to the praise of his gloriously Divine Mercy. I shall still strive to get right.

Farewell.

STILL A NEEDEY ONE.

be to
get right.

MISCELLANY.

REPLY TO REV. W. MASON.

MR. EDITOR,—You very naturally surmise that I would hardly acquiesce in the argument or conclusions of Mr. Mason's Letter which appeared in your No. for January. Your expressed desire that I may be brief in my rejoinder accords with my own purpose. Nothing, indeed, but a strong sense of public duty could overcome my reluctance to continue a discussion which has now been rendered turbid by the exuberant style and temper of my clerical opponent.

"Origin of the New Church Ministry!" Even so, Mr. M. The expression is simple enough to others, however odd it may sound to you. No one, we presume, was deceived by it, or doubted its propriety, unless yourself have voluntarily misunderstood it. The N. C. has a ministry. That ministry had an origin *in time and space*. If you know of a date earlier than 1788, when such a ministry commenced, pray tell us. Till then we must accept our history as true. We ask not when the *intention* of having a ministry arose, but when it was carried out in act.

Despite your confident assertion, the Divine command, "Go ye into all the world," was not given to all who may *fancy themselves* "apt to teach," and the whole tenor, as well of Scripture as of the writings of Swedenborg, is against any such fanatical and dangerous conceit. There is such a thing as a *public, official* character, as distinguished from private; and, in the absence of miracles, the former is not to be voluntarily assumed or conceded without some public recognition or proper testimonial from others concerned. God gives impulses, we know, but so also the devil. It is not always easy to distinguish the sources from whence they come, and rarely safe for the subject of them to decide the question without the aid of experienced counsellors. Even divine impulses do not infringe on the liberty of individuals, so as to *compel* either of them to assume a public character, or others to receive them as such on their own bare assertion. Before, then, there can be a *proper* "covenant," such as you suppose, between a body of Christians and their accepted teacher, that teacher should have not only an inward fitness, but some lawful outward authority to expound his faith. And as a minister bears a certain relation, not only to his own society, but to his clerical brethren and to the church at large, each of these parties should have a voice either personally or by representation in his elevation to the privileges of the order.

"It is," says Mr. M., "contrary to every doctrine of the N. C. that our good Lord should give *less* ministerial grace, because no holy hands are laid on a teacher." Indeed? And is this a wilful trampling on the direct proofs to the contrary which were formerly given, or did they pass unnoticed through inadvertence, and shall they be repeated here?

"Good may be insinuated into another by every man in the country, but not truth, except by those who are teaching ministers; for if others insinuate truth, it gives birth to heresies, and the church is rent asunder."* A. C. 6822.

"The reasons why the clergy are *particularly* gifted with the graces of Illustration and Instruction, are, because those graces have particular relation to their ministerial office, and their ordination to the ministry confers those graces;" and they are "the operation of the Holy Spirit;" T. C. R. 146, 155. "The Holy Spirit passes through men to men, and in the church chiefly from the Clergy to the Laity. The Clergy, because they are to teach doctrine from the Word . . . are to be inaugurated by the covenant of the Holy Spirit, and the representation of its translation," *Canons* iv. 4, 7: and this, he had before told us, was "the imposition of hands."—A. C. 878; C. L. 396; D. L. W. 220.

These passages are of course familiar to Mr. Mason; but how will he explain away their obvious import? To common readers here are clearly implied a distinction of office between clergy and laity, special qualifications for that office, and

* There is no real discrepancy, as some thought, between this and Doc. Ch. 101,—as, with the Editor's permission, I will show hereafter.

a certain mode in which those graces may be imparted or strengthened. Common sense, and every day's practice, teach us that a man's offering himself as a candidate for office, or being recommended by others as fitted therefor, is not the actual ordination, or setting apart to its duties; and the extracts prove that *for us* "ordination" and "laying on of hands" are convertible terms, as they were with Paul and the primitive Christians. (1 Tim. iv. 14; v. 22; 2 Tim. i. 6. and Eccl. Hist. *passim*.) And how does Mr. M. know that our Lord did *not* lay his hands on the Apostles when he sent them forth?

The N. C. had no official ministry before 1788. What were the antecedents which led to, and the circumstances attending, their ordination? The poisonous wrath of the Dragon, and the tyranny of Babylon, had desolated the former church, its truths were falsified or suppressed, and "the Son of Man had not where to lay his head." In this exigency, One had been raised up and sent to reveal the Truth anew, and a few had heard him gladly. These desired to be fed with the truth in its purity. But of the existing clergy, the major part would not preach it, and the few who would, could not. On deliberate inquiry it then appeared to be the duty of those on whom the light had dawned to come out of the Old Church, to institute a new society, and by consequence a new ministry—(Mr. M. at least will not deny this)—who should dispense this *light* to the world, and transmit it to posterity. Two persons, believed to be of competent piety and learning, presented themselves as candidates, of their own motion, or at the instance of their brethren, and were accepted. But this alone did not make them ministers, either in their own judgment, or that of any one present at the convention. Another and a final step was necessary. They must be inaugurated or ordained with prayer and the laying on of hands. *But who was to be the ordainer?* Up to this point they *had* consulted their reason; but here its light failed them, and still here was a practical question which could not be evaded.

And it was a most solemn occasion. It was the *first* on which a minister was to be given to the visible N. C. on earth, and in every church there can be but *one* minister, the first in point of time. The persons now to be ordained for the service of that first society bore also a relation to the whole church. To them was to be given authority to ordain other ministers in future, and so to keep up a succession of such functionaries. As what they had now met to do, was thus to affect the future ministry of the church in England, and perhaps in other countries, and through them the laity for an indefinite period, it became of the utmost importance that it should be rightly done.* Who, also, does not know, that, when the claims of the N. C. are presented to persons in different branches of the Old,—to Romanists and Episcopalians, for example, or even to a staunch Presbyterian,—among the first questions asked, is, "By what authority do your ministers undertake to preach, and to what source do they trace their ordination—if any they have?" And should not our clergy be ready to show their credentials, in proof that they are not usurpers of the office? Here, then, comes up the question of the lot, which Mr. M. says is "superstitious," "irrational," "*immoral*." and what not. This is loud thunder, but it frightens us not.

Mr. Mason recalcitrates against us for speaking, as he says, *ex cathedra*. No, sir. It is yourself rather who assumes the style ministerial, and that not now for the first time. On a former occasion you fulminated a similar charge of superstition over the ocean, which was received with civil impatience; and on its being repeated in more offensive terms, it has been thought proper to intimate, and with renewed emphasis, that we do not stand wholly in your judgment, and that we claim the right to think for ourselves in the premises. That is all. We are willing to hear your reasons for your singular opinion, and to judge of their weight. We desire to pay proper respect to your office. But if Authority is the word, we might be tempted to inquire, whether the talent, learning, and services to our cause† of the Rev. Wm. Mason are so transcendent that his *dictum* concerning an historical fact should drown the

* *En passant*, I may say to Delta, that these considerations may serve to give him some idea of what I meant when I said, that the first appointment of ministers in the N. C. was made "under an assemblage of solemn circumstances such as can never again occur."

† We are not disposed to detract from them. Besides his books, several of which are admirable, Mr. M. is a frequent contributor to the Intellectual Repository. The Johnsonical

voices of Robert Hindmarsh, Manoah Sibly, Samuel Noble, and the whole English Conference for more than a generation?

The liberty has been conceded him of putting his own construction on the proceeding—though a most unnatural one, and such as the actors themselves would have repudiated. But not content with this, he must force his gloss on others. He is charitable, however. He is willing to believe that the act, though “immoral,” was originally done in ignorance of its true nature, perhaps with good intentions, that we who now approve it are in similar darkness, and all because we don't study Morality as well as Theology. He, therefore, comes to administer to our benighted minds, an employment in which it seems he has been engaged at home for forty-four years, and, as he assures us, with signal success. We had heard as much before. We are not just now to learn that he has been the chief obstacle to a proper ordering of the ministry of the N. C. in England. And heaven knows how much his Radical notions on this subject, actively propagated, may have detracted from its efficiency, or deterred others who might have been useful from aspiring to the office.

And why should Mr. M. think that he only, or those who accord with him, have united the studies of Theology and Morality? It may be as modestly as truly affirmed that we have not *all* been so forgetful of a primal requirement in the system we have adopted, although we have not written “Materials for Moral Culture.” And such attention as we have given to moral science has led to clearer views of some of its principles than those presented in his last letter. We do not require his casuistry to clear our conscience for approving the act in question. What he is “ashamed of” we accept and openly defend.

Mr. M. talks of “popish fashion,” “scarlet rag,” &c. Humph!—Lord Clarendon, while adverting to the traits and doings of the Westminster Assembly of Divines, said, among other things, that “their *whole religion* consisted in a *hatred of popery*.” Is Mr. M. descended from any of these worthies, that he thus harps on the same string? He must take us to be “densely ignorant” indeed, if he supposes that we are to be startled by such a demonstration, or to become willing victims of a prejudice so narrow as this. That which was right and proper before there was ever a Christian Church at Rome, is not forever tainted because it has been imitated there.

But what new quibble is this—set up as a bug-bear to alarm “weak brethren,” or as a decoy-duck to mislead their judgments. “No man can have a right to which he is not entitled by some recognized *covenant* or compact;” and “there can be no *right* but what is defined by *positive law*!” Here we have another “rag” from the wardrobe of the Puritans, who would not even “ring a bell” without searching for a command or precedent in Scripture. Talk of putting a yoke on the necks of freemen—and what a yoke is here! But the principle, when thus stated, is as false as it is ridiculous, and would not become true, though written in capitals large enough to be seen across the Atlantic. The nature and province of Law is to command what is right, and to forbid what is wrong. But a man has a *right*, abstractedly speaking—in other words it is *lawful*—to do **WHATSOEVER** is *not forbidden*, or is permitted without reproof from the source of law. Many acts are also in their own nature *indifferent*, and take their quality from the motives of the agents. Now, will Mr. Mason point to any law of God which **FORBIDS** the use of the lot, when resorted to from proper motives, and in a supposed necessity? He cannot. Then it is lawful, and *not* immoral, and the labored fabric of his argument tumbles like a house of cards.

But if he is still disposed to press the question which he has “writ large”—“Has the Lord *covenanted* to lead his *rational* creatures by means of the lot in any circumstances?” we boldly answer, “He has.” He has covenanted generally to be with his people while yielding obedience to his laws; to aid them if they call upon him in the day of trouble; to enlighten their path in darkness when they humbly seek

rotundity of his style is less to our taste than the simple neatness and Saxon strength of Mr. Hindmarsh, the equable flow of Mr. Noble, or the classic polish of Mr. Clissold.—Yet have we read many of his pieces with both pleasure and profit. A single exception is to be found in the Int. Rep. for March, 1849, in which is a paper of Mr. M.'s on this very subject of the Clergy, containing some of as gross heresies and as inconsequential reasoning as does the letter now under review.

his will. His *Word* is a light to their feet. Now, "the laws of that order according to which the church is established are as many as there are truths in the *Word*," *T. C. R.* 55. These laws then are to be found in THE WORD, PROPERLY INTERPRETED. The EXAMPLE of inspired prophets and apostles, and the writings of Swedenborg, are legitimate aids to interpretation, and may indicate to Newchurchmen what is lawful, not less than formal precepts. We long ago showed, by a copious deduction, that the lot was commanded to the Jews, and will not repeat the proofs at large. We simply ask, Were Moses and Aaron and Joshua, Samuel and Ezekiel, rational men when they obeyed the divine command in this particular? And was SOLOMON,* when he stated the principle on which it was founded? I know that the Jewish Ritual generally is superseded; but this custom was not peculiar to them, and was used when from that ritual the life had departed.

In fine, were the APOSTLES rational, when, in obedience to their Lord's command, they filled a vacancy in their own rank by this very means? "What!" says Mr. M., "imitate the Apostles of the Lord! The bare thought is presumption." And why so? Are we not commanded to observe, when similarly situated, the example of one higher than they—even of their Master? "But the former were inspired." Thank you, sir. If so, then what they did in the case of Matthias could not be very wrong then, nor was it very "immoral" for the sixteen to imitate it in 1788. But they were "miraculously" inspired. Again we thank you. The N. C. is not to be established by miracles, and as the sixteen doubted, they could not do better than to follow the precedent set by them in like circumstances.

We say, then, that this was no chance-medley, no hap-hazard proceeding, but a step deliberately taken as being most appropriate to the occasion. The lot is moreover in its own nature an appeal to heaven. We know from our Doctrines that there is, in propriety of speech, no such thing as chance—not even in the turn of a card, or the falling of a die; but that what appears to be such is but the Divine Providence in ultimates, which reaches to the most minute events, *D. P.* 212. Can less be inferred from the attributes of him whose eyes are in every place, who numbers the hairs of our head, and marks the sparrow's fall? Doth God take care of sparrows, and shall he withhold light from his people who seek his will, reverently though directly, when the light of Reason has failed them?

Mr. Mason, however, refuses to admit any other account of this matter than the naked minute of the society, and discards the accompanying statement of reasons as unauthorized. Others must not touch the minute. But, as that is silent concerning the motives of the actors, he claims for himself the privilege of presuming that they were guided by a sense of expediency alone in resorting to the lot. Not very equitable or consistent this; but "it suits" Mr. M.'s hypothesis; and then he so kindly offers it under guise of an excuse for a proceeding otherwise blameable. Now the minute records the fact and object of the society's meeting, the selection by lot of twelve to aid in ordaining the candidates, and the appointment of one of their number to read the service prepared for the occasion. But standing alone it does not speak for itself on all points. We desire further explanation of that which it only gives in summary, and this is furnished by the accompanying narrative.

In this "dressing up," which is so offensive to Mr. M., the facts stated are natural, the principles cited are just, and ought to be of authority with Newchurchmen; the deductions fair, the motives ascribed to the actors probable and just, and all, without contradicting the minute, contribute to render it more intelligible. And this is in the natural order of things. A journal gives a naked skeleton of facts. The annalist follows after with the explanation of what may become obscure by time. But those who have novel opinions to sustain, in the N. C. as well as the Old, seem to shun all reference to the early history of either, though Swedenborg has expressly adverted to that of the Old as a source of instruction.

The paper is reprinted immediately from the N. C. Advocate, issued within the last decade. But a document similar, if not the same, appeared many years before

* "The last four Books of the Word, written by Moses, are no other than books of instruction for the Jewish Church. . . . But the precepts given by Moses, were enriched, after they came into the land of Canaan, by the prophets, then by David their King, and lastly by Solomon, after the building of the temple."—Coronis, 52.

The Proverbs of Solomon, as wanting the internal sense, are no part of the Word, but does not this endorse their *literal truth*?

in the N. J. Magazine, edited by Rev. T. Goyder, and in the lifetime of most of the actors. A part of it relates an incident in the very words of Mr. Hindmarsh, and we naturally inferred that the whole had received the sanction of himself or others concerned. It could not but have come under the inspection of some of them, and yet they all permitted it to pass without question. Had it contained any serious error of fact or inference, then was the time for them, or Mr. M. on their behalf, to enter the public protest which he has postponed until now, and when they have left the stage. During the long interval, the compiler or Editor stood sponsor for its correctness, and we have a right to receive it as true in all its parts, unless it can be refuted by some better arguments than those of Mr. Mason. On the "morality" of imputing to agents motives which they have thus virtually disclaimed, or of offering an apology other than the real one for a supposed reprehensible act, we forbear to remark. Let us look for a moment at the pretended refutation of the reasons alleged on their behalf and so long on record.

1. There is a manifest difference between the right of a church to *choose* a minister, and its exclusive right to ordain one, as we have already observed; and an equally obvious distinction between the Lord's command to the Twelve *Apostles* and their successors, to go and teach all nations, and the injunction on *all* Christians to partake of the Holy Supper. This pretension of laymen to do more than participate in the act of ordination was a thing unknown in the first Christian church for fifteen centuries.

2. "Succession of sanctities" may not be a very happy expression, yet may it convey a just meaning. In every church there should be a succession of individuals duly appointed to receive, preserve, and transmit the holy things of that church—its truths and ordinances—and to act as governors in things ecclesiastical.

3. The sixteen did *not* place themselves on a level with the Apostles, and there is nothing in the document to justify any such insinuation. They did not pretend to be anything more than laymen. The church as yet had no clergy, and to supply that want had they met. They were private Christians, seeking to attain a public object. Twelve of their number were delegated by lot for this purpose, *not* because that was the number of the Apostles, but for a reason there given—to *represent* the *whole* church; and therefore it may have been, that some of the less worthy were chosen, while their betters were left behind. But this, together with the fact of their following a precedent set by the Apostles under similar circumstances, will not convict them of the odious assumption. The Apostles, we know from Swedenborg, were all very plain men originally, and some of them, according to contemporary evidence, had been very great sinners, though they afterwards rose to be the religious teachers of the world. And some of these twelve, for their services on this memorable occasion, we doubt not will be remembered when king and Kaiser are forgotten. When the Levites were set apart for the service of the altar, "The Elders of Israel laid their hands on them," by which was signified "the translation of the power of ministering for them and reception by the Levites, thus *separation*," Num. viii. 10; A. C. 10,023. And as the priesthood, in passing from the Jewish to the Christian church was "changed" (Heb. vii. 11) and not abolished, when Timothy was first ordained, "the laying on of the hands of the Presbytery" or Elders, may have betokened a similar concurrence of the laity, 1 Tim. iv. 14, com. 2 Tim. i. 6. Here there was sufficient warrant for the eleven, as laymen, in laying their hands on the two candidates, while the act of ordination itself was performed by clerical hands.

It were to be wished that none but the worthy would make themselves conspicuous in a sacred cause. But, as in the field tares are generally mingled with the wheat, so in the church are to be found superficial pretenders, or men of mixed characters at best, and Providence may use these as well as the good to forward his designs. Mr. M. now tells us that the character of some of these men was not wholly such as became the new faith. So it appeared afterwards; he does not say, at the time of the ordination. The presumption is, that they were persons of a decent moral exterior then, or they would not have been associated for such a purpose with men such as their leaders proved themselves to be. And unless this can be disproved, a defect of character subsequently shown could not invalidate a previous public act. Besides, they were in a minority too small to give the prevailing cast to the body. Mr. Mason's revelations then concerning the after-life of these

laymen had been better suppressed as irrelevant to the subject, especially his anecdotal reminiscence, which, if it be anything more than a pleasantry suggested to a man in humble life by the nature of his calling, can serve no other end than to be abused by the malicious to the injury of the best of causes. For, if some of the delegates were such as he has depicted, it should occasion regret but not surprise. It was foretold that the N. C. in its beginning would be "natural" and "external;"* hence it might have been anticipated that of its early recruits some would be more likely to give a speculative assent to its principles than to apply them rigidly to the life. The presence of such at that time but proclaims the wisdom of instituting properly and without delay an order of men, one of whose special duties it would be to aid in preventing the future intrusion of their like among the faithful or in expelling them when discovered.

But Mr. M. insists further, that some of them were too simple to judge of the *rational*, or morality of the proceeding. If they were so, their leaders were not. Some of them surely knew what they were about, and they could teach the rest. No lengthened exposition of either were necessary. And the least intelligent among them could be made to understand the necessity of a ministry for the future N. C.—of caution in determining on the mode of institution; that the plan proposed was such as had been used before by inspired men,—aye, and that plain good reasons could be given for it then. But this objection has rather a suicidal aspect. Mr. Mason has declared it as his belief (it is not ours), that his society—that any society without regard to numbers or knowledge—has a right to choose, and therefore to ordain a minister; of course, that so important a matter may be safely intrusted to the discretion of any such body. Does he believe that the aggregate intelligence and piety of these twelve was less than the average of any society of the N. C., present or future?

4. If a memorable relation, first given in the treatise on Influx, and repeated in the True Christian Religion, was intended to convey no instruction useful to us, why was it inserted in either? If the principle announced by an angel† was true in the spiritual world, what should make it false here? It was possible there: it had been possible here, and was so still. If lawful for such men, and so much nearer to the source of Reason, *much more* was it lawful here, especially for persons such as Mr. M. supposes some of the delegates to have been.

We come now to the criticism on the part enacted by Mr. Hindmarsh on this occasion. We have left ourselves but little space for comment on this harsh and uncalled-for denunciation. Nor is much necessary, since the pretended principle which served as an apology for this uncharitable judgment has been exploded. But facts also have been perverted and set in a false light; a few words will restore them to their proper position.

Mr. Hindmarsh had been the prime mover in the original separation of the N. C. from the Old; as also in the further step of instituting a distinct ministry, either of which measures required no ordinary share of moral firmness. It would have been no vanity in him had he regarded himself as *facile princeps*, the leading spirit, in that or any other assembly of Newchurchmen during his active life. He probably knew from previous consultation, or might have anticipated, that in case of his being chosen a delegate, he would be called on to read the ordination service which he had himself prepared. There can be no doubt that they would have gladly conferred on him the office of an ordaining minister so far as they lawfully might and would have felt honored by his acceptance of the trust. Mr. Mason himself will not deny his eminent fitness for the station. But with the modesty of true wisdom and courage, and knowing the importance of the measure in which they were engaged, he honestly thought their choice should have the divine approval. He did no wrong then to his brethren, or any one else, when, out of abundant caution, and for his own satisfaction, he sought that approval in the only

* "When a New Church is created by the Lord, then first of all appears the good of the *natural* principle, that is, good in an external form with its affections and truths."—*A. C.* 4231.

† "That a new church will then commence, which in its beginning will be *external*, is signified by 'behold the *fig tree* and all the trees when they put forth,' in Luke xxi. 29."—*A. E.* 403.

† "Do not suppose that this *lot* came forth by mere chance; but know, that it was by divine direction; for not being able, from the confusion of your ideas, to discern the truth, it thus presented itself to the hand, that so you might be led to favor it."—*Inf.* 19: *T. C. R.* 696.

mode other than miraculous by which it could be then manifested. Though unknown to his colleagues at the time, he afterwards announced the fact of his double choice, and his judgment of its effect in investing him with a new character. They, far from suspecting any purpose to entrap them, or remonstrating against his inference, assented to its justice, and recognized him in that character, as did the church generally, and the English Conference after them. Before Mr. M. then, had volunteered as the champion of insulted right, would it not have been as well to ascertain whether either of these parties felt themselves aggrieved? and can any thing more be necessary to wipe off this posthumous reproach from the memory of our benefactor?

It is vain to speculate on complications which might have arisen in certain contingencies. *No such contingency arose.* And it is not irreverent to say that Divine attributes were engaged in preventing it. But Mr. M. has fancied difficulties where none would have existed. Had the lot fallen on another, Mr. H., though requested by his colleagues, would have declined acting. It is not probable that the other would have acted *without* their concurrence, which, if withheld, would have led to a second lot. With it he could have proceeded as effectually as did Mr. Hindmarsh. And had he thereafter disclaimed or resigned the clerical character, the church would still have had an ordaining minister in the person of either of those just ordained.

Mr. Mason regrets that he did not speak to Mr. H. on this subject when last he saw him. We regret it also. For had he couched his remonstrance in the style of this letter, he might perchance have received a rebuke which would have led him to spare us the present unfavorable specimen of his clerical manners. As it is, the recent assault has rather too much the aspect of kicking the dead lion. And how easily the assailant might have been met with a crushing retort:—

“Your reclamation, my good brother, is something of the latest, seeing the motives and reasons of our conduct have been before the church for nearly half a century, and have stood without impeachment until now. Your objections are captious. I decline, however, to argue them in form, farther than to say, that one of them has much the appearance of an after-thought called in to support ‘a discovery of your own.’ My estimate of the nature and worth of that discovery you may infer by a glance at A. C. 362. You, Mr. Mason, are an accredited minister of the New Church. You think yourself so. While being admitted to the order you professed compliance with that rule of the English Conference which requires a candidate to be ordained by an ordaining minister. I, ROBERT HINDMARSH, ORDAINED YOU. By accepting ordination at my hands, you in effect acknowledged my ministerial character. Now, *when* was it imparted to me? If not on June 1st, 1788, *it never was.* If I may not say with modest reverence that I was then designated *by lot*, under divine auspices, as an ordaining minister of the New Church, then am I a usurper. If, as you now declare, you have always regarded that proceeding as superstitious, immoral, and void, then have you, Mr. M., practiced a *ruse* on the Conference, by pretending to receive what they, with your views, would have regarded as a mock ordination by a layman. You may not retreat behind your present theory, and say that I had been the Pastor of a Church in Manchester, and acknowledged by the Conference as one of its ordaining ministers. That would be attempting a double deception on me and them. For, as you very well know, neither of those bodies pretended to invest with me a new character; they only accepted me in that which I had previously claimed. I know myself to be an honest man, and I cherish no thought of selfishness or impiety. For the rest, my past life must speak.* I have never before been arraigned by my brethren as a pretender, and I now leave you, my brother, to reconcile your present sayings with your former acts.” And we think it would have taxed all Mr. M.’s ingenuity to escape from the dilemma.

Finally, says Mr. M., “if this lotting was right, lotting should be the rule and practice of all human affairs.” Which were about as wise as to say: All extraordinary things should become ordinary: all occasional—constant. Or this: That which we needed was granted to our prayers, and *we have it now*, therefore we are still to seek. We were athirst: a fountain was opened for us: it still flows. So,

* Thanks to Mr. Hawkins and Dr. Bateman for dispersing another cloud which might have settled on his fair fame.

as often as our thirst recurs, we must look up to heaven for a shower. We desired a fixed altar on which our heaven-descended fire might be kept, and thence distributed to all around. It was given; and shall each one now who would kindle a flame hold up his lens to the sun? Moravians, Mormonites, and other enthusiastic liberalists may argue thus, and practice accordingly. But we are "ashamed"—as Mr. M. has it—to think that any intelligent Newchurchman should be so easily misled.

Our argument then is briefly this. It became the duty of those who accepted the new doctrines to abandon their former connexion. But, having come out of the Old Church, they had a *right* to a new ministry, as guides in their new journey, but no right to appoint such a ministry without the divine concurrence. Neither had they a right to expect a miracle in evidence of that approval. It thence became their duty to resort to the only other mode which is founded in principle and sanctioned by the precedents of Scripture,—and that was the lot.

Mr. Mason, on the other hand, has volunteered as the accuser of his brethren, has denounced as immoral what God has not forbidden, and with professions of exclusive deference to his Word, has advocated a theory which finds no support there. His view of the ministry—according to which the priesthood may be put on or off as easily as an old cloak—confounds public and private character, would first strip the clergy of their rightful influence, and finally bring the office itself into neglect, if not contempt. It also opens the doors of our pulpits, and invites Jesuits in disguise (whenever they shall think it worth the trouble) to enter and distract our counsels, as they have those of so many Protestant denominations.

In America we have witnessed all manner of experiments in Church government. Radicalism and Despotism have both been tried. We have observed the results, and like neither. We prefer the middle way, and chiefly because we, in our conscience, believe it was the primitive way, ordained of God, and never repealed. There are as yet but few inducements to any man to enter the ministry of the N. C., other than the desire of being useful. But the time may come when we will wish that we had better guarded the door of entrance. When the sky is clear we may venture to sea in an open boat; but it is the part of wisdom to provide a vessel which may not only sail before the breeze, but encounter storms with safety. Those who advocate such an order must expect to be greeted as "lotters," "hierarchists," "ritualists;" just as in the French revolution a new crime—that of "Incivism"—was invented to keep the guillotine in motion. We hope, however, that something stronger than such pellets, or even the more plausible arguments of this letter will be required to drive them from their principles. They must also renounce both magnanimity and gratitude before any thing short of demonstration shall win their assent to this libel on the brave and honest founders of our church.

N. F. C.

ASSOCIATION PROCEEDINGS.

The official Report of the Proceedings of the Michigan and Northern Indiana Association held at Laporte, Ind., February 11th–13th, 1853, has just come to hand, occupying an entire No. of the Cincinnati "New Church Messenger." It opens with the Address of the President, Rev. Abiel Silver, an able and interesting document, to which we shall refer again by and by, and as to which we will here say, in passing, that if the following resolution, offered by Rev. Mr. Barrett, had been acted upon as well as adopted by the meeting, it would have been cheerfully responded to on our part:—"Resolved, That proof-sheets of the President's Address be sent as soon as ready to all the New Church Periodicals in this country, with a request on the part of this meeting that it be published entire." Of any such proof-sheet we have heard nothing, and presume none has been sent. The consequence is, so far from publishing it entire, which it amply deserves, we can only extract a few paragraphs on which we purpose to make some slight comments.

The meeting was evidently, in great measure, occupied by a protracted discussion relative to the case of the Rev. H. Weller, occasioned by his insisting upon the occupancy of his own pulpit on Sabbath morning. From this position he in the end virtually receded, in compliance with the wishes of his Laporte friends, and, moreover, made some qualifying remarks as to certain rather contemptuous expressions in regard to the Association, which amounted to an apology. The result was far happier than it was, at one time, feared it would be, although in the course of the discussion Mr. W. and the Hon. E. M. Chamberlain stated that they felt constrained to withdraw from their connexion with the Association. A motion was introduced for the appointment of a Committee to report the reasons for the withdrawal of the countenance of the Association from the ministerial services of Henry Weller. The motion was seconded with the express condition that it should not form the subject of extended debate, which, however, could not be restrained. The measure was supported on the ground of justice to Mr. Weller, to the Church at large, and to the Association itself. On the other hand, it was urged that a Committee had already, a year ago, been appointed virtually for the same duty. The Committee acknowledged that they had not acted in concert, and doubts were expressed as to whether there was any occasion for the service committed to them. The discussion was continued with much freedom; Mr. W.'s eminent abilities were conceded, his motives unquestioned, and he was not without a friend to defend his religious character and state, but his claims and pretensions were made the subject of severe remark; their origin was denounced, and the most poignant grief was expressed and manifested that he, a professed minister of the New Church, should have become at once the dupe and instrument of infernal spirits who had to him assumed the garb of angels of light. The disastrous effects of similar demonstrations in Germany, a number of years ago, were detailed as a warning, and the duty urged of promptly exposing their true character. In further proof of the necessity for this, was cited the painful surprise acknowledged on the part of some, in daily intercourse with Mr. Weller, at developments which had been made since the commencement of this meeting. Mr. Weller expressed himself willing to assist in the fullest exposition for the satisfaction of individuals, but refused to recognize the Association in any capacity, expressing for it the utmost contempt. Ultimately, in view of the condition on which the motion had been seconded, it was withdrawn.

A motion was subsequently introduced by R. H. Murray, and in pursuance of an understanding with Mr. W., in which it was—"Resolved, That a Committee be appointed to confer with Henry Weller, to ascertain his true position, and report as they may deem expedient." Rev. B. F. Barrett, Wm. Andrew, and H. Thielsen were appointed that Committee.

Among the resolutions adopted at this meeting were the following seasonable and admirable ones offered by R. H. Murray. We trust they will by no means be lost sight of at the impending meeting at Chicago, of the body referred to. It is high time that they had defined their position. Let us see whether they will do it.

"Resolved, That in the opinion of this Association, much of the disunion and want of harmony and co-operation on the part of the various portions of the New Church in the United States, arises from a want of a correct mutual understanding of the principles of order entertained by those portions respectively.

"Resolved, That the attention of the General Convention be called to this view of the subject, and to the consideration of the expediency of declaring the principles upon which that body exercises functions of ecclesiastical legislation.

"Resolved, That the exercise by a representative body of powers not expressly delegated by the respective constituents must necessarily, as it always has done, lead to incessant controversy, and result in utter inefficiency.

"Resolved, therefore, That as a preliminary to further legislation by the General Convention, that body should take measures to obtain from the various societies and other associated bodies of the New Church in the United States, some definite expression of the platform of uses on which they desire to unite, if at all, in a general body, such expression to form the basis of a Constitution to be submitted for ratification to the several societies thus meeting."

The Reports presented by the various Committees relative to Book and Missionary Agencies during the year were highly interesting, and show that our Michigan brethren have a high standard of N. C. action, and are determined to make a vigorous effort to come somewhat near to it in their efforts. Some of these reports we shall be happy to give to our readers hereafter, if, by any possibility, we can find room for them.

The opening Address of the President, after sketching the progress of the N. C. in Michigan from its feeble initiament twenty years since, to its present "youth and lustihood," enters upon the consideration of the importance of united effort in building up the good cause in our country, and proposes the question, "Why may we not all become united in this great work?"

"Is it from the want of a true spirit of mutual love in the Church? Or is it from the fear of some undue dominion through the trammels of human, organic laws? Let us examine this subject a little, in the spirit of that charity which beareth all things and thinketh no evil,

"In our exertions thus far, we have been, mostly, laying the foundation of the Holy City in the natural plane of the mind, by the science of the doctrines. It now remains for us, not only to proclaim this divine science, with redoubled energy, to every mind that can receive it; but also, to build upon the foundation that has been laid, by bringing these doctrines more into life. And the best way to do this, is to come more closely together, in the performance of use.

"We are social beings, designed for social relations, and can make but little progress in the heavenly life, only as we come into social union. But no social union brings into the soul the kingdom of heaven, unless it springs from the love of use—a love, in each of the members, to do good to all the others, and to every body, without regard to self. It is this love which unites men together in societies. Truth opens and leads the way to that union, but love consummates it."

He then goes on to remark, with equal beauty and force, that

"This love of use, by its union with these eternal truths, not only brings and binds the members of a society together in love, but it also reaches out the hand of fellowship, bearing in its palm the signet of charity and the banner of peace, to all other societies and receivers throughout both the earth and the heavens."

Still, the progress towards this heavenly union, not only in the West, but over the world, is slow, and the question arises, Where lies the obstacle?

"Some say emphatically, in the outward organization of the church. But brethren, does it really lie no deeper than that? If we throw aside what rules of order we have, will true love, like some mysterious charm, tacitly unite our hearts, and set us all to work, each in his own order and use? Are we in a state, without rules to direct to united action, to come together into the work, in harmonious order? Will ministers grow up spontaneously in our midst, and silently take their stations at the sacred desk and altar, without any united outward expression of the church to whom they minister? Will temples for worship be erected, will books be printed, and colporteurs and teachers go forth to illuminate the benighted minds around us, without any outward systematic union of minds and means? What would our New Church printing and publishing societies in Europe or America, be or do, without constitutions and officers? To what extent would the doctrines be now seen within the limits of this Association, had it not been for our annual assemblies, our various quarterly meetings and society efforts which have resulted from resolutions passed by organized bodies? How can we expect to see a spontaneous growth of heavenly life in a community, without community rules? Is it not rather a well known fact, that there can be no such thing as spontaneous growth of goodness and truth, even in an individual, much less in societies? For to have these heavenly principles grow in us, individually, we must not only have outward and scientific rules of order, but a rigid and strict observance of them, even to close combat against every thing in our nature that opposes them. And may it not be somewhat so with societies?"

Now we are among those who do hold and affirm "emphatically" that the outward organization of the church, or the asserted principles on which it is made to rest, *are* the grand bar to the union of brethren in the advancement of the Lord's kingdom in the hearts of men everywhere, and that the same tardy progress of the truth will have to be deplored from year to year indefinitely till those principles are abandoned. What else is there to operate as a let and hindrance to the triumph of the cause? A portion of the church insists upon the acknowledgment of certain principles as a basis of union which another portion refuses to admit. How then can they come together for the conjoint performance of use? But "if we throw aside what rules of order we have, will true love, like some mysterious charm, tacitly unite our hearts, and set us all to work, each in his own order and use?" Undoubtedly it will. What good reason can be shown why it should not? These so-termed "rules of order" are the very things that break the bonds of unity, and why should not their removal be a signal for the knitting again of the dissevered parts? But let us here be understood. We have no objection to "rules of order" in themselves considered. Wherever social bodies meet and act together, it is an obvious dictate of wisdom that certain rules and regulations should be adopted by general consent, by which the proceedings of the meeting shall, for the time being, be governed. Otherwise an orderly conclave would be continually liable to degenerate into a tumultuous rabble. If the objects of the convening body are in themselves right and proper, there will generally be little ground for apprehension and complaint on the score of the rules of order adopted, which are mere temporary expedients for securing discreetly the order, expedition, and due validity of the transactions. But the matter assumes entirely another aspect when these so-called "rules of order" become in fact the very organic laws and constitution of the body which adopts them—the main code, instead of the secondary by-laws, of the association. Then it becomes our imperative duty to examine into the essential character of the association itself, and see how far it agrees or disagrees with "the pattern shown in the mount," with the genius of the general polity which it professes to subservise. That polity, in the present instance, is the Lord's New Church universal, and we strenuously object to the assumption of any body of men claiming, under the plausible title of "rules of order," to set forth the true and essential principles of Divine order in the church. At the same time we hold to the very great utility of meetings, occasional or stated, of Newchurchmen, who are, in the Divine Providence, so located that they can conveniently come together; and when thus convened we would have all their business conducted "decently and in order." The object of such meetings, we maintain, should be exclusively *use and fellowship*. No legislation—no control over societies—no creation of clergy—no alleged headship over the body of the church in whole or in part. This is the Lord's prerogative, and his only. Such conventions, being prompted by the spirit of brotherly love, would tend to deepen and perpetuate that love, and we see nothing but the disastrous influence of the established views of "order," which prevents a consummation so devoutly to be wished.

But our brother asks again, "Are we in a state, without rules to direct to united action, to come together into the work in harmonious order?" The first requisite to the co-operation here spoken of is not rules of order to direct, but the impulse of love to prompt. The "rules" may be safely left to the after-wisdom of the meeting. But the true point of the query we suspect is this: shall we be able to come together, in harmonious order, without those very rules, that is to say, without that precise form of church government, which our fathers have handed down to us, and with which we have been so long familiar? That this is the meaning is obvious, from what immediately follows: "Will ministers grow up spontaneously in our midst, and silently take their stations at the sacred desk and altar, without any united outward expression of the church to whom they minister?" The *status* of the querist's mind is sufficiently obvious from the question here propounded. He makes the progress of the

Church to depend mainly upon the growth of ministers within its bounds, and deems the present order of things in the N. C. indispensable to the bringing forward of suitable candidates for the office. Without it how can such men be raised up and duly endorsed? This is precisely the dialect of Conventionalism. The ministry, as constituted by that body, is all in all in building up the Church. No idea seems to be entertained of the possibility of propagating the Church otherwise than by means of the ministry as consisting of clerical persons duly ordained and inaugurated. For such ministers such machinery is probably requisite, but to our view the true ministry, or *service*, in the New Church is not clerical but laical, and depending far more upon the agency of the press than upon the voice of the living preacher. As this, however, is a point which we are treating in another form, in another part of our work, we wave further remarks upon it at present.

"Will temples for worship be erected, will books be printed, and colporteurs and teachers go forth to illumine the benighted minds around us, without any outward systematic union of minds and means?" A false issue has here clandestinely slipped in. The question is not whether these objects are to be accomplished without *any* outward union, but without that peculiar and specific organization which has thus far, for the most part, obtained in the Church.

"What would our New Church Printing and Publishing Societies, in Europe or America, be or do, without constitutions and officers?" A wrong issue again. At what is our friend driving? Who has ever thought of dispensing with constitutions and officers in associations such as are here spoken of? This is not the matter in debate, but such a particular form of church organization and action as is represented in the General Convention about to meet at Chicago, and renew its annual work of manufacturing and amending "rules of order."

But we need not prolong our criticisms on this part of Br. Silver's address. It is all along marred by a lack of nice discrimination as to the true point in question. The "rules of order" which he advocates, and which we deprecate, are entirely different, and so long as agreement on this head does not exist, argument is useless.

In a subsequent paragraph he puts a new interrogation, "Now, brethren, is it not possible that it may be, to some extent, the love of dominion in ourselves that makes us jealous of it in others?" On this score every one must answer for himself. We confess, for *ourselves* that we are most intensely jealous of the love of dominion in others; and so far as we personally are concerned, we feel bound by every principle of fealty to truth and righteousness to resist it to the very last extremity. On no plea whatever will we consent to forego or sign away one particle of that birthright freedom with which the Lord has endowed us. And yet we think we can aver with all sincerity that we have not the least desire to lord it over the freedom of our brethren. We could not cherish such a feeling without the most suicidal inconsistency; nor do we think it fair or candid to throw out such invidious insinuations, when nothing farther has been evinced than a firm determination to withstand at every hazard the subtle and furtive encroachments of ecclesiastical power in the domain of the New Jerusalem. May there not be such a thing possible as a disinterested regard to the true welfare of the Lord's kingdom?—one that shall evince itself by a zealous warring with apprehended falsities? If we rightly construe Mr. Silver's view, he would advocate a spirit of love so placid and gentle, that it should never ask questions, or suspect harm, or lift up a voice of remonstrance, whatever the indications of usurping rule. "If we loved others as ourselves, would we be afraid of their injuring us or the church by any position they might hold in society?" Not, perhaps, by the *position* alone, but by the use they made of it. "If receivers were united in the pure bonds of charity, would they be so fearful of priestly dominion, or so jealous of each other's rights?" It is not so much a jealousy of each other's *rights* as of their *wrongs*, that is the real matter at issue in the present case; and so far from the true spirit of charity singing a lullaby to such fears and jealousies, its genuine effect will be to sound a note of alarm* from its holy mountain, and to summon, with its spiritual

pibroch, the church's clans to repel the approaching foe. We recollect, when several years ago we published a work on the Resurrection, going against the common view, some of our Presbyterian brethren, who took our heresy deeply to heart, very gravely put the question to us, whether we had not fallen into the grievous error aforesaid in consequence of having become very remiss in secret prayer. We replied, in effect, that, so far from this, it was owing precisely to this cause—the earnestness of our petitions to be led into all truth—that we had been brought out of darkness into light on this great subject, and several others on which our mind had been much exercised. So in respect to what our brother here says of the spirit of true charity; its legitimate effect will inevitably be, not to inspire a passive acquiescence in established dogmas or usages, but to quicken vigilance and make keen the scent of danger to the church.

If we were here to arrest our hand, and make no farther allusion to the Address, our readers would no doubt infer that we found next to nothing in it to approve. But, not so. We yield a hearty concurrence to many of its sentiments, and we regret that our space will only allow us to adduce the following extract, which is of itself nearly sufficient to make amends for all the faults which we have ventured to point out in our preceding remarks.

“I believe, brethren, that after what has been recently published upon the *relation between a pastor and society*, it will be received as kindly and usefully intended, without the least spirit of controversy, if I here ultimate the internal promptings I feel it my duty to do, in making some suggestions on this subject, as it is naturally embraced within the theme of this address.

“Now we know that though the Lord is the head of the Church, in an individual, yet that individual has a head; and that so it must be with a society. But how can any one man be the head or brain of a Society? How many, think you, now compose the head of the Grand Man in the heavens? Vastly more in number than our finite minds can compute. And millions more are being added to it every day, rendering it still more and more full and complete. And it is the same also with the societies which compose the Grand Man.

“Now the smaller a society, the less perfect it is. And this imperfection is in the head, as well as in all the other members. It therefore must require many persons, to form any thing like a full developed head to a full formed society. And so of all the other members of the body. And the greater the number, the more perfect the development.

“Moreover, as there are many distinct parts of the brain, as well as of all the other members of the body, who can say that each one of the organs of the brain, may not, as a society advances towards perfection, be represented and filled by an individual? And as each one of these organs has, also, its distinctive parts, and these parts their divisions, where shall we stop?

“Who can say that even while a society is yet small, some one of the members, other than the pastor, may not represent and actively serve as some one of the organs of the brain of the society? May not some organ of the head of some member be much more fully developed, and in a much more active exercise, than the same organ even in the pastor? And may it not therefore be a medium of some form of life, which the society needs to receive more copiously than the pastor can convey it? As each member of a society has a head, a heart and a hand, &c., why may he not be, in a general view of the subject, to some certain extent, a portion of the head, the heart and the hand of the society?—while at the same time, in a particular point of view, his dominant propensity and usefulness would determine his particular locality in the society.”

If this be sound doctrine—and we know not why it is not—we should be happy to be informed by Br. Silver or any one else how it differs from the general scope of our remarks on the true nature of the priesthood and the true mode of ultimating its functions. He has certainly presented a view of the subject very different from the “one man” system so universally prevalent. How clear that a plurality of teachers in society is recognized by our worthy brother.

EDITORIAL ITEMS.

The next Meeting of the General Convention will be held at Chicago, Ill. on the second Wednesday of June, 1853.

In recently glancing over an old file of letters our eye fell upon the following paragraph in a communication from the late Rev. Dr. A. Alexander of the Theological Seminary, Princeton, N. J. It bears date Jan. 1834, some years before our attention had been at all called to the writings of Swedenborg, though we were then deep in the study of the Apocalypse, which was the subject of the Dr.'s letter.—“Have you ever looked into Baron Swedenborg's writings? I find that he has written a work entitled: ‘*The Apocalypse Revealed.*’ It is doubtless a curious performance. Swedenborg seems to me to have been the most amiable of all the fanatics. A sweet spirit of benevolence seems to have been diffused through all his works. ‘Hindmarsh's Letters to Priestley’ fell into my hands a few days since, and I was not a little amused to observe how well he answers this indefatigable, but superficial and erroneous writer.” The venerable Professor has within the last two years entered that world where Swedenborg's alleged “fanaticism” will be judged by a different criterion and *perhaps* the writer may ere this have seen reason to pronounce another verdict.

In connexion with the above it may not be without interest to quote from a late No. of the London “Family Herald” the following coincident testimony occurring in one of the Editor's answers to correspondents. “We never say any thing of Swedenborg which we do not believe his own spirit would assent to if it were present. There are few men we have more respect for. There is more charity in the writings of Swedenborg than in any other writer that we are acquainted with. No unprejudiced reader can fail to love the man. He is supremely amiable, and very wise.” Yet with all this reverence for the master, the writer seems to cherish some strange pique against the disciples, of whom he remarks “we wish we could say the same of his followers.” He evidently falls out with what he thinks their slavish deference to authority. It is on this ground, that he excuses the tone of his criticisms. “It is only so far as Swedenborgians regard Swedenborg as a final teacher, beyond whom there is nothing to be taught or learned, as an infallible teacher, whose word is law, that we ever speak severely of them.” Swedenborgians will no doubt duly appreciate the editor's forbearance, while at the same time they would be sincerely grateful to him or to any man who will assign a satisfactory reason why they should *not* repose the most unlimited confidence in his teachings when they find them but re-echoing and confirming the clearest perceptions of their own minds. The fact is, Swedenborg has himself, in a single sentence, unfolded the principle on which this unquestioning assent is yielded to his authority:—“If any one tells me the same thing that I have myself arrived at, I am bound to believe him on the simple ground, that I believe myself.” (*Philos. of the Infinite*, p. 64.) Nor does it matter, to the truth of the position, whether the result be arrived at before or after it is announced by another. The grand question is, whether the thing is rationally perceived to be true upon its own intrinsic evidence, instead of being received upon the bare *ipse dixit* of a fallible mortal. This we hold to be the case in regard to the doctrines taught by Swedenborg. They are not his, but the Lord's. That he saw them to be true we admit, but otherwise he was to his revelation simply what the atmosphere is to the sun's rays, a mere transmitting medium. This the man of the “Herald” will not of course admit without weighing the evidence in the case, and this we presume he is already too wise to do. His estimate of Swedenborg is easily inferable from his answer to another correspondent, who asks whether it is probable that Swedenborg's doctrine of angels and spirits may not have been drawn in part from the legends of the Talmud. To this the Editor promptly answers, “No: great mystical minds naturally rise up to the same

or corresponding spheres, and find the same ideas of mystic scenery." This shows that he recognizes nothing more in Swedenborg than what might be supposed to emanate from his own talents or resources. Of course the light in which he is viewed in the N. C. is altogether different. The following paragraph, however, does the writer's candor more credit:—"Swedenborg says the soul is merely an interior body, having the same form and features, only belonging to a different sphere. It is a body of the opposite sphere of being to this. The impalpable and imponderable elements, heat, electricity, magnetism, are the intermediate sphere between the two opposites, which cannot commune with each other except through that medium. Hence will cannot act on matter, nor matter on will; they act first on the imponderable elements, which are neither matter, nor immatter, but akin to both. The word matter wants a definition." Another response in the same paper, of a specially truculent bearing towards the advocates of the teachings of Swedenborg, has been ably and triumphantly replied to in a late No. of the "Intellectual Repository." We give it as a curious specimen of a reckless hardihood of assertion upon matters respecting which his prejudice would not allow him to put himself in possession of facts enough to render his judgment of any weight. "B. Thomson asks if we have read all the works of Swedenborg, that we presume to say that his doctrine is not progressive.—We have not read them all, nor has our Correspondent, nor has any man in London. They are too voluminous to be read; they are more easily bound. His followers in general have only at the most a few volumes; some perhaps only one; so that they do not really know what he has written; and the production of the first volume of his Journal, a few years ago, puzzled not a few of them, as there they read many things that they could not comprehend; as, for instance, he says 'the entire heaven of spirits had conspired against me with the intention of suffocating me.' He also informs us that spiritual angels dislike butter, and celestial angels like it; and that the Jews have the smell of mice in the next world, and that their father, Jacob, or an impostor who calls himself Jacob there, complains very much of the odor of his children. Innumerable other oddities are there, which may be all correct enough representatively; but they are nothing but puerile analogies at the best, and give one a very low idea of the spiritual world. To rise above that idea, you must rise above Swedenborg, who is essentially puerile and elementary, and teaches only the alphabet of analogy, and no more. Hence it is that, with the highest pretensions to analogical knowledge, the Swedenborgian can produce nothing. There is not an analysis of providential history to be found in their entire library. To make such an analysis is to come out of Swedenborg, and advance before him. He has written too much to be a guide. A book for the human race must be a very little book, or a book that will help you to read other books, and go beyond it, after you have mastered it. Swedenborg's book is neither. You cannot even read it; you can never find out what is in it; and you can never arrange its Sybil leaves so as to make a unity of it. It is the dream of a man of genius, and it has all the wild incoherence and unsubstantiality of a dream. But the genius ennobles it, even whilst the horrors debase it; for we know nothing more horrible than the character which Swedenborg has drawn of divine justice—hells, with huge monsters that swallow the wicked and vomit them out again; and pits full of filthy venomous reptiles, in which they lie eaten, and licked, and bitten and crushed! There is no word in the language too bad for such doctrine. It requires a new word so strong that the very sound of it would give a shock like an electrical eel." This terribly splenetic effusion is poured forth, we understand, from the pen of one who is or was a clergyman of the Church of England. We can find no apology for his vituperation, but we are happy to say that the better extracts above given were written and published subsequently to the tirade just quoted, which leaves us a gleam of hope that a prejudice considerably softened may in the end be melted wholly away. Meanwhile, what would our critic reply if asked to explain how the above-cited "oddities" can be "nothing but puerile analogies," when at the same time they are "all correct enough representatively?"

The remarkable approximation to New Church truth apparent in the following paragraph will be striking to most of our readers. It is from a recent editorial article in the "Christian Register," a Unitarian paper published at Boston. "How the blood of Christ 'cleanseth from all sin,' will be obvious to any one on a careful perusal of the sixth chapter of John, where the language of the Saviour is a full explanation of this phrase. 'Except ye eat my flesh and drink my blood ye have no life in you.' He means most clearly, that his life and doctrine are to be received and appropriated by us, so as to become a portion of our very being, just as the body receives and appropriates material food and so lives and thrives. Nothing can be more obvious than the fact, that the blood of Christ is here used as representative of the life and truth of Christ on which the disciple is to feed and grow strong. It "cleanseth from all sin," not merely by restraining from evil, but by creating new life within, which growing purer and more prevailing, expels the old lusts and passions. Thus John the Revelator in his vision of the redeemed describes them as clothed in robes made white with the blood of the Lamb. The life of Christ received inward and working outward as an all-cleansing influence, purifies us within and without, till he clothes us with holiness as with a spotless robe. By resting in the letter that killeth without rising to the spirit that giveth life, two grievous errors we think have been made to rest on this phraseology. First, that of the Papist, who thinks that he eats the literal flesh and drinks the very blood of Christ. Secondly, that of the Protestant, who, denying this, regards the blood shed on Calvary as saving him through penal agonies. That the spectacle on Calvary has power to move the world and thereby to save the world we will not deny. But not the spectacle of those more than human sufferings, not the convulsions of sympathizing and afflicted nature, but the spirit of the sufferer beaming out through them all, as the sun irradiates the wings of the tempest,—*this* it was that made even an unbeliever exclaim, 'Socrates died like a philosopher, but Jesus Christ like a God.' So then precisely the same efficacy belongs to the blood of Christ as shed on Calvary as that we have already imputed to it. It is the spirit and truth of Christ imparted to mankind ever through those awful surroundings of gloom and suffering."

OBITUARY.

DIED.—At Summit Grove (near Chicago, Illinois), on Sunday evening, February 20, 1853, CLARISSA I. CURTISS, aged thirty years, of inflammation of the lungs. She was eminently a devoted and self-sacrificing daughter and sister—with true charity towards all.

The existence of the deceased, from girlhood to her dissolution, was a thorough tissue of active uses, ever ready to promote the welfare and elevation of all within the sphere of her operations. She was greatly loved as a teacher—an avocation in which she often engaged and much delighted—which she was pursuing until the time of her death.

In her formal church relations the deceased was connected with the Presbyterian denomination; but, during the last few years, becoming more acquainted with the doctrines of the New Jerusalem Church, she felt a harmony with Swedenborg's love of the Lord, and sympathized with his manner of explaining the Word. The three great and abounding loves, or stimulants to effort with mankind, she seemed distinctly to appreciate; first and supreme, love to the Creator Lord; next, love to the neighbor; and last, love of self. Although from lack of prominence in the latter, she was modestly retiring, still the two former will-motives gave her such share of firmness, dignity and zeal, as enabled her to descend among those with whom love of self and the world were paramount in such mien that the love of God and the neighbor was many times infused into the interior of their wills with an influence that elevated and did them good. Hence it may truly be said, that her self-love was no further cherished than it could be of use by inducing love of the Lord, consequently love of the neighbor, and the promotion of good—a descent to the lower rooms was made when it appeared that the inmates might be influenced willingly to ascend to the brighter ones above.

Thus, with clear and abiding faith in the Lord, and love of the corresponding relations and duties, her *work was always done*, her account ever ready, whenever a Saviour's love should call her to habitations of peace and purity, in association with the useful and good—a consummation which she confidently anticipated with rapture and tranquillity to her last breath, and of which she continued to speak calmly and cheerfully, until the flight of the substantial spirit left the insubstantial lips powerless.

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ORIGINAL PAPERS.

ARTICLE I.

—
THE PRIESTHOOD AND THE KINGSHIP.

A SERMON,

BY THE EDITOR.

(Concluded from p. 205.)

THERE is no point in regard to which we are more anxious to have our views distinctly apprehended than that which respects the existence of a priesthood in the church. It is not the *fact* of a priesthood, but the *kind*, which is a matter of debate with us. We fully admit the existence of the institution, but we deny that it consists of a distinct order of men, standing out in relief from the body of the church, exclusively devoted to sacerdotal functions, and receiving temporal support therefrom as did the Jewish priests from the altar which they served. It is this particular feature of the prevailing theory of priesthood to which we object. We recognize no such distinction as now every where obtains between clergy and laity. We would retain every thing that is essential in the order, and reject every thing that is factitious. What we regard as such in both respects can hardly fail to appear from the tenor of what we have already said. When we deny the existence of an external priesthood in the church, we do not of course design to be understood as implying that the priesthood is not to be exercised by men in the flesh, and who are so far external, but we have constant reference to the above-mentioned distinction. Our meaning is, that we do not admit the existence of a priestly order as visibly distinct from the laical. The true priesthood, we contend, is to be sought for *in* the body of the laity, and not apart from it, and that it is to be identified by the possession of certain internal states and endowments represented by the priestly

function under the Jewish dispensation. As we understand this external representative institute to be abolished under the dispensation of the New Jerusalem, we find no authority for any other priesthood than that to which we now allude, and this we feel at liberty to denominate spiritual, in contradistinction from the external and visible above described. We say this to cut off unequivocally from our opponents all possible occasion for charging us with a total and unqualified denial of a priesthood of any kind whatever in the New Church. We are well aware, however, that the distinction now made and insisted on will be resolutely ignored by some "of the contrary part," but it is nevertheless perfectly sound in itself, and clearly and intelligibly stated.

At the same time, we cannot be ignorant that this very position will be most strenuously oppugned. The earnest advocates for the opposite view admit no such construction of Swedenborg's language respecting the abrogation of representatives, as shall involve the doing away of the sacerdotal order in the church. A representative priesthood, it is contended, must always of necessity exist in the church, and that priesthood cannot really be a priesthood unless composed of men formed into a distinct and privileged caste. This point has been elaborated at great length, and with signal ability, by the Rev. Mr. De Charms, in the "Newchurchman—Extra" (p. 416—473), but still with results to our minds wholly inconclusive. We cannot pursue the argument in detail, but its effect is, if we understand it, to vacate entirely the force of the following and many similar passages from our enlightened author.

"The Lord 'abolished the representatives of the Jewish nation, because the greatest part had respect to himself—for the image must vanish when the effigy itself appears. He established, therefore, a new church, which should not be led, as the former was, by representatives to things internal, but which should know them without representatives.'"—*A. C.* 4904.

"When the Lord came into the world, then the externals which represented were abolished, because it was the Lord Himself whom the representatives of the church shadowed forth and signified, and whereas they were external things, and, as it were, veilings or coverings, within which was the Lord, therefore when He came, these coverings were taken away, and He Himself appeared manifest with heaven and with the church, in which He is the all in all."—*A. E.* 700.

"By the ark is signified the representative of the church in general, in like manner as by the daily or continual [sacrifice] in Daniel, which was to cease at the Lord's coming into the world: in this sense it is mentioned in Jeremiah: 'I will give you pastors according to my heart, and they shall feed you with knowledge and intelligence; and it shall come to pass when ye shall be multiplied, and bear fruit in the land, in those days they shall no more say, the ark of the covenant of Jehovah, neither shall it come up upon the heart, nor shall they make mention thereof, neither shall they desire it, neither shall it be repaired any more,' iii. 15, 16. These things are said concerning the advent of the Lord, and concerning the abolition of the representative rites of the Jewish church which should then take place: that the interior things of the church should be manifested, which were veiled over by the representative external rites, and that they should then become interior or spiritual men, is signified by pastors being given according to the heart of the Lord, who shall feed them with knowledge and intelligence; by pastors are understood those who teach good and lead thereto by truths: the multiplication of truth and fructification of good, is signified by, then it shall come to pass, when ye shall be

multiplied and bear fruit in the land in those days : that then conjunction with the Lord will be by the interior things of the Word and not by things exterior, which only signified and represented things interior, is signified by, they shall no more say, the ark of the covenant of Jehovah, the ark of the covenant of Jehovah there denoting the externals of worship, which were then to be abolished, the same as by the daily or continual [sacrifice] which was to cease, as mentioned in Daniel, chap. viii. 13 ; chap. xi. 31 ; chap. xii. 11 : that there was to be no longer external worship, but internal, is signified by, it shall not come into the heart, neither shall they make mention thereof, neither shall they desire it, neither shall it be repaired any more."—*A. E.* 700.

"After the coming of the Lord, however, when external rites were abolished, and representatives consequently ceased, these were no longer changed in heaven into corresponding representatives ; for as man becomes internal, and is instructed in internal things, then externals are as nothing to him, for he then knows what is sacred, as charity, and the faith grounded therein. From these internal principles therefore his externals are now regarded, for the purpose of ascertaining how much of charity and of faith towards the Lord is in them. Wherefore, since the Lord's advent, man is no longer considered in heaven in reference to externals, but to internals ; and if any one be regarded as to his external, it is solely because he is in simplicity, and in this state has innocence and charity, which are introduced by the Lord into externals, or into his external worship, without his consciousness."—*A. C.* 1003.

All this would seem to be sufficiently explicit, and its scope is so palpably adverse to the prevalent idea of a representative priesthood continued under the New Dispensation, that it is no wonder that all the logical forces of the upholders of the priesthood are concentrated to the task of explaining away its obvious import. The onward march of the hierarchical argument is terribly impeded by this huge rock lying directly in the way, and unless it can be blasted, or tunneled, or triturated, or dissolved by some kind of dialectic acid, the whole host must come to a dead stand. We must say, in justice to Mr. D., that Hannibal never labored more industriously in applying his solvent to the granite of the Alps, to effect a passage for his troops, than does our esteemed brother to overcome the rocky resistance of the above class of paragraphs. Indeed, he shows a marvellous tact in eliciting from them a meaning diametrically opposite to that which they bear in the sense of the letter, and making them confirm the very tenet which they were intended to confute. "Can any thing be clearer than this in showing that the external representative is *not* wholly done away?"

Yet we would by no means insinuate a disparaging idea of the course of Mr. D.'s reasoning on this score. It involves, in our opinion, many suggestions of undeniable truth, and of great weight, and such as evince a most profound acquaintance with the doctrines and philosophy of the New Church. But from his main conclusions we are obliged to dissent, because they strike us as directly at variance with the tenor of the above quotations. He contends, among other things, that the Jewish representatives were not so much *done away* as *fulfilled*, under the Christian dispensation—that consequently, "every representative form which is contained in the letter of the Word, and which may represent the internals of the Christian church, may be used in external Christian worship, provided the Christian, at the time of its use, knows, thinks of, and regards in it, its spiritual mean-

ing"—that the serpent of the old ceremonies is to be made a staff of and lifted up in the holy acts of divine worship—that "among the representatives thus lifted up will undoubtedly be *priestly offices, priestly functionaries, and priestly garments,*"—that as in all true worship "there must be an external as well as an internal, therefore external representative rites are not to be wholly done away in the Christian church, so that its worship is to be internal alone; but every external rite may be adopted from the letter of the Word, and even from the Jewish ritual, so far as that is representative of, and correspondent to, divine things in the Word—provided they are congruent with the Christian, as an internal, church,"—that consequently, "the Christian may have Scriptural forms pictured and sculptured to his eyes—aromatic odors, with the forms of flowers that produce them in nature, or the incense of their burning extracts as products of art, for his nostrils—sweet sounds of harmonious choral music for his ears, and sacred and correspondent appliances to every sense"—that all these representatives are legitimated under the present dispensation "in order to give to the church the vastly increased *powers* of the ultimate principle of the mind, in developing, forming, perfecting, and securing all her internal principles"—that there is an important distinction between *true, pure, real, or genuine,* and *mere or external* representatives, and that "when the Lord abrogated the Jewish ritual, he merely abolished idolatrous representatives, thus removed the Judaic and Hebraic superadditions to genuine or internal representatives, or cracked the shell so as to give these true representatives as the kernel to the Christian church; and as priestly offices, and whatever had relation to those functions, were among the true representatives of the Ancient Church, therefore these were not abolished in the Christian church by the abrogation of the Jewish ritual."

These ideas are greatly and very ingeniously expanded in the work to which we refer, and being enunciated in a powerfully persuasive strain, and mingled with a goodly measure of genuine truth, one is led to distrust himself in calling them in question, while at the same time he feels assured that if the plain declarations of Swedenborg are to be received as true, there must be a lurking fallacy pervading the argument, and nullifying its force. This fallacy, if we mistake not, lies in Mr. D.'s views of the *external* of a church as compared with its *internal*. Thus, for instance, he cites Swedenborg as affirming that "priestly offices, and whatever had relation to their functions," are among the true, and therefore essential, externals of a church. This we are compelled to deny, and to justify this denial we quote the context at length in which the passage occurs.

"The first Ancient Church, which was spread far and wide over the face of the globe, particularly in Asia, in process of time, as is usual with all churches, in all places, grew degenerate, and was adulterated by innovations, both as to its external and its internal worship. This was the case in various countries, and this was owing especially to the circumstance, that all the significatives and representatives which the Ancient Church received by oral tradition from the Most Ancient Church, all which had respect to the Lord and his kingdom, were turned into idol-

atrous rites, and with some nations into magical ceremonies. To prevent the destruction which hence threatened the whole church, it was permitted by the Lord that a significative and representative worship should be again restored in a particular country. This was effected by Heber; and this worship consisted principally in external things. The external things employed were *high places, groves, statues, anointings, beside the establishment of priestly offices; and of whatever had relation to their functions*; together with various other things which are included in the name of statutes or ordinances. The internals of their worship were doctrinals derived from the Antediluvians."—*A. C.* 1241.

Now, we cannot, for ourselves, perceive in this specification of externals that any one branch of them is of more intrinsic necessity than another; that the priestly offices are any more *genuine* representatives than the high places, groves, statues, &c., with which they are classed. If one could be abolished, we see no reason why the other could not be, and if we understand our author, they *were* equally proscribed by the genius of the New Dispensation. But from this it does not follow that the law of correspondences is touched, or that the whole objective universe ceases to be a representative theatre for the display of internal and spiritual truths, and so far it is certain that representatives have not been abolished. Great stress, we know, is laid upon the statement of our author that both kings and priests, of whatsoever quality they are, represent the Lord by virtue of the royal and priestly principles appertaining to them, which of course we admit; but we are at a loss to discover why this representative character does not belong as well to the kind of priests for which we contend, as to that which constitutes Mr. D.'s ideal. Cannot the spiritual represent the divine? A priest of the New Church is a man on the earth, and so far is a visible and external priest; but his priesthood is to be sought in his internal character and qualifications. Is he, for this reason, incapable of representing the Lord? So also as to his externals. It is a bruited apothegm that the church and the man of the church must have an external as well as an internal. Undoubtedly. But what then? Because a man is a spiritual man has he no external? Because the true priesthood of the church is composed of spiritual men possessed of certain endowments, and undistinguished from the so-called laity, has that priesthood no external? Does it not stand upon the ultimate plane? Is it not embodied in the natural world? Have not such men bodies? Do they not meet for worship in earthly temples? Do they not engage corporeally in the services of prayer, praise, reading, discoursing, and the like, and are not these external things in respect to the internal principles by which they are prompted?

Did our limits permit, it would, we think, be easy to show that for the same reason that Mr. D., and those of his school find it impossible to form an idea of any other priest than one who is set apart and inducted into office by human agency, it is impossible for them also to conceive of any other representative external of such a priesthood than the paraphernalia of inaugurations, vestments, pulpits, litanies, &c., as to all which we see nothing in them, but the *shadows* of things which we are now permitted to enjoy richly in the *substance*. This view of the subject, we are well aware, will be regarded as

crude and superficial, and it will be maintained that if we have not *just such* an idea of a priest of the New Church as that which is sketched out for us, we have *no idea of a priest at all*. If so, we submit. The imputation will not trouble us. We know that Swedenborg meant what he said when he said that the Lord at his coming into the world "abrogated the representatives, which were all external, and instituted a church of which all things should be internal."

We have thus exhibited, in strong relief, all the more important passages usually cited as affording a warrant for the institution of a priesthood or clergy, comprising an order of men distinct from the so-called laity. To our own mind the proof, whether from the Word or the writings of the New Church, is utterly wanting of the intended existence of any such class of men in the Christian Church, and we do not therefore hesitate to consider the whole sacerdotal order, as at present established, both in the Old Church and the New, as a stupendous falsity, replete with tendencies of the most pernicious character to the interests of the Lord's kingdom. We are constrained by what we consider the strictest logical necessity, to deny the validity of the claims set up in behalf of a separate clerical caste, while, at the same time, we leave intact a leading or teaching function in the church, and one, too, that is to be exercised by the men of the church. There is a true ministry—not clergy—in the Lord's church on the earth, consisting of those who, in accordance with the representative character of the ancient Levites, are possessed of the endowments of spiritual love, enlightened intelligence, and active charity, which shall enable them to exercise a kindly pastoral office towards the lambs of the flock that naturally turn to their feeding hand. Every other form of priesthood we are forced to regard not only as an anti-christian usurpation, but as having the effect of an organic hypertrophy in the Lord's mystical body. By attracting to itself an over-measure of vital influx, it will rob the other portions of the system of their due share of spiritual innervation, and a paralysis of the members will be very certain to ensue. How much of enlightened discernment, indeed, is even now requisite in order to perceive that the broad line of distinction held to exist between clergy and laity, acts disastrously upon the interior life of the church by discharging the great mass of its members from that degree of responsibility which properly pertains to every one without exception? What is more evident than that the fact of having an individual salaried and set apart to preside over the spiritual interests of a society operates as a release to the bulk of the members from any duty but that of punctually paying their subscription and sitting devoutly in their seats from Sabbath to Sabbath, receiving with quiet assent whatever is dealt out to them. The practical working of the system is precisely such as to confirm the drift of our theoretical objections. It goes all along on the assumption that the actual *work* essential to the building up of the church is to be performed, not by the body collectively, but by a particular class acting as proxies for the rest. If we make the analogy of the human body the criterion in this matter, it would be as if all

the organs and viscera of the trunk should unite in feeling the brain to perform their functions for them, while they should enjoy an exemption from their appropriate work. Is it possible for any one who is accessible to truth to avoid seeing that this cannot be consistent with a true Divine order? That order is well expressed by the Apostle of the Gentiles. "From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body to the edifying of itself in love." This is the true model of a Christian church or society, and the ends of such an institution can never be fully realized till there be a return from the present to the primitive order.

The precepts and intimations of the apostolic epistles may serve at least as documentary evidence of a historical kind, of the light in which this matter was viewed in the primitive church. "God hath tempered the body together, having given more abundant honor to that part which lacked; that there should be no schism in the body; *but that the members should have the same care one for another,*" 1 Cor. xii. 24, 25. "Brethren, if a man be overtaken in a fault, *ye, which are spiritual, restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted,*" Gal. vi. 1, 2. Whoever was spiritual might feel this a command to him to exercise a kindly office of charity in restoring one who had unfortunately lapsed from his uprightness. Each was to bear the other's burdens. Again, "Now we exhort you, *brethren,* warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men," 1 Thess. v. 14. *Brethren* are here exhorted to warn, comfort, and support each other—a very principal feature of what is considered as the pastor's peculiar work. "Wherefore comfort yourselves, *and edify one another,* even as also ye do," *Id.* v. 11. Passages of this nature might be largely multiplied, but it is unnecessary. The gifts and services of the brethren are not to be superseded, in a proper church arrangement, by those of the clerical rank. The feeblest brother has as deep an interest in the general spiritual life of the society as the strongest. It is in fact the duty of every Christian man to edify, warn, support, and comfort his brethren, according to opportunities offered, and that upon the ground of a common concern in the spiritual well-being of the body.

It is doubtless much more consonant to the dictates of the natural man to purchase exemption from self-denying duties at the price of one's annual subscription to the support of a substitute, than to go forward and discharge them in person, especially when their discharge implies, in order to the best effect, that a prevailing spiritual state of mind shall be sedulously cultivated. Accordingly nothing is more obvious than the air of easy unconcern with which the mass of Christians occupy their seats in the sanctuary on the Sabbath, and pass on through the week, devolving all care of the interests of the church on the spiritual stipendiary who takes them in trust. This is undoubtedly a necessary result of the system in vogue, and therefore we do not speak of it reproachfully in reference to any to whom our re-

marks may apply. They have been educated and have grown up under the system, and a thousand influences have been operating to prevent the suspicion of a wrong in it. They accordingly act as is most natural under the circumstances. While an external priesthood is recognized in the church, it will not do to have the office remain a sinecure. The people pay the priests for assuming the care of their souls, and why should they do themselves the work which they bargain with another to do in their stead? The fact is, the evil can never be reached but by striking at the fundamental falsity on which the whole rests, to wit, a distinct priestly or clerical order. This is an institute which, in its present form, is to be traced back to the corruptions of the Roman Catholic Church, where the spirit of hierarchy is the animating soul of that vast corporation. That the great reformer, Luther, had a very clear perception of this is evident from the following passage in his "Letter on Ordination," addressed to the Bohemian brethren.

... "Let that rock stand to you unshaken—that, in the New Testament, of priest externally anointed there is none, neither can be: but if there be any, they are masks and idols, because they have neither example nor prescription of this their vanity, nor any word in Gospels or Epistles of the Apostles; but they have been erected and introduced by the mere invention of men, as Jeroboam did in Israel. For a priest, in the New Testament, is not made, but born; not ordained, but raised up; and he is born, not by the nativity of the flesh, but of spirit, that is, of water and the spirit in the laver of regeneration. And all Christians are altogether priests, and all priests are Christians; and let it be anathema to assert that there is any other priest than he who is a Christian; for it will be asserted without the word of God, on no authority but the sayings of men, or the antiquity of custom, or the multitude of those who think so. . . . Christ was neither shaven nor anointed with oil to be made a priest; wherefore neither is it enough for any follower of Christ to be anointed to become a priest, but he must have something far different; which when he shall have, he will have no need of oil and shaving. So that you may see that the bishops err sacrilegiously whilst they make their ordinations so necessary that without these they deny that any one can become a priest, although he is most holy, as Christ himself; and again, that a priest may be made by them, although he be more wicked than Nero or Sardanapalus. By which what else do they than deny that Christ is a priest with his Christians? for whilst they discharge their abominable office, they make no one a priest unless he first deny that he is a priest, and so by that very circumstance, while they make a priest, they in truth remove him from the priesthood. . . . The ministry of the word is common to all Christians; that one passage, 1 Peter ii., establishes it: 'Ye are a royal priesthood that ye may show forth the praises of him who hath called you out of darkness into his marvellous light.' I beseech you, who are they that are called out of darkness into his marvellous light? Are they only anointed and ordained priests? or are they not all Christians? But Peter not only gives them the liberty, but commands them to declare the praises of God, which certainly is nothing else than to preach the word of God. . . . As there is no other showing forth of the praises of God in the ministry of the Word than that common to all, so there is no other priesthood than a spiritual one, also common to all, which Peter hath here described. . . . Wherefore it hath now been sufficiently confirmed most strongly and clearly, that the ministry of the Word is the chief office in the church, altogether unique, and yet common to all Christians, not only by right but also of command; wherefore the priesthood also must needs be both excellent and common; so that against these divine lightnings of God's word of what avail are infinite fathers, innumerable councils, everlasting usages, and the multitude of the whole world?"

This is bravely said, though it has seldom found an echo in later

days, nor are we by any means confident that the heroic Wirtemberger always speaks in his writings on this subject in the same strain. But that is immaterial. He saw then what we see now, that the priesthood of the Roman Church is the grand element of its power, and that its power in spiritual things is the breath of its nostrils. And though the institution exists in all Protestant Churches in a greatly modified and mitigated form, yet it is to this source that its origin is to be traced, and it is next to impossible to divest it altogether of its inherent tendencies towards the evils of hierarchy and the other forms of abuse to which we have adverted.

While frankly enouncing these sentiments we are perfectly aware of the light in which they will be viewed by the majority of the men of the church. They will look upon it as requiring nearly as much hardihood to deny a visible clergy in the church, as to deny the existence of the church itself. They will feel that a sad havoc is made in all their traditionary and cherished associations relative to the church, the ministry, the Sabbath, the worship of God, and indeed every thing sacred; and they will be prompted to put the question, whether we really mean *quite* so much as our words would seem to import. Assuredly we do; and we will thank any man to designate the point at which we can *consistently* stop short of our present position provided our premises are sound. If there is no external priesthood known in the Lord's church, what authority is there for a clergy? We find it not, and therefore state our conclusions without reserve. No hesitation have we in saying that in the truest and purest state of the church on earth, no other than a spiritual priesthood or clergy will be known, and what that is has been sufficiently unfolded in our previous remarks. It is a priesthood and a clergy which exists in an utter non-recognition of the distinction between them and the laity. These classes, as contradistinguished from each other, are wholly unknown to a just ideal of the church.

That a multitude of questions should be started as to the sequences of such a theory as we have now announced we can readily anticipate. Who shall propagate the doctrines of the church? Who shall conduct worship, and how shall it be done?—will be among the first. What will be the use of churches in such a state of things? Or, if we have them, what will be the use of a pulpit if there be no regularly inducted clergyman to fill it?—will follow in the train. That in all these respects the adoption of our views would work momentous changes in the existing order of things there is no shadow of doubt. But of sudden changes we are no advocates. We have too correct a conception of the genius of N. C. teaching on this head to think of urging abrupt and violent innovations for which the states of men are not prepared. We know very well that at the present moment they are *not* prepared to forego a system to which they have long been habituated, and therefore we do not urge it. We would have changes introduced neither farther nor faster than the firm and intelligent convictions of N. C. receivers shall call for them. But we do not feel ourselves on this account precluded from broaching important principles. We hold that *it is never too early to give utterance*

to reformatory ideas. Though not at once acted upon, they are still acting as a secret leaven in the minds of men, and in due time will bring forth their proper fruits. This position, we are persuaded, cannot be logically controverted, and yet the man who ventures to act upon it must make up his mind to do it at his peril. He will not henceforth be regarded as a perfectly sane or safe man. In his reputation he must calculate to pay the penalty always visited upon the disturbers of old notions. "The last offence," says a French author, "forgiven to men is the introduction of a new idea." We write under the full force of this conviction. The broaching of such ideas, however, though somewhat startling at the outset, is less so upon reflection, and as they become familiarized to the thought, they assume new aspects, and gradually convert themselves to powerful elements of action. The Divine Providence has permitted and still tolerates a vicious order of things until his people, in the exercise of rationality and freedom, shall be prompted to institute a better. Meanwhile we have for ourselves no scruples as to compliance with established forms of worship and instruction, so long as we are conscious of inwardly upholding no abstract principle at variance with truth. Ministering truth and good to our fellow-men is ever a laudable use, and a man in doing it is not called upon always to proclaim his conviction that there are things usually connected with the function which ought to be radically reformed.

We should deem ourselves signally incompetent to the discussion of the present subject, were we not fully aware of the very great revolution which the ultimatum of our views is calculated to produce in the conduct of spiritual affairs. It is impossible for us to be blind to the fact, that the practical doing away of the distinction between clergy and laity, would put entirely a new face upon the services of the Sabbath, and present the whole matter of worship in a new light. And what if this were the result? What if the Sabbath gatherings of Christian people should partake more of a social character? What if the principle of mutual instruction and edification should replace the present mode, in which a single individual conducts the entire routine? Is not such a method of instruction more accordant with the spirit of the New Church than that of professional preaching? This form of teaching was more in place at former periods, prior to the invention of printing, when books were few and expensive, and the mass of the people in Christian countries could neither read nor write. In such circumstances, when intelligence was limited, and the general habits of thought and speech not adapted to sustain such a mode of voluntary mutual instruction, it would be more natural that one man should be employed to officiate in behalf of a whole assembly. And so long as that was the case, the clerical caste undoubtedly performed an important use. But in the progress of things, that state of the general Christian mind has been outgrown, and a good degree of general competency to declare truth prevails. Why then should not those who are "of age" have the privilege of doing their own religious business? We grant that such a mode of procedure would be liable to abuses, just as is every system of polity

where the freedom of the individual is thoroughly secured. But if good is the predominant element in the men of the church, true wisdom will not be wanting, and wisdom dwells evermore with prudence. The truth, moreover, that is derived from good, is always of a prolific or self-multiplying character, so that the word will dwell richly in all utterance even in the humbler and weaker of the brethren, as they are often accounted. The tongue of the stammerer shall speak plain, and as there will be few too ignorant to teach, so there will be none too wise to learn.

How is it now? The trained and professional preacher, being supported for this very work, has time to devote himself to the careful preparation of his discourses, and he will be led, of course, to elaborate them in finished style, and by degrees to conform them to the most admired models of composition, and thus to serve up weekly to his audience an intellectual feast set off in all the graces of Tullian or Tertullian eloquence. The consequence is, that the mind of the hearer, being accustomed to this kind of pulpit entertainment, comes at length to nauseate the plain and homely style of extemporaneous talk among brethren. And yet who is not conscious that this kind of communication takes a deeper hold of the thoughts and affections, and exercises more efficient control over the inner man, than the most studied oratorical displays to which one listens with mere passive acquiescence—

“The clear discourse, and cold as it is clear,
Falls soporific on the listless ear.”

But a change in this respect, in the conduct of public worship, will draw after it a change in the external arrangements which the present method has called into requisition. Pulpit and priesthood are inseparable ideas; and pulpit and pews are related to each other just as are clergy and laity. It is vain to think of abolishing the distinction in the one case and retaining it in the other. The architectural structure of churches is but an ultimatum of the falsities which we have thus far endeavored to expose. The proverbial sanctity of the pulpit must fall before the correction of the errors in which it has originated, as when the fancied “messenger of heaven and legate of the skies” has disappeared, his consecrated standing-place may as well vanish with him.

But in these circumstances, can the churches themselves, or the worship to which they are dedicated, be permanently retained? We doubt if they can, without undergoing the most signal alterations. The motive which prompts such alterations will be the enthronement of charity over faith alone, and charity can never breathe but in an atmosphere of use; and if use be the governing principle, it cannot but be a question whether the enormous sums expended upon church buildings, as also in the way of salaries to their official occupants, could not be expended to far greater advantage to the interests of the Lord's kingdom in multiplying the issues of the press, and in this way propagating the saving truth of heaven. Plain and moderate buildings, adapted rather to small than to large audiences, and made propor-

tionally' numerous, will answer all the demands of those who recognize the church as composed of "living stones" instead of polished dead ones, and who would devote to beneficence what they can save from extravagance. And in regard to worship and the Sabbath, we can easily conceive of an equally great improvement founded upon what our enlightened author says on this head.

"By worship, according to the order of Heaven, is meant all the exercise of good according to the precepts of the Lord: by the worship of God at this day is meant, principally, the worship of the mouth in a temple, both morning and evening; but the worship of God does not consist essentially in this, but in a life of uses; this worship is according to the order of Heaven; the worship of the mouth is also worship, but it is altogether of no avail unless there be worship of the life."—*A. C.* 7884.

"Worship does not consist in prayers and in external devotion, but in a life of charity. . . . Spiritual affection is what is called charity towards our neighbor; to be in that affection is true worship; prayer is what thence proceeds. Hence it is plain that the essential principle of worship is a life of charity, and the instrumental thereof is gesture and prayer; or that the primary constituent of worship is a life of charity, and its secondary is praying; from which it is evident that they who place all Divine worship in oral piety, and not in actual piety, err exceedingly."—*A. E.* 395.

"Divine worship primarily consists in the life, of charity; and, secondarily, in that of piety; he, therefore, who separates the one from the other, that is, who lives in the practice of piety, and not at the same time in the exercise of charity, does not worship God."—*H. D.* 124.

Swedenborg no where disparages external worship, but again and again enjoins it, as *A. C.* 1175, 1618; but he evermore insists that the external, apart from the internal in worship, is of no avail; and under the guidance of this principle, we have no doubt that important changes may be advantageously made in the mode of conducting it. A significant revelation respecting the true nature of worship meets us in the following extract from "Heaven and Hell" (222.)

"Divine worship in the heavens does not consist in frequenting temples, and in hearing preaching, but in a life of love, charity and faith, according to doctrines; preachings in temples serve only as means of instruction in matters of life. I have spoken with angels on this subject, and I said, that in the world it is believed that Divine worship is only to frequent temples, hear preaching, attend the sacrament of the supper three or four times every year, and do the other things of worship according to the statutes of the church, and likewise set apart particular times for prayer, and then to behave devoutly. The angels said, that these are external things which ought to be done, but that they are of no avail unless there be an internal from which they proceed, and that the internal is a life according to the precepts which doctrine teaches."

Whatever, then, goes to make the worship on earth most akin to the worship in heaven, ought to be the object aimed at by the Lord's people, in conducting their Sabbath services. For ourselves, we are firmly of the opinion, that the plan of mutual instruction, on a perfectly voluntary basis, is far better adapted to accomplish this end than the present system, in which a single individual is *instar omnium*, or a kind of spiritual *fac-totum* to the congregation. How vastly more desirable that each member of a Christian society, according to

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

Another fair and very important inference from our premises here, urges itself upon us. How many infant and feeble societies in the N. C. are kept back and drag along a dying kind of life, from an impression of the almost indispensable necessity of a minister both to their well-being and their being. There is no occasion, indeed, to be surprised at this, for a clergy will be sure to teach, among its first and last lessons, the absolute necessity of its own order, to the welfare of the church, and in this way to lay the spell of inertia upon the mass of the laity. How, then, can they find their hands when they have been so carefully hid away by their spiritual masters? The effect answers perfectly to the cause, and precludes the language of censure towards the private receivers scattered over the country, for they have

merely practiced upon the copy that has been set them. Nor in fact can we properly adopt a tone of severe reproof towards the copy-masters themselves. They, too, have acted according to the light that was in them. They have not *intended* either error or evil; we therefore view the past with all allowance. But it is easy to perceive what the result has been, and continues to be. Dependence upon a superior divinely commissioned order of teachers and leaders, and the fear of trenching upon the sanctity of their prerogatives, has tended to paralyze exertion on the part of receivers, and to inure and reconcile them to a low state, and a slow progress, in spiritual things. How is this condition to be remedied? Not by a supposed adequate supply of ministerial laborers in the field, who shall receive a competent support from the flocks which they feed. For years and years to come this is utterly out of the question in the N. C. There is at least a score of expectant clergymen among us at this moment who are ready to enter the vineyard, but who can find none who will pay them their wages. Except in a very few prominent localities in our country, a competent ministerial support is absolutely hopeless. This, for ourselves, we look upon as a pregnant commentary of the Divine Providence upon the truth of our main positions. It indicates to us that it is not by a clergy that the New Church is either to be sustained or propagated. It must be by every man of the church realizing himself to be a church in the least form, and bound to act as if he were himself charged with the responsibility of the priesthood involved in his church character. All in a society or a neighborhood, who have the heavenly doctrines at heart, ought to feel it incumbent upon them, both jointly and severally, to see that their "coal be not quenched," that their lamp go not out. They are each and all to supply the minister's lack of service, and every one who enters such a society should do it with a distinct understanding that such are the conditions of membership—that a N. C. society is a spiritual firm in which there are no silent partners, but every one is to be an active working member, always carrying with him the conviction that the concern is complete in itself, that it must depend wholly upon its own efforts, and that its solvency and success can only be secured by every one, without exception, feeling as if the result depended wholly upon him.

So in the matter before us; we see no other method by which the little bands of receivers scattered over the country can ever be prompted to arouse themselves from that torpid, dead-and-alive condition into which they are so prone to fall, than by being weaned from reliance on the ministry, and thrown upon their own resources; and how can this be done without discarding *in toto* the very fundamental idea of a clergy or a priesthood *as a distinct order of men*? A priestly principle there must ever be in the church, but that this principle must ultimate itself in a separate priestly caste under the N. J. dispensation is, we are persuaded, one of the first-born of falsities which unfortunately has made itself "higher than the kings of the earth," i. e., dominating over some of the chiefest truths of the church.

That the fruits of this system have not been all evil we of course admit, and we have expressly said that we have no "railing accusations" to bring against the parties who have, without consciously intending it, fastened a false and pernicious system of clerical order on the church. But we feel, at the same time, no restraint from pointing to the "mischiefs manifold" which refer themselves to this source. Among these we have barely adverted to one which demands a more definite presentation. We allude to the every where prevalent idea that the Lord's New Church is to be propagated mainly by the agency of preaching. This certainly cannot be if our previous position is sound, that the very office of the preacher, as ordinarily apprehended, is a fallacy. Let this position be tried upon its merits. "But how is the gospel of the kingdom to be proclaimed?" it will be asked. We reply, by means of the press and the living voice, not of the minister or the missionary, *as such*, but of the ordinary member, *as such*. In the mode now specified, every society or circle of receivers is to regard itself as virtually a band of propagandists, whose main business it is, in this world, to live and labor for this end. To this every thing else is to be subordinate, without at the same time being neglected. Worldly resources are needed for spiritual uses, and when every thing is viewed in relation to eternal ends, we are doing our utmost to superinduce a church-state upon the world at large—the grand finale to which the Divine Providence is shaping its counsels. Nothing, indeed, is more abhorrent to the true genius of the New Church than a spirit of indiscriminate proselytism; but there is doubtless a growing receptivity in the world which prefers a claim to be provided for, and this claim will hardly fail to be met if the principles of church polity now advocated be thoroughly carried out. The fact is, the true church of the Lord is in its own nature self-propagating. It diffuses itself by outgrowth or offshoots, like trees and vines. There is a spontaneous multiplication of societies wherever a true spiritual vitality exists to give the start. There is in the essential life of a true N. C. society a constant *conatus* to reproduce itself in similar forms, and if the converse of the apostle's aphorism, that "evil communications corrupt good manners," hold good, to wit, that "good communications purify bad manners," then we may reasonably hope that the quiet intercourse of the men of the church with others, their blameless example, their solid, if not imposing intelligence, will be constantly operating, like a wholesome leaven in the general mass of mind till the whole is leavened. The upright walk, the sphere of charity, the unwearied study of use—all which will be sure to make themselves known and felt—will no doubt effect as much in concentrating attention upon the truths of the church as the discourses and appeals of a commissioned clergy who will always have to contend, more or less, with the prejudice founded upon the fact that the preaching of the gospel is with them a paid calling instead of a voluntary service.

But this noiseless and unobtrusive insemination of good and truth, within the range of each one's personal influence, is not the sole ground of reliance in the propagation of the doctrines and life of the

New Church. The press is the great executive ministry of the present age. It is by its instrumentality that the furtherance of the Lord's kingdom on the earth is mainly to be effected. Here, then, is the channel through which New Church efforts are to be made to tell upon the progress of truth and righteousness. The press we deem a vastly more efficient agency of the church than an ordained clergy; and could the large sums annually expended in paying salaries and building churches, be laid out in publishing and circulating the writings of the church, we are satisfied that a far more substantive use would be accomplished for the cause of the New Jerusalem. And let us here say, that while the employment of lay missionaries and colporteurs in great numbers and on a large scale may not be without its good results, yet, after all, this system of operation is apt to serve as a virtual discharge of the mass of members from the duty of direct personal effort in this sphere. The proper state of things will not be reached till every one who prizes the spiritual treasures of the New Church shall feel himself constrained to become a missionary to his neighbor, without waiting to have the work done to his hands by a proxy. Why should not every Newchurchman feel himself bound, according to his ability, to keep on hand a supply of the writings with which to furnish, by sale or gift, those whom he may regard as proper objects of such a favor? The apathy which has heretofore so widely prevailed on this score, is no doubt referable to the same general cause to which we have traced so many of the evils that have afflicted the church. The obligations of duty have been commuted on the principle of clerical substitution, and instead of being sacredly discharged have been secularly disbursed. We look, eventually, for an entirely different procedure in this respect. We can form no idea of a truly prosperous state of the church, but one in which the individual shall more and more assert himself—in which individual effort and action shall not be so perpetually merged in association. Still we would by no means forego this kind of ministration to the uses of the New Church. In the matter of printing and publishing they are of immense importance. But our ideal of a zealous Newchurchman, is of one who is so intent upon ministering to the spiritual weal of his fellow-creatures, that just in proportion to his worldly means, he will not only purchase and distribute the works of the church, but, if needs be, will actually, in particular cases, publish and distribute them at his own cost, where he is persuaded a great use will be thereby accomplished. At any rate, most cordially will he come forward to sustain the labors of those who, as a class, would fain dedicate their powers, by means of the pen, to the building up of the walls and temples of the New Jerusalem.

But we are admonished that we cannot indefinitely extend our thoughts even upon the momentous theme before us. We have uttered ourselves upon it with all frankness and freedom, and in full view of the consequences. We have been all along aware of the "revolt of mien," of the estrangement of confidence, of the alienated sympathy, which the declaration of such sentiments will

not fail to encounter in the minds of many of our brethren. That they will strike their minds as the very extreme of destructive radicalism, is more than probable. Nevertheless, we have spoken advisedly; and however we may deprecate the sinister judgment and the sombre auguries of those whose good opinion we covet, we are prepared to encounter them, if fidelity to truth makes it inevitable. We have only to request, that whatever exceptions may be taken to the views propounded, may be taken to the abstract argument itself, and not to the practical inferences which we may be supposed to draw from it. We can readily perceive how natural would be the conclusion, that if an external priesthood in the New Church be a falsity, it ought of course to be regarded as a nonentity, and that therefore the whole system should be abandoned instanter, as a crying abomination before heaven. We have already spoken in pre-arrest of any such sentence as this. We are no advocates of sudden changes in the fixed habits and usages of the Christian world. We would precipitate nothing before the fitting time. The present order of things involves, indeed, a multitude of evils, but it has gradually supervened upon the order of heaven, and gradually must it be removed. Meanwhile we have for ourselves not the slightest hesitation, in view of the present exigency, to act in a capacity which is ordinarily termed clerical, for the Divine Providence has the lowest as well as the highest states of the church under its auspices; and for the same reason, we have no denunciations to utter against the general body of those who now sustain the sacred office, and of whom it cannot justly be doubted that they have entered it with the most upright intentions, and who continue to administer it according to the best light they have respecting its nature and ends.

But all this does not vacate the force of our reasoning. In respect to our main position—the utter repugnance of a priestly or clerical caste to the genius of the New Dispensation—we are firm and immovable; and fain would we have every member of the Lord's Church appreciate fully his birthright, and act under the consciousness of the high things involved in his prerogative. Regarding it no more as an exclusive prerogative, confined to a certain privileged order, and fixing the thought, not upon the shadow but upon the substance, let every New Church Christian realize, that whatever is embraced within the functions of the priestly and the royal office, pertains truly to him in and under the Lord; and let him therefore walk feeling charged with the responsibility of this sacred character. Every one without exception is a king and a priest, so far as he is in the truth and good of the Lord's Kingdom, and that, too, "unimpeached of usurpation, and to no man's wrong." It is not alone in consecrated ranks that we are to look for the priests of the Lord's heritage. Whenever you find one that is meek, gentle, guileless, loving, truthful, and wise—who is in the life of love—whose sphere is bland and attractive, because his spirit is deeply leavened with charity—whose speech is marked by a certain unction indicative of an inward fountain of delight—there is to you one whom you may safely acknowledge as a "priest of the Most High God." It matters not that or-

daining hands may not have been laid upon his head. It matters not that he may be unable to bring due credentials of the fact of his falling into the line of the apostolic succession. To you he is a priest, because it is in these very qualities that the priestly principle consists, and if you possess these qualities, you thereby become in like manner a priest to others. The unction of love is the only oil of consecration by which the true priests of the church are now to be inaugurated.

A similar vein of remark is applicable also to the kingship, the spiritual dignity founded upon truth. The man most largely endowed with this principle, when derived from good, is clothed, from the necessity of the case, with a sort of royalty, which will be very certain to be felt and acknowledged by those who come in contact with his sphere. In this republican land, the name of king, as a civil ruler, is very offensive, and that too upon very good grounds. But the true interior quality denoted by the title, to wit, truth ruling, and involving the idea of ascendancy, predominance, weight, influence, moral control, characterise the man to whom the term is applicable. His judgment rules in counsels, and submission to it is easy and natural. "In heaven one prefers another to himself as he excels in intelligence and wisdom: the love itself of good and truth, produces this effect, that every one subordinates himself, as it were, of himself, to those who are in the wisdom of good and the intelligence of truth superior to himself."—*A. C.* 7773. There is nothing forced or galling, to a right mind, in the deference paid to truth, when assured that it is truth—truth flowing from a Divine source, for it seems identical with the light of our own intelligence which we cannot well choose but obey; whereas, let any one endeavor to bear down heavily upon us by the simple dead weight of official standing, of power and authority, and we are soon goaded into indignant resistance. Such government is not royalty but despotism, and against this the free spirit of the Lord's people arrays and braces itself with instinctive promptitude. But the sceptre of genuine truth is a golden sceptre, *i. e.*, having the element of good as its basis; and such a sceptre is wielded by every one of the spiritual kings in the Lord's Church. To this species of royalty let every son of the kingdom aspire, and in him will be fulfilled the self-affirmed but divinely authorized predication of the inspired Word, which is but an echo to the language of our text, "Thou hast made us unto our God kings and priests, and we shall reign upon the earth."

EXTRACT.

"That every man in the idea of his spirit sees God as a man, has been made evident to me from men after death, who are then in the ideas of spirit; for men after death become spirits, in which case, it is impossible for them to think of God otherwise than as of a man: the experiment was made whether they could think otherwise, and for this purpose they were let into the state in which they were in the world, and then they thought of God, some as of the universe, some as of nature in her inmost principles, some as of a cloud in the midst of ether, some as a bright ray of light, and some in other ways; but instantly, when they came out of that state into a state of spirit, they thought of God as of a man. But evil spirits, who in the world have denied God, deny Him after death, nevertheless, instead of God they worship some spirit, who, by diabolical arts, gains ascendancy over the rest."—*A. E.* 1115.

ARTICLE II.

ILLUSTRATIONS OF NEW CHURCH IDEAS.

It is doubtful whether there ever was a novitiate reader of New Church writings who did not experience difficulty in grasping clearly and satisfactorily in his mind certain leading ideas by which the whole system is pervaded and which impart to it a remarkable peculiarity of phraseology. The difficulty, however, does not arise from any mystery or obscurity in the ideas themselves, but from the fact, that the mind of the age has been educated to different modes of thought, and consequently of expression; and it will continue to be felt, until New Church learning shall have thoroughly infused itself into the literature and science of the world, and exerted its moulding influence upon the every-day ideas and parlance of social life. What an important use might be performed in behalf of readers, if some one who has the leisure and aptness for simplicity and lucidness of illustration, would prepare a tract devoted entirely to this object! The desideratum alluded to will be better explained by a few specifications.

The scenery of Heaven is represented to be apparently similar, in all respects, to that of the natural world; consisting of lands and seas, mountains and rivers, lawns and landscapes, the abodes of every variety of animated objects—real, but spiritual. The novitiate reader is at once amazed and puzzled by the idea of spiritual mountains, rivers, lawns, landscapes, birds and beasts. What does it mean? The answer is, that they are all outbirths of the thoughts and affections of angels—*i. e.*, that their thoughts and affections are bodied forth into objective scenery; and the answer, without explanation, is as difficult to comprehend as the first idea.

A simple illustration is at hand. It is furnished by a familiar phenomenon in Mesmerism.

An individual in the mesmeric sleep is able to see, *objectively*, the thoughts of the operator—the images in his mind are visible to his subject. He travels mentally from city to city, enters public buildings, visits his friends, conceives of angels floating on golden wings: and, thinking intensely upon each object, he asks his subject, “What do you see?” The response is, that he sees the identical object which is thus imagined in the mind of the mesmeriser—*i. e.*, his thoughts are bodied forth into objective scenery to the mental vision of his subject.

The phenomenon under consideration will illustrate another idea which is fully asserted by Swedenborg. He says that a thought is not simply an action of the mind—an ethereal something without real existence—but that it is an *organized substance*. Must it not be so, if it can be made objective to the eye of the mind of another person, without being ultimated into time and space, or, in other words, without being clothed in language?

Now, it matters not whether Mesmerism be true or false, or whether the phenomena here spoken of are what we suppose them to be; they furnish the facility for a simple illustration of Swedenborg's description of the modes of the scenery of Heaven. How beautiful and how original!

The old theology teaches that God is without form; the New Church, as well as sound philosophy, that that which has no form is *nothing*; that as God is *something*, he must have form; and as that of man is the highest conceivable, He must be in the *human* form. The difficulty of conceiving the human form of God arises entirely from the fact, that we attach ideas of space to whatever has *form*. *Form* in space is defined by mathematical shape, and superficial lines, constituting angles, curves, circles, length and breadth, all of which have relation to dimension. Hence, when we speak of the *form* of God, the mind naturally refers the conception to something capable of being measured with square and compass, and weighed in scales. And yet the word, *in limine*, declares that He is in the human form, since He created man in his own likeness. How shall we rise to the conception of an Omnipresent *form*? The reply leads to the consideration of the sublimest fact of revelation—the incarnation and the glorification of the Divine humanity.

What is the incarnation? It is the ultimatum of Jehovah into time and space—the descent of the Divine into visible manifestation. But did God change his *form* by the incarnation? Surely not. He only made that form visible. "In the beginning was the Word and the Word was with God, and the Word was God * * * * * and the Word was made flesh and dwelt among us." Christ, then, was the "Word made flesh;" and as the Word is the form of the Divine or *esse*, so Christ was the form of the Word. As Christ was in the human *form*, ergo, the Word is in the human form. When the Word ceased to be the *visible* Christ, it still remained the Word—*i. e.*, returned to the glory which he had with the Father (*the esse*) "before the world was." "Now, O Father! glorify Thou me with thine ownself with the glory which I had with Thee before the world was." The humanity, then, was glorified; *i. e.*, having accomplished his mission, he laid aside his flesh and became again the Word. The Word therefore is the glorified humanity. But the Word was God, and therefore the glorified humanity is God. But the glorified humanity is in the human form—was seen to be such after the resurrection, at the ascension, and in the transfiguration—and therefore God is in the human form. Christ was the enstamped image of the Father's person. Aside from the revelation of Jesus Christ, we cannot possibly have any idea of God; we cannot know Him except as He has manifested himself in the Incarnation, any more than we can appreciate the existence of the soul, except through the medium of the body. The body is the form of the soul: so Christ was the form of God—the Divine humanity is the body of God, the glorious medium for the dispensation and display of his attributes and graces to the children of men. But it is not a material body. "For there is a natural body and there is a spiritual body;" and if spiritual, *ex ne-*

cessitate rei, it must be without time and space. For time and space are accidents of matter.

The Omnipresence and Eternity of God are ideas not peculiar to the New Church, but common to all Christians. But no where else, except in the writings of the New Church, are to be found any well-defined conceptions concerning them. How vague and murky must be the notion of Omnipresence as applicable to a being who is supposed to have no form or bodily parts! That which has no form is *nothing*. The Old Church idea then, when tested by a rigid logic, is, that NOTHING is omnipresent. Whereas, the New Church maintains that God is substance and in a bodily form. Hence the point now to be illustrated, is the idea of an *Omnipresent form*.

This topic was alluded to in a former paragraph, touching the human form of God. To the mind that thinks *naturally* (as is almost universal with the Old Church), it seems to make God out quite a monster in size to ascribe to Him any form, and yet covering all space. This difficulty vanishes when we abstract space. This must be done. Omnipresence is a relative term, and never would have had an existence, but for our notions of space. What is space? In its widest import, it is the expanse within which all things exist—in a more limited sense, it is the distance between objects appreciable by the senses; but in neither sense, does it or can it possibly involve the idea of infinity. Hence, the presence of God in all space at the same time, which is the meaning of the mere term *Omnipresence*, does not necessarily invest Him with infinity, so far as concerns this attribute. Therefore we never can form a conception, even the faintest, of his Omnipresence, until we dispense entirely with the idea of space in the mode of his existence. With Him there is no space, and *therefore he is Omnipresent*, in a sense *infinitely higher than the term imports*. With Him all space is infinitely less than the smallest conceivable point. Space is an accident of matter; and therefore we can best dispense with the idea, by supposing all matter to be obliterated. Then what would remain? The glorified humanity—the only self-existent, Great I Am—the substance of all things. O how poor and narrow and finite is the idea conveyed by the word *Omnipresence*! True, God is Omnipresent—*i. e.*, He is in all space; but he is more. Annihilate space, or rather the objects whose phenomena and motions give it existence, and He still is.

The eternity of God suggests a similar mode of illustration. What is eternity, in the ordinary acceptation of the term? The idea generally (and indeed the highest entertained by the vast majority) is, that it is that duration which embraces all the past and all the future. It originates in our notion of time and has relation to it. But in truth, there is no such entity as time. It is a term simply descriptive of the relative motions of the heavenly bodies. Hence, it cannot possibly enter into the idea of the Eternity of God; to permit it, destroys the infinity of this attribute. His existence is independent of all time and all space, because independent of the objects of which they are mere accidents. The brightest angel of the third Heaven might grapple with the mighty conception, but in the subdued emo-

tions of reverential awe he can utter nothing more than this, that **HE IS THE ALL** and **IN ALL**.

In the light of the New Church, what a glorious theme of contemplation is the Omnipotence of God. For it is here alone that this attribute is seen to be something different from mere mechanical force. The natural mind regards Omnipotence as the mere power to do all things—to build worlds—construct systems—create souls, and to dash all to pieces at will. By his Omnipotence God can do all these; but if it be nothing more, what is it, but mere mechanical power? What then is his Omnipotence? It is that infinite Proceeding which results from the union of infinite Love and infinite Wisdom. O, the glorious *eternal* Trinity! Here it is—all reduced to ultimates in the Incarnation—Father, Son, and Holy Spirit.

How difficult it is for the novitiate reader to understand what Swedenborg means by correspondences! The ordinary and shortest description is, that it is the eternal analogy or relationship between natural and spiritual objects, by which the former are significative of the latter. However intelligible to the advanced reader, to the new beginner, the idea needs development and illustration. It may be simplified as follows: There must have been a period in the history of our race, when there was no articulate language—no mode of communication by speech. This proposition is demonstrable by the fact, that man is not naturally a talking animal. Speech is entirely acquired, and imitative, as is evident from the fact, that no one born deaf has ever been known to speak. The object of these paragraphs, however, will not justify the argumentation of this question. It must, for the purpose of the illustration proposed, be assumed as a postulate. But does it follow, because there was once a time when language did not exist, that there was no communication between men, and between them and their Creator? Surely not. This were to reduce the race almost to the level of the brute. How then, was this communication effected? It must have been through the medium of the objects of nature. Every object was the symbol of an idea, the expression of Divine thought; and while man retained his primeval innocence, the volume of nature was written in language perfectly intelligible. In a word, every object was the correspondent of the idea, of which it was significative. This is the Doctrine of Correspondence.

The necessity of articulate language originated in the fall of our race. The interior perceptions were closed, and man gradually lost the meanings of these symbols of thought, and thus lost the means of communion and conjunction with his Creator. Hence, the necessity of an oral revelation. Swedenborg teaches, that this oral revelation was written in accordance with this principle of correspondence, or eternal analogy between natural and spiritual objects. Must this not be necessarily true? If the works of nature were the first language in which God spake to man, is it not quite certain, that when these objects received verbal names which constituted the imagery of a written revelation, the names themselves conveyed the same ideas that the objects did, prior to such revelation?

This furnishes an explanation of another idea fully inculcated by Swedenborg, which exalts revelation. He maintains that the Word is infinite. This must be true if the Word is thus written; it cannot be true if written in any other method. The Word can only be Infinite by virtue of its being the continent of Infinite Wisdom.

This thought admits of a more simple illustration. The visible creation is filled with Infinity: it is the manifestation of the attributes of God: the original language in which He revealed Himself to man; in it "dwells all the fulness of the Godhead;" it is, so to speak, the *first* incarnation. Now, the written Word is the reduction of all that was expressed by the visible creation to articulate language. Hence, in it also dwells all the fulness of the Godhead. It is the *second* incarnation, and therefore infinite.

It would be easy to extend these reflections indefinitely. But as they are intended to exhibit, rather than to supply the necessity for a tract devoted to the illustration of prominent N. C. ideas, they here close, in the hope that this important use will be performed by some one who has the leisure and aptitude for the work.

H. V. J.

ARTICLE III.

EXTRACTS

FROM SWEDENBORG'S SPIRITUAL DIARY.

(Continued from p. 181.)

Because Faith will be (erit) actually or virtually the only Principle in all things [pertaining to spiritual Life], it follows that the Lord only will be in all and singular the Things of Man.

1608. It has been previously shown how the celestials perceive in idea the works of charity, charity itself, and faith in the understanding, namely, that there is nothing else [in them] than faith, other qualities not appearing; it hence follows that the Lord Alone is in all and singular things, because faith [is to be directed] to Him, faith is from Him, and therefore the Lord is faith itself; hence follow the various things of faith, which few perceive.—1748, March 20. It is at the same time hence also that the Lord Alone lives, and heaven, the world, and the earth are [in themselves] dead, deriving life solely from Him.

Concerning the interior Heaven.

1609. I was in the interior heaven, and certain spirits were at the same time with me in their own world; and although being in heaven, yet I was not in any peculiar extatic idea, but in the body, for the kingdom of the Lord is in man, and every where, or in every place, so that at the Lord's good pleasure a man may be conducted into heaven, and yet not be in an extatic idea. I was then just as I am at this present writing, but my interior man was [developed] in the exterior, which was the reason of my being associated with spirits in their world, for our ratiocination and our cupidities are in the world of spirits; sensual things in the body correspond to them.

1610. The interior heaven is therefore in degree within the world of spirits, for the world of spirits is separated from heaven because the world of spirits derive what pertains to them from corporeal things, consequently they are conjoined with things corporeal and worldly, or rather [I may say] the world of spirits stands related to corporeal things as does the crasser atmospheric world to the terra-queous; wherefore the world of spirits occupies the interiors of corporeal things.

1611. The interior heaven, however, is, in relation to the world of spirits, in an interior degree, for what spirits did in particular, that I could feel, and could hear, and thus distinctly perceive, but not what occurred in heaven, except so far as they operate in common.

1612. They then spake with me through spirits, who could not do otherwise than speak, although they reflected upon the fact that they were led by those who were in the interior heaven, perceived the compulsion, and desired to be separated from them. On other occasions reflection is dormant, and while thus impelled they suppose themselves to be under their own control, on which subject I also spake with them.

1613. I perceived the operation of the interior heaven as manifestly as any thing is perceived by the sense of touch, and that too for a considerable length of time. The operation was fourfold, first in the cerebrum in the region of the left temple, which is their common operation in respect to the organs of the reason.

1614. Another common operation or action of theirs was into the respiration of the lungs, to the left, which was such that if described it could scarcely be perceived, for there was a gentle leading of my respiration from the interior, so that I had no need of any thing like voluntary effort in inhaling or expelling my breath; this was governed by heaven from the interior, so that not so much the substances, as the animations of the lungs, from which arises their motion [were controlled by it]. Thus the influence was in the interior [pulmonary] fibres that are not visible to the eye, for the animation was perceived to be ruled by heaven, without voluntary action on my part, so that I had no need to draw my breath or spirit, but it was drawn by heaven. The forces employed in this animation, as evinced by the intervals [between the pulsations], were such as seemed habitual to me.

1615. The third common action of heaven was in the systole and diastole of the heart, which was manifestly perceived, but was gentler or softer than at other times. Its pulsations were like the animations [of the lungs] in softness, and within them, but the times regular like those of the heart, being about one third, yet such that they terminated in the pulmonic movements, and thus in a certain manner governed them. The times of the pulmonic respiration were common to them and to the heart, as if composed of those of the heart; the terminations of the heart's times closed in the pulmonic beats, and were related to each other somewhat like the motions of the angelic gyres, concerning which elsewhere. But how it is precisely that the pulmonic motions commented I could not perceive; but how [the influx] insinuated itself into the lungs at the end of every animation, I could in a measure observe. The heart, there-

fore, represents the celestial, the lungs the spiritual ; the analogy lies in the manner in which the celestial inflows into the spiritual. The pulsations of the heart, which were soft and regular, were so observable that I could count them one by one.

1616. The fourth action was about the loins, which I was also able to perceive, though but obscurely. I can, therefore, say nothing on that head, except that they acted upon the loins.

1617. From these facts it is now given me to conclude that the interior heaven constitutes the interior man, and rules all the organic things of the body, from the principles in the brain to their entire extension, which extension is the body ; it rules, I say, from the interior, so that the interior heaven constitutes man [commencing] from his interiors, or from [the region of] causes, and the rational things of heaven flow in into organic things, as rational things are wont to flow into interior organisms, or interior organic substances. •

1618. A similar principle holds likewise in regard to the world of spirits, but [in a reverse order, or] from the inferior or exterior ; which world being such as to have disjoined itself from the interior heaven, its operations accordingly are into the organic things of the body, but into those that are exterior ; whence the exterior man is of such a quality that it cannot be conjoined with the interior otherwise than as heaven and the world of spirits [are conjoined] by such spirits as may be derived from the interior heaven.

1619. In a word, the world of spirits, as well as the interior, or the more interior, and the inmost heaven, each by itself, constitutes man with his members and organs, but each one distinctly, namely, the world of spirits from the exterior, the interior heaven from the interior, the more interior heaven from the more interior, and the inmost heaven from the inmost.—1748, March 20.

1620. The spirits who were acted upon, as mentioned above, were indignant [at being thus made use of]. It was, moreover, an object of special aspiration with them to be in heaven, but when conveyed thither they said that they knew nothing, for they were in a general idea, and thus speech is uttered through them, but as it were apart from them, in like manner as it was previously with me, when I was in a general idea, and there was a speech within that idea which I perceived as emanating from others, and not from myself. Thus also the spirits round about, when admitted into heaven, say that the fact is, and even now affirm it.

1621. When heaven speaks through spirits, the flow of their discourse is gentle, and yet from the gentleness of the flow I could not conclude respecting the quality of the spirits ; the cause I do not as yet know.—1748, March 21.

That Spirits relate Things exceedingly fictitious, and lie.

1622. When spirits begin to speak with man, he must beware lest he believe them in anything ; for they say almost anything ; things are fabricated by them, and they lie ; for if they were permitted to relate what heaven is, and how things are in the heavens, they would tell so many lies, and indeed with solemn affirmation, that man would be astonished ; wherefore, when spirits were speaking, I was not permit-

ted to have faith in the things which they related.—1748, March 20. For they are extremely fond of fabricating: and whenever any subject of discourse is proposed, they think that they know it, and give their opinions one after another, one in one way and another in another, altogether as if they knew; and if man then listens and believes, they press on, and deceive and seduce in divers ways: for example, if they were permitted to tell about things to come, about things unknown in the universal heaven, about all things whatsoever that man desires, yet [they would tell] all the things falsely, while from themselves: wherefore let men beware lest they believe them. On this account the state of speaking with spirits on this earth is most perilous, unless one is in true faith. They induce so strong a persuasion that it is the Lord Himself who speaks and who commands, that man cannot but believe and obey.

How Induration appears.

1623. We read in a great many places that the heart is hardened; this hardening is also manifestly apparent, yea, it is felt, not indeed in the [literal] heart, for the heart signifies what pertains to the affections. It takes place, therefore, where first principles exist, to wit, in the brain. When the souls of the recently deceased appear after death in the world of spirits, the brains of some of them seem to be hardened, like things that you see elsewhere, so that the exterior or crustal portion is, as it were, hard and conglutinated. This is seen by a spiritual idea, and thus plainly exhibited, as also its softening. Thus it is without faith. Something similar it was given me to experience, namely, a hardness in the left region of the cerebrum, as if occasioned by somewhat large and hard lumps which were the seat of an obscure dull pain, and I was informed that it was thence perceived, namely, from these hardenings, that there yet remained something not belonging to true faith. It appears hence that an actual hardness does exist in the organicals [of the body] when faith is wanting, and that the greater the obduration, the less the conscience, so that those who have no conscience, manifesting itself in anxieties, seem to have their brain, after death, externally hardened, which was formerly soft, and this is attended with pains and torture.—1748, March 21.

1624. Moreover, when I apprehended only the literal sense of the Word, there was a closing up, as it were, of the way to the understanding of interior things. Accordingly those who inhere only in the literal sense of the Word have the brain hardened and [its functions] so clogged, that the way is not opened to an interior (*interiori*) much less to a more interior (*intimiori*) sense, and in this way a kind of crust or shell is induced which is conglutinated from the corporeal or sensual things of the external man. The case is otherwise when a way is opened to the sense of interiors, or to the spirit; which way is opened by the Lord alone. While the mind dwells in the literal sense without penetrating beyond, then if it attempt to open a way from itself to interiors, continual scandals are present, which I am able to confirm from abundant experience. But such a man does not perceive what is implied in *his* opening a way to interiors, for he sup-

poses that this is the only way in which it can be done ; and accordingly he who is not led by the Lord can by no means perceive this and similar things, and therefore cannot believe it ; which may appear from the case of spirits who lack that kind of perception.—1748, March 21. Some of them know, but yet are unwilling to know, those, namely, to whom it was given by a lively experience, to know the fact mentioned, and who were afterwards remitted [into another state] ; when in this state of remission they have a kind of knowledge how the fact is, but they do not perceive it.

Concerning the Knowledge of the Angels.

1625. In regard to the knowledge of the angels of the interior heaven, a single example may suffice, taken from their knowledge of the structures and forms of the [human] body, for while any one, no matter what, of the viscera of the body is under consideration, they are enabled to know not only its whole structure and operation, but also all the experience which anatomy is able to detect in the smallest particulars, as whether it be true or genuine. Not only so, but they know in an instant whether what is stated respecting each of the viscera be correct, besides many interior things which no one of the human race can know, as I have sometimes found by experience. They are acquainted, too, with the correspondence which these things bear to things spiritual. Indeed, their knowledge is such that if men were aware of it they would be astounded, although matters of this kind had never been their study in the life of the body. It flows, as it were, spontaneously from the fact that by reason of an intelligence bestowed by the Lord ; they know how every thing is with the Grand Man in general, and in particular, and the knowledge seems to be innate in them. But such knowledge they could never possess were it not that the whole heaven represents the whole man, with all his several parts, and unless the Lord were the life of that man, and thus life itself, and unless also the universal heaven were organic.—1748, March 22. They are thus in first principles, and from first principles, or things interior, and more interior, could comprehend the things which are without or below.

ARTICLE IV.

AN INTERIOR SENSE

APPERTAINING TO, AND INFILLING THE LITERAL SENSE OF THE SACRED SCRIPTURES
MANIFESTED ; WITH RULES FOR ITS EDUCATION.

(Continued from p. 225.)

75. Jehovah, the Infinite, as he exists in himself, sits enthroned high above the loftiest range of human or angelic thought. But that we, his creatures, may know him, and love him, and be happy, he has condescended to reveal or represent himself to us by his Word. According to Paul, Heb. i. 1, " God, who at sundry times, and in di-

vers manners, spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son," that is, by the Word made flesh. Here the *speaking* by the Prophets and by the Son evidently means the making himself known. By these he is made known to us as having a three-fold distinction of Father, Son, and Holy Spirit; the last emanating from the other two. God in his essence is one. In his existence, or nature, as it stands forth in its creative potency, and subject to human thought, He is dual, appearing under the form of Divine Love, or Goodness, which, from its being the all-begetting principle, or first cause of creation, is called the Father; and the Divine Wisdom, or Divine Truth, called the Word; and with respect to the incarnation, called the Son. The Divine Power or Energy proceeding from these was called the Spirit of God; since the incarnation, the Holy Spirit.

76. The Divine Duality is manifested throughout the sacred pages of the Old Testament, especially in the prophetic parts and the Psalms. No attentive reader can have failed to notice the frequent duality of expression, or couplets, in these books, where the same thing seems to be said over again in different words. For instance, in Isa. xxxiv. 1, 2, "Come near ye *nations* to hear, and *hearken* ye *people*; let the *earth* hear, and *all that are therein*; the *world* and *all things that come forth of it*. For the *indignation* of the Lord is upon *all nations*, and his *fury* upon *all their armies*: he hath *utterly destroyed them*, he hath *delivered them to the slaughter*." We are not to charge God with tautology in such expressions, for he does nothing in vain. The words nations and people, the earth and the world, to hear and to hearken, &c., are not there without meaning. They are clear expressions of the dual nature of the Divine, the one class referring themselves to the Divine Love (or Goodness, or Mercy) the other to the Divine Wisdom (or Truth or Light, or Word). It makes but little difference as to the name, provided the thing itself is understood.

77. Man, too, is dual. The human mind is a store-house divided into two compartments. One contains all those faculties which Phrenologists locate in the fore part of the brain, namely the perceptive, reflective, and reasoning faculties; and hence ideas, thought, the memory, &c., belong to this department. This is called the understanding, or the intellect. The other department, generally called the will, consists of all the passions and sentiments, as the loves, desires, hatreds, &c. These Phrenologists locate in the back part and sides of the head.

78. The understanding is the receptacle of wisdom from the Lord; which when received and made alive there, is called faith; and the will is the receptacle of the Divine Love, which, when received and lived, becomes charity, and is reflected back in love towards God, and flows out in good will and good deeds towards men.

79. It is the desire of our heavenly Father that all should come to him and receive these two lives. But that man may be man, and not a machine, he must be left in freedom to reciprocate God's love or not. He must have the power to turn himself to the Lord and

receive life, or turn away, and pervert the divine influence. This inflowing life is the Holy Spirit, the Divine Wisdom, in which is the Divine Good; and in proportion as it is received, it regenerates and saves.

80. These, the Divine Good and Truth, are embodied in the Lord Jesus, and are the spiritual food and drink he invites us to come and partake of, by eating and drinking them. They are to nourish, strengthen, and sustain the spirit, or spiritual life, as natural food and drink do the body, or bodily life. God himself is a Divine Man, or men on earth would not be his images. But these Divine-human principles had to descend and become impersonated in the Lord, in order to reach mankind with saving efficacy. In reference to their descent, and concentration in him, the Lord, while on earth, was continually calling himself the Son of Man. Every individual (man or woman) who has not lost God's image, or has obliterated his likeness, is a *man*, by possessing these principles; for they constitute him a human, and are derived through the Divine Humanity of the Lord.

81. To eat bread (the word bread is put for food) is to receive it into the mouth, to chew it, and swallow it. It is then digested. The nutritive portions become chyle, blood, &c., and thus nourish the body. To drink has a meaning somewhat similar. The corresponding meaning of eating and drinking is to acquire, by reading and hearing the Word (to receive into the mouth), those good affections (bread), and truths of faith (drink), which are to nourish the soul. They are deposited in the memory, which is a kind of stomach; thence to be brought up, and ruminated, and digested. They then go to form the spiritual things in us, from which we are to *live*. We must appropriate them, make them our own, must make them our very selves, as it were, by forming our lives from them, and by them. It is thus we must eat and drink the Son of Man to have life. And thus is the eating and drinking him synonymous with keeping the commandments; for if we have this life we shall do, for it will be our delight to do, the precepts which our Lord enjoined in the passage quoted from Matt. xix.

82. "For this is my blood of the New Testament." "The original [Greek word] which we translate *new testament*," says Dr. Adam Clarke, "simply means the *new covenant*. Covenant, from *con*, together, and *venio*, I come, signifies an agreement, contract or compact between two parties, by which both are mutually bound to do certain things on certain conditions and penalties." Hence a marriage is a covenant; and as a covenant is the medium and terms by which two parties are conjoined, it is used to signify the conjunction itself. As the Lord by his Holy Spirit affects this conjunction, He is called the covenant in Isa. xlii. 6, and xlix. 8.

83. The reader is requested to examine Jerem. xxxi. 31, 32, 33, and 34, where the covenant is expressly said to be this: "I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people." No merely imputed merit, or righteousness, can do this. The heart, with God's law written in it, signifies the most inward affections overflowing with

faith and love. Hence it appears that the blood of the covenant signifies those divine influences on the heart of man, which regenerate him, and conjoin him to the Lord. Many more passages might be adduced and explained to corroborate this.

84. "Which is shed for many." The word translated shed means poured out, and is so expressed in Acts xvii. 18, as quoted from Joel ii. 28, 29. Also in Isa. xliv. 3; Zech. xii. 10, and Ezek. xxxix. 29. In all which places it is applied to the Holy Spirit; and is, we think, a strong proof of the identity of the blood and the spirit.

85. "For the remission of sins." The only way that sins can be remitted, or put away from man, is by his repenting of them, ceasing to do them, loathing and turning away from them. The soul must be emptied of these wicked inhabitants before the opposite charities and graces can enter and make their abode there. This is done by repentance and reformation of life. The appearance is that man does this work of himself; but it is the Lord operating, by shedding his Holy Spirit in him, which furnishes the power; and thus it is He who is the Saviour.

86. That sins are only remitted and thence removed by repentance, is proven by the following: "Repent ye, therefore, and be converted, that your sins may be blotted out," Acts iii. 19; "God having raised up his Son Jesus, sent him to bless you in turning away every one of you from his iniquities," v. 26; John preached "the baptism of repentance for the remission of sins," Mark i. 4; and Luke iii. 3, and many other places.

87. We are aware that there are texts from which a doctrine different from the above is drawn, relying on the sufficiency of faith. Of such texts are the following: "Believe in the Lord Jesus Christ and thou shalt be saved;" "He that believeth shall be saved, and he that believeth not shall be damned;" "Justified by faith," &c. There are other texts which speak of some deeds of charity as being all that is required. We do not write for controversy; but as some of our readers may be desirous to know how we would harmonize such seemingly incompatible passages, we will state our views, which are, that neither faith nor charity can effect anything separately; and as their united action is necessary to produce a result, where one of them is mentioned in Scripture, the other is also included, that is, intended. It will be evident to every one who studies the constitution of man that such must be the case. His understanding and his will must co-operate in the performance of every voluntary act that he does. A man cannot even think without the consent of his will, much less put a thought in execution. Charity, as we have shown, has its seat in the will. It is, in fact, a regenerated will. And faith has its seat in the understanding. The Divine Influence must regenerate the former, as well as enlighten the latter, before a man can be saved from sin; for salvation from sin is a separation from it—a separation of the desire and delight of the soul for it.

88. Good works are the legitimate children of charity and faith; for, as we have just said, every act a man does is the joint product of his will and understanding; and unless his will be regen-

erated, or partly so, the deed cannot be a good one, because not done from a good motive. It is the motive, the animus, the intention, which produces the act, that gives it its quality, and this motive exists in the will. It is idle to talk about good works being produced by faith alone. If a man reflects a little, he must see that any work (act) good or bad, which a man does, must have a father as well as a mother; that is, it must primarily proceed from some purpose, intention or affection of the will. It is then brought forth from the understanding. But it is the intention, the *quo animo*, existing in the will (and not faith), which enters into the act itself, and characterises it as good or bad, as seen from heaven. For example: a man subscribes a sum towards building a church. If he does this to gain the respect and homage of men, or with the view of gaining their friendship and custom, and thus of being remunerated, his motives are selfish, and consequently the act is not a good one, as respects himself, no matter how much good may be done by it. But if his intention and desire was to advance the Lord's Kingdom, the work was a good one (and he will receive his reward), whether it was apparently productive of good consequences or not.

89. "The blood of Jesus Christ cleanseth us from all sin," 1 John i. 7. This is from one of the Epistles, which we do not hold has a regular spiritual sense; but that it is inspired in the same degree that theologians generally hold these books to be. Does blood here mean material blood, the blood of the Lord's material body? Or does it mean simply his passion—a few hours of his suffering? How can either of these cleanse us from sin, or redeem mankind from sin? But if the word blood means as we have contended, the passage is strictly true; for the searching operation of the Spirit brings to light our most secret iniquities, and enables us to put them away. Again, the word cleanse means to make clean. But Christ tells his disciples, John xv. 3, "Now ye are *clean* through the *Word* which I have spoken to you," making his word the same as his blood. Christ's words surely do not mean passion, for he says "they are spirit and life."

90. "Without the shedding of blood there is no remission." Without God's grace, the influence of his Holy Spirit shed into our hearts and souls, we are utterly unable to put away sin. And so of other passages, which we think the reader by this time will be able to manage by himself; as "through faith in his blood," "justified by his blood," "redeemed through his blood," "the blood of sprinkling," "washed in his blood."

91. WATER. This is an element that is very plentiful in this world, a very necessary one, and one that is put to a great variety of uses; and as use determines the spiritual import, we may expect to find it under several phases in Scripture. In general, water corresponds to natural or scientific truth; or to its opposite falsity.

92. The most essential use of water is to drink. The corresponding use, the spiritual drinking, is the imbibing knowledge, or intelligence, such as enlivens and refreshes the soul. This knowledge, in its use, is a "well of water springing up into everlasting life;"

“living waters,” for they live in us when they produce a living faith, and faith is living when, enlivened by charity, it produces the fruit of good works. To thirst naturally is to feel a desire and need for drink. To thirst spiritually is to desire and feel a need for instruction. We have explained (No. 80) that by meat and drink in general, are signified all things that nourish and sustain the spiritual life. This life equally stands in need of support and nourishment as the natural life; and when man feels this need, he hungers and thirsts. “Ho! every one that thirsteth, come ye to the waters,” Isa. lv. 1, is an invitation to all that desire spiritual instruction to come and receive it. To receive water so as never to thirst, a man must *believe*, John vi. 35, and vii. 38. Believing is an act of the understanding, and what the understanding receives must be knowledge, must be some kind of truth, or its opposite, for it can be nothing else.

93. From John iii. 14, 15, and 16, we learn that *whosoever believeth* in the Son shall have *everlasting life*; and in Chap. iv. 14, Christ says, “Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into *everlasting life*.” Here we see that believing and drinking water produce the same thing, viz., everlasting life, and we infer that they mean the same, viz., the receiving those truths of faith which are to “make us wise unto salvation.”

94. “The voice of the Lord is upon the waters. The Lord sitteth upon many waters,” Psalm xxix. 3, 10. “When he uttereth his voice, there is a multitude of waters in the heavens,” Jeremiah x. 13, and li. 16. The voice of God is his Word, or, what is the same, himself speaking to us, for he speaks by his Word; and “his Word is truth,” John xvii. 17. The waters of which he speaks, then, must be truths: must be something our understandings can comprehend and receive. “My people have committed two evils; they have forsaken me, the Fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water,” Jerem. ii. 13. As this Fountain is not material, so neither can the cisterns put in contrast with it be material. What else can these broken cisterns be but creeds, or doctrines curiously carved out by men, which hold no spiritual truth. “And the Lamb shall lead them unto living fountains of waters,” Rev. vii. 17. “I will give him that is athirst of the fountain of the water of life freely,” xxi. 6. God, as is said above, is this Fountain. He is the only source of Life, and the living waters which he bestows are spiritual life-giving principles, which emanate directly from him. Living from the divine good concealed in them, they flow into, and open the superior, or spiritual mind of man, and cause him to live also. That these truths may live in us, we must live according to them, that is, we must live according to the divine precepts contained in the Word. That the Lord supplies us with spiritual knowledge, and that it flows from him as from a fountain, is also confirmed by the following: “The Glorious Lord will be unto us a place of broad rivers and streams,” Isa. xxxiii. 21. See also xli. 17, 18; xlv. 3, and Ezek. xlvi. 1, et. seq.

98. "They shall not hunger nor thirst ; neither shall the heat nor the sun smite them ; for he that hath mercy on them shall lead them, even by the springs of water shall he guide them," Isa. xlix. 10. By they shall not hunger nor thirst is signified they shall not lack those things that pertain to eternal life, or which communicate it. The heat and the sun are here used in the perverted sense, signifying the burning heats of lusts, and the false principles derived from evils. By their not being permitted to smite is signified they shall not destroy the spiritual life. He that hath mercy is the Lord in his goodness. His leading denotes enlightening and drawing. By the springs of water are meant the truths and illustrations of truth emanating from his Word.

99. Washing or cleansing is removing filth. As the "outer man," the body, is cleansed from impurities by the application of water, so are the sins, the moral filth of the internal man, washed away by living waters being applied to them. This application produces repentance, and consequently a putting off of sin. As in Isaiah i. 16: "Wash you : make you clean : put away the evil of your doings from before mine eyes. Cease to do evil ; learn to do well." "O ! Jerusalem, wash thine heart from wickedness that thou mayest be saved," Jerem. iv. 14. "Wash me thoroughly from mine iniquity," Psalm li. 2. "When the Lord shall have washed away the filth of the daughter of Zion, and have purged away the blood of Jerusalem by the spirit of judgment, and by the spirit of burning," Isaiah iv. 4. "Then will I sprinkle clean water upon you, and ye shall be clean ; from all your filthiness, and from all your idols will I cleanse you," Ezek. xxvi. 25. Washing the heart from wickedness, washing from iniquity, washing away filth and blood by the spirit of judgment, are expressions which must convince every reasonable person that natural or material water and washing cannot be meant ; and that something else is meant which removes sin. If they do not like the term *spiritual* washing, but chose rather to say *metaphorical*, or *figurative*, we shall not quarrel about their use of words. We contend that we have shown that the words water and washing are used in a sense which is not literal, but in one corresponding to it, and that in this corresponding meaning, they are applicable to the soul, or spirit of man ; while in the literal meaning they cannot be. We therefore prefer to call this corresponding meaning the spiritual meaning. We will confirm this by one more quotation : "In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin, and for uncleanness," Zech. xiii. 1. We cannot doubt that the uncleanness as well as the sin is of a spiritual nature, something adhering to men's minds, and not their bodies. The waters of the fountain are such as will purify the soul from these, and of course they are not material waters. The fountain is God's word. By its being opened is signified its being understood. The house of David signifies those who are in some degree of charity ; the inhabitants of Jerusalem, those who are in some truths of faith. The sins of those who are in the former state, and the iniquities (uneven-

nesses) or false doctrines of those in the latter, are removed by opening the fountain to them.

100. It appears evident, too, from canvassing the foregoing texts, that spiritual washing is cleansing from evils and falses, so as to be reformed and regenerated. And that this is done by keeping the commandments is proved from *Psa. cxix. 9*, "Wherewith shall a young man *cleanse* his way? By taking heed according to thy Word."

101. Baptism is a sign of this removal of sin, by repentance (*Matt. iii. 5, 6, 11*; *Mark i. 4, 5*), and implies a promise on the part of the recipient that he will endeavor to resist temptation, and reform his life.

102. The memory, the general reservoir of knowledges, or the life's experience, is the sea; and when infected with falses and evils, the dead sea. The silent descent, the refreshing influence of truth on the mind, is the rain. Hail being frozen drops of rain, water deprived of heat, signifies truth, or falsity (generally the latter), without good. The active operation of truth in the mind is signified by running waters, as rivers, floods, &c. Clouds are water in a very attenuated state. They are large and formidable in appearance, but unstable and almost nothing in reality. They must represent, then, something in Scripture which appears great to our mental vision, which really has but little genuine truth. They also temper and reflect the light of the sun; and when thick and dark, they hide it. Hence they shadow forth the veils by which real truth is clothed by the appearances of truth; or the internal sense by the external. It is evident they have some relation to truth, or the appearance of truth, from *Psa. xxxvi. 5*, "Thy mercy, O Lord, is in the heavens, and thy *faithfulness* reacheth unto the clouds;" and *lvii. 10*, "For thy mercy is great unto the heavens, and thy *truth* unto the clouds." "His strength is in the clouds," *lxviii. 34*.

103. That water represents truth can also be made out from its being changed into wine at the marriage of Cana, *John, ch. ii*. Wine is a higher or more interior degree of truth, for it is the blood of the Lord as he expressly says at the institution of his Supper. We think we have pretty clearly shown that his blood is Divine Wisdom. But this wisdom is always united to the Divine Good. In man, this wisdom is called faith; and faith is only living when it works by love, that is, when it is united to charity in the will. It is then truth united to good.

104. The miracle at Cana will be better understood by attending to a few particulars. Cana of Galilee was a small town in the Gentile country, bordering on the Holy Land. And as we assume that places mean states of the mind, Cana is a state where the natural borders on the spiritual, and is about to enter it. It must be of necessity, at Cana, that the marriage, or union of the good and the true takes place. The six stone water-pots denote all the various fundamental truths, or rather, doctrinals containing the truths to be elevated; six meaning all, as the six days of labor before the Sabbath denote all the states of temptations and trials previous to the

state of rest. The water pots were stone for the same reason that Christ and Peter were called a rock ; that is, with reference to the solid and enduring nature of the fundamental truths which they represent. The pots were vessels for holding water, and therefore represent sentences or expressions which hold, or are capable of holding truths. Truths are ideas of thought, and unless the sentences are infilled by them they are empty, or infilled by falses. As a vessel may be made to contain either pure or muddy water, so may a proposition contain a truth, or something which varies from it. To illustrate: "There is one God." The idea which is legitimately formed from this is a truth. But to a person who entertains in his mind three distinct images of three persons, "each of whom is separately, and by himself, God," the proposition is not true, though admitted by him to be so. It contains no truth for him because he gathers from it no clear truthful idea. The purifying of the Jews is purification from sin; for the Jews (Judaists) are those who are in a life of love, and consequently who are purified from sin. The marriage, the changing water into wine, is the elevation of faith in the understanding, and uniting it to its proper affection in the will, whereby it becomes living and productive. At this marriage the Lord is always present; and it is the only one on record where he was present. There was no wine there but what he produced from water; indicating that from him is all the living and saving faith that we have.

105. Waters in the opposite or perverted sense signify falses or delusions, as in Psa. lxi. 1, 2, 14, 15, and cxxiv. 4, 5, and Isa. xviii. 2.

106. KING. The proper idea of a king is that of governor, ruler, or director. The spiritual idea is that of truth ruling and directing. God's laws, the great principles which govern the universe, are kings. Lesser laws are princes. As they proceed from the greater, they are kings' sons. "The Lord is our judge, our lawgiver, our king; He will save us," Isa. xxxiii. 22. Judging, lawgiving, ruling (reigning or being king), and saving are all the results of the *directing* power of the Divine Wisdom. "Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end [that is to be a king] was I born, and for this cause came I into the world, that I should *bear witness unto the truth*. Every one that is of the truth heareth my voice," John xviii. 37. To hear or hearken to his voice is to obey the truth; that is, to be ruled by it, as by a king. As a king and water both have relation to the operation of truth, or its opposite, we may see why a river is called a king, as in Isa. vii. 20. and viii. 7, and why the prevalence and rule of false doctrines are described by the king overflowing his banks.

ARTICLE V.

THE LITERATURE OF THE FUTURE.

THE literature of the past was written in darkness. It is the birth of man's self-intelligence; it is the embodiment of the false and the evil; and when good does penetrate and permeate a book, it is good unmarried to its corresponding truth—hence unproductive and ineffective. But the "day spring from on high" has now dawned upon the world, and man's self-derived theories and the phantasies of a corrupt imagination, will give place to the light of revelation, and eternal verities based upon facts. Now, the mind will feed itself upon knowledges, and grow into new and wonderful perceptions of the Divine. The LORD is revealing himself to us in His Word and His works; and as man learns of Him through these mediums, his heart will be filled with love for the infinite perfection.

Once even the physical heavens were veiled from the perception and comprehension of man. This atom of earth was, to his ignorance, the universe, and the glittering stars were to him as baubles, hung in the dome of heaven to please his childish fancy. But science has lifted this veil, and somewhat of the celestial mechanism has been revealed to the darkened mind of man, and his soul has sprung forth joyful and firm in the perception of the boundless order and beauty that fill the fathomless depths of space. The thought of God has grown large in his heart, since he reverences him as the Lord of countless worlds, peopled and moving in a systematic mechanism, indicative of vast and infinite creative powers. This revelation of science has changed the literature of the world. Old systems and theories have melted from the thought of man in the light of heavenly suns: and yet it is not long since Galileo was anathematized for propounding a fixed verity for an apparent truth. But this rejected and despised truth is now an imperceptible influx into education. The child is taught the Copernican system as a mere matter of course; he imbibes it in all his reading, and never dreams of questioning the fact.

Truth reigns, in spite of the efforts of man to retard it; it is revealed of God, through men as mediums, and these mediums are always despised and rejected, as not being great or good enough.

Columbus was not considered worthy to discover a new continent. But the fixed fact of this wonderful new world, put an end to all the solemn conventions of cardinals and literati to discuss the scientific probabilities and possibilities of his contemned theory.

The unknown new world now holds relations with Europe undreamed of in the days of the past, and her whole life and polity are being changed and perfected through this close and ever increasing intercourse. The ends of the earth are being brought together. The providence of God grows every day more apparent. But very soon this world, which has dwindled from a universe to the mere atom of a universe in the thought of man, will cease to satisfy the cravings of his intellectual taste. The spirit of man is an image of the Infi-

nite; and his thought and affections will delight in ever increasing knowledges and perceptions.

Isaac Taylor, in his "Physical Theory of Another Life," argues, from analogical inferences, that the stars and planets revealed to the knowledge of man, will by some process (as yet incomprehensible to the thought of man as was steam and telegraphic communications years ago) be opened to the intercourse of man. But when time and space, the apparent insurmountable barriers, rise before us, human art and science sink into absolute insignificance. Mr. Taylor, with his compact and beautiful arguments, cannot help us over these barriers, yet the thought looms upon him in the future, as the glory of a far-reaching intelligence. Had he listened to the voice of revelation, he might have rejoiced in the fact that a man from our earth had already visited the peopled planets, and brought us definite information of their inhabitants, their productions, their dwellings and social and moral intercourse, and their spiritual perceptions; as wonderful as the news that Columbus brought to unbelieving Europe of a new world. Swedenborg's experience has bridged the heights and depths that divide our earth from the planets and the starry worlds of the universe, and he was but the pioneer whom thousands of other voyagers will follow to those distant realms to bring us back knowledges.

A few hundred years hence our literature will have undergone an entire change. Our interest and affections will be awakened for the scenes and inhabitants of other worlds. How differently will we gaze up to the starry heavens, and how nearly shall we feel allied in a holy brotherhood with the warm hearts and graceful, animated beings, of whom we will read personal histories in our books, and of whom we shall hear men speak, as of actual acquaintances! History, biography, science, and even novels, will be wholly different in those future days. But the spiritual consciousness that will open an intercourse with the far worlds of the physical universe, will also reveal the pure and beautiful heavenly life; and the scenes of the spirit world, and the loves of the angels, will be as the light of a poetic glory crowning our rich and teeming literature. To each individual man will be given varied spiritual experiences, thus of "making many books there will be no end," and sympathy and affection will develope the heart and mind to such order and beauty of intelligence and love, that the earth will be a blooming Eden.

The little germ of intelligence that first existed in the East, like the starry filaments of the brain in embryo, must progress to the extremities, until all the primeval forests and sandy deserts blossom as the rose. Strabo's map of the known world was the star of a developing intelligence. Civilized Europe was then an unassimilated material mass; but the nervous filaments have descended, and the world is growing into the stature of a man. When it is all civilized and regenerated, then it will, man-like, be capable of assuming social relations in the universe.

Man's intelligence is progressive *ad infinitum*, and this narrow earth will cramp and confine him and dwarf his intelligence, as though the individual man should confine all of his thought and feeling to his

own physical structure and his own mode and manner of being. How faint and weak, in that case, would be such a man's perception of the Divine !

All this bright and glorious future that unrolls itself to our imagination, seems essential to the redemption of man. For the spiritual man is developed by knowledges acquired in the natural man ; these knowledges are the continents of intellectual perceptions that soar up to God. Now it is through the intellectual alone that man can be regenerated ; for as to his will he is wholly perverted and corrupted, and the Lord, by the illustration of the intellectual understanding, engrafts a new will principle upon man. The love of God is born of our knowledge of Him ; if we do not know Him, we cannot love Him. He inseminates in us, from the Divine Sun, through the rays of life, a desire from Him to know Him. Thus love is the impetus of the understanding. But through the understanding we are created anew ; an image of the Lord is formed in this understanding, which is illustrated only in His presence, and our life flows into this new form of thought, and we bear new and different fruits, just as the trees which we see grafted.

As our intelligence is developed and formed by knowledges not confined to this atom of earth, our love of the Lord must ever increase, and our future literature will be rich, not only in knowledges, but each knowledge will be a form and recipient of a new love.

In the coming Eden time on earth, we will not only luxuriate in the beauty of Nature, and the perfection of the arts and conveniences of life, but every faculty of the heart and mind will be delighted in doing good and receiving good, through the writing and reading of "Books that are Books."

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ARTICLE VI.

THE PARABLES EXPLAINED.

No. XVI.

THE BLIND LEADING THE BLIND.

"And he spake a parable unto them ; Can the blind lead the blind ? Shall they not both fall into the ditch ?" &c.—LUKE VI. 39.

Q. WHAT do you understand by *the blind leading the blind* ?

A. These words apply *in general* to all those who are without the understanding of truth, and who yet pretend to teach truth, and who, therefore, are called *blind* ; whilst they who listen to and receive their instruction are also called *blind*, because they do not admit into their minds the light of truth ; but, *specifically*, the words apply to the Scribes and Pharisees of old, who, being void of the understanding of truth, taught things contrary to truth, or things false, and thus misled their hearers, who are, therefore, called *blind*, as being alike destitute of the understanding of truth.

Q. And what do you conceive to be meant by *both falling into the ditch* ?

A. The signification of *the ditch*, here spoken of, will perhaps best appear from the following passage in the Psalms : *Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood. He made a pit and digged it, and is fallen into the ditch which he made.* (Psalm vii. 14, 15.) For, from these words, it is plain, that iniquity, mischief, and falsehood, are called *a pit*, which the ungodly man *diggeth*, and *the ditch* into which *he falleth*; and since those terms involve in them all that is opposite to the truth, therefore, it is reasonable to conclude that whatsoever is opposite to the ETERNAL TRUTH, or to the revealed WORD OF GOD, in the ideas and imaginations of mankind, is *the ditch* above spoken of, into which all *fall*, who either pervert or deny the truth of God.

Q. But it is immediately added by JESUS CHRIST, *The disciple is not above his master, but every one that is perfect shall be as his master.* Can you see any connexion between these words and the above parable ?

A. According to the letter of the words, no such connexion is discernible; but, according to the spirit, or their internal sense, the connexion is plain and striking. For by *the disciple* is here meant one who receives instruction, and by *his master* one who gives instruction, consequently, the truth itself, since truth is properly the only instructor, whilst the teacher of truth is merely the instrument by which it is administered. When it is said, therefore, *The disciple is not above his master*, it was intended to teach the edifying and important lesson, that man, in receiving instruction, ought to submit to the light and guidance of the ETERNAL TRUTH, so as to suffer it to direct and control all his own thoughts, imaginations, and persuasions. It is, therefore, added, *every one that is perfect shall be as his master*, which is the same thing as if it had been said, that all *perfection* consists in submitting to the guidance of the ETERNAL TRUTH, by bringing every purpose, thought, and imagination of the natural mind into conformity with its light and purity. The connexion, therefore, between these words and the above parable, is manifest, since the parable speaks of *the blind*, or those who have no understanding of truth, whilst the words here added are intended to teach how that blindness may be removed, and the understanding of truth be attained, viz., by yielding implicit obedience to the dictates of truth, or to the precepts of the HOLY WORD, so as to suffer them to be exalted to an uppermost place in the mind, and from that exaltation to exercise dominion over, and dispense light to, all the lower principles and persuasions of the human spirit.

Q. But it is further added by JESUS CHRIST, *Why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.* Can you discover, again, any connexion between the above words and the words of the parable ?

A. Yes; according to the internal sense of these words, the connexion is evident, though it may not be so as to their external or literal sense; for, according to the internal sense of the words, Jesus

CHRIST is here speaking of *the eye of the mind*, which is the understanding; and by *the mote* in this eye He figures, by the most apt similitude, the erroneous persuasions which have place in the understanding; whilst by *the beam* He meant, further, to express the principle of evil, in which those erroneous persuasions originate. For, by a *beam* is meant a piece of wood, or timber, and by wood, or timber, when the expression occurs in the WORD OF GOD, is always figured, in a good sense, the principle of good, or the principle of heavenly love and charity; and, therefore, when applied in an opposite or bad sense, it always denotes the principle of evil, or that principle which is opposite to heavenly love and charity. The reasoning, therefore, of JESUS CHRIST, on this occasion, is to this effect, that man, in order to admit, and be qualified to teach, the ETERNAL TRUTH, ought to attend diligently to the source of evil and corrupt love in his own mind, so as to cast it out by a rigorous repentance, rather than to notice the erroneous persuasions which prevail in his understanding, since error can never be removed, only so far as its defiled source is discovered, with a sincere purpose to remove it. It is, therefore, said, *Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye*, to denote that, when evil is repented of and forsaken, then the light of truth presently begins to shine bright in the understanding, to the correction and removal of all erroneous persuasions and imaginations whatsoever. The connexion, therefore, between these words and the parable is again manifest, since, as the parable relates to the want of the understanding of truth, and to the terrible effects of that deprivation, so these words teach, again, how that understanding may be restored, viz., by the spirit of sincere repentance in exploring and rejecting all the principles of evil in the will.

Q. What, then, is the general instruction which you derive from this parable?

A. I learn, from this parable, that there is such a thing as *spiritual blindness*, as well as natural blindness, and that spiritual blindness consists in the want of the understanding of truth, or of the revealed wisdom of the MOST HIGH, since nothing can properly be called truth but that wisdom. I learn, further, that they who teach, and they who are taught, are alike spiritually blind, if the understanding of truth be wanting. Again, I learn what is the terrible consequence of such spiritual blindness, because, sooner or later, it never fails to plunge its unhappy subjects into a *ditch*; in other words, into the defiled miserable abode of all false and mistaken persuasions, which, being in opposition to the ETERNAL TRUTH, exclude for ever its blessed light and comfort. Lastly, I am taught, by the application of this parable, that the only effectual method of acquiring the understanding of truth, is to submit to its authority, so as to bring all the principles of the mind and life into obedience to its dictates, this being the true source and ground of all human *perfection*; and that, with this view, man ought to regard in himself the principle of evil in his will, more than of error in his understanding, and, accordingly, to labor by sincere repentance to remove the former, as the most effectual method

of securing the removal of the latter. I am resolved, therefore, from henceforth, through the divine grace and mercy, to endeavor to guard against the terrible mischief of *spiritual blindness*, and, with this view, to attend well to my daily conduct, until all my purposes, thoughts, words, and works are brought into conformity with the ETERNAL TRUTH. I am further resolved to watch well against all the motions of evil in my will, arising either from an inordinate self-love, or love of the world, that so, having purified my heart from all defiled affections, I may be in a better state to discern *the mote that is in my brother's eye*, and so to *pull it out*. Thus may I hope, through the divine blessing, no longer to be of the number of *the blind leaders of the blind, who both fall into the ditch*, but rather to be of the happy number of those of whom it is written, *Blessed are your eyes, for they see*; and again, *Blessed are the pure in heart, for they shall see God*. AMEN.

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

The following, recently received from a clergyman of the Established Church in England, we publish in the hope that some of the N. C. Societies in our country may authorize us to return such an answer as shall meet the wishes of our inquiring brother, who seems to write in the right spirit.

P——, NEAR S——, LINCOLNSHIRE, March, 1853.

DEAR SIR:—I take the liberty of writing to you because it is through your pamphlet, "Statement of Reasons," &c., that I first became acquainted with the doctrines and writings of Swedenborg. The effect has been the same upon me as upon you, and I can no longer conscientiously remain, as I have for the last ten years been, a clergyman of the Protestant Episcopal Church. The practice and study of Mesmerism also, in Demerara, where I hold a Rectory, has had some influence with me, as with you, and first led me to inquire after the works in question, when your pamphlet was given to me. I am only waiting for the arrival of my Bishop in England to resign my living and other appointments into his hands. Having no private property I shall of course have to begin again *de novo*; this is of little consequence, however, as I can work willingly at several modes of employment, and shall be satisfied to do anything as a means of livelihood in any locality where my Sundays and spare time could be employed, as they have hitherto been, in ministering to a congregation. Eighteen months ago I, with my brother, who is still there, visited the United States, and was so much pleased with the country, and the people generally, that I then almost determined, if anything should render a change of place necessary, to settle in the United States. This is now the case, and my opinion is not changed.

From what I had heard of San Francisco from a fellow-passenger of mine from the Island of St. Thomas, and the want of clergy and others there, I thought that would be the best place to go to; and in consulting with my excellent friend, the Rev. Augustus Clissold (whose name must be well known to you), he said that there was a small band of members of the New Church there, as he learned from a periodical edited by you. I have since had rather an unfavorable account, however, from a merchant from San Francisco and am consequently rather at a loss what to do. I shall probably follow the advice of Colonel Van Allen, and at all events go in a few months to New-York, and *thence, if advisable*, to California.

My object in writing to you then, sir, is to beg the favor of an opinion from you, if it be not giving you too much trouble. What I want you to tell me is this? Do you know of any small band of readers of the Writings who have no minister,

but would be glad of the services of one, and in a locality where I could find some employment by which to obtain board, lodging, and necessaries of life? or should I, when in New-York, be likely to find such? I have had some experience in building, both in frame and more durable materials, and can make working drawings for buildings, &c., though not in *first* rate style. I have also had a good deal to do with engine work and machinery, and am accustomed to the routine of a counting-house, corresponding, &c. Several papers of mine have been published in the *English Ecclesiologist* on Church Architecture, and I have written several papers which have been published in the London "Morning Chronicle," and "Evening Journal;" and I think, therefore, that I might be "worth my salt" to some provincial press, either in preparing or correcting, &c. But I do not object to any employment, however humble, as I want it to be subservient, and not the chief object. I am well accustomed to "roughing it;" and though I have lived for ten years amongst free negroes, could live without fear of martyrdom in a slave State, not being afflicted with the Anti-slavery mania, however I may lament the *abuses* of slavery.

I merely mention all these things as a guide to you in giving me an opinion as to whether I should be likely to find what I want after a week or two's stay in New-York, or whether you might hear of it for me in the meantime; or whether I need not waste time and money, but go direct to San Francisco, where I should be willing to "take my chance." I may mention that my age is thirty-six.

You will be heartily tired of this piece of egotism, so begging you to pardon me, and the liberty I take,

Believe me to remain, dear sir, yours most faithfully,

J. F. B.

My father being an extensive farmer here, I have seen a good deal of farming, but I am not sturdy enough to do the work of a back-woodsman.

NOTICES OF BOOKS.

- 1.—ON THE LESSONS IN PROVERBS; *being the Substance of Lectures delivered to Young Mens' Societies at Portsmouth and elsewhere.* By RICHARD CHEVENIX TRENCH, B.D., *Author of "The Study of Words," etc.* New-York: Redfield. 1853.

We confess, for ourselves, to a strong liking for Proverbs and Apothegms, as embodying some of the finest sayings in which the wisdom of man has ever uttered itself. "The genius, wit, and spirit of a nation," says Lord Bacon, "are discovered in its proverbs." The subject, in the present volume, has fallen into worthy hands. The name of the author of "The Study of Words," and of the "Notes on the Parables and the Miracles," is a sufficient assurance that whatever theme he treats, the reader will find something more than common-place in his pages. The remarks in this work on the proverbs of different nations are admirable, though we are not prepared to recognize it "as a great mistake to assume, though the error is by no means an uncommon one, that because proverbs are popular, they have therefore originally sprung from the bosom of the populace; the sound common sense, the wit, the wisdom, the right feeling, which are their *predominant* characteristics, alike contradict any such supposition." This is spoken like one who looks for little that bears the stamp of wisdom outside the cultured classes, whereas we are decidedly of opinion that the best proverbs in every nation have originated in the strong common sense and shrewd mother-wit of the common people. Erudition is too slow and lumbering to give forth these off-hand ballies of

intellect. They are the "epea pteroenta," *winged words*, which betoken the expedite sense of the multitude who are ever for getting their Iliads into nutshells.

It is somewhat remarkable that the Spanish literature, though poor in other respects, is richer in the department of proverbs than that of any other nation, both as to quality and quantity.

"For quantity, the mere number of Spanish proverbs is astonishing. A collection I have been using while preparing these lectures, contains between seven and eight thousand, and yet does not contain all; for I have searched it in vain for several with which from other sources I had become acquainted. Nay, it must be very far indeed from exhausting the entire stock, seeing that there exists a manuscript collection, brought together by a distinguished Spanish scholar, in which the proverbs have attained to the almost incredible amount of from five-and-twenty to thirty thousand."—*p.* 40.

The collector here referred to was a certain Juan Yriarte, who is stated to have devoted himself to the business with such eagerness that it was his custom to give his servants a fee for any proverb they brought him; while to each, as it was inserted in his collection, he was careful to attach a memorandum of the quarter from which it came. We may add that in our reading, many years ago, we were forcibly struck at finding how large a proportion of the fine moral sayings, wrought into metre in Shakespeare's verse were traceable to Spanish proverbs. We scarcely know of a better subject for a first rate magazine article than the exhibition of these coincidences.

Of the Italian proverbs Mr. T. says that although shrewd and pregnant, they are too deeply imbued with a worldly, politic, Machiavelian spirit, and that they are especially exceptionable on the score of favoring a spirit of revenge, as is evident in such specimens as, "Revenge is a morsel for God;" "Revenge of a hundred years old hath still a sucking tooth." For remarks upon the proverbs of other nations, and for a general masterly treatment of the whole subject, the reader must be referred to the volume.

2.—INTERVIEWS: *Memorable and Useful; from Diary and Memory reproduced.* By SAMUEL HANSON COX, D. D., *Pastor of the First Presbyterian Church, Brooklyn, L. I.* New-York: Harper & Brothers. 1853.

This book is a fine exemplification of the remark, that the knight always overcomes the giant in combat, when allowed to tell his own story. Dr. Cox has here related a number of rather controversial interviews with several men of note in their day, as Dr. Chalmers, Dr. Emmons, and John Quincy Adams, to say nothing of a racy confab with two Mormon Elders, to whom he finally showed his study door, telling them to "make rectilinears in quick time," in all which the victor's wreath seems to settle on his head, as it were, of its own accord, and without the aid of Minerva or any of her compeers of the Pantheon. It is a work full of the idiosyncrasies of the author, alternately sage and silly, brilliant and grotesque. He is famous for a marvellous power of wielding the English language in such a way as to produce before the eye of the mind very much such a series of pictures as the kaleidoscope does to the eye of the body. The reader is astounded at the tricks of verbal thaumaturgy which he is every few moments showing off, and wonders what is "preominated" for the next display. On this score, and from a certain mental titillation produced by his style, we like to read the Dr.'s books, as

we used to like to hear him preach, although the lights of his orthodoxy always burn terribly blue.

- 3.—ENGLISH SYNONYMES CLASSIFIED AND EXPLAINED; *with Practical Exercises, designed for Schools and Private Tuition.* By G. F. GRAHAM. Edited with an Introduction and Illustrative Authorities, by HENRY REED, LL.D., Professor of English Literature in the University of Pennsylvania. New-York: D. Appleton & Co. 1851.

The discriminations made in this volume, in the meaning of words ranked as synonymous are generally very accurate, and the appended exercises adapt it admirably to educational purposes. Yet we do not quite apprehend the policy of never giving more than two synonymous words. Crabb in this respect we think preferable, who often gives three, four, or five. Why does not the triplet, "barbarous," "inhuman," and "savage" require nice distinction as well as the couplet composed of the first two? But Mr. Graham never goes beyond the couplet. Why is it, by the way, that none of our publishers have as yet undertaken a reprint of Roget's valuable "Thesaurus" of synonymous or cognate words, a work calculated to serve as an indispensable vade-mecum to professional or frequent writers.

- 4.—THEOPNEUSTY; *or, the Plenary Inspiration of the Holy Scriptures.* By S. R. L. GAUSSEN, Professor of Theology in Geneva, Switzerland. Translated by EDWARD NORRIS KIRK. Fourth American from the Second French Edition, Improved and Enlarged by the Author. New-York: John S. Taylor. 1852.

The perusal of this work, in its first edition, is among the reminiscences of the olden days of our theological life, when theories and speculations relative to the Divine Word held the place of that clear knowledge which is the privilege of the man of the New Church. The work is written with great vivacity and eloquence, and presents many strong points. "Theopneusty" is the Greek word for Inspiration Anglicised. It denotes the miraculous operation of the Holy Spirit in the inditing, through human media, the Scriptures of the Old and New Testament. In defining the nature and bearing of this influence he insists strongly upon a distinction between the inspiration of the *book* and the inspiration of the *men* who wrote it. The divinity and infallibility of the writing is *in* the writing, and not in the writers. The influence acting upon the sacred penmen is something that never has been, and never is to be defined to us. "If we are asked how this theopneustic work was accomplished in the men of God, we should reply, that we do not know, and that we are not to know, and that it is in the same ignorance, and in a perfect faith, that we receive the doctrine of the regeneration or sanctification of a soul by the Holy Spirit." This view of the matter clearly ignores any thing like an intelligent apprehension of the *psychology of inspiration*, and is altogether of a piece with the general spirit of the system to which it belongs, and which glories in ignorance of the precise things which it ought to understand in order to the full practical operation of the truth. This ignorance is supposed to be the humble tribute which intellect is to pay to faith. But we will let the author state a little more definitely the object of his researches.

"Our first inquiry is, whether the Scriptures were divinely and miraculously inspired. We affirm it. Then we inquire, whether the parts of the Scriptures which are inspired, are so, equally and entirely; or, in other words, whether God has provided, in a definite though mysterious manner, that the very words of the

holy book should always be what they ought to be, and should be free from error. This we affirm. Finally, we inquire whether the whole Bible, or only a part, is thus inspired. We affirm this kind and degree of inspiration of all the Scriptures; the historical books as well as the prophecies, the Epistles as well as the Psalms, the gospels of Mark and Luke as well as those of John and Matthew; the history of Paul's shipwreck in the Adriatic Sea, as well as that of the destruction of the ancient world; the scenes of Mamre under Abraham's tent, as those of the days of Christ in the eternal tents: the prophetic prayers in which the Messiah, a thousand years before his advent, exclaimed in the Psalms, 'My God, my God, why hast thou forsaken me? They pierced my hands and my feet; they cast lots upon my vesture;' as well as the narrative of the same events by the evangelists. In other words, we aim to establish by the word of God—that the Scriptures are from God—that all the Scriptures are from God—and that every part of the Scriptures is from God."

This theory makes, of course, no provision for any difference in the degree of the inspiration of the several books composing what is termed the "Canon of Scripture," and this were, in fact, hardly to be expected in a system which professes to know nothing of the psychological or spiritual states of those who come under a special divine influx. Such writers, therefore, can see no ground for the claim of a difference between the inspiration of the four Gospels and of Paul's Epistles, of the Psalms of David and the Song of Solomon.

We will now cite, on the other hand, a few paragraphs from Swedenborg, setting forth what we regard as an incomparably higher and truer idea of the real nature of inspiration.

"Inspiration implies that in all parts of the Word, even the most minute, as well historical, as others, are contained celestial things which are of love, or good, and spiritual things which are of faith, or truth; consequently, things divine. For what is inspired by the Lord, descends from him through the angelic heaven, and thus through the world of spirits, till it reaches man, before whom it presents itself such as the Word is in its letter; but it is altogether different in its first origin. In heaven there is not any worldly history, but the whole is representative of things divine, nor is any thing else there perceived; as may also be known from this, that the things which are there, are unspeakable: wherefore, unless the historicals be representative of things divine, and be thus celestial, they cannot possibly be divinely inspired. What is the nature of the Word in the heavens, can be known only from the internal sense; for *the internal sense is the Word of the Lord in the heavens.*"—A. C. 1887.

"The Word is Divine, and to all and singular expressions therein, which are taken from the natural world, and from the things of sense, there correspond spiritual and celestial Divine Things, *this and no other being the true ground of the Divine Inspiration of the Word.*"—A. C. 2967.

"That the internal sense of these and the preceding words is such does not indeed appear to those who keep the mind in the historicals, for they think of Esau and Jacob, and of the present which was sent before; not knowing that by Esau is represented divine good in the natural, and by Jacob divine truth which was to be conjoined to divine good, therein, and that here by their friendly conference is signified the affection inspired into truth from good. Nevertheless the angels do not otherwise understand those historicals when they are read by man, for the angels have no other idea than a spiritual one, and into this the historical sense is turned with them; thus angelic thoughts correspond with human. Such correspondences are perpetual, causing the Word to be holy and Divine, for the literal sense thus by ascent becomes spiritual, and this even to the Lord where it is divine. *This is inspiration.*"—A. C. 4373.

"What member of the Church doth not know, that things divine are contained in all and singular the things of the Word; but who can see Divine things in

these laws, concerning oxen and asses falling into a pit, and concerning oxen striking with the horn, if they be looked at and explained only according to the sense of the letter ; but they are then Divine, even in the sense of the letter, if they are looked at and explained at the same time as to the internal sense ; for in that sense all and singular things of the Word treat of the Lord, of His kingdom and Church, thus of things Divine : for to constitute any thing Divine and holy, it must treat of things Divine and holy ; the thing treated of produces the effect. The worldly things, and things of civil judicature, such as are the judgments, the statutes and the laws promulgated by the Lord from mount Sinai, which are contained in this and the following chapters of Exodus, are Divine and holy by inspiration, but inspiration is not dictation, but is influx from the Divine [being or principle] ; what flows in from the Divine [being or principle], passes through heaven, and is there celestial and spiritual ; but when it comes into the world it becomes worldly, containing inwardly in it those principles. From these considerations it is evident whence and where the Word hath in it the Divine [being or principle], and what is inspiration."—A. C. 9094.

The subject is one of deep interest, and we should be glad did our limits permit us to enlarge upon it. But we have barely space to say that Prof. Gausson's work contains a large amount of very interesting discussion from which even the man of the New Church may glean many important hints.

5.—*BEATRICE ; or the Unknown Relations.* By CATHERINE SINCLAIR. New-York : De Witt & Davenport. 1853.

6.—*CARLOTINA AND THE SANFEDESTI ; or a Night with the Jesuits at Rome.* By EDMUND FARRENC. New-York : John S. Taylor. 1853.

Both these works bear upon the developments of the Divine Providence in respect to that huge system of abominations known as the Roman Catholic Church—one of the grossest misnomers, by the way, that can well be conceived, as it has utterly lost every element of a Church, properly so termed. The system, Swedenborg informs us, is merely a *religiosum*, a *religious something*, but by no means a Church. It is evident that, from a variety of sources, light is beginning to be poured in upon the dark places of this corrupt Babylon, and we may more than fancy that we perceive the incipient fulfilment of the inspired comminations, "a sword (i. e., truth combating) is upon the Chaldeans, saith the Lord, and upon the inhabitants of Babylon, and upon her princes, and upon her wise men." "And I will send unto Babylon fanners (i. e., explorers) that shall fan her, and shall empty her land," or, in other words, that shall show the vanity and falsity of her assumptions. The two works above mentioned have doubtless an important mission to perform in this behalf. They are written with decided ability, and the first, especially, seems destined to have a great run in the Protestant community. Under the veil of fiction, it sets forth with marvellous fidelity the arts and subtleties by which the minions of Jesuitism worm themselves into the good graces of wealthy families in England with motives whose venality can be easily divined. The other, "Carlotina," written with an exceedingly vigorous pen, lays open the schemings of the "Sanfedesti," or *Holy Faithites*, a secret association organized like Free-masonry, Carbonarism, &c., and having for its object the maintenance of priestcraft and kingcraft, instead of the extension of liberty and civilization. Contrasted with this department of the work is a noble picture of love and patriotism in the persons of Adrian and Carlotina, while a consummate emissary and tool of the Jesuits is portrayed in the Signora Savini, who is every where and in every thing where mischief is to be concocted. Both books are well deserving a perusal.

EDITORIAL ITEMS.

URBANA UNIVERSITY.—We learn from the Cincinnati Messenger, that arrangements are now completed for opening this Institution of the New Jerusalem, on the first Wednesday of September ensuing. At a meeting of the Board of Trustees, held in Urbana on the 19th day of April, Joseph William Jenks, A.M., of Boston, Mass., was appointed Professor of Language; and at a previous meeting of the Board, Milo G. Williams, A.M., of Urbana, was appointed Professor of Science. The inauguration of the Professors-elect, is to take place at the anniversary of the Institution, on the 19th and 20th of June. The buildings will then be in a state of readiness for the accommodation of Students and Professors; but classes will not be formed, nor instruction begun, until the time fixed upon for opening the Fall Term, which is the first Wednesday in September. It has also been determined by the Board of Trustees, to open, at the same time, a school for girls, in the town of Urbana, under the immediate supervision of one of the Departments in the University.

As the so-called General Convention is so soon to meet at Chicago, we venture to renew the hope that the Resolutions brought forward by R. H. Murray at the late meeting of the Association at Laporte, may not be lost sight of by their friends during the session. The object of these resolutions is to call the attention of the Convention to "the consideration of the expediency of declaring the principles upon which that body exercises functions of ecclesiastical legislation." This is precisely the declaration which is now demanded by the voice of a large portion of the New Church in our country. It is one which ought to have been made years ago; but it is at the same time one which never will be made so long as the influence which has hitherto prevailed in that body can operate to prevent it. It is entirely contrary to the genius of ecclesiastical conventions, in which the clerical element is prominent, to give a reason for their assumptions, even "though reasons were as plenty as blackberries," and very greatly shall we be surprised if every possible shift and manoeuvre is not resorted to to stave off the introduction of such a very "unparliamentary" measure by an ecclesiastical body as an inquiry into the grounds of its own existence and uses. But we trust a spirit is awakened in reference to this matter, which will not be frowned or cajoled into quiescence.

"The Practical Christian" is the title of a semi-monthly paper issued by the Hopedale community of Milford, Mass., and edited mainly by Adin Ballou, who, however, is aided by able associates. The paper advocates some views in regard to the non-eternity of evil, of capital punishments, and also of social polity, to which we cannot at present assent; but we cannot, at the same time, withhold our approving testimony in regard to the high ability and the honest, upright, liberal, candid, outspoken Christian spirit with which it is conducted. None of our exchanges do we open with more assurance of always finding something in a high degree interesting and suggestive, and never have we thus far been disappointed. There is no periodical which is more ready to notice the issues of the N. C. press, and though it frequently takes opposite ground to our positions, it always does it in a spirit of candor, acknowledging whatever of good and of true it recognizes, and evincing no disposition to caricature, contemn, disparage, or hold up to ridicule any of the peculiarities of our faith. It can reason against them without reviling them. A paper of such a temper, and aiming sincerely at the promotion of true Christian life in the world, especially in the advocacy of all wholesome reforms, we are ever glad to see encouraged; and as its very merits have hitherto tended to impede its financial success, we trust that with the opening of a new volume there may open a new field of prosperity before it. The terms are *One Dollar* per annum, payable in advance.

The Proceedings of the "American Swedenborg Printing and Publishing Society," and detailed notices of their various issues, from time to time, we should be happy to announce

to our readers, could its managers condescend to furnish us with the intelligence. At present, the *Age* is, we believe, their exclusive organ, except that the last page of our cover contains a standing advertisement of their publications. As we are not in their counsels, we know nothing of the reasons which govern their policy in this respect, but our impression would be that a Society which professes to occupy broad ground in its operations, and appeals to the whole Church in support of its objects, would find it for its interest to employ every available medium for extending the knowledge of its proceedings and its claims. But this is the intimation of a simple outsider, and our modesty forbids us to press it. As the insertion of such notices, however, as we have hinted at, would cost nothing to the Society but the trouble of preparing them, we shall trust to be acquitted of any selfish end in our suggestion.

We have just received a copy of Rev. Mr. Rendell's new work, entitled, "Peculiarities of the Bible," and with it has come the information that a stereotype edition is now under way in Boston, which will be issued in a few weeks. We shall hope to give a fuller notice in our next.

"Necromancy, or Pseudo-Spiritualism viewed in the Light of the Sacred Scriptures, and the Teachings of the New Church," is the title of a pamphlet containing two discourses delivered in March last at Chicago, by the Rev. J. R. Hibbard, of that place. The drift of these discourses will be easily inferred from their title. The author undertakes more definitely to show, that "sensible or conscious intercourse with the spiritual world is of two general kinds, orderly and disorderly, or good and evil; or that which occurs by the normal operation of the laws of our being connecting us with the spiritual world, and that which occurs by the abnormal operation of the same laws." In the prosecution of this object he enters into an elaborate consideration of both these forms of intercourse as recorded in the Scripture, in the course of which he unfolds the import of the terms "Necromancy," "Witchcraft," "Charming," &c., all which denote practices and procedures directly contrary to the principles of divine order, and subjecting their votaries to fearful penal visitations. Of the one kind of intercourse he remarks that it is characterized by an acknowledgment and supreme adoration of the Lord; and the other by the denial of the Lord, a false worship, or none at all, and an obedience to the dicta of familiar spirits, or the spirits of the dead, instead of obedience to the divine commands. In respect to the prevailing modern manifestations, he classes them in the disorderly category, and observes that to deny that they are, for the most part, of a veritably spiritual origin, is folly, while "to admit it, show its character, and place it in the list of damnable witchcrafts and idolatries, where it belongs, is the part of wisdom." The whole is wound up by a copious citation of passages from Swedenborg, exposing the delusive character of such demonstrations from the spiritual world, and by pertinent remarks, enforcing the lessons which these strange and disorderly phenomena inculcate.

Rev. Dr. Pond, of the Theological Seminary at Bangor, Maine, recently lectured to show that Phrenology was no science. By a misprint the Doctor was made to say that Theology was no science, and that there was no truth in it, which has put him to a world of trouble to satisfy his aggrieved Christian friends that he has not been guilty of apostasy.

At a recent sitting of the French Academy of Sciences, it was demonstrated by a learned academician, from various careful experiments on the brains of animals, that the motive power of the respiratory mechanism, the vital point of the nervous system, is not bigger than the size of a pin's head. Upon this tiny speck depends the life of the nerves, which is the life of the animal. Whatever portion of this nervous system remains attached to it lives, while that which is separated immediately dies. It is a singular fact, that the greatest forces and powers in nature touch the domain of the invisible, a fact strikingly in accordance with Swedenborg's philosophy in the "Principia," that the greatest power is in the least form.

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ORIGINAL PAPERS.

ARTICLE I.

THE ERRORS AND FALSITIES INVOLVED IN THE POPULAR DOCTRINE
OF THE ATONEMENT.

Our object in the drawing up of the ensuing paper has been to present, with some distinctness, what we consider as the distinguishing feature of the popular doctrine of Atonement, together with the fundamental fallacy that pervades it. In the execution of our object, as utility and not originality has been our aim, we have availed ourselves of hints and pleadings drawn from various sources, and especially from a Tract on the general subject published many years since (and now out of print) by Rev. Henry A. Worcester, formerly of Portland, Me. In several paragraphs of the ensuing article his reasonings and illustrations, in his own language, are introduced, while in other portions slight suggestions received from other sources are elaborated into formal arguments. We wished to condense into comparatively small compass a mass of considerations which should effectually expose the radical unsoundness of at least one dominant theory respecting the true nature of Atonement. From whatever source our materials have been derived, our own hand will be recognized in the moulding process which has given them their present form.

THE prominence assigned to the doctrine of Atonement in nearly all the modern schools of Theology, is too well known to be questioned, at least by those who are tolerably versed in the dogmatic history of the church. It has gradually come to be regarded as, in fact, the grand, central, distinguishing doctrine of Christianity. The tenet of the tripersonal Trinity, from which it was originally derived, and with which it is inseparably connected, occupies a secondary place in the practical estimate of the Christian world. There is no point in the whole compass of theology which is looked upon as a more decisive touch-stone of a man's soundness in the faith than his views in respect to this subject. True, indeed, there is a great diversity of belief respecting it among the Orthodox themselves. There is the Old School and the New School—there are the general atonement

men, and the limited atonement men—and they are at perpetual variance with each other. Still, if one would avoid the odium of heresy, he must avow a firm belief in the *vicarious atonement* of Christ in some form, for all parties use the term, though they put the most conflicting interpretations upon it when they come to analyze, and specify, and define. By giving the countersign, however,—by repeating the phrase, coupled with *imputed righteousness*, and *justification by faith alone*,—one readily obtains recognition, and an entree into all the various departments of the church, and may answer the roll-call without being challenged.

Now the true character and claims of this doctrine, which constitutes the ground of the most stringent interrogation of all professed adherents of Christianity, demands to be investigated. Upon such an investigation we propose, in the ensuing pages, to enter, with especial reference to the fundamental principles on which it rests. In doing this, we are not conscious of being actuated by any spirit unbecoming a disciple of our Heavenly Master. We are prompted by no desire to glory over the apprehended infirmities of our fellow-men, or to trumpet the fallacies which we may think we discern in their creeds. Our aim is truth. Having canvassed the theme, in its various bearings, as one of great practical moment, and having been led to conclusions in which we abide with the most tranquil assurance, we feel moved to state, in the kindest manner, the objections which we are constrained to urge against the prevalent theory of atonement, leaving them to their own weight with candid and intelligent minds.

It is an obvious remark that in all erroneous theories of Religion, Philosophy, or Science, there is a certain *proton pseudos*, or primary falsity, on which the whole system rests, and consequently, in our attempts to refute the theory, it is requisite to get the logical lever under this foundation fallacy, when the whole fabric of error may be overthrown. Such an elementary false principle underlies, as we conceive, the superstructure of the vicarious atonement scheme, of which we shall aim to make an exposé. The advocates of the dogma are usually very chary of touching upon this department of the subject. They would convey the impression that such an attempt borders upon the presumptuous, if not the profane, and it is no uncommon thing for them to enter upon the discussion of the theme by descanting upon the weakness of human reason, and prescribing its limits. They would fain narrow its province under a latent consciousness that the theory in question involves points that will not well bear the close contact of reason, and from which, therefore, they beg it to keep its distance. For ourselves, we must frankly own that we do not feel the force of these dehortations from the exercise of the faculties which God has given us. We believe the whole field of revelation lies open to the freest investigation, and that all genuinely true doctrine will carry with it the sanction of the enlightened reason. Reason may not, indeed, be competent to anticipate its annunciation, but it will not fail to confirm it when once proclaimed.

If then we are called to specify the peculiar fallacy which lies at

the basis of the popular doctrine of Atonement, we do not hesitate to point to it in the *moral government hypothesis*—a hypothesis which holds that the great ideal after which or according to which the universe of accountable creatures is governed, is that of a perfect moral government among men on earth. Such a government, it is maintained, while it can admit of no relaxation in its precepts or its sanctions—while it is inexorably pledged to visit every transgression with condign punishment—may yet consistently recognize the principle of *substitution*, and on this ground provide a way of deliverance and salvation for sinners of mankind. It is, therefore, such a model government which is kept perpetually in view by the advocates of atonement as currently held, and the necessity for such an atonement is an exigency which has arisen in the divine administration as now set forth. In consequence of the fall of the race in Adam, mankind are now bankrupt in a debt to Divine Justice, and have become obnoxious to the penalty of death temporal, spiritual, and eternal. From this dilemma how is man to be extricated? This is the exigency to be provided for, and it is one which must be incessantly contemplated in connexion with the genius of the aforesaid moral government. The mode of deliverance must be such as to leave the principles of the government uninjured and untouched. A government must have a law; this law must be objectively set forth or enacted in a code, and its demands must be unflinchingly adhered to. Should its rigor be relaxed in the least degree, should the slightest transgression pass with impunity, justice itself would receive a wound, and heaven tremble for its spotless throne. In this dread emergency, when deliverance seemed hopeless, Jesus Christ became man's substitute; paid, in his stead, the debt due to Divine Justice; and thus suffering, the innocent for the guilty, that Justice was satisfied, and reconciliation made practicable.

This, then, is the exigency, and this the remedial expedient by which fallen and sinful man is to be restored to the Divine favor, and reinstated in the lost honor and bliss of his primitive condition. Repentance and reformation on his part, if supposed possible, are not adequate to fulfil the demands of the violated law, or to appease the claims of Divine Justice, which in thousands of minds is equivalent to Divine Wrath. An expiatory work must be wrought—an atonement must be made—in order to effect that pacification or reconciliation between heaven and earth which is requisite to salvation. This, it is contended, is called for by the demands of a perfect moral government, inasmuch as the character of the Divine Governor, and of his administration would suffer, and all the moral interests of the universe be put in jeopardy if the least act of amnesty or mercy should be performed in disregard of the inexorable claims existing on this head.

Such, then, is the basis of the doctrine of atonement as held by the mass of what are termed orthodox or evangelical Christians at the present day. And, it may be observed, that the existence of just such a government, based upon just such principles, is all along presupposed, as something fixed and settled, and about which there can

be no debate. It is taken for a postulate in all the discussions which we find on the subject. A substitute must be found, and a vicarious expiation made, in order to the possibility of a single sinner's salvation; and with this as a foregone conclusion the theologian comes to the study of the Sacred Scriptures, and by this as something previously established and wholly indisputable, he is governed in interpreting their language.

Now, as it would not be easy to resist the conclusion if the premises be granted, we shall endeavor to show that this system of moral government cannot be sustained, and that the assumption of such a peculiar exigency as having arisen under it is wholly gratuitous and chimerical. But as we are always desirous to walk with the Christian brotherhood as far as possible, and not to make the divergence any wider than we can help, we are happy to state a number of points in which we hold in common with them.

We concede, then, what is very generally, if not universally admitted, that *benevolence* (though we prefer the simple term *love*) is the ground or principle of *divine action*--that every law emanates from the bosom of God--that the whole fabric of his government over the world is based on infinite love--and that God proposes to himself no end, but the highest degree of happiness to his creatures with which his own is inseparably conjoined. From these principles it undoubtedly follows, that if any one knowingly transgresses a law which has for its object the greatest amount of happiness for all intelligent beings, some penalty may justly be expected to ensue. We all perceive that such an act of transgression *ought* to be followed by penal consequences proportioned to the light and internal resistance which is overcome. If a subject of the, Divine Kingdom transgress, and remain impenitent for his sin, then his punishment cannot be remitted. If he remain impenitent forever, then forever must his punishment continue. In these circumstances, the Lord of the Universe, though infinite in his benevolence, cannot remit the punishment.

So far, then, we are agreed, and can walk together with the advocates of the theory we oppose. But beyond this we come to the parting-point, and the necessity for the separation becomes apparent from the manner in which the parties respectively would treat a supposed case. Suppose that the transgressor, after a certain length of time, sees and feels the folly and ingratitude of his course, and, no matter by what means or by whose agency, does in reality become a true *penitent*, undergoes an entire change of moral character, and from a rebel is made, in heart and life, a perfectly obedient and loyal subject, overflowing with sorrow for the past, and devoting himself for the future to the love and service of his Maker. Now the point at issue, and the question to be answered is, by what treatment of such a subject, in such circumstances, the authority and dignity of the government will be *best sustained* in the eyes of those over whom it is exercised. Must the punishment continue, or may it be remitted? We maintain the latter--our opponents the former. Here, then, is the point of divergence. The abettors of vicarious atonement hold that, notwithstanding the penitence, reformation, and

subsequent obedience of the transgressor, *his punishment must continue* in unabated severity—that present repentance does not repair the wrong done to the Divine law and the Divine attributes, and that even a single act of transgression must inevitably draw after it an eternity of penal suffering, no matter how pure and holy the subsequent life of the offender. And why? Because otherwise, it is said, the authority and majesty of the law, and the moral glory of the Supreme Ruler, cannot be supported. And here comes in that *exigency* in the system of moral government which requires a *vicarious substitute* to intervene and suffer the penalty of the law, or to receive an equivalent expressive of the Lawgiver's wrath, before pardon can be extended to a penitent reformed transgressor.

The point at issue cannot now be misunderstood, for from this principle we altogether dissent. We maintain, on the contrary, that in the circumstances supposed, the punishment cannot be continued, but must be entirely remitted, and that no otherwise can the Divine Lawgiver sustain his authority in the eyes of his intelligent subjects. He may indeed support it—at least we may so conceive—by the exercise of omnipotence, or in a purely despotic way, but he cannot commend it to the rational homage, fealty, esteem, and confidence of reflecting minds.

Observe, now, the conditions of the whole hypothesis. The Lawgiver is perfect in wisdom and benevolence, and, of course, can inflict no punishment but for benevolent ends, or the greatest degree of happiness, and only so far as it shall promote those ends. The object in punishing is to secure most perfectly the obedience of the subjects of the government as a means of happiness. By the supposition, the transgressor is now reformed, perfectly obedient, and happy, so far as this obedience can make him so. Of course, punishment cannot continue to be inflicted to secure his obedience or to benefit him. What motive then can be attributed to a benevolent ruler that should prompt him to continue the punishment upon the offender after he has repented and reformed? Evidently it must be the influence of the example upon others, in order that they may be restrained from committing the same or similar transgressions. But who are the beings to be influenced by this example? *We* are the ones; it is upon *us* that the force of the penalty is to act; it is to *our* reason and *our* sense of right and wrong that this appeal is to be made; *we* are called upon to give the honest, undisguised verdict of our reason and moral sense upon the conduct in question; *we* are to declare how it would affect *us*, intelligent and rational creatures, capable of forming a judgment of the legitimate effect of such a proceeding. Now we beg the reader to place before his mind two opposite cases, first, of one who has been brought to unfeigned repentance and cordial obedience, and who is sincerely desirous of dedicating all his powers, for the rest of his existence, to the service of his Divine Benefactor, and yet, with these affections of love and obedience, we are to suppose this man condemned to suffer the fearful vengeance of Almighty Power, and for some single act, it may be, in the dawn of his existence, he is to endure for ever unmingled,

unmitigated misery. And why? For no other reason than the good influence which the spectacle is fitted to produce on our minds, to give us respect for the authority of the law, and to awe us into obedience.

This is one case. Take, now, another. Suppose that the transgressor has, by the punishment endured, or by some other means, no matter what, been also brought to reflection, to a sense of his situation, to repentance, and perfect obedience. Suppose that after having laid aside all feelings of hostility, and having come to the spirit of an affectionate child, this reformed penitent receives the full and free forgiveness of his past sins, and is restored to as high a degree of happiness as he is able to enjoy.

We ask now, and put it to the enlightened reason and conscience of the reader, which of the two supposed decisions of the Divine mind would have the most benign effect upon *him*—which would draw *him* most effectually to love and obedience—which would inspire *him* with the most profound respect for the character and authority of the Supreme Ruler. Will not the voice of the highest reason accord with the unerring instinct of nature, and pronounce unequivocally in favor of the latter?

But we are well aware of the objection which will meet us here. It will be at once replied that we have supposed an un-supposable case—that we have no ground whatever even to imagine that a fallen rebel of Adam's race would ever so far overcome the innate alienation of his heart as to exercise genuine repentance for his sins—that this is the operation of the prevenient grace of God in virtue of that very atonement of which we are treating. Very well; we are prepared for this objection, and shall answer it in due time, but for the present, we would say, that this is immaterial to our argument, for we are not *asserting*, but merely *supposing* a case, and one which the drift of the discussion makes legitimate.

(*To be continued.*)

ARTICLE II.

AN INTERIOR SENSE

APPERTAINING TO, AND INFILLING THE LITERAL SENSE OF THE SACRED SCRIPTURES
MANIFESTED; WITH RULES FOR ITS EDUCATION.

(*Concluded from p. 279.*)

107. THE EARTH—GROUND. The things which constitute the church in man, and which, in the aggregate, are called charity and faith, are spiritual substances. They are real entities, which, we doubt not, appear as substantial in the other world as their correspondents, the earth, and the sea, do here.

108. Still taking use as the correspondential key, we shall find a parallel to the ground, or earth, in the mind. We have no exclusive word to express this ground, because, as has been explained (n. 9),

ours is a merely natural language. The idea of it must be formed from these considerations. The earth bears grain, trees, &c., which are good, and plants which are evil. So from this ground of the mind spring good and evil thoughts and actions, as is shown in the parable of the Sower. The whole parable is based on the existence of such a ground. Hence a well cultivated mind is compared to a garden, in which the weeds, vicious dispositions, are rooted out, and fruit bearing trees and grain are planted. And not only vegetables, but the earth is the sustainer of all animals too, and these are significative of passions and sentiments, either good or evil. All structures rise from the ground. So does the Lord's House; so is the mansion, the truths and goods, or their opposites, in which each spirit dwells, based on this ground.

109. It is generally conceded that the mention of that part of the earth, or tract of country, where a church is or was, signifies the church itself there, as the land of Canaan, the land of Judah, Palestine, &c. In common conversation, the name of a country is frequently put for the inhabitants of it, the predicate determining the meaning. Thus if we say France is a great country for wines, the land itself is meant. But if we say France is ruled by a tyrant, the people is meant. But when God speaks of places, people (or what amounts to about the same), some particular state of the mind always is meant. The names Zion, Jerusalem, &c., in Scripture, are most obviously put for people there. Now, the people are regarded by the Lord with reference to the church in them. The internal church, or the church as seen from heaven, are the principles of goodness and truth as they exist in man. Each man, so far as he has these principles, is a church in the least form of it. And the basis of his mind in which these principles are to take root and grow is 'the ground. "O earth, earth, earth, hear the word of the Lord," Jeremiah xxii. 29. "The earth was corrupt, and filled with violence," Gen. vi. 11. These and a multitude of other passages prove that the *earth* does not mean inanimate dust, but something appertaining to the spirit of man.

110. "In the beginning God created the heavens and the earth. And the earth was without form, and void, and darkness was upon the faces of the abyss," Gen. i. 1, 2. The beginning is the time when man is being regenerated (created anew). To create, to form, and to make, signify to constitute, to construct, and set in order the things of the spirit, as is evident from many passages. The heavens are the higher, or more internal mind, the earth the lower or external. By the earth being void and empty is signified that no interiorly good principles are implanted, or spiritual truths inseminated. The darkness on the face of the abyss is destitution of all spiritual knowledge. Such a mind is an "abyss," "deep," "the depths of the sea," where there is no "light," but every thing is obscure and confused. It is evident that by earth in the above passage is not meant the natural globe we inhabit, from Jeremiah iv. 23, et. seq., where a similar language is used, which is seen at once to be a spiritual description, and cannot refer to the material earth.

111. "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods," Psa. xxiv. 1, 2. The earth, the voluntary principle in man, is founded on the intellectual principle, the general reservoir of knowledge, called the sea. The floods or waves by which it is established and made firm, are ratiocinations, or reasonings, which for a time toss it about, but finally settle it on what the mind sees to be the truth. "He shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked," Isa. xi. 4. This (and so is the preceding quotation) is one of those duplicate expressions we have before alluded to. The rod of his mouth and the breath of his lips have a similar meaning. So has to smite and to slay, and so has the earth and the wicked. The text sets forth the power of divine truth in destroying the evils of the *earth*, the sensual mind.

112. MOUNTAINS—HILLS. A mountain is an elevated portion of the earth. In Scripture it must signify, then, a spiritual elevation of what is meant by earth: that is, a lifting up of the affections towards heavenly things. And whereas, when the affections are thus raised, God can be present with man in them; a mountain, or a high mountain sometimes signifies the Lord himself in conjunction with man. And as all blessings flow from such conjunction, a mountain signifies celestial love, and heaven. It is from such signification of mountains and hills that they are called holy. In an evil sense a mountain signifies the rising up of infernal affections and hence, hell.

113. "I will lift up mine eyes to the *hills* from whence cometh my help. My help cometh from the Lord who made heaven and earth," Psa. cxxi. 1, 2. The "hills" are generally supposed to mean those on which Jerusalem was built. And it is said that the Jews, while dispersed, literally turned themselves towards Jerusalem when they worshiped. In all these things we see a correspondence. The hills on which Jerusalem is founded are the holy and elevated affections in which the Lord dwells (v. 2), and to which every man, as far as he is a Jew, a worshiper, must spiritually look and turn himself. "Therefore we will not fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof," Psa. xlvi. 2, 3. The goods signified by mountains are carried into the midst of the sea when they are lost or dissipated by the perversion of those truths on which they are founded. The waters, the truths of the church, are troubled when they are falsified. The mountains shaking, and earthquakes, signify troubles and changes of state in the church. "There shall be upon every high mountain and upon every high hill rivers and streams of waters in the day of the great slaughter when the towers fall," Isa. xxx. 25. The high mountain signifies the state of those who are in love to the Lord; the high hill the state of those who are in neighborly love, or charity. The rivers and streams of water are the intelligence and wisdom with which all such are endued. "The great slaughter denotes the destruction of the evil; the towers which shall

fall denote the falsities of doctrine originating in the love of self and the world."

"Sing, O ye heavens, for the Lord hath done it; shout, ye lower parts of the earth: break forth into singing, ye mountains, O, forest, and every tree therein, for the Lord hath redeemed Jacob, and glorified himself in Israel," Isa. xlv. 23. The reformation of the natural man is signified by Jehovah hath redeemed Jacob; and the exaltation of the spiritual man by his glorifying himself in Israel. For this last cause do the heavens sing; for the other do the lower parts of the earth shout. The mountains, hills, forests, &c., are said to break forth into singing, and clap their hands (lv. 12) because by them are signified the goods and truths which cause man to sing and rejoice; for man does not rejoice from himself, but from the peace and happiness flowing from these heavenly principles. "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem," Isa. ii. 2, 3. By the mountain of the Lord is signified a celestial church, where love to the Lord reigns; and this is Zion. Its being exalted above the hills signifies that this love shall be primary and superior to all others. And all nations shall flow unto it signifies that they who are principled in heavenly good shall acknowledge the Lord and accede to the church. By nations are signified those who are in heavenly good or love to the Lord; by people those who are in spiritual good, or charity to the neighbor; by their ascending to the house of the God of Jacob is signified that they will come into one general form of doctrine in respect to charity; by he will teach us of his ways is signified that they will be instructed and led by truths; by going in his paths is signified following the precepts of life; by the law going from Zion and the Word from Jerusalem is signified the descent of the doctrine of love, and the truths which spring from it.

114. As a mountain signifies love, and when predicated of the Lord, Divine Love, and as from this proceeds the Divine Truth, therefore He descended on a mountain (Mount Sinai), to promulgate the law. Mount Zion was situated above Jerusalem to signify that this love is superior to the truths which flow from it.

115. Examples of the word "mountain" in the opposite sense are, "Behold, I am against thee, O destroying mountain, saith the Lord, which destroyed all the earth," Jerem. li. 25; that is, self-love, and its accompanying hatreds are destructive of the goods of the church. "And Jesus answering, said unto them, Have the faith of God; for verily I say unto you that whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea, and shall not doubt in his heart, but shall believe that those things which he sayeth shall come to pass, he shall have whatsoever he saith," Mark xi. 22, 23. The faith of God, or faith from him, is a faith grounded in charity.

To *say* unto the mountain is to act from this faith. This mountain is the accumulation of evils originating in the loves of self and the world. These are removed and cast into the sea, the hell of falses, by man's not doubting in his heart, for to doubt in the heart is to waver in the will, and by his *believing* that those things which he saith shall come to pass. Here it is most evident that believing is not having a dead faith, but one which is active, one that operates in removing those evils. Saying, when predicated of God, is equivalent to performing, as "God *said*, Let there be light, and there was light;" and in our present text the words, Verily I *say* unto you that whosoever, &c., is an assertion that He supplies the power to remove evils. Other examples where mountains signify evils are found in Isa. xxxiv. 2, 3; xlii. 15; xli. 15, 16; Jerem. ix. 10; l. 6; xiii. 16; Deut. xii. 2.

116. THE ARMS—THE HANDS. The *arm* is generally taken to denote power; the plural, *arms*, instruments of offence and defence. These meanings evidently do not arise from any thing pertaining to the shape of the arms, but because the power of the body is exerted through them. The right arm as being the one generally used signifies much power; when applied to God, all power; that is, omnipotence; or more specifically the medium through which he exerts his power, for God operates by means as well as his creatures.

The hands and fingers are the ultimates (endings) of the arms. They are the instruments we operate with, and therefore, according to our rule, they signify the ultimate or last means by which a thing is accomplished.

117. That the Lord's arm denotes the exertion of divine power, or strictly, the medium of its exertion, is manifest from these passages: "Awake, awake, put on strength, O arm of the Lord," Isa. li. 9. "That led them by the right hand of Moses, with his glorious arm," lxiii. 12. "His right hand and his holy arm hath gotten him the victory," Psa. xc. 1.

118. The way this power is manifested, too, is shown in the following: "The Lord *made bare* his holy arm in the eyes of all the nations," Isa. lii. 10; "Who hath believed our report, and to whom is the arm of the Lord *revealed*?" lxiii. 1. This is quoted in John xii. 38, to show that Christ is this revealed arm of Jehovah. It is also confirmed by these: "The Lord's hand is not shortened that it cannot *save*," Isa. lix. 1; and in lix. 16, and lxiii. 5, it is said His arm brought *salvation*. But it is written of Jesus Christ in many places that *he* is the Saviour. Jehovah of hosts also appropriates the name to himself, and adds, "besides me there is no Saviour." The Lord Jesus Christ, then, is Jehovah of hosts. To the mere literalist, to one who believes that there are three distinct and separate divine persons, such passages are irreconcilable; for they make one of these persons to be another, and also to be merely the arm of another. But to those who, in meekness, will take Scripture for their guide, there need be no difficulty; for it is said of the Word in John i. 3, "All things were made (or done) by him," and in v. 14, "The Word was made flesh." Jesus Christ, then, as the Word or Divine Truth, or Son of Man, has "all

power in heaven and on earth," Matt. xxviii. 18. And this having power or being the medium of its exertion is what is meant by being the arm of Jehovah. That this power is forever to remain with him is indicated by the Son of Man *sitting* at the right hand of power. Matt. xxvi. 64; Mark xiv. 62; Luke xxii. 69.

119. The spiritual meaning of words signifying action or locomotion, denotes some action or change of the mind. This may be an action of the understanding, producing a change of views, or belief; or a change of the will-principle, producing a change of the disposition and feelings. This last is called a change of state, or state of the mind, and sometimes a change of heart.

120. "Repent, and be *converted*." Convert is from a Latin word signifying to turn round. But the order is not to turn the body round, but the spirit; to turn the mind and its affections from worldly to heavenly objects. *Turn* and *return* are used in this sense, as "*Turn ye again, now every one from his evil ways, and from the evil of your doings.*"

121. "*Come unto me all ye that labor and are heavy laden.*" The Lord is everywhere. We cannot come to him bodily, or approach him literally, in one place more than another. Hence, bodily locomotion is not asked for; but what corresponds to it, which is, that the spirit may leave its present state (place), and approach by a change of the affections of the heart towards a closer communion with Christ. A similar meaning obtains in other places, as "*He that cometh to me shall never hunger;*" "*Come ye to the waters,*" &c.

122. Literal walking is progression. Spiritual walking is living, or the spirit's progress. "*And Enoch walked with God.*" Surely no one can think this means that God literally stepped along in some place, and that Enoch stepped along beside him. The exercise was in conforming his life to God's precepts. This is plainer expressed in Luke i. 6, "*Walking in the commandments of the Lord,*" and in Psa. lxxxvi. 11, "*I will walk in thy truth.*" "*Walking in his ways*" (paths, or roads), Deut. v. 33; x. 12, &c. Literal paths are places and guides for people to walk in, or go from one locality to another. So the Lord's commandments are guides for the spiritual walking, or progress from one state to another. "*Show me thy ways, O Lord; teach me thy paths. Lead me in thy truth, and teach me. All the paths of the Lord are mercy and truth unto such as keep his covenant, and his testimonies,*" Psa. xxv. 4, 5, 10. "*O, house of Jacob, come ye and let us walk in the light of the Lord.*" None of this can be taken literally; for a house is not addressed, but human beings; by come and walk they are not invited to transfer their bodies from one place to another, but to make an analogous transfer of their thoughts and affections from one state to another. To walk in the *light* of the Lord is to go on progressively in the process of regeneration according to the light of the Divine Truth, and this is not literal light, as the light of the sun, as is expressly said in Isa. lx. 19, 20.

123. We think we have now rendered it abundantly and most conclusively evident that there is a spiritual sense to many of the words and passages we have quoted. But much of the Bible appears to be

a plain natural narration, incapable of such renderings; and complete without them. No other than a simple literal sense is visible to us. Can the *whole* word of God have a spiritual sense? It can, and it must have, to be the Word of God at all. The two senses may sometimes approach each other; or even apparently coincide; as in the words, "God is love." But in such cases we cannot say there is no spiritual sense, but rather that there is no natural one. In such cases there is no meaning but what is applicable to spirit, and not to materiality.

124. And lest the reader may object that our showings have been principally on words that are admitted to be figurative, we will close this essay by endeavoring briefly to show a spiritual meaning to two verses which no one can suspect of being figurative. Our quotation is the 1st and 2d verses of the fifth chapter of Matthew.

125. "And seeing the multitudes, he went up into a mountain, and when he was set his disciples came unto him. And he opened his mouth, and taught them, saying."

This is a plain narration, as every Christian believes, of what actually took place. It is strictly true in its most literal, or outward sense; and consequently contains no figure of speech.

126. "And seeing the multitudes." The multitudes are the whole human race; and not only those who are now on the earth, but all who ever have been, or will be. The word multitude refers more specifically to their intellectual condition, for it was by seeing them in this respect, that is, to teach them, to improve their understanding, that the Lord ascended the mountain. The words multitude, to multiply, to number, refer themselves to the understanding; magnitude, and greatness, to the will. Thus in the injunction to "increase and multiply," increase signifies that a man shall augment his good affections, grow in love; and multiply, that he shall learn new truths; and by doing these things he replenishes the *earth*.

127. The Lord *sees* his creatures by knowing their inmost affections and thoughts. And as this seeing is independent of time, it is also called his Providence (literally foreseeing, or seeing forward). As He is good, his providing (foreseeing) signifies also his arranging all events so as to conduce in the best possible manner to man's eternal welfare.

128. "He went up into a mountain." We have already explained the meaning of mountain. We will here say what we think is meant by the Lord's going up into one. As respects himself it is the Deification of his Humanity, and uniting it to the Father, whereby he has "all power," and whence the beatitudes which follow, flow. But there is a lower sense in which it relates to him as the Son of Man. It is recorded of him that he walked by the sea, that he entered a ship, that he went up to Jerusalem, to the Mount of Olives, that he was crucified, &c. In all these things which he did, or suffered, is imaged out the progress of the Son of Man in the human soul. The Lord is said to do so, or so, when he causes man to do it; for man can do nothing of himself, but every thing from the Divine power operating in him. Even the operations of the unregenerate,

and of those in hell, though antagonistic to the Divine, are permitted by it, that man may be in freedom. The power is from the Lord; the perversion of that power from the selfhood of man. And when this evil nature rises up, and opposes, and extinguishes the spiritual life in the soul, the Lord is then said to suffer, and to be crucified. By the Lord's going up into a mountain, then, is signified that he causes man's affections to spring up into an active and holy state. And in this state (on this mountain), the Lord, the Divine Good and Truth, communes with man. It was necessary he should thus go up in order to teach his disciples the beatitudes.

129. "And when he was set." To sit implies fixity and permanence. As walking, journeying, &c., denote spiritual progression, so standing and sitting denote rest, or a fixed state of the inner life. When the affections of the heart are filled with celestial love, the Lord then sits on a mountain.

130. "His disciples came to him." The literal meaning of a disciple is a learner. Every principle in man which learns, or which can be taught, is a disciple; and hence the disciples represent the church in man. To make this apparent we will advert to a few of their names, as they are enumerated in Matt. x. 2, 3, 4. What the names signify may be seen by any one who has a Bible containing a table of the meaning of Scripture names. The word *name* signifies quality, or all those acts or things relating to a man by which an idea of him is formed. Thus a good man is said to have a good name, and a bad man a bad name.

131. In the list of names above alluded to, first comes "Simon, named Peter." Simon in Hebrew means *hearkening*; and this we see at once is the first principle of a church. A man must hearken or listen to the truth before he can receive it. When Simon acknowledged Christ to be the son of the living God, he received the surname of Peter (a rock). The great truth which he uttered was the rock on which the church was built.

132. Andrew comes next, and is the brother of Peter. Andrew in Greek means strong, robust. The truths which enter the mind through Simon, when they find a lodgment there, become Peters, truths of faith; and then they need the support of Andrew, that principle in the will which corresponds to faith in the understanding, viz., the will or disposition to receive and obey the truth. Faith, not sustained and corroborated by goodness, by an obedience to what the truths of faith dictate, degenerates into a cold, ineffective belief. Hence the strength of Peter is in Andrew, the brother. The word brother has reference to some affection of the will. That it has a meaning not literal appears from the wording of the text; for it does not say that Simon and Andrew are brethren, but Andrew only is called brother. And so of the next couple, "James, the son of Zebedee, and John his brother." The common mode of expression would be James and John, sons of Zebedee; but John is not called a son of Zebedee, nor is James called the brother of John. That each principle signified by the name of a disciple has a corresponding one is

evident from their being divided into couples, as Simon *and* Andrew ; James *and* John ; Philip *and* Bartholomew, &c.

133. James (in Hebrew, Jacob) signifies supplanter ; and has relation to charity. As man advances in regeneration, this disciple supplants faith, which before held the first place. By this is meant that charity is now pre-eminent in the mind ; and faith in subordination to it. Even Saint Paul puts charity foremost. Next is John, the brother of James, the well-beloved of the Lord. The name signifies the grace or gift of Jehovah, and represents charity in act, or good works. It is the brother of James ; for charity alone, mere good will without its extension into good acts, is a nullity.

134. The names of the other eight disciples have their meanings, too ; but it would be tedious here to go into them. We will remark, however, that Judah means the Praise of Jehovah, and should have been the highest of all. But Judas fell, and his name, instead of ending with an aspirate (h), signifying holy, terminates with a hiss. The last and culminating diadem of the church, Supreme Love to the Lord, is still wanting. It was the Jews—Judæi, descendants of Judah—that crucified the Lord ; for by them was represented the perversion of the celestial good signified by Judah, viz., infernal malice.

135. By the disciples *coming* to the Lord is signified presence and communication with him. Before they could hear and receive the blessings which followed, they, too, had to go up into the mountain ; that is, all the religious principles of the mind have to be lifted up to come in conjunction with the Divine, with the Son of Man in the Mount.

136. "And he opened his mouth." From the mouth proceeds the voice, or speech. To open the mouth is to give utterance. In a more interior sense, to communicate.

137. "And taught them, saying." To teach is to indoctrinate, or instruct the intellect. Saying is to perceive and to do, or to inculcate in the will. That a distinction is to be made between teaching and saying, or speaking and saying, is evident from many passages. We quote two : "And God *spake* all these words, *saying* ;" that is, God both spake and said the commandments. "Why do ye not understand my speech ? Even because ye cannot hear my word," John viii. 43. Here the Lord puts his speech and his word in direct contrast, and if there was not a marked difference, this speech would be unmeaning.

138. These explications may be continued to any extent. We have felt induced to make the few foregoing ones (for few and meagre have we made them, that we might not extend this tract beyond the size of a readable pamphlet), as part of our showing that there is a spiritual sense, and to show something of the manner in which it is to be unfolded. The reader will bear in mind that we have been far more intent on showing him that there *is* such a sense, than in showing him what it is. He may mistrust whether the interpretations we have given, or some of them, are right ; but we beg him to remember that they are merely illustrations, and not the founda-

tion of our argument, namely, *Whatever has been dictated by God has a spiritual sense.* We think we have shown enough to convince every one of this truth whose mind is open to conviction. And if we shall have incited in any mind the desire to pursue this subject, we trust his investigations of the Sacred Volume will soon assure him that it does indeed contain the Divine Wisdom; and that it is as impossible a man should have composed it as that he should have created a world.

ARTICLE III.

THE PARABLES EXPLAINED.

No. XVII.

A CERTAIN CREDITOR WHICH HAD TWO DEBTORS.

“There was a certain creditor which had two debtors; the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me, therefore, which of them will love him most?” &c.—LUKE VII. 41, 42.

Q. WHAT do you here understand by *the creditor* and his *two debtors*?

A. By the *creditor* is to be understood, the ALMIGHTY FATHER and GOVERNOR of the Universe; and by *his debtors*, the whole human race who have received, and continually receive, from His bounty the all of their life, its faculties, and its enjoyments.

Q. And why are these *debtors* called *two debtors*?

A. To distinguish them into two classes afterwards mentioned, and described in these words: *The one owed him five hundred pence, and the other fifty.*

Q. And what do you conceive to be implied by these two classes, or descriptions, of *debtors*?

A. By *the one, who owed five hundred pence*, is to be understood, that class of mankind who have received *much* at the hands of their HEAVENLY FATHER; and by *him, who owed fifty pence*, is to be understood, that class who have received *something*, but not to the same amount with the other class.

Q. Do you conceive, then, that the ALMIGHTY dispenses His bounty unequally to His creatures, so as to give to one more, and to another less?

A. No; the inequality does not originate in the ALMIGHTY, but in the use in which the two classes of men, above spoken of, make of His gifts, whilst some improve them to a greater amount than others, agreeably to what is written in another parable, in which mention is made of giving to one servant *ten pounds*, to another *five*, and to another *one*; where the unequal distribution of the *pounds* is to be attributed to the unequal use which the several servants made of their respective talents.

Q. What, then, do you suppose to be the particular nature of *the debt* which both these classes of men owe to their CREATOR, and what the distinct nature of their respective *debts*?

A. The debt, in general, as was above observed, which all mankind alike owe to their HEAVENLY FATHER, is the constant communication of life and all its enjoyments. But the life of man, it is well known, is of several orders and degrees; being first corporeal, then sensual, then natural, then rational, and, in case the man himself labors to attain it, spiritual and celestial. The life of man, therefore, which is every instant communicated from the FATHER of his being, is capable of continual elevation, until it rises and returns to its DIVINE GIVER; and until again it descends from the DIVINE GIVER, and manifests itself in all the works of a good and holy life. Though every man, therefore, receives from God the blessed gift of life with its enjoyments, and is indebted to God every instant for the continuance, support, and preservation of that gift; yet it doth not hence follow, that every man turns the gift to all that advantage which was designed by the GIVER, since experience teaches, that some men remain in a merely natural state of life, notwithstanding the faculty they possess of elevating it to a higher state. Hence, then, may be discovered the ground of the distinction, made in the parable, between *the debtor who owed five hundred pence, and him who owed only fifty*; inasmuch as the debt of *five hundred pence* implies that the gift of life had been improved according to the designs of the GIVER, and thus had yielded much increase; whereas the debt of *fifty pence* implies that the gift had not been so much improved, and, consequently, had yielded less increase.

Q. But it is written of these two debtors, that *when they had nothing to pay, he frankly forgave them both*. How do you understand these expressions?

A. By *having nothing to pay* is to be understood, the general condition of all mankind, which is such, that they have nothing of their own, by which they can make any suitable return for the immense gifts bestowed on them by their HEAVENLY FATHER. For all the return they can possibly make, on this occasion, is the humble and grateful acknowledgment of the divine bounty, which has heaped on them so many valuable gifts; and since they cannot make even this acknowledgment without the aid of the DIVINE GIVER, therefore, in making this return, they give nothing of their own, and only increase the debt which they owe to their BENEFACTOR.

Q. How, then, do you understand the expression, *he frankly forgave them both*?

A. This expression involves in it all the depths of the divine mercy and disinterested benevolence of the FATHER OF MERCIES, which is of such a nature, that He is ever disposed to *forgive*, or to *remit*, the immense debt owing to Him from His creatures, whensoever He sees them humble and grateful enough to acknowledge it. Accordingly, in the divine prayer, which He Himself has been pleased to teach for the benefit of His children, it is written, *Forgive [or remit to] us our debts, as we forgive [or remit to] our debtors*; in which words is contained and expressed the single condition of obtaining from the ALMIGHTY the forgiveness, or remission, of the debt owing to Him from all His creatures; which condition is simply this, that His creatures should acknowledge gratefully, not only how much they are in-

debted to their HEAVENLY FATHER, but likewise how much they owe to their fellow-men for all the comforts which they enjoy.

Q. But it is remarkable that, in the account of this parable, JESUS CHRIST Himself doth not announce the lesson which he intended should be deduced from it, but only asks the significant question, *Tell me, therefore, which of them will love him most?* Can you assign any reason for the conduct of the BLESSED JESUS on this occasion?

A. The only assignable reason for his conduct on the occasion appears to be this, that he thought it best to appeal to the common sense and reason of mankind in a case so plain and self-evident, being fully assured that the answer to His question would be according to the tenor of that which was afterwards given by Simon, who answered and said, *I suppose that he to whom He forgave most.* Thus, in agreement with the testimony of the common sense and reason of mankind, the BLESSED JESUS would establish the validity of this great truth, that the more man is made sensible in his own mind of the immense debt which he owes to his HEAVENLY FATHER, the more he will be disposed to regard that FATHER, from a principle of reciprocal love and affection; this being the great end and design of all the blessings bestowed on mankind from above, to excite a grateful acknowledgment, and in that gratitude to enkindle a flame of devout regard, which may incline the humble debtor to love Him, who is essential love, and who communicates His favors for no other purpose than to impart that love.

Q. But JESUS CHRIST, we find, Himself makes the application of the above parable in these remarkable words, where it is said, that *he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet; but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss; but this woman, since the time I came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint; but this woman hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.* How do you understand these words?

A. By the *woman*, here spoken of, is figured and represented the church; as to the affection of truth and good, which constitutes the church; and by the several acts which this *woman* performed on the feet of the REDEEMER, as *washing, wiping, kissing, and anointing*, are further figured and described the genuine offices and operations of that affection.

Q. And how do you explain those acts in reference to the offices and operations of heavenly affection?

A. By *washing the REDEEMER's feet with tears, and wiping them with the hairs of the head*, is denoted the purification of the natural principle, which is twofold: first, by truth, signified by *washing*; and, secondly, by the good of the truth, signified by *wiping*; which latter operation is performed by *the hairs of the head*, as the former is performed by *tears*; because, by *tears* is represented an order of interior truth, as by *the hairs of the head* is represented a similar order of in-

terior good of truth. By *kissing*, again, is figured conjunction with the LORD's natural principle of His DIVINE HUMANITY, by the affection of truth, as by *anointing* is figured the same conjunction by the affection of good. Thus, the four acts of *washing*, of *wiping*, of *kissing*, and of *anointing* the feet of the GREAT REDEEMER, are figurative of the whole process of the church's reformation and regeneration, which consists in purification from all evil, and final conjunction with the DIVINE HUMANITY of JESUS CHRIST in the affection of heavenly truth and good. It accordingly follows, in this history, *Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much; but to whom little is forgiven, the same loveth little*. For by *loving much* is to be understood, a devout and sincere regard to the DIVINE BEING and His HOLY LAW; and wheresoever this love prevails, there sin, let it be ever so multiplied, must of necessity be forgiven, or remitted, since a pure love and sin can never abide together in the same dwelling; and, therefore, if a pure disinterested love be exalted to pre-eminence in the human mind, every kind and degree of sin must, sooner or later, be expelled from that mind. For the same reason, *to whom little is forgiven, the same loveth little*; because, by *little being forgiven*, is implied that the immense debt owing to the great CREATOR, hath never been explored and acknowledged; and the consequence must of necessity be, in such case, that there will be little love, since, as was above observed, the measure of every man's love to his HEAVENLY FATHER will depend altogether upon the measure he takes of the benefits and blessings which he hath received from that FATHER.

Q. What, then, is the general instruction which you learn from the above parable?

A. I learn, in the first place, that the DIVINE BEING, the CREATOR and PRESERVER of all other beings, is the universal *Creditor*, whilst all His creatures, in one degree or other, are His *debtors*. I learn, further, that these debtors are of two classes—one owing *five hundred pence*, and the other *fifty*; and that these classes are determined by the estimate which every man makes of the mercies he has received from his bountiful and DIVINE PARENT. I learn, still further, that it is impossible for man to pay the above debt, but by the humble and grateful acknowledgment of his HEAVENLY FATHER's benevolence, and that when this acknowledgment is made, the debt is in the same proportion forgiven, or remitted. Lastly, I learn, that the degree of man's love, or regard, to his DIVINE BENEFACITOR, will always depend on the degree in which he is affected by the multiplied and valuable gifts which he has received from Him; insomuch, that he who is *little* affected, will love *little*, whilst he who is *much* affected will love *much*. I am resolved, therefore, from henceforth, to make it the principal business and concern of my life, to form a just estimate of the immense debt which I owe to my GOD and SAVIOUR, taking into the account, not only what he has done, and is continually doing, as to the preservation and blessing of my bodily life, but, also, what is of infinitely more importance, all that He has done, and is continually doing, for the preservation and blessing of my spiritual life, as

to all its faculties, operations, and enjoyments. I am resolved, further, to endeavor to form in myself the blessed habit of a grateful acknowledgment of this immense debt, under a sensible conviction, that according to such acknowledgment will be the exact measure of my love and regard to the great AUTHOR of my being. Thus may I humbly hope no longer to imitate the Pharisee, mentioned in this history, who suspected a want of judgment and discernment in his SAVIOUR GOD, but rather to follow the example of the *woman*, of whom it is written, as an everlasting memorial of pious affection, that *she washed her SAVIOUR'S feet with her tears, wiped them with the hairs of her head, kissed, and anointed them.* For thus may I hope, like this woman, to enter upon the great work of my purification, by which, finally, I may be admitted to the inconceivable and eternal happiness of a blessed conjunction with my GOD and SAVIOUR, through His DIVINE HUMANITY, and may thus be greeted with the consolatory language, *her sins, which are many, are forgiven, for she loved much.* AMEN.

ARTICLE IV.

EXTRAORDINARY CASE OF INTRODUCTION INTO THE NEW CHURCH.

With the consent of the parties concerned, we have concluded to insert, in several consecutive numbers, the following remarkable narrative, which may not improperly be termed a "Memorable Relation" of the author's experience. It is not, indeed, without some misgivings that we have come to this conclusion—misgivings, however, arising not from the least doubt as to the entire truthfulness of the narrative, but from the fear of a wrong impression of the nature of the evidence by which the truths of the New Dispensation are commended to the credence of the world. We can hardly, perhaps, anticipate such an effect in the case of those who have already become more or less established in our doctrines as the result of deliberate, rational, and Scriptural investigation, but with others of another temper, who are prone to form their judgment from a slight or hasty examination, we should not be at all surprised if the effect were different, and they should rashly infer that it was only by some kind of miraculous or visionary testimony, that the teachings of Swedenborg could ever be received. Minds of this order may easily stave off the force of the internal evidence of Swedenborg's claims, by saying that when favored by such trances and visions as are here recorded, they also will join the author in "joining the Church of the New Jerusalem," but that until then, they shall hold themselves excusable for standing aloof from its precincts. And this will doubtless be said too by those who professedly embrace Christianity without being stumbled by the want of such extraordinary evidence as was accorded to St. Paul, to John Bunyan, and to Colonel Gardiner.

Still we are induced to publish the statements. They are indeed of an extraordinary nature, but from all we have been able to learn, the trying experience which they detail has resulted in a cordial reception of the doctrines of the New Church, and in a thorough reformation of life. We have no personal acquaintance with the author, but such, we believe, is the uniform testimony of friends. As to the genuine character of the phenomena related in the ensuing pages, we have no disposition, even if we felt competent, to forestal the judg-

ment of the reader. By giving them publicity, we do not look upon ourselves as assuming any special patronage of the facts, or as endorsing the agency concerned as flowing from a pure and truthful source. On this head we are still in suspense, as the impression remains that some physical disorders in the system originally invited the access of the influences described, and from such abnormal visitations we do not, as a general fact, anticipate wholesome results either to body or mind. But how far the operation of remains and latent good may moderate or nullify even infernal influxes, it is not for us to say. When the result is auspicious, we are no doubt authorized as well as prompted to hope the best as to the character of the agency involved; and in the present instance there can, we think, be no room to question that the whole was overruled, in the Lord's merciful providence, to the reclaiming of a sinner from the error of his way, and to the enhanced glory of the New Church, in affording a resting-place to the weary soul.

The narrative, on the whole, will amply repay perusal. It lays open, in a novel manner, the mysterious depths of our psychological being, and teaches an impressive lesson on the score of those excruciating sufferings which the spirit may undergo while the bodily faculties and functions are in a state of abeyance. We insert it, therefore, both as a solemn caveat against the consequences of a lax and disorderly life, and as an incentive to the cultivation of a character which shall secure to its possessor those states and scenes of unspeakable happiness, whose value is best measured by their fearful opposites herein described.

MY DEAR FRIEND:—I again take up my pen to perform a promise made long since, and which I have several times essayed to fulfil, but have as often, by some cause or other, been prevented. My duties as Conductor of a Night-Express compel me to devote the greater part of the day to sleep, and it is only the leisure afforded me by injuries received on the road, which confine me to my bed, that enables me now to write. I felt very anxious when I wrote to you from New-Orleans, to endeavor to describe to you the wonderful scenes I had witnessed whilst in the body and in the Spirit World, but was deterred by the fear that you would consider me insane, as I should have done, had any one told me before I had been enlightened, that he had been allowed to visit "that bourne from which," it is so generally believed, "no traveller returns." I should either have supposed him to be laboring under some strange hallucination, or, perhaps, that he was endeavoring to amuse himself at the expense of my credulity. But in the absence of all other earthly motive, I trust you will believe me, when I assure you the sole object I have in view, in making this communication is, to strengthen, if necessary, your convictions of the truth of the doctrines of the Church of the New Jerusalem.

You probably remember when I was with you, I was what is termed a Materialist, believing with Democritus, that death is a dreamless sleep, or rather, that the mind, or soul, perished with the body. I rejected, as absurd and ridiculous, not only the Christian, but every other creed, based on revelation from the Supreme Being. I often said that nothing short of a direct personal revelation would ever remove my unbelief. You will think it strange how I ever arrived at such a state of mind, when I had previously witnessed, on two different occasions, what would have been sufficient to convince any reasonable mind of the immortality of the soul, its existence in the human form in another state, and of deceased persons occasion-

ally appearing to persons on earth. The events above referred to occurred immediately after the decease of two persons, to whom I had been warmly attached. In both instances I was wide awake; I am certain there was not the slightest mental aberration; on the contrary, my intellects were as clear and active as in health. I was lying on my bed, when they appeared to me, looking precisely as I suppose they did during their illness. Although convinced they were spirits, I did not feel so much alarmed as to deprive me of speech, I still did not attempt to speak to them. I certainly thought they were spirits, because no living person could have entered my room without passing through two doors, both locked and bolted on the inside. I saw the inner door opened, when the spirit entered; and after looking at me some time, retired by the same way, leaving the doors closed and fastened as before. On the first occasion, I took a note of the time, and ascertained, some time afterwards, that the person, whom I had lost sight of for several years, had died on the very night about the time I had seen the apparition.

The other appeared to me during my convalescence from a slight illness (varioid). I could see she had died from small-pox, so distinctly was she visible. Early the next morning, my father came round to see me, and commenced preparing me for the sad intelligence, and was greatly astonished when I informed him his precautions were unnecessary, as I knew she was dead, and related what I had seen. He then informed me that she had been attacked with small-pox, in its most malignant form, three days before, and after suffering dreadfully, breathed her last at, or near, the time I saw her.

These things made considerable impression on my mind at the time, and disposed me to believe there might be some truth in the doctrine of a future state of existence, and also, that the Christian religion might possibly be true, in which case, I should find myself in a sad predicament. In truth, I had often felt that there was something wanting, "an aching void," which I now hoped religion would fill. In order to obtain it, I was recommended to join a church as one of the most certain means, with constant prayer, fasting, &c., &c. I soon became disgusted with the bigotry and intolerant spirit of many professors, who seemed to think their church the only ark of safety. I was completely discouraged when I saw the glaring inconsistency and lamentable want of charity displayed by those who teach that GOD is LOVE, and that next to faith in HIM, love towards our fellow-creatures is the grand requisite, and yet, at the same time, persecuting with the most relentless hatred, and even, when practicable, persecuting unto utter extermination, all who dare think differently from them. But the great stumbling-block to me, was the doctrine of the Trinity. Three persons in one proved to me an insuperable difficulty, as I considered such a phenomenon morally and physically impossible, and altogether unnecessary. As I had learned that faith was absolutely indispensable to my salvation, and as faith in such a being as the Trinity of Persons was with me impossible, I gave up in despair. The result you know; instead of becoming a Christian, I became an infidel.

After this long parenthesis, I will now endeavor to give you an account of the manner in which I became acquainted with the Church of the New Jerusalem, premising that it will be impossible for me to describe all, or even a tithe, of what I have seen and experienced, previous to and after my intromission into the Spiritual World. I confess, too, that I feel an indescribable awe when I think of these things, and an almost invincible repugnance even to speak of them to others, and though extremely anxious to give you the benefit of my experience, I can scarcely overcome the reluctance I feel whenever I attempt to commit to writing a record of these events—events so strange, so startling. It is not only that I am aware how prone people are to condemn as inventions, or, if more charitably disposed, as the vagaries of a disordered mind, everything which is of a supernatural character, for, notwithstanding, most men, let them say what they will to the contrary, are more or less tinctured with superstition, they are not the less prompt to ridicule the slightest appearance of it in others. Apart from these considerations, I feel so utterly incompetent to describe what I have seen—scenes transcending the wildest flights of fancy—that if a full and accurate description were required of me, I should at once relinquish the task as impracticable. Besides, even in what I am about to write, I fear I may inadvertently exceed the prescribed limits, as there is much which I was strongly enjoined not to reveal. However, as I am not conscious of being actuated by any improper motive in what I am doing, I trust that what I do write will never prove the cause of injury to any one.

On the first occasion, I was lying in bed extremely ill. I had little, if any, hope of recovering. I feel certain I was free from delirium. I thought I heard persons whispering near me. I supposed them to be in the next room, and inquired of the nurse who they were, and was informed there was no one there, that it must be some persons below stairs, or in the street. The sounds, however, gradually became more distinct, and I soon found they were conversing about me. My physician called to see me, and told the nurse he should not return, as he thought that night would decide the case; this she informed me afterwards. My invisible friends, for such they proved to be, still continued speaking louder and louder; when suddenly, to my great alarm, I saw a number of strange persons in the room; and what increased my terror the more was, in finding my nurse to be utterly unconscious of their presence. I now ascertained that these were the persons I had heard speaking. I confess, infidel as I was, I commenced praying. In answer to my earnest petition, they told me that if I would send for a certain article, one seldom used as medicine, and take it as they would direct me, I would be restored to health; otherwise I would certainly die by midnight. There was but little time to spare; my nurse went immediately, and happily obtained the article very readily, and I commenced taking it as soon as it could be prepared. It really seemed to act like a charm, infusing new life and energy into my nearly exhausted frame. I cannot relate all they said to me, but they frequently urged me to seek a

medicine for my diseased soul, representing it as being in a more desperate condition than my body; and when I inquired how I could obtain this precious remedy, I was told it was in the bosom of the Church of the New Jerusalem that I would find it, repeating again and again, emphatically, that the only hope of salvation for me lay in my joining that church: that as soon as I became a true member, I should then be joined in intimate association with them. This I always promised to do, which appeared to afford them great satisfaction, repeating it one after another as far as I could hear them. They directed me where I should find the place of meeting of those who belonged to that church on earth, and even the name of the minister. I was earnestly persuaded by them to go to the minister as soon as I was able, tell him what I had experienced, and that I would be received at once into the church, which I also, to their great joy, promised; and, I really was sincere, fully resolved, not only to become a member of their church, but also to act in strict conformity to their rules, and thus endeavor to lead a new life. I continued to enjoy the privilege of seeing and conversing with them, for such it was to me, eight or ten days, until I began to walk about the room; they soon after disappeared; and although for several days longer I could still hear and converse with them, their voices gradually became less and less distinct, until at length they ceased entirely. I was soon after able to leave the house; and you will no doubt suppose the first thing I did was to call on the minister, as I had so often promised my kind friends. With shame I confess I did not. My promises were, alas! but too soon forgotten. It is true, I did make some inquiry about the church, but as no one to whom I applied for information had ever heard of such a church, and as I had somehow forgotten the name of the minister, I began to think it useless to trouble myself any farther about it. With the return of health, I had to contend with the ridicule of my acquaintance, who laughed at my sudden conversion, and treated with derision all I could say respecting my angelic visitants. As to the medicine, they argued that that proved nothing. They could cite many similar cases, in which, apparently, in the last extremity, when hope had been nearly extinguished, and the resources of art had proved unavailing, something would occur to the mind of the patient, something which he had heard of or known in years long past, and forgotten, which, at the critical moment, was again brought to mind, and, as in my case, the sudden re-kindling of hope under the influence of this new idea, was sufficient to effect the cure. The conversations with the spirits, &c., were evidently a hallucination; my intellects were impaired by disease and inanition; the very fact that they ceased conversing with me when I recovered my health, ought to convince me that I had been somewhat deranged; and that no one else had ever heard of such a church before, was a sufficient proof that it never had existed, save in my imagination. The result of all this was, that I gradually lost the impression it had made on me, and in time when I did think of it, only remembered it as a very singular but pleasant vision.

I cannot recollect now, how long it was before I had another visitation; it was many months; perhaps several years. But although I have forgotten the date, I never shall forget what I suffered in consequence of it. I was again very ill, and thought my last hour was near, when I again heard voices. I laid several hours in the most intense agony of fearful expectation. I could hear them all this time quite distinctly, uttering the most horrid imprecations, describing minutely the awful punishments they intended to inflict on me, as soon as I was delivered into their power. Alas! how different their language from that of the kind and loving spirits who visited me before, and whose kindness I now remembered with grief and shame. I presently saw a number of dark-looking people, of both sexes, in my room, and near my bed; some of them looked like negroes, but blacker than any negroes I ever saw, and all were alike dirty and smoke-dried: Their faces, hands, and arms were disfigured with large open ulcers and swellings, which appeared to shift from one place to another; their clothing was poor and filthy. They were eager to get at me, and I really expected they would tear me to pieces. But I soon found, to my great relief, they were held under restraint by some others, of whom they seemed to stand in awe. I could hear them speaking to the crowd by which I was surrounded, although they were still invisible to me; my tormentors no doubt could see as well as hear them, at least I could see they did not dare to disobey their orders, though always given in a mild, gentle tone. As soon as I discovered this, I began earnestly to entreat the invisible spirits to deliver me from my tormentors, again promising to do anything they might please to direct, the dark spirits still reviling and threatening me, frequently laughing horribly at my prayers, and telling me it was too late. But when I had been nearly driven to despair, the dark spirits suddenly ceased their clamor, and disappeared, and I again saw the good spirits near me. I expected they would reproach me for my vile ingratitude and disobedience, although greatly relieved by their presence, I was still ashamed and confused; but instead of reproaching me, as I knew I deserved, they spoke kindly to me, whilst they continued with me, again urging me to join the Church of the New Jerusalem, which I again promised to do if my life were spared.

I had discovered that the spirits knew everything passing in my mind; could read my thoughts, so that there was no occasion for me to speak aloud in my communication with them, and as I lay quite still, my attendants (I mean those still in the flesh) observing this, supposed me to be sleeping. In a moment I lost sight of them, and found myself in a strange place, where I was allowed to wander about wherever I pleased. I no longer felt sick and weak, but quite the reverse. I saw here great numbers of people, white and colored, all, or nearly all disfigured with those disgusting sores and swellings I had noticed on my tormentors; they had also their dark, squalid appearance. I observed, too, that every one had a strange, wild expression in the eye, resembling that of insanity. Indeed, I thought they were insane, as they were seldom at rest a moment; singing,

dancing, and uttering the most obscene language. Some of them would occasionally dance up to me, sing a line or two, and then dance off again. I found that when I attempted to imitate them, as I did once or twice, some one at my side, invisible to me, would warn me not to do so. I wandered a long while in this immense cavern, for such it appeared to me. In some places I could see the top, though not distinctly. I saw in some parts large pools of dark stagnant water, over which I passed on slight bridges of loose planks, fearing at every step I should be precipitated into the black waters beneath. I passed through several caves; in some of them I found people employed at different kinds of work; in one where there were large fires, they seemed to be hammering on large kettles or boilers. I noticed that in some of the caverns there was more light, and the inmates were of lighter complexion and better clothed. In others the people looked as black as ebony, although their features did not resemble those of the negro. These black people were far the most mischievous; their caves were quite dark, although they invariably had fires in them. In some of the caverns I found a number of animals, somewhat shaped like immense spiders, with human heads, their legs and claws two or three feet in length. I was very much annoyed by these monsters; they crowded around me, snapping and striking at me with their claws so spitefully, that I felt quite happy when I escaped from them. In one of the caverns, the ground sloped off gradually to a low swamp, in which was a pond or lake of dark stagnant water; there were a few decayed trees, of a large size, standing near the edge of the pond, and one or two others were lying on the ground. As far as I could see around me (it was dark and cold), I could not discover any living thing, it appeared to me the most desolate place I had ever beheld. I supposed myself to be entirely alone. After some little time, I heard a rustling near the lake, and on looking in that direction I perceived something moving near the fallen trees; on observing it more closely, I discovered an old man, thinly clad, his hair and beard long and quite gray. He did not appear to notice me at all. Whilst I was wondering what this poor forlorn creature could be doing in such a place, he picked up something from the ground, and put it carefully into a large bag he had fastened around his neck: it appeared to be quite full, and so heavy as to prevent him raising himself upright. I continued watching him, and found it was only the dead leaves and pebbles, which lay scattered around, he was picking up; and it seemed as if he never could be satisfied, for as long as I could see him, he never looked up, but continued gathering up the trash, for such it seemed to me. In many of these caverns through which I passed, I witnessed some fearful scenes which I dare not describe. I had been frequently invited to eat, and in most of these places there seemed to be an abundance of food of some kind or other, but the slovenly appearance of the people, and, above all, the gaping ulcers with which they were afflicted, deprived me of all inclination to eat. I soon began to suffer from thirst, so that I was compelled to drink, although the water seemed so thick I could scarcely swallow it, and of horribly offensive

taste. I next found myself in a place resembling a large work-house, or rather prison; and here, the occupants, although apparently as mischievously inclined as those in the caverns, seemed to be kept under more strictly by the officers; some of the latter appeared to be as wicked a set as I ever saw; they were constantly on the alert, however, punishing severely those under their charge, even for the slightest offences. I remained there a considerable time, but can only say that I was told a great many things there which I afterwards ascertained to be false; indeed, lying seemed to be their chief delight. I felt extremely happy when I got away from there, having been tormented beyond conception.

The next change was to me a very pleasant one. I was standing near a steep declivity, near the top of a thick stone wall. My feet were resting on a narrow ledge, so near the top of the wall, that I could reach to the other side of it. I did not feel the slightest alarm, although my situation seemed rather precarious, as the wall appeared to be on the verge of a tremendous precipice. Just below me was a narrow, steep-inclined way, paved with stones, which looked so smooth and slippery, that it seemed to me impossible for any thing to ascend by it from below. I could see but a very little distance down the precipice, as all behind and below me were dense black clouds of smoke. The other side of the wall lay the most beautiful valley I ever beheld. The opposite side of the valley, on a gentle slope, as far on either hand as I could see, was thickly covered with low bushy trees and shrubs, which appeared to be loaded with fruit and flowers in great variety—a perfect wilderness of sweets. There was one large brick house, nearly opposite to me, nearly surrounded by the shrubbery; and in several other places, I could just discern the tops of other houses peeping over the trees. In the centre of the valley, which was bare of trees, I perceived a very curiously shaped building—certainly unlike any other I had ever seen, and which I cannot describe—it looked rather dark outside, excepting a few glimmering rays of light escaping through the crevices. With this exception, the whole of the open space was completely filled with an immense multitude of people, apparently of every nation and class; there was every variety of complexion, from pure white to tawny; some were richly dressed, others quite plain; and some, who looked like Indians, had only a blanket. This crowd extended clear across the valley to where I was standing. Those nearest me were dressed like Methodist preachers, and were sitting on long benches, or forms; most, if not all the others, were standing up, all looking down the valley; they appeared to be all males. To my right hand, sitting on and near the wall, were a great number of females, most of them clothed in garments of dazzling whiteness. I could not see either sun, moon, or stars, although there were no clouds overhead; the sky, which seemed quite near, was tinged a beautiful rose-color, diffusing a soft yet bright light. I observed that the light was stronger towards the opposite side, and to the right of the strange building, whilst on the left end of the valley it gradually diminished to an obscure haze or fog. From the wall behind me, all was shrouded in midnight dark-

ness. I inquired of my invisible guides, who still accompanied me, what had brought all those people together. They informed me they were employed in praising the LORD. I asked if he was present, adding that I should like very much to see him. I had scarcely spoken, when, like a flash of lightning, a flood of dazzling light darted from the strange building in the centre of the valley, striking me perfectly blind. I clung to the wall, fearing I should be precipitated into the awful gulph below. Most sincerely did I now repent my folly, so severely punished. I prayed earnestly for forgiveness, and, to my inexpressible joy, my sight was as suddenly restored.

I had not spoken to any one since I came to the bright valley, excepting my guides. But soon after recovering my sight, I entered into conversation with some of the females sitting near me. I was anxious to learn something respecting my deceased relatives and friends, particularly my father and mother. Believing the valley to be Heaven, I wished to know, if possible, if they were in a state of happiness. They answered all my questions very readily; told me my mother and many other friends had been long there, and that my father soon would be with them. What appeared wonderful to me was, that as soon as any one was mentioned, I could see them quite distinctly; but as plainly as I could see them, they still seemed afar off, and as I was not allowed to get over the wall, I was not able to speak to them. It was some consolation to me, however, to see them looking so bright and happy. I should probably exhaust your patience if I were to relate all that I recollect having seen and heard at this delightful valley. I will only mention what struck me forcibly as soon as I came. In the caverns, the males and females moved about freely together. But here, as long as I remained, they were separated, the females being stationed on the right, or bright end of the valley, extending across to the wall, and near my position, whilst the men were on the upper, or left end of the valley.

(*To be continued.*)

ARTICLE V.

EXTRACTS

FROM SWEDENBORG'S SPIRITUAL DIARY.

(*Continued from p. 271.*)

That a true Faith can never be given [or exist] in any Man or Spirit from Knowledge alone, or from the Application of one's own Powers, in the Attempt to make it his own.

1627. The things that follow, although extremely difficult to be understood, and such as cannot be believed either by man or spirit who is not yet in true faith, yet that they are true I have been instructed from lively experience.

1628. Certain spirits, from inbred curiosity, were desirous of knowing still more in respect to things revealed to me, and they knew if they were very solicitous on this head, the knowledge would not be granted them; wherefore, in order that they might know, they attempted to think that they did not wish to know, which attempt was immediately perceived, and it was said to them that in this way they could not attain their object, as they had made use of stratagem in pretending that they did not wish to know. The spirits affirmed [the fact], saying that they made the attempt that they might gain the knowledge; wherefore, it was said to them that they should not act in this manner, but should be without desire, and thus leave the matter to the Lord to grant what they wished, as it should seem good to Him. This they then essayed to do, but they made the attempt from themselves, and inasmuch as the effort to leave the matter to the Lord was of themselves from themselves, and thus the will and the endeavor was a something artificial, which they affirmed, as it was manifestly perceived by a spiritual idea, they therefore inquired how they should act. It was replied that they should not do any thing from themselves, thus should act without reflection upon themselves; and as they could not do this, they were disposed to renounce all effort, resigning themselves without any will at all, thus sinking into a state of passive expectation. But when they would fain do this, it was said again that even this was not a genuine act, thus to resign themselves up without any effort. But they replied that in this way they could never know how they ought to act, for whatever they did, still, according to what was enjoined, there was no genuine [obedience]. But the reason is, that they are not led by the Lord, but wish to lead themselves, and to endeavor, or to will, or to act from themselves; wherefore they ought to know that their every endeavor should be of the Lord, and nothing of themselves. Accordingly, whenever they made attempts from themselves, it was nothing but sin, which the Lord did not favor. To be actuated, therefore, and to live from the Lord, is something which neither man nor spirit [duly] perceives, and for this reason he is prone to imagine that such a life is no life at all, whereas it is the veriest life itself, although one ought neither to make efforts from himself, nor yet relapse into apathy without attempting anything. These things are of a more interior nature, and therefore difficult of belief, because they are neither understood nor perceived.

1629. I was afterwards shown the mode in which they operate who would believe from themselves, and become angels, as also what is the quality of their faith and endeavor, as it appears to a spiritual idea. There was a certain choir which, in its own gyral movements simulated [angelic] gyres, and celebrated in gyres the praises of the Lord, as if they were angels. [The nature of these gyres] was not understood by me, but it was by others, who said that the whole was simulated, and was not angelic, because those concerned in it were not in true faith. In idea, it appeared to me like something composed of close threads, or like a kind of net of which the thread-work was so closed up that there was no opening any farther than to the mere

simple ideas of the words, within which there was nothing [substantial], so that the ideas did not go beyond the words, and consequently, not beyond the representations or celebrations which the bare words expressed. So entire was the closure as to interiors and intimates, because they led themselves, and from themselves would fain celebrate the Lord. This net appeared as if white, inasmuch as there were truths involved, but they still implied self-justification.

1630. Afterwards certain intelligent spirits—intelligent, however, from natural sciences and philosophical principles—spoke with me from the summit or zenith-point of heaven, who were of such a quality, that they would fain persuade themselves concerning the truths of faith from philosophical principles, and confirming sciences, though still from their own intelligence. The appearance in this case was somewhat similar, namely, that their ideas were closed, and proceeded not beyond [the outward terms], for the Lord alone ought to operate [instead of their leading themselves].

1631. It was shown me by lively experience how their operations were effected, to wit, not by gyres, like the celestials, but by a kind of flowing, or river-like reciprocations hither and thither, by which were represented the common operations of their ideas; these, in order that they might be genuine, ought to be circumflected, and forms thus presented by means of gyres. By a lively experience it was signified to me also how the result was effected, namely, by an insinuation of such things into the lips, and thus into the mouth, and into the interiors of the head, by which was signified, that such things flowed into their ideas by a way from externals, and not by a way from internals. Communication by the lips denotes ideas apprehended by a sensual way, but that which is genuine is as from the Lord, and thus [received] through an internal way.

1632. The innocence of such as study to be wise from externals was represented by an infant made of wood, for they suppose, or feign to themselves an innocence like that of infants who know nothing, and of a kind of wooden quality, whereas genuine innocence, such as is that of the inmost heaven, is conjoined with the highest wisdom and intelligence, which is represented by a naked body, and thus by something living.

1633. From these things the difference will scarcely fail to be apparent between true and imaginary wisdom, or between that wisdom which is the Lord's gift, and that which is procured by man's own endeavor: as also that the one is insinuated through the former way, and is thus full, or fully formed; while the other [is received] through the latter way, and is consequently, constrained, closed, unformed; in a word, [the difference may be perceived] between the faith appropriate to either kind of wisdom, and that one who is not in saving faith can by no means, even with all the force of his intellect, perceive how the case is with saving faith in these and the like things, consequently, what the quality of heaven is, when yet these things in heaven are so known, manifest, and clear, that they [who dwell there] now say that they not a little wonder how the human race should be so insensate as to be unable to understand the true state of the

fact, when it is as now described. Such is Faith in the heavens, such the doctrine of faith, such the doctrine of those who are in faith.

1634. Nay, those who are of a quality to seek to be wise from external things, and thus to know truths, whether from the Word of the Lord, or from sciences, by which they would fain enter into the knowledges of spiritual and celestial things, these can so imitate what is genuine, that one who is not in saving faith, is liable to be altogether deceived, for to one who is in such a faith the Lord reveals by spiritual ideas, but in an ineffable manner, how the real fact is.

1635. Those who are not in saving faith can by no means know, or consequently believe, how revelations are made, and how man can, in his spirit, act in like manner with spirits, by means of ideas and representations; nor how the life of spirits flows into their life; nor how spirits should suppose themselves to be the men [with whom they are]; nor how there should be such a revelation as is at this day taking place.—1748, March 22.

That Persons signifying Things are assumed.

1636. While visions and representations are taking place in the world of spirits, nothing is more common than for persons signifying things to be assumed, as was the case with many whom I knew, as to their quality [while living on earth]. The persons of these were assumed while certain things were to be signified, in order that I might know what they were; and, indeed, these persons were so inwrought into the representations, that I at first supposed they were actually present. In this manner such persons are assumed as were known to the man [to whom they appear]. The same thing is also of very frequent occurrence with the prophets, as in the case of Elias and Moses appearing to the three disciples [at the transfiguration]; and so in other instances as to places. As the things [to be signified] are various, so are the persons also various.—1748, March 22.

That a Spirit can do nothing good of himself.

1637. I heard spirits saying among themselves that they would be made good. They said that they would pray to the Lord that they might become good, but this they were unable to do, because [attempting it] from themselves, and not knowing what they asked for. They then said they would think continually concerning the Lord, but this again would be unavailing, because from themselves. Then they said they would remain quiescent, and wait for deliverance [from their evils]; but this again was impracticable for the same reason. Therefore, being astounded and confused, they knew nothing as to what they should do, remarking, moreover, that what they sought was granted to men, but not to spirits, who were in another state. From this it may appear that nothing of good pertains to what is from themselves, and moreover, that they can obtain nothing from that source, but from the Lord alone.—1748, March 22.

ARTICLE VI.

For the N. C. Repository.

A QUERY.

MR. EDITOR:—As you say you have “shelved the authority” of Swedenborg, will you allow me to make the following inquiry. In the “Last Judgment,” Swedenborg says that “the procreations of the human race on our earth will never cease,” and that “the earth will remain forever.” Reasons are given, *viz.* I. That the human race is the basis on which heaven has its foundation. II. That the human race is the seminary of heaven. III. That the extent of the heaven for angels is so immense that it cannot be filled to eternity. IV. That they of whom heaven, as yet, consists are respectively but few. V. That the perfection of heaven increases in proportion to its numbers. VI. That every divine work has respect to what is infinite and eternal.—*L. J.* 1, 7, 13. But in another place he says: “Hence it may also be seen, that the earth will *not* endure forever, but that it likewise *will have its end*; for it is said, ‘during *all* the days of the earth,’ that is, *so long as the earth endures.*”—*A. C.* 931. Can you shed any light on this matter?

A NEEDY ONE, No. 2.

REMARKS.

Although this is far from the first time that these passages have been arrayed against each other as inconsistent, yet we must confess that we have never been able to see the force of the objection. That it is, however, in some measure, countenanced by the literal terms of the paragraph in question, may perhaps be admitted. At any rate we will give the reader an opportunity to judge for himself by extracting the entire number to which our correspondent refers.

“That, ‘For during all the days of the earth,’ means all time, is evident from the signification of a day, which represents time; and thus in the present passage, ‘days of the earth’ denote so long as there is earth, or inhabitant upon it. The earth begins to cease to be inhabited when there is no longer any church; for when this occurs there is no longer any communication existing between man and heaven, on the cessation of which every inhabitant perishes. The church, as was observed, is like the heart and lungs in man, and so long as these continue sound, man has life. The same holds true of the church in reference to the GRAND MAN, which is the universal heaven; wherefore it is here said, ‘during all the days of the earth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease.’ Hence it may also be seen, that the earth will not endure for ever, but that it likewise will have its end; for it is said, ‘during *all* the days of the earth,’ that is, so long as the earth endures. But they who believe that the end of the world will take place at the same time as the last judgment treated of in the Word, when speaking of the consummation of the age, the day of visitation, and the last judgment, are deceived; for it is the last judgment of every church when it is vastated, or when there is no longer any faith therein. It was the last judgment of the Most Ancient Church when it perished, amongst the race immediately preceding the flood. It was the last judgment of the Jewish Church when the Lord came to the world, and there will also be a last judgment when he shall come again to glory; not because the earth and the universe will then perish, but because the church will then come to its end. Under these circumstances, a new church is always raised up by the Lord, as the Ancient Church at the time of the deluge, and the primitive church of the Gentiles at that of the Lord’s advent, as also will be the case when the Lord shall come again to glory,

which is understood by the formation of a new heaven and a new earth. The same takes place with every regenerate person, who becomes a man of the church, or a church, his internal man, when he is re-created, being called a new heaven, and his external man a new earth; and the last judgment with each individual is the period of his death, for then he is judged, according to the things done in the body, either to death or to life. That nothing else is meant by the expressions, 'consummation of the age,' 'the end of days,' and 'the last judgment,' consequently that they do not imply the destruction of the visible world, is very clear from the Lord's words in Luke: 'In that *night* there shall be two [men] in one bed, the one shall be *taken* and the other *left*. Two [women] shall be grinding together, the one shall be *taken* and the other *left*. Two [men] shall be in the field, the one shall be *taken* and the other *left*,' xvii. 34-36. Here the last time is called night, because there is no faith, in consequence of the absence of charity; and as some are said to be *left*, it is plain that the world will not then be destroyed."—A. C. 931.

We do not well see how any one can fail to receive the impression that the general scope of the passage is against the idea of the future destruction of the earth, with the exception of a single sentence, which may perhaps be considered as somewhat ambiguous in itself, though sufficiently clear when taken in connexion with the context. That sentence is the one quoted by our querist: "Hence it may also be seen (orig. *constare potest, may appear*), that the earth is not to endure forever, but that it likewise will have its end; for it is said, 'during *all* the days of the earth,' that is, so long as the earth endures." The solution given by some to this sentence is, that the phrase "constare potest" might be more properly rendered, "it *might* appear," i. e., the inference *might* be naturally drawn from the literal sense of the passage, that the world would come to an end, though we may learn, from other considerations, that such is not to be the case. It is suggested, therefore, that it is against this *apparently* just conclusion that the author's subsequent reasoning is directed. The language will perhaps bear this construction, though it does not seem so properly to *yield* it, for we think it would be difficult to adduce another instance from our author's writings where the phrase "constare potest" means to *appear without actually being so*. Its current import is undoubtedly to *appear because it is so—to be plain, manifest, or certain*. This import, we think, may here be preserved. A few sentences above it is said, "The earth begins to cease to be inhabited when there is no longer any church." The use of the word "earth" as spiritually denoting "church," affords, if we mistake not, the key to the whole paragraph. He would imply that the church of any particular era or dispensation might come to an end, although, as he remarks in a subsequent part of the number, "in such circumstances, a new church is always raised up by the Lord," and this fact alone would be sufficient to secure the perpetuity of the earth, as an ever-enduring church must have an ever-enduring dwelling place. Still, it was very natural to advert in this connexion to the prevalent belief that the earth, as a planet, was to be physically destroyed, and that, too, at the period of the apprehended last judgment, for at that, and at no other time, was it expected to occur. Accordingly, he immediately adds, "But they who believe that the end of the world will take place at the same time as the last judgment, &c., are deceived; for it is the last judgment of every church when it is vastated, or when there is no longer any faith therein." Now, as it was the universal belief of those who held to the physical destruction of the earth, that it would take place in conjunction with the occurrence of the last judgment, if Swedenborg intended to teach, in this passage, the fact of such a catastrophe, how comes it that he has taken away the only period at which it was anticipated, and yet has hinted at no other? That the earth was not to be destroyed at the last judgment of the Jewish Church is expressly asserted; "not because the earth and the universe will then perish, but *because the church will then come to its end*"—an assertion, by the way, which we may properly regard as exegetical of the sentence upon which our correspondent hangs his charge of contradiction—"hence it may be seen that the earth will not endure forever, but that it likewise will have its end." But he proceeds, in the close of the number cited, to show that the earth cannot be destroyed at any future predict-

ed "end of days," "consummation of the age," or "last judgment," because it is said (Luke xvii. 34-36), that some will be *left* grinding at the mill, or pursuing their occupations in the fields.

Where then, we would ask, is the discrepancy at which our correspondent hints? What is there in the two documents as now exhibited which should operate as a bar with any man to "shelving the authority" of Swedenborg as a divinely illumined expounder of the Word? Whatever may be adduced from other portions of his writings in disparagement of his claims on this score, it is certain; we think, that nothing can be made out of the passages we have now considered, that shall go to vacate his title to a perfectly reliable authority with the man of the New Church.

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

A SECOND RESPONSE TO "A NEEDEY ONE."

It is not the province of woman to teach man, nor could the writer wish to assume such an office; but it is evident that a "A Needy One" seeks for sympathy and communion of spirit quite as much as for intellectual aid, and the writer reflects with unfeigned pleasure, that the supply of such needs belongs peculiarly to the ministrations of her own sex, and that their endeavors are ever received by man with kindly allowance. Nevertheless, the words of a woman are lightly esteemed by those who do not love what she loves; and this, to say nothing of conscious deficiencies, has made me hesitate to write, both before and now. It should, however, be enough for a woman if her kindness soothe, though her wisdom be despised. It seems that we failed in discerning the whereabouts of our brother, but, as he has given us some further inklings of the same, I for one am willing to try again to meet his case, and in so doing, will beg leave to adopt the familiar epistolary style, as being the most natural and appropriate form for the expression of feminine thoughts and feelings.

You say, my brother, "I have never supposed that there is any real help but from the Lord—if there be a Lord." Why that *if*? You know certainly that every one has a Lord—some a good one, and some a very bad one. My Lord is that which is the object of my highest love and conceptions. The ruling love of every one is his Lord, and absolutely sways his destiny, in time and to eternity. This love, you know, is not an abstraction, but a living substance, in a living form. In its derivations it is man himself—in its primal source, the Deity.

How many are there who make a god of self, of their own ruling loves, by refusing to acknowledge the Divine Source of their life, and submit their will to Him! If you ask me why I believe in any Supreme Being, or why in the God of the New Church, I shall be forced, however unlogical you may think it, to reply, I believe in Him, primarily, because I love Him, and my intuitions teach me that no love could be given without a corresponding object—without something to love—something to produce that love; nor is it possible that any one could conceive of an object which had no existence. I love the Lord as a Divine Man, because that is the highest manifestation of love and wisdom which we can conceive of—indeed we can conceive of it under no other form. I have, it is true, been a Tripersonalist, and this doctrine of the Lord was not in my external thoughts. Yet I can distinctly remember that I *felt* towards the Lord as a Divine and adorable Man, and had that idea of him when not thinking of the *Church doctrine*. This was necessarily so, for how can one love a person they know nothing about, and of whom they can form no idea? My Lord dwells with me; I see him with my spiritual eyes, and feel his presence through all the sensory organs of my soul, and much sooner should I think of doubting my bodily senses than these. But you will perhaps say, "What good will these perceptions of yours do me?" Ah, there is the trouble in this "heart-help" you ask for! Yet suffer me to add, that, if the Lord dwell with you, the clouds which now

afflict you will flee at his presence, and night will be no longer. See what He says of this indwelling, in John, xiv. chap., 22d and 23d verses. I will say a few words more about this “heart-help.” It is a curious and instructive, though well-known fact, that the love of others does not warm and affect us unless we, in return, love them; or what is about the same thing, love what they love, otherwise we *reject* their love. If you love anything, it warms your heart, and gives you pleasure to hear it spoken of, though it be in broken accents; but if you do not love it you would turn away from hearing it, if recommended by the eloquence of an angel; as we are told many in the spirit world do. You will probably anticipate that I would say, the ministrations of angels and the men of the Church may do much to warm your heart and “help your will,” if the right conditions are present on your part, but not otherwise. They would be as powerless to produce such an effect as the rich earth, or the sun, or dews of heaven would be to quicken a seed which had no germ of life within itself. But I will suppose (as indeed I think), that you have a measure of this God-given life; that you love to hear of New Church truths; still, how can I, within the short bounds of a letter, fitly speak of those things which I purpose to make the theme of my discourse both through time and eternity, and which demand the eloquence of an angel’s pen! If I could, I should love to tell you something about the glories of the Divine Word and the happiness to be found therein—how from being a book, it has become to me a *living* friend, on whose arm I can *always* lean for strength and comfort, and to whom I can always flee for safety against threatening evils—(would that I always did). You know what Swedenborg says of the presence of angels with those who read the Word, and of its Divine Sphere; but perhaps you think, as I did, that this blessed association with heaven is not to be manifestly perceived and enjoyed in this world; but, my brother, if one of the golden hours which are sometimes sent to solace the often-pitied and despised followers of Swedenborg, were given you, you would think no more of the *sacrifices* required in becoming a citizen of the New Jerusalem. I thank God, that though I once thought they were almost greater than flesh could bear, I now see it was all gain! Yes, it is blessed to have even our life taken from us, when it is removed that we may receive a higher one. After reading the Word, one often feels as though, like Moses, he had been taken up into the Mount, and shown the land beyond Jordan; and truly they have; and can feel the truth of the poet’s words:

“Could we but stand where Moses stood,
And view the landscape o’er,
Not Jordan’s stream, nor death’s cold flood,
Could fright us from the shore.”

Doubtless you hear little of these things, for no one likes to speak of them, except where they are sure of full sympathy; but I thought an allusion to them might encourage you. Your desire to know the truth, and love it, is the best assurance you could have of the Lord’s gracious purposes towards you. He hath “never failed them that seek Him,” and He will not fail you. You are not alone in being “a needy one;” we are all such; and to feel our needs is a great step towards having them supplied. We have, then, only to remember the Lord’s words: “Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.” One of your queries I should much like to hear discussed, as it is not unfrequently presented, and I do not know that my own ideas on the subject are altogether correct. It is this: “May not Swedenborg have erred in some of his declarations, and yet his main theory stand?” or, as it is expressed in my mind, are we to regard Swedenborg as absolutely infallible in his theological writings? Will not some of the brethren give us a satisfactory answer? P.

“TABLE TIPPINGS,” AND THEIR SOLUTIONS.

From a Southern correspondent:—

Some of our citizens have been trying the *table* experiment for one or two evenings. H. has been indulging his curiosity in the “circle,” and says they have been successful in raising the table and making it rap with one of its legs on the

floor, in indication of a spiritual presence. They think they will have a medium in the person of one of the number—a lady—but how far they may feel disposed to push their experiments is not yet developed. Entertaining pretty much the same views on the subject, held by yourself and the receivers generally, I feel no disposition to gratify my curiosity at the expense of such *intimacies*. In so far as denizens of the spiritual world are associated with me by the laws of spiritual existence, the connection is one which may be changed, indeed, but not severed. But I shall not, voluntarily, and by invitation, admit any of them into myself as *familiar*s; or, by going within the sphere of any "circle," break down that wall of spiritual reserve which is the final safeguard of my individual freedom. I do not suppose my objection would apply in a case where the manifestations could be witnessed without any sympathetic concurrence of volition on the part of the observers. I speak particularly of *amateur* experiments, at which I understand the requisite of success to be that the minds and wills of all present shall harmonize in respect of the desired result. I cautioned H. a little on this head yesterday evening, but he is more phlegmatic than myself, and perhaps would be more safe in consequence. He calls it animal electricity. But if that is it, why not conduct the experiment with a coterie of cats? They could perhaps be kept still enough, if a well stocked mouse-trap were stationed in the centre of the table.

P. S. I have been reading Mr. Hough's lecture in the "The Age" (May 7th) over again, on "Phantasies," &c. If he means to assert that the elevation of the table, without the physical contact of the experimenters in the act of elevation, is a phantasy—a trick upon the senses of the observer and the "circle"—superinduced by possessing spirits; and that, in fact, the mediums, manually, though unconsciously to themselves, and others present, lift the table at the time of its elevation—he goes so far beyond the testimony upon which the whole verity of the phenomenon rests, that I cannot, as yet, accompany him. We know that an iron key suspended by a string held in one hand within an inch or two of the palm of the other, will at once begin to vibrate; that if a second person joins his thumb and forefinger to those of the other's open hand, the motion of the suspended key will almost instantly become circular; and that if the second person puts his hand upon the shoulder of the other, the motion will at once stop. This is no phantasy, and easily explainable on scientific principles, without reference to any foreign spiritual agency. So far, then, as the motion of the table—after the operators have charged it with their own vital electricity—is concerned, better adopt H.'s view, and that of many others, on the subject, and attribute it to the same cause as the motion of the key—(to the destruction of my suggestion about the cats)—than to admit the motion of the key in the one case, and deny that of the table in the other.

As to Mr. Hough's position generally, if he merely means that spirits cannot over-leap the discrete degree which distinguishes the natural from the spiritual world, so far as to pick up a stone in the street, and imperil my head with it, or, (without the projection of their own operative sphere, through the subjected spiritual-natural sphere of one who is in the life of the body, upon a substance by the latter, in conjunction with them previously manipulated) cause such substance to hop, skip, and jump at their bidding, I say, amen, and admit all appearances to the contrary to be the merest phantasies. But I have yet to learn that a circle of persons, who surround a table, and after intently resting their hands upon it for a given period of time, bear witness to the table's elevation from the floor without physical co-operation and lifting by them, are mere dupes of an optical illusion. Let this be tested thus: Contrive it so that while the table is thus apparently elevated, a stranger, uninformed of what is going on, and consequently free from any sympathetic bias or influence, shall suddenly and (so far as he knows) casually be conducted in and testify to what he sees upon such introduction. If he asserts that the table is on the floor, while the experimenters, and those previously present, insist, in all seriousness, that it is elevated, then Mr. Hough's position that it is all phantasy, will be reasonably substantiated. Otherwise, without such, or some similar test, we cannot assent to it without renouncing the evidence of the senses, *in toto*. Now, if the laws of the spiritual and natural world are such that spirits cannot, though operating through a willing, human, terrestrial agent, do this, then

let us say at once, that the phenomenon is no "spiritual manifestation," technically so called. But, until we have better negative proof, do not let us proceed to the extremity of denying the fact, merely because we may be debarred, by the laws above referred to, from assenting to the prevalent theory of its causation. I have written this hastily, but it *etches* my ideas on the subject, to say the least; and, as Mr. Wiggins, in his comments, coincides with Mr. Hough, please show him this at your convenience. If it be true that spiritual beings can, conjunctively with a human subject, do these things, under the preliminary conditions of the experiment, then Mr. Hough ought to modify *his* statement of the well-known law relative to discrete degrees.

THOUGHTS UPON ECCLESIASTICAL MATTERS.

PROF. BUSH,

DEAR SIR:—I have a few thoughts to communicate touching the false position of the Priesthood and Ecclesiastical Order in this vicinity. Your article of the Repository is very timely, and much needed. I think it well concurs with the endeavors of Divine Providence. It came to me when deeply interested in the subject, both in theory and in experience. I had, from my introduction to the New Church, entertained thoughts and feelings much in sympathy with those you express. But I am sorry to find them so little appreciated and adopted in most of the New England Societies. Still, there is hope, since it is a matter chiefly of external arrangement, which will, as it were, right itself with further progress, and better developments of the New Church. We look for a perfect Church, after the pattern of the spiritual and heavenly. Inveterate, and false notions and prejudices are yet to be combated and overcome. Ecclesiastical institutions among us partake too much of the Romish or the old and but partially reformed Protestant customs. There must be a change in this respect to correspond with the essential spirit and character of our system of heavenly doctrines. Especially everything hierarchical in the ministry is to be deprecated. The evil seems to be chiefly in attributing to arbitrary and conventional customs the character of Divine Order. Too much relative importance is attached to secondary, external, and minor affairs of the Church. It is the part of folly to legislate upon these things. For if the Church people are professed receivers of the true doctrines, and have accordingly consecrated their wills and understandings to the achievement of genuine love, wisdom, knowledge, and the uses thereof, their external conduct and order of proceeding will regulate itself according to individual states far better than by any conventional enactments.

As I have my residence in a region and sphere where these customs of ecclesiastical jurisdiction have become established, I had made up my mind to conform to them as well as possible, or else suffer wrongfully the deprivation of all *orderly* (falsely so-called) access to any societies of the Convention. Hence, I not only united with the Boston Society, nearly two years since, but also about a year and a half since, after having lectured before several Societies, applied to the Ecclesiastical Committee for license to preach. They refused, on the pretext that the application was premature, and that my style of writing needed improvement. I modestly conceded the point, and went to my study, reading and writing, as I had been doing for over a year. Six months following, by invitation from the Middleboro' Society, I engaged to preach for them during the season. I told them I had no regular license, and as they made no objection, I fulfilled my engagement. This spring I again made application for license, but they still refused, giving no reason except that my style of writing or manner of expressing my ideas was not good. Hence, they make it a matter of so much ecclesiastical importance as to appoint a committee of two clergymen and one layman, to discipline me on style, and that for length of time indefinite, or *sine die*, probably till I give some indication of readiness to advocate their party views of ecclesiastical government.

I am very earnest to see the New Church in possession of a correct knowledge of the genuine Priesthood, its origin, its nature, and its end. However much my

manner of writing may be exposed to ill repute, I rather rejoice in the trial which has developed my desire and purpose, and which has served also to develop the existing hierarchy, which is our Goliath to be conquered. It is the part of the natural man which needs to be regenerated. No self-procured armory of ours is sufficient, but the least truth from the Lord is fully competent. I look upon it as comparatively a small and subordinate matter, but still of importance enough to call forth a little of Divine Truth. We are taught by our illuminated Seer that the essential Priesthood consists of goodness and truth, in the conjunction of which *goodness* has the priority. These principles, ultimated and proclaimed, constitute men the Lord's true ministers. In proportion to the ability and faithfulness, they are His servants. No prescribed form of ultimating the constituent principles of the Priesthood can ever be exclusive. It is just as impossible to restrict the forms of ultimation as to establish by legislation any uniform popular style of writing. Individuality is one of the prominent immunities of the New Church religion. Wherever true love to the Lord, and to His kingdom is, there wisdom will give to it its proper form, and she will surely justify her children. It must and will eventuate in its own proper use. No arbitrary law can secure the desirable and heavenly end. But I did not intend to go into the argument. A little of perception may be of weight. I cannot repress my earnest desire to see the New Church as rational and wise in her external ministrations as in her internal system of doctrines. These ministrations are to be more heavenly and perfect than those of former churches. And it is of primary importance to put away all falsities, and to a great extent, appearances, and to act more consistently with substantial truths respecting the ministry, and all the essentials of worship. Newly developed states will be prepared for the use of higher freedom. We want less of the human, and more of the Divine government. That of the Divine Providence is the great desideratum, which is the government of the Divine Love and Wisdom, corresponding to the significance of the Sacred Scriptures.

Far from any disposition to dictate for others, some general idea of what the simple constitution and organization of the New Church should be, as it seems to me, I may be allowed to express:

1. In the formation of Societies let there be sufficiency in something of the proper simplicity; for example: By subscribing our names as receivers of the essential doctrines of the Divine Word, as revealed and explained by Emanuel Swedenborg, we do hereby become a professed Society of the New Church, as signified by the New Jerusalem.

2. In relation to the ministry; for example: He shall be our minister whom we shall deem qualified to explain to us, and to teach the true doctrines.

3. The forms of worship should be according to the states and the convenience of each Society.

4. Although the ordinances of Baptism and the Lord's Supper have become customary, they should not be regarded as obligatory in maintaining the doctrines and life of the New Church.

5. Particular and general Associations may be formed, and meetings be held whenever the interests of the Church generally appear to require it.

Our view of the two ordinances above named may not be clear to all. But let it be a matter of consideration whether they were designed for the Lord's second coming.

The Apostle Paul may be quoted, if not for the spiritual sense, yet for reliable truth, where he says respecting the administration of the Supper, "For as often as ye eat this bread, and drink this cup ye do show the Lord's death *till he come.*" This coming of the Lord, of which he speaks, all will admit, is the *second coming*, which the New Church believes is already fulfilled.

Baptism, like all other terms of the Divine Word, has its internal sense, but this does not make the representative form obligatory in worship more than the letter of the Word generally. At least in many parts the letter is of use only as a correspondence. The Decalogue is our particular rule of action, and if there be any other, it is the *law of love*. The signification, indeed, both of the bread and the wine, as of the body and the blood, is very important. But as long as we have in possession the Divine Word, and the understanding of it, we have a fit memorial.

It will be perpetual. The essential requirement is that we possess the things signified by the dual ultimates, and that we give them natural expression in the necessary relations of social and individual life.

I present these simple thoughts by way of *proposal*, feeling assured that especially the celestial degree and character of the New Church must have a corresponding provisional order. The greatest simplicity is the greatest perfection. This simplicity should be used in all externals where no form is prescribed and binding in the Word.

As to qualification for admission to a Society, let the life and simple desire expressed, from love to the doctrines, be the condition of membership.

As to introduction to the ministry, no Society will be apt to receive a preacher who does not give them genuine and satisfactory instruction.

I am sure that the time has come when the New Church people should consider these matters in order to meet the exigency of existing states, and to do justice to the simple principles of *use*.
W. H. P.

P. S. Since writing the above I have received the May and June Nos. of the *Repository*, and have read your concluding articles on the *Priesthood*, &c. They serve to establish the true argument, and your general position, and cannot fail to do great service to most important developments and states of the church. I can but add my word of confidence and testimony.

THE EARLY HISTORY OF THE NEW CHURCH IN ENGLAND.

From a Western correspondent, formerly a resident in England.

I had thought to say a few words upon the arguments of "N. F. C.," on what he terms the Divine appointed means of originating a New Church Ministry, but will only at present remark that, from what I can gather from the early history of New Church proceedings, the societies formed, and converts made to her principles, by Messrs. Mather & Salmon, continued in much more harmony than those formed and made by what is termed "Ordained Ministers;" and I verily believe, as I have often before asserted, that had there never been a distinct order of ministers established to appoint or ordain their successors, many more preachers of the holy truths of the New Dispensation would have come forth, and I am confident that had none of them assumed the holy title of Reverend, more affection and kindness would have existed between those who were adapted for teachers than generally has been shown and practised by them towards each other. I have witnessed, in England, *one* so-called Reverend, writing with great acrimony and virulence against another Reverend, not in one instance only, but in several. And has it not been the same here, and ever will be, whilst they "receive honor (or what is called honor) one of another?" I, of course, allude only to so-called New Church Reverends.

In reading over the letter of Dr. Bateman, containing his strictures upon E. Rich, the following thoughts forced themselves upon my mind. Dr. B. says the first ordination took place in June, 1788, and asks how could that act affect what did not occur till 1789. Now, it appears to me, that the circumstances of 1789 were the real result of the ordination of '88; for if, in the New Dispensation, all hierarchical movements are contrary to the genius of that dispensation (and I think sufficient has been written, both by E. S. and others, to establish this position), then the endeavor to establish a hierarchy therein tended to spiritual adultery or concubinage, and therefore the very principle led to the favoring that affection in theory, by those who had established it as the ultimate consequences of their endeavors. I do not in the least attach criminality to Mr. Hindmarsh, for I believe he all the time felt he was acting from a principle of duty; but having been raised and nurtured in a church that cherished the hierarchical practice, it was but natural that he should favor it, for we are fully assured that hereditary tendencies cling fast and long. The amiable disposition of Mr. H. precluded the possibility of any act being ultimated, in accordance with the principles he thought, for a while, that the positions of E. S. in the S. L. led to; it only was permitted to show, that though every

one who knew him, or has become acquainted with his character, must respect him, yet, that he was not infallible in all the views he took of the things relating to the New Dispensation. That he was a most useful instrument for the promulgation of the doctrines of the New Church, no one can deny, and those things in which he was in error were, at the time, and perhaps will continue to be, kept up for those whose states will not permit them to see otherwise; but that eventually more and clearer light will be awarded to the recipients of the Lord's second advent truths, I am fully assured in my own mind, and rejoice that every day additions are made to those who think similarly.

With every wish for the success of your labors, and in brotherly affection,

I remain, yours truly,

A. B. T.

NEW CHURCH EDIFICE IN WASHINGTON CITY.

Extract of a letter from a female correspondent:—

And now I will tell you all I can about the Church. In the first place, it is *not* finished, nor likely to be very soon. Sister L. says she cannot imagine how it came to be reported so in the New-York papers, nor can I. The walls are finished, and it is roofed in and plastered; that is all! The pulpit and pews are to be put in before it can be used at all; then there is the organ to be put up, and the outside to be plastered, and the entrance to be finished, and some other outside fixings before it will be completed. They are sadly in want of funds. The Church would soon be finished if they only had means at command. The smallest offerings are thankfully accepted. They even keep a "mite-box" at the door of the house in which they worship, for small contributions and offerings. The children save up their pocket-money, and make their deposits. The Unitarians both here and in other places have been quite liberal in assisting in the good work, but the New Church Societies in other cities have been backward. Mr. D. had eleven dollars forwarded for the Church from Cincinnati last week, and I believe that is the only contribution they have received from other N. C. Societies. At present the Society meets at the house of Mr. Pendleton, but strangers do not feel at liberty to go to a private house, and there are many in the city who would attend but for that feeling.

MISCELLANY.

DISTRIBUTION OF NEW CHURCH BOOKS BY H. M. SAXTON.

The following communication is copied from the "Age" of the 14th. In a letter to us of a subsequent date, the writer says: "I recently sent a report to be published in the Age, it being too late at the time it was sent, to bring it out in the May No. of the Repository. If you think proper it may be copied into the Repository, and thereby be read by many who would not otherwise see it."

In November last I went to Maine, and not long after my arrival in Portland I was attacked with the fever-and-ague, from which I did not recover until the mild weather of spring. I have, however, been able to labor a part of the time, and will now make the following statement:

Since my last report I have sold 366 books for \$156 79. The books sold are as follows: 62 copies of Heaven and Hell; 24 Divine Providence; 17 Divine Love and Wisdom; 2 Divine Love and Wisdom from the Apocalypse Explained; 5 True Christian Religion; 3 Doctrines of the New Jerusalem, including 7 small works; 1 set of the Apocalypse Explained, in 5 volumes; 2 Earths in the Universe; 2 Last Judgment; 3 Conjugal Love; 1 Volume of the Spiritual Diary; 1 Coronis; 2 Hea-

venly Doctrine and Doctrine of the Lord, bound together; 1 Doctrine of the Sacred Scriptures; 1 Doctrine of Life; 2 Influx; 1 Charity; 2 Animal Kingdom; 2 Generation; 5 Way to a Knowledge of the Soul, Posthumous Tracts; 4 Life of Swedenborg, by Hobart; 11 Documents concerning the Life of Swedenborg; 2 Rich's Life of Swedenborg; 3 Religious Philosophy, by Des Guays; 3 Antediluvian History; 24 Doctrines of the New Church, by Barrett; 17 Nineteenth Century, or the New Dispensation; 1 copy of the Gospel by Luke, with the Internal Sense; 2 Noble's Appeal; 2 Noble's Lectures; 2 German volumes; 1 Regenerate Life; 38 Book of Tracts, Ohio series; 35 Bush's Reasons; 1 Bush's Letters to a Trinitarian; 7 Dictionary of Correspondences; 5 Domestic Education, by Mason; 10 Wedding Ring; 7 Illustrations of Physiology, by Dr. Rice; 18 Heat and Light for the Nineteenth Century; 5 Cosmogonia; 1 Tafel's Vindication; 5 Science and Revelation, by Hayden; 1,000 of the Ohio Tracts; 6 Animals and their Correspondences, for children; 2 Happy Family; 1 Children's Home Book; 1 Catechism; 3 names for the Age; 3 names for the Dew-Drop; 2 Immortal Fountain.

The following books and tracts, worth \$2 15, have been distributed gratuitously: 2 copies of Barrett's Lectures; 1 copy of Worcester's Sermons on the Lord's Prayer; 1 Heavenly Doctrines; 1 Doctrine of Life; 2 Tract Book; 3 Numbers of the Swedenborg Library; 1 Heat and Light; 1 Bush's Reasons; 212 Tracts, Ohio Series.

The following sums have been received for the Publishing Society, and forwarded to the Treasurer: Mr. James F. Patterson, of Gardiner, Maine, \$3; Mr. G. W. Perkins, of Augusta, Maine, \$1; Mr. Wallace Johnson, of Euclid, Ohio, \$2; Mrs. Harriet J. Wilbur, of Euclid, Ohio, \$2; making in all \$8.

On my way from New-York to Portland I sold 12 books, and conversed with a number of persons concerning the New Church doctrines. In Portland I sold 76 books for \$36 95. There I spent most of the winter, and received much kindness from the New Church friends during my sickness, for which I am very grateful. Portland is a pleasant city, upwards of a hundred miles from Boston, and contains about thirty thousand inhabitants. The New Church people have a comfortable house of worship, in a convenient part of the city, where they meet every Sabbath for worship. Rev. Wm. B. Hayden is their present minister. The Sabbath School seems to be in a prosperous condition. Their music, under the direction of Mr. A. Lowell, is good, and forms a very agreeable part of worship. They have an excellent seraphine, which is skilfully played by Miss C. Gerrish.

As soon as I was able, I left Portland for Gardiner, and on my way sold 6 books for \$1 50. In Gardiner I sold 36 books for \$12 32. While trying to labor in Gardiner, I found I was not free from the ague, and was obliged to stop awhile there. Gardiner is a pleasant place, about fifty miles N. E. of Portland, and contains five or six thousand inhabitants. There is a small society of New Church people in Gardiner, but they have no minister. They meet for worship every Sabbath, on which occasions Mr. H. B. Hoskins acts as reader.

Next I went to Augusta, ten miles from Gardiner. Augusta is the capital of Maine. Arrived there in the afternoon in the midst of a snow-storm, and walked about two or three hours to find a boarding-house. Found a place to stop over night, and in the morning started out in the rain to look farther. Engaged board about the middle of the forenoon, and then went to the railroad station for my luggage. Some of the packages were wet by moving, and I was obliged to open them immediately, and thereby prevented the books from being injured. In the afternoon felt strong symptoms of the ague, and stayed in-doors. The Legislature being in session, there were about a dozen of the Representatives boarding at the same house where I stopped. Most of them were in during the afternoon, and I brought forward some books and introduced the subject of the Heavenly Doctrines. They very soon became interested, and the afternoon was spent in conversation and reading. After supper each one took a book, and there was scarcely a word spoken for an hour. Then they conversed awhile, after which it was proposed that some one should read aloud for the benefit of all. At their request I read for an hour from Heaven and Hell, and the whole evening was spent very pleasantly in reading and conversation. During my stay there they often conversed concerning the doctrines, and before I left, nearly all bought books. Some of them bought three or four volumes apiece.

By inquiry I learned that there was not a volume in the State Library treating of the New Church doctrines. I then proposed to sell some for the use of the Library. The Secretary of State informed me that there was no money at the time for the use of the Library. I told him he might select such as he wished, and pay for them when they should have money. He then selected thirteen volumes, including nearly all the different kinds I had at the time, and agreed to pay for them in sixty days. The books selected were as follows: The Gospel by Luke, with the Internal Sense, octavo, new edition, lately published in London; True Christian Religion; Heaven and Hell; Divine Providence; Divine Love and Wisdom; Doctrines of the New Jerusalem; Life of Swedenborg, by Hobart; Nineteenth Century, or the New Dispensation; Science and Revelation, by Mr. Hayden; Barrett's Lectures; Antediluvian History; Religious Philosophy, by Des Guays; Illustrations of Physiology, by Dr Rice.

The number of books sold in Maine is 192; for which I received \$78 57.

From Augusta I started for Cleveland, Ohio. Passing through Massachusetts, I sold seven books in the cars. One gentleman who bought a copy of Heaven and Hell, seemed to be very much interested with it, and read several hours as he rode along. He was quite interested with the New Church doctrine of the resurrection. He said he was once connected with a lyceum in which that was one of the subjects for discussion. There are thousands of persons who are seeking for "Light! more light still!" And where shall they find it except in the Heavenly Writings of the New Jerusalem?

I stopped a few days in Troy, and sold about 15 copies of Heaven and Hell, together with other books. I was happy to meet with Mr. Jefferson Gardiner, a warm-hearted Newchurchman, and almost the only one in Troy. He gave me a kind invitation to stop at his house.

After my return to Cleveland, I ordered \$50 worth of books, and have sold them all out. I visited Painesville, Euclid, and East Cleveland. And if I had not sold out the books, I should have visited other places. For awhile I have been out of money and out of books. But by the liberality of Mr. John T. Martin, Mr. Samuel Allen, and Mr. Geddes, of Cincinnati, I have been enabled to pay off what I owed for books, and am now receiving a more plentiful supply than I have had in nearly two years.

In Euclid there are three or four persons who acknowledge their belief in the doctrines, and who were unacquainted with the writings until I introduced the books there less than a year since. A. McReynolds, Esq., has been quite active during the last six or eight months, and has distributed about a thousand tracts, and several volumes at his own expense. Twelve or fifteen volumes which he bought for his own use have been circulated and read with interest. Judge B., of Painesville, is considerably interested.

During my absence, Mr. Carson received the following letter from a bookseller in Wooster, fifty miles south of Cleveland:

WOOSTER, March 1, 1853.

MR. M. CARSON,—SIR:—Some time since, Mr. H. M. Saxton called on us, and sold us some of Swedenborg's writings, left his address, also yours. We are about out of the works, and wish to purchase some more of those cheap publications published by the Swedenborg Society, such as Heaven and Hell, Divine Providence, Divine Wisdom, &c. Will you please inform us by return mail how we can obtain the above? By doing so you will confer a favor which we will be happy to reciprocate, should an opportunity offer.

Yours, &c.,

J. H. B. & Co.

Mr. Carson forwarded this letter to me, and immediately after my return from the East, I wrote to the gentlemen, informing them that I could supply them. They wrote back, requesting me to send 20 volumes, which were as follows: 4 copies of Heaven and Hell; 4 Divine Providence; 4 Divine Love and Wisdom; 4 Life of Swedenborg; 2 Noble's Appeal, and 2 Noble's Lectures. I sent the books soon after, and they have since acknowledged the receipt of them, and paid for them. I visited Wooster in October last, and sold these gentlemen the first New Church books they had ever seen. One part of the labor connected with this

work is that of writing letters. During the last seventeen months I have written upwards of two hundred letters.

In my last report I mentioned that I was in debt for books, and had not means to work with. I am happy now to be able to report somewhat more favorably. The following is a list of moneys received since my last report: From friends in New-York, by the hand of Mr. J. K. Hoyt, \$50, and \$10 for board during my stay in New-York; O. E. Lee, Esq., 54 Wall-street, New-York, \$5, and his kind wishes; Mrs. D. Parker, of Portland, Maine, \$19, which, together with her sympathy for my welfare and success, was received as a heavenly blessing while I was sick; Rev. Wm. B. Hayden, of Portland, miscellaneous pamphlets and tracts, worth \$3 46; Mr. A. Lowell, of Portland, 11 copies of Bush's Reasons, worth 66 cts.; Mr. M. Seavey, of Portland, 186 tracts, and 3 copies of Bush's Reasons, worth 55 cts.; articles of clothing presented by the New Church ladies in Portland, \$6; by New Church friends in Portland, towards the expense of medical attendance, \$2 50; Maine Association, by the hand of Mr. Oliver Gerrish, \$25; Mr. H. B. Hoskins, \$1, in books; Mrs. Olive Worcester, one copy of Worcester's Sermons on the Lord's Prayer, 50 cts.; Mr. Davis, of Gardiner, one copy of the Index to Arcana, 75 cts.; Dr. F. Fairfax, of Shiloh, King George county, Virginia, \$10; Wm. M. Chauvenet, Esq., of Annapolis, Maryland, \$5; Mr. John P. Mason, of Waterproof, Louisiana, \$10; Mr. John T. Martin, Mr. Samuel Allen, and Mr. J. Geddes, of Cincinnati, \$200; Professor Bush, for the N. C. Repository, \$2; Dr. E. Leach, of Utica, 70 copies of the Cosmogonia, \$3; Mrs. Wilbur, of Euclid, Ohio, for washing, &c., \$2; profit on books sold, including profit on 24 copies of Barrett's Lectures received from the Michigan and Northern Indiana Association, \$11; making in all, \$367 42. I also received a set of the Latin Arcana from Mrs. D. Parker, of Portland, which I have not yet sold. If any person wants it, and will write me on the subject, it is probable I shall sell it for less than it can be bought elsewhere. I would also express my gratitude to Mr. M. Carson, of Cleveland, Ohio, for his many favors. By means of the money received from those friends who have so generously assisted me, I have been enabled to pay my way during a winter of sickness, so that my accounts are now nearly even.

Persons wishing to write to me may direct to the care of Mr. M. Carson, Cleveland, Ohio. It makes but little difference whether I am in Cleveland or not at the time letters are sent, for Mr. Carson is very prompt in forwarding them, so that I have lost none.

To all who are interested in the dissemination of the Heavenly Doctrines, and the extension of the Lord's New Church, and especially those who have contributed so liberally for sustaining the use, the preceding report is respectfully submitted by their co-operator,

H. M. SAXTON.

CLEVELAND, OHIO, April 20, 1853.

NOTICES OF BOOKS.

- 1.—PASTORAL THEOLOGY; or the *Theory of the Evangelical Ministry*. By A. VINET. Translated and Edited by THOMAS H. SKINNER, D.D. With Notes, and an additional Chapter, by the Translator. New-York: Harper & Brothers. 1853.

The care of souls, or pastoral oversight, is the general theme of this book, which is from the pen of a very excellent and able French Divine, late of Geneva, in Switzerland, but now deceased. The subject is treated in all its relations, but the portion of the work in which we have felt most interest is the Introduction, where the author considers the nature and institution of the ministry, and answers the question, how far it is a distinct order in the church. On this head his results approximate so nearly to those which we have announced in our previous discussions

of this theme, that we are tempted to lay a few extracts before the reader. We can do this to the greater advantage from the fact, that the translator has furnished us with several paragraphs from Neander, the great modern master in Church History, to which Vinet barely refers.

"Of all the designations by which we might expect to see the minister of religion defined or characterized, only one is wanting in the New Testament. It is that of *priest*, although it is the Christian word *presbyter* which has furnished the word *priest*. There may be priests in those religions which wait for the true and sovereign Priest; there are none in that religion which has received and which believes in him. In this no one is priest, because every one is priest; and it is remarkable that in the Gospel it is only to Christians in general that this word is applied. See 1 Peter ii. 9: 'Ye are a chosen people,' 'a royal priesthood,' etc.—the fulfillment of the prophecy of Isaiah lxi. 6: 'Ye shall be called the *priests* of the Lord, and ye shall be named the ministers of our God.'—P. 32, 33.

The idea of service, he remarks, covers all the titles and all the authority which the Scriptures attribute to the clergy.

"Examine all the titles, all the names which are given to ministers in the Gospel, you will not find one which goes beyond the limits of this idea, the servant of humanity, in its great interest, from the love of God. All is noble in this institution, which rejects every force except of persuasion, has no other end but the reign of truth, and is not distinguished except by a more absolute devotion."—P. 34.

On the question whether the ministry constitutes a distinct order, he enumerates Neander among those who maintain the negative, and we are favored in the Appendix with the following extracts from his works.

"Of the *Universal Priesthood of the Christian Church*.—Christianity allows no place to a tribe of priests ordained to direct other men, as under religious pupillage, having exclusive charge to supply man's needs in respect to God and divine things. While the Gospel removes whatever separates men from God, it also calls men to fellowship with God through Christ; it takes away, moreover, every barrier which separates men from one another in respect to their highest interests. All have the same High-priest and Mediator, through whom all, as reconciled and united to God, have themselves become a sacerdotal and spiritual race; the same King, the same celestial Master and Teacher, through whom all have become wise unto God; the same faith, the same hope, the same spirit, by whom all are animated; the same oracle in the heart of all—the voice of the Spirit proceeding from the Father—all citizens of the same celestial kingdom. There were here neither laics nor ecclesiastics; but all, so far as they were Christians, were, in their interior life and state, dead to whatever there was in the world that was contrary to God, and were animated by the Spirit of God. Who might arrogate to himself, what an inspired apostle durst not, to domineer over the faith of Christians? The office of teaching was not exclusively conferred on one man, or many; but every believer who might feel himself called, might speak a word in the assembled Church for the common edification."—P. 351.

"*First Appearances of a Tendency to form Pastors into a Caste*.—Christians still loved to represent their vocation under another point of view, drawn equally from Scripture and from the essence of Christianity, and fertile, like the former, in particular applications; namely, that of Christian and universal priesthood; of an order of sacrificers, of which all Christians are members. Christianity destroyed the separation between the priest and the layman, between the ecclesiastic and the citizen: All believers in Christ, the only true High-priest, are consecrated by him to the Heavenly Father: As his brethren, they have become priests with him; united to him by faith, animated by him with the spirit of adoption, they enter freely into the heavenly sanctuary, into which Jesus has preceded them, and ac-

cess to which he has opened to them. They have no longer need of a human high-priest to represent to them the new sanctuary—the spiritual and true sanctuary; or to conduct them into it, like children, by the leading-strings of ordinances, and dispense to them sparingly, and according to his wisdom, the heavenly treasures which eternal love has put equally within the reach of all. They need no one to teach them what they can now learn from the mouth of God himself; for all may be instructed of God, enlightened by the same Spirit—the Spirit of truth, and anointed by him with an internal and divine unction. There is for all the same spirit, the same heavenly life, faith, and hope; the same Saviour, who alone is their Master, before whom all who would be his disciples must acknowledge themselves sinners, in order to obtain directly from him alone, and not from man, nor through the mediation of man, salvation and sanctification.

“Henceforth, with Christians, the times in which men served dumb idols, under the direction of their priests, were past; the day had arrived when all men were to be masters in religion. The great high-priest of humanity, whom Christians followed, directed them, not to senseless idols, but to the living God; and, instead of leading them, like blind men, he shed within them a light which never left them, a spirit which manifested itself by every variety of gifts. Each Christian was to receive a particular gift of grace appropriate to his individual character, and by this means to contribute, as a faithful member, to the well-being of the whole society. It was thus with the Christians a well-established principle, which was reproduced in their life, by faith in Christ, their sovereign High-priest, and by communion with him, they became an order of true priests—consecrated ministers of God, by the internal and sanctifying unction of the Holy Ghost, which the Saviour himself shed upon them.”—P. 346.

“Christ having satisfied the religious want which had, in general, produced the priesthood, and having, by his redemptive work, supplied the needed mediation between God and men, who felt themselves separated from God by sin, there was no longer a place for another intervention. When the apostles, in their epistles, apply to the new religious constitution the Jewish idea of a priesthood, of sacerdotal worship, of sacrifices, they design to show that Christ, having realized forever that which was the object of the priesthood and the sacrifices of the Old Testament, the reconciliation of man with God, all those who receive him by faith, enter into the same relation to God, without need of any other mediation. Consecrated to God, and sanctified by communion with Christ, they are all called to offer their entire life as a spiritual sacrifice acceptable to God; and all their activity is a true sacerdotal, spiritual worship: Christians are a holy nation, a people of priests, Rom. xii. 1; 1 Peter ii. 9. This idea of a priesthood belonging to all Christians, and founded upon the consciousness of redemption, is sometimes expressed and developed, sometimes implied in the attributes, images, and comparisons which are applied to the Christian life.”—P. 350.

M. Vinet himself does not go quite so far.

2.—THE PROPHETS AND KINGS OF THE OLD TESTAMENT. *A Series of Sermons Preached in the Chapel of Lincoln's Inn.* By FREDERICK DENISON MAURICE, *Chaplain of Lincoln's Inn, and Professor of Divinity in King's College, London.* Boston: Crosby, Nichols & Co. 1853.

Mr. Maurice, the author of the present work, gave to the world some years since a volume entitled “The Kingdom of God,” by which we, in common with the Christian public at large, were very favorably impressed, from a certain *interior* character pervading its pages. We open the work before us, therefore, with a predisposition to be pleased, and are not, on the whole, disappointed. It is not, indeed, a work to answer all the demands of a Newchurchman, but neither is it wholly lacking in this respect. We recognise in its drift, a constant approximation to a New Church idea. He aims to establish, in the literal story of the Prophets and

Kings of the Old Testament, an underlying reference to the modern world, in some of its leading phases, nearly as direct as if that had been the theme of the latter. Thus, in speaking of the kingly institute in Israel, he says, "beneath this dark counterfeit image was hidden the image of a true king reigning in righteousness, the asserter of truth, order, unity in the land, the helper of the poor, who would not judge after the sight of his eyes, nor reprove after the hearing of his ears, but would smite the earth with the rod of his mouth, and with the breath of his lips would he slay the wicked. Such true kings, kings after his own heart, God would, in due time, bring forth. Such kings, instead of intercepting the rays of their light; instead of putting themselves in place of Him, would continually remind their subjects of His presence, would impart to them a sense of divine government they had never possessed before, would make them understand that a true divine government must be also a true human government, that man is made in the image of God, that the heavenly offices are represented in the earthly." This idea of a constant foreshadowing of a new order of things in the old, is prominent throughout, but not being founded upon any adequate knowledge of correspondence, it amounts to little more than a vague kind of groping for the truth. Still the volume is one of marked ability, and affords an example of the extent to which a theologian may transcend the standard of his school, and yet fall vastly short of that of the New Dispensation.

EDITORIAL ITEMS.

Rev. Charles Beecher, of Newark, now in Europe, was some time since designated by the Brooklyn Association of Congregational Ministers to investigate and report upon the phenomena of our day, currently characterized as "Spiritualism," and sometimes as "Spirit Rappings." Mr. B. accordingly devoted many weeks to the requisite investigation, and has summed up his observations and reasonings thereon in a Report, of which the main conclusions, so far as a hasty perusal has enabled us to apprehend them, are as follows:

1. The idea that these "Rappings," or whatever they may be called, are the product of mere juggle, or intentional imposture, is not to be entertained by any one even imperfectly familiar with facts abundantly verified.

2. The hypothesis that these phenomena have their origin in some hitherto latent action of Electricity, Magnetism, or any other natural and physical force, creates many more difficulties than it overcomes, and is also inconsistent with some of the best attested facts.

3. In like manner, the idea that these phenomena are caused by some unconscious, involuntary mental action of some person or persons still in the body, is equally unphilosophical, equally at odds with the attested facts, and equally open to the objection that it magnifies the marvel it professes to explain. To say that a table which sustains itself on two legs, or one, or none, at the request of some person near it, and responds intelligently to a dozen various questions as they are asked is impelled so to act by Electricity, or Magnetism, or some mental impulse of an individual wholly unconscious of such influence, is to assume as true what is incredible, because contrary to the world's uniform experience and to all the known laws of causation.

4. The assumption that disembodied spirits *cannot* communicate with persons still in the flesh, is opposed to the whole tenor, not merely of Hebrew and Christian, but also of Pagan History. The possibility of such intercourse—nay, the *fact* that it has occurred, has always been believed by the great mass of mankind. The assumption of the moral impossibility of

communication between those we call the dead and individuals still in the body, is fatal to the existence of Christianity as a divinely originated faith, and cannot be entertained by any believers, however relax in the justification of the Scriptures.

5. The phenomena known as Spiritual are really caused by the spirits of the departed, but not by the spirits of the blest. It is essentially one with the *demonic* possession whereof the Gospels often speak—that is, by the control and use of the bodily organs of living human beings by disembodied human spirits, incorrectly termed “devils” in our English version of the Scriptures.

6. The fact of the evil character of these modern spirits is demonstrated by their general denial of the Inspiration of the Bible, of the great fundamentals of Evangelical Christianity, their disinclination toward vital piety, &c., &c. We have in the Bible an infallible test of spiritual pretensions, and whatever contradicts any portion of that Book, or denies it the authority and obedience due to the revealed Word of God, is thereby proved false and diabolic.

Such are the leading ideas of Mr. Beecher's Report, which is replete with curious and interesting illustrations of ancient and more recent phenomena akin to the modern Spiritualism, and supposed to cast light upon it, with glances at the lives and writings of necromancers and mystagogues through all ages. We cannot guess how many will acquiesce in Mr. Beecher's conclusions, but we think very many will be anxious to obtain and read his Report, which will soon be published by Putnam.—*N. Y. Tribune.*

The above, from the New-York Tribune, was in type some weeks before the Report, which has since appeared, was published. The pamphlet has recently come under our notice, and if “weak to perform, but mighty to pretend,” were ever an appropriate motto to any human production, it is emphatically so to the present essay. With an air of elaborate research, and a style of oracular sententiousness, it seems to claim to itself a settlement of the whole question upon the most profoundly philosophical basis, when, after all, the mind of the reader is left in that state of blank incertitude which is the more vexatious the more he had reason to anticipate the contrary. He cites a long list of authorities treating upon the facts and laws of spiritual existence, but never in a single instance refers to Swedenborg as a Seer or Psychologist, or gives token of his knowing that such a man had ever lived. We do not of course expect, from such a source, an entire recognition of his claims, but we cannot but marvel how, in discussing such a theme, he should have managed to avoid all notice of one who, by common consent, stands at least at the head of all “mystagogues.” The extent to which the public is indebted to Mr. Beecher, is, that he has ably opposed the theory of automatic or involuntary mental or physical action in the case, together with several other hypotheses equally absurd, and affirms, with a good deal of emphasis, his belief of a *spiritual*, though still a *demonic*, origin of the manifestations.

A Baltimore correspondent informs us that a depot for the works of Swedenborg and the various collateral writings of the Church, has been established in that city, at No. 24 North Charles-street, adjoining the law office of Edward Hinckley & Son, and under the charge of W. H. Hinckley, Esq. It is intended to keep an adequate supply of all the ordinary and standard English works on the subject, together with some in Latin and German.

The “North British Review,” in an elaborate essay on American Poetry, says, “In Swedenborg's ‘Heaven and Hell,’ where he describes the language of the angels, there are some passages which come nearer than any we have ever met with to a description of what poetical language ought to be.”

We are happy to learn that a sum amounting to a thousand dollars and upwards has been raised in England for the purpose of assisting our devoted brother, Le Boys des Guays, in his arduous work of translation.

The "Christian Inquirer" newspaper of this city (Unitarian), has extracted from the Repository entire one of Mr. Clowes' explanations of the Parables, under the title of "Specimen of Swedenborgian Exegesis."

A SYRIAC NEW TESTAMENT.—Professor Petermann, of the Berlin University, is at present engaged at Damascus in copying, with the aid of other learned men, a Syriac New Testament of the sixth century, which, it is said, there is reason believe, was itself translated verbally from one of the earliest and most authentic Greek manuscripts.

The following paragraph occurs in a letter lately received from a New Church brother in an interior town of California. "On the subject of the 'Spiritual Rappings,' it may be interesting to hear of a case which has occurred in this valley, novel only for the *mediums* through whom the communications are made. The *mediums* in this case, are two "Digger" Indians, young girls, domestics in the family of one of our most respectable citizens. They not only cannot read or write, but they do not know what a *letter* means, and can speak English but little better than to make themselves intelligible. Yet their communications are spelt alphabetically, so as to be perfectly well understood, although it must be confessed, that the spelling is not, in all cases, in strict accordance with the orthography of Webster. The communications are accompanied by the usual table-rockings, piano-playings," &c.

The New Church brethren in New-York have lately been cheered with the visit of George Wallis, Esq., of Birmingham, Eng., who has come to this country as a member of the Royal Commission of Industry from Great Britain, to act in concert with the Great Exhibition about to be opened in our city. Mr. Wallis is a decided and cordial receiver of the doctrines of the New Dispensation, and it is to his pen that the readers of the London Intellectual Repository are indebted for the interesting researches on the Ancient Word in Mongol Tartary and Thibet, which have been somewhat extensively copied in the N. C. periodicals in this country.

The following remarks we venture to copy from the "Practical Christian" of June 18th. They are from the pen of A. Ballou, principal editor: "In the last two or three Nos. of the New Church Repository, Professor Bush has been giving his views of the true Ministry in the New Church. He has done so by the continuous publication of a Sermon in parts, entitled, "The Priesthood and the Kingship." He has handled his subject with great ability, and fortified his positions with numerous strong quotations from Swedenborg. There is a marked difference of views on this subject between him and his older brethren in the Church—the more conservative class. They are for a Clergy, set apart, and ecclesiastically organized as an order distinct from the laity. He is for a Ministry not set apart, not organized into an order distinct from the laity, a Ministry springing up by Divine inspiration among the members of the Church at large, bearing their testimony, fulfilling their mission, and making proof of their spiritual anointing, by their fruits, without any assumption of superiority, or organic combination with each other, of an ecclesiastical nature. In this I think he is right. I have been verging to the same conclusion for years: though the subject has been one of great difficulty in the consideration. Viewing the Church and the world at large, moving slowly along on their low spiritual plane, it has seemed impossible almost to dispense with a trained, organized clergy. But anything fit to be called '*the New Church*' ought to develop a true Ministry out of its own bosom, wielding only the power which a Divine unction gives. And this must come. All past experience proves that a clerical order, organized and managing the Church as superiors, naturally becomes merely *professional*, politic, selfish, and opposed to progress be-

yond their own lines of interest. They keep the Church, as such, weak, prejudiced, ignorant, and dependent on themselves. Besides, they confer artificial importance on numerous professionals, who, if left to stand on their own merits, as teachers and pastors, could not inspire respect enough to keep up their assumptions a single year. These things are gross evils; and if there *is*, or is to be a New Church, let that Church shake itself of an organized clerical profession. Let it show us a true Ministry. It will."

From the same source we extract the following paragraph relative to the pamphlet on "Marriage, &c."—"This work consists of selections extracted from the Writings of Swedenborg by Professor Bush, with appropriate explanations and comments. It appears to have been designed partly as an antidote to the 'Free Love' heresy, which is spreading among a certain class of so-called Perfectionists and Progressives, and partly to overcome the prejudice against Swedenborg occasioned by what he wrote respecting the indulgence of 'Scortatory Love' in certain cases. The passages quoted from the Seer in this pamphlet bring out strongly and beautifully his doctrine of Conjugal Love, and the eternal Marriage relation in heaven between one pure male spirit and one pure female spirit. And adultery, in all its forms, is execrated as infernal. Whether this doctrine of eternal Marriage, and the essential philosophy of Conjugal Love, as maintained by Swedenborg, be true, and compatible with the teachings of Christ relative to the future world, I am in some doubt. I neither endorse nor reject. I must hold the subject a while longer under advisement. But so far as the selections which mainly comprise this pamphlet afford an antidote to the subtle poison that is being insinuated into susceptible minds, under the guise of philosophic progress, 'Free Love,' innocence, religious perfection, and *true* marriage, every man and woman who knows, either by experience or observation, the bitterness of the consequences always resulting from illicit amours, however characterized, will be thankful for that antidote. Alas, that the lust of unsubdued amativeness, 'through certain strainers well refined,' should so often be mistaken for true love! Let us gratefully welcome whatever may strengthen our veneration *for* or attachment *to* the sacred principles of Christian chastity."

We greatly regret our inability to give in the present No. even a slight sketch of the proceedings of the recent Convention at Chicago. We had hoped, in answer to a reasonable request to that effect, to have been furnished with at least an outline of what was counselled and concluded during the sittings, but from some unforeseen circumstances, have been disappointed. Before the issue of our next No. we shall probably be enabled to avail ourselves, as usual, of the published Journal of the Convention. The vague reports which have reached us of the doings of the assembly are not at all calculated to change, except for the worse, the opinions we have so often expressed of this body. But we forbear remark till we have learned from authentic sources the details of the proceedings.

The press of matter for the last two Nos., which we saw not how to "turn off" or "lay over," has compelled us to suspend the Series of Expositions of Isaiah commenced at the commencement of the year. We shall hope soon to resume it.

We have received a number of applications from different parts of the country bespeaking the services of our English brother (J. F. B.), whose letter, announcing his purpose of settling in this country, appeared in the Repository for June. We can only say to the writers that we shall carefully preserve their communications, to be submitted to Mr. B. as soon as he arrives, which we are anticipating daily.

THE
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No. 8.

ORIGINAL PAPERS.

ARTICLE I.

THE ERRORS AND FALSITIES INVOLVED IN THE POPULAR DOCTRINE
OF THE ATONEMENT.

(Continued from p. 298.)

WE have thus far given, in all fairness, as we believe, that theory of Atonement which is founded upon the basis of a perfect moral government, as it is termed, and it remains to state still more distinctly in detail the objections to which we regard it as lying open.

And, first, we would call attention to the light in which the Most High is all along viewed in the theory in question. He is evidently regarded, as nearly as possible, in the same light with a human governor, who issues a code of laws objective to himself, and objective to his subjects. These laws are held to be embodied in the Decalogue, accompanied with appropriate sanctions, and when violated, the Lawgiver is supposed to inflict the threatened punishment upon the offender, just as the human ruler executes the penalty, by means of his appointed ministers, upon the human delinquent. It is altogether a process *ab extra*, so far as Jehovah himself is concerned. He is supposed to act for the upholding of His government just as earthly potentates do for theirs. The law violated is a law written in a code, and it is against this law, and the great Lawgiver, as an external power, that the offence is conceived to be committed, and it is in an external way also that the offence is conceived to be punished—that is to say, by an infliction direct and immediate from the avenging hand of the Most High himself upon the guilty head of the culprit.

Here, if we mistake not, is the central and radical error which vitiates the whole system of Atonement as ordinarily held. It lies in a fundamentally fallacious view of the Divine Law, as though it

were possible for it to be embodied in a written code, and set forth objectively after the manner of human enactments. The calm reflection of the reader can scarcely fail to pronounce another verdict. The law of the Decalogue certainly did not first begin to exist at its promulgation from the summit of Sinai. But, if it existed before that time, how long before? Can it be questioned that it was in force as soon as man himself came into being, and that of necessity it ran parallel with the development of the race from the era of Eden down to the sojourn of Israel in the wilderness; and is it supposable, for a moment, that the obligation of that law did not extend to all the then existing nations of the earth, as well as to the comparative handful of Hebrews who were congregated about the base of the sacred mountain? And what is this but saying that the Divine law is in fact a necessary condition of human existence—that it is inscribed upon the fabric of man's being—that it is coeval with the acting of his moral nature? Consequently, that the precepts of the Decalogue are not, strictly speaking, the Law itself, but simply the outward expression, the written exponent of the Law.

Let not this be accounted too subtle a distinction to be of any moment in the discussion. It is absolutely vital to the whole question, and it is perfectly intelligible. The Law of God is an entity, and not a name. The words in which it is embodied are one thing, the law itself is another. A written treatise on the powers of nature is not those powers themselves. Priestley and Franklin both wrote on Electricity. Their treatises were not the electrical element itself. Nor if Prof. Morse were to give the world a written syllabus of the laws of the Electric Telegraph, would that compend be identical with the living acting force which is speeding the transit of thought from one extremity of the globe to another in the twinkling of an eye. Sir Isaac Newton wrote his "Principia" to develop the laws of the principle of gravitation. But is Newton's book and that mysterious principle one and the same thing? Is the book anything more than an *exponent* of the principle?

So in regard to God's book of the Law. The ten commandments, constituting the Decalogue, are not the Divine Law itself. They sustain to the Law the same relation which the treatises before mentioned do to the powers or forces of which they treat. That Law was never, could be never, written on tables of stone, or leaves of parchment. It could never be proclaimed by Divine, angelic, or human voice, or sent abroad by the agency of the press, or through the medium of Bible or Tract Societies. Its record is on the living tablets of men's hearts, whether they be considered as existing on earth, in heaven, or in hell. It is inwrought into the mental and moral constitution of all intelligent beings. It is incorporated into the responsible workings of the inner man; it is pronounced by reason; it is echoed by conscience; it is engraven upon the fabric and functions of the intellect and the affections.

And what inevitably follows from this as to the transgression of the Law of God? It is not merely going counter to the letter of a written statute, as in the case of the infraction of a human law, for there

the offender is simply confronted by the written code, and subjected to the outward penalty. As the law is outward, so is the penalty. The external man offends, and the external man is punished. Not so with the transgression of the Divine Law. There the essence of the offence is in doing violence to the interior organic laws of one's own nature. The transgressor commits an outrage upon the inner constitution of his being, and this can never be done with impunity; it inevitably draws after it, because it involves within it, the infliction of the adjoined penalty. Here, then, is the great difference between divine and human laws. A man may violate a human law, and possibly escape the penalty. But never is this possible in regard to the Divine Law. Here the penalty is sure to follow the transgression, for such is the nature of the law, and such the structure of man's being in respect to the law, that it will invariably execute itself. It is impossible that a man should sin against God, and not be punished *ipso facto*. And not only so; we advance another step, and affirm that the Most High has no *other* punishment to inflict, either in time; or in eternity, than the natural consequences of the violation of his Law. Being in himself infinite love and benignity, he has no wrath to pour out upon his offending creatures—no reserved vials of indignation to empty upon their devoted heads in addition to the normal results of their conduct. Were a fond mother to say to her rash and wayward child, "My child, I shall certainly chastise you if you continue to burn your finger by putting it into the blaze of the candle," it would not be more gratuitous or incongruous than for the Lord to threaten a punishment to his creatures over and above that which necessarily and inevitably accrues from the infraction of a Divine Law. And it matters not, on this head, whether the law be what is technically termed natural or moral. They are, in this respect, perfectly upon a par. No law whatever, under the Divine administration, can be violated with impunity. This will be readily conceded in regard to the former or natural laws, but is not perhaps quite so obvious in regard to moral. The reason doubtless is, that we do not, in the latter case, so immediately perceive the effect. In the grosser acts of transgression, such as taking the life of a fellow-being, we may be at once conscious of the divine Nemesis or penal effect in the visitation of remorse, which racks the moral nature with untold anguish; but in case we simply hate a fellow-creature, or steal from him, or lie to him, we may hardly be able to realize that the consequences are so positive or so disastrous. But wait till all its consequences are ripened in the other life, and we shall see that the penalty was proportioned to the crime. So a man, who has inhaled the poisonous atmosphere of the plague or yellow fever, may feel no very decided effects at the time, but the seeds of death are sown, and, in the agonies of dissolution, he has assurance that the antecedent was but the fitting counterpart to the consequent.

In the position, however, now assumed and illustrated, the upholders of vicarious atonement have no faith. They dissent from it *in toto*, and deem it utterly derogatory to the Divine truth and glory. They admit, indeed, that sinning man will suffer the *natural* conse-

quences of his transgressions, but this they hold will be by no means *all* that he will suffer. And why? Because there is a certain rectoral or governmental dignity, honor, and majesty that has been outraged, and for the sake of the universe of creatures this outrage must be, in some way, atoned for, and it is our liability to the demand on this score which has graciously been done away by the atonement of Christ. According to this theory, it was not so much our sins against the Divine love and goodness, intrinsically considered, as the injury done to the honor and majesty of Jehovah that needed expiation.

The reply to this objection would simply take us over the ground that we have already traversed. Has it not been shown that the law of God is not a code of precepts written in a book, but a rule of life engraven upon the tablets of the heart, and identical with the principles of eternal order written on the moral constitution of men, angels, and devils? Consequently, who can fail to see that the effects of transgression consist in a total derangement and disorganization of man's internal economy, for which the only adequate remedy is some influence that shall repair the injury, and restore the lost integrity of the soul. It is no external, forensic, substitutionary process that will answer the purpose. It is no suffering—no bloodshedding on the cross—no putative transfer of the merits of another, no matter how exalted, angelic, super-angelic, or divine—that can stand us in stead when original righteousness has perished, and the soul has sunk in alienation from its source. The intervention that is needed is not one that shall act in the way of expiation towards a law and government that has been dishonored, but one that shall put forth its virtue directly upon us in whom the mischief has been wrought—one that shall restore the spiritual life which had been extinct within us, and not merely an imputed merit crowned by a judicial justification that assumes a fiction for a fact; as while it *pronounces* a man just, it all the while *recognizes* him as unjust.

The reader is now in possession of our main objection to the popular and prevailing doctrine of Atonement. It lies in the fact that it assumes an external objective Divine Law as the basis of the demand for satisfaction, and this satisfaction must therefore be made in the form of an external objective Atonement, accomplished in the passion of Calvary. Against this view we urge the consideration, that there is no such law, and consequently there can be no such atonement. The law which has been transgressed, and the infraction of which has entailed ruin upon the race, is an internal law, and internal must be the remedy. Nothing else will reach the extremity of the case. The devoted mother might as reasonably hope for the cure of her sick child by taking herself the medicines prescribed for it, as fallen man to hope for spiritual recovery from the bare imputation of merits entirely foreign to his own character. The theory impugned is, therefore, false, simply because its conditions are impossible. No mere external work of Christ can by any means be available to our salvation, however believably applied by faith to our personal necessities, without such an internal process as shall reinstamp the Divine Image upon the soul.

(To be continued.)

ARTICLE II.

EXTRAORDINARY CASE OF INTRODUCTION INTO THE NEW CHURCH.

(Continued from p. 319.)

I next found myself in a large building, in an upper story, in a sort of passage way, with doors and windows on each side, the windows glazed with a vitrified glass, or porcelain, impervious to sight, only admitting light. Directly in front of me, was a flight of stairs leading from the lower part of the house. There were many people, both adults and children, ascending and descending. In a large recess, near the left corner of the building, was a large trap door, moving on pulleys, fastened to the ceiling above. I asked one I met in the passage, what place it was. He informed me it was the great Magazine, where members of the church were supplied with whatsoever they required. He said the provisions, raiment, &c., stored up there, were inexhaustible, and still augmenting every moment: that as soon as I should have my name inscribed in the great register, and I was willing to wear the coarse dress of the members, I should receive a regular and abundant supply of food and raiment; there would be no lack of any thing. I learned that he was a German, a sea-faring man, drowned at sea. Though a sailor, he had long served the Lord,—had been a member of the church of the New Jerusalem, in his own country—that there were many like him there, and that he was quite happy. I observed, with surprise and admiration, the wonderful change in this man's face. When I met him, he appeared like any other ordinary person; certainly not good looking. Whilst conversing with me, his face brightened, and really appeared handsome; even his dress, which I thought coarse and badly fitted, seemed quite neat and becoming. He showed me two of his children who were with him; on my congratulating him, he said the third and last one would come in a short time. He told me that several of mine were there, and even whilst he was speaking, I discovered three bright little creatures near me, holding their hands towards me. These he told me were mine, but I could not recollect ever having seen them before. I found they were not allowed to speak to me.

After this, I was again in dark, gloomy places, which I knew to be the habitations of impure spirits, by the obliquity of their eyes, their insane, mischievous actions, and the blasphemous, obscene language they uttered. I came to a row of shabby-looking wooden houses, none of them more than a story high; there were many people, of a filthy, squalid appearance in and about the houses. A little to the left I saw a large hole, or pool of liquid mud, foaming and bubbling as though it were boiling; several persons were in it, diving and wallowing about, seeming to enjoy it highly. Whilst I was looking on, I heard my name called, and turning in the direction from whence the sound came, I was surprised to see, standing in the door of one of the houses, a person with whom I had been intimately acquainted, and

recollected having seen in health but a short time before I was taken sick. I inquired of one near me how long she had been there ; he informed me she had but just then arrived. She had died, he told me, after a short illness, from cholera. I now heard, for the first time, that she had been married, and that her husband was still living. I was desirous to learn from herself how she had fared since she left the world, but I could not prevail on her to speak ; she seemed to be under restraint, as though she was in dread of punishment, and truly, there was cause, for in these places they were severe, and promptly administered. I will mention one mode which I witnessed. The man was drawn up by a pulley, and a large hook inserted under his chin ; after hanging thus sometime he was let down. He did not appear to suffer much from it, however, for in a moment after he was away dancing and singing as before. Similar scenes were enacting before me in some form or other every moment. Suffice it to say, although they were invariably punished for misconduct, there were some on whom it did not appear to produce any permanent beneficial effect, as they seemed to forget it as soon as it was over ; others, again, more quiet and tractable, I never saw punished in any way.

The next thing I recollect was finding myself lying on my bed, in my own room, my nurse, and another person sitting near the fire-place. It was broad day. Although helpless as an infant, I felt rejoiced to find myself still among the living. My nurse hearing me move, came to the bed-side, and inquired how I felt after my long nap. I told her I felt no pain, but extremely weak, and quite ravenous with hunger, and hoped that with some nourishing food, and a few days quiet, I should be able to be about again. She informed me that I had been for several nights very restless, tossing and turning from side to side, when I suddenly dropped off to sleep, and lay perfectly still, never once moving hand or foot, until the moment she last came to me. At first they were pleased to see me sleeping so soundly, regarding it as a very favorable symptom. But late the next day, becoming alarmed at my protracted death-like slumber, the nurse was several times tempted to try and awaken me ; but was prevented by others to whom she mentioned it. They advised her to let me sleep on, as from the complete state of exhaustion I was then evidently in, to arouse me prematurely might not only prove injurious, but absolutely fatal. Under these circumstances, it was decided not to disturb me. At first she said my breathing was short and noisy, but gradually became almost imperceptible, and continued so for two days and nights. At times they were nearly convinced I was dead ; so that it seems fortunate this did not occur during an epidemic, or I should, perhaps, have been added to the list of premature interments.

It was several weeks before I was strong enough to walk out. But, for more than a week, as soon as it was dark, I could still see and hear the apparitions, as long as I remained awake. I do not recollect dreaming of them. With the return of day they generally disappeared, but even then I often fancied I could hear them, though indistinctly. They generally spoke in a mild, gentle tone, though at

times they would rebuke me sharply for obstinacy and incredulity. The truth is, I knew not what to think of it ; my mind was almost distracted with doubts and fears. The most horrid ideas would obtrude themselves, especially when I attempted to pray, or indeed think of any serious thing. After they had disappeared entirely, I felt quite miserable. My nurse seeing me so low-spirited, notwithstanding the evident improvement in my health, managed to worm the cause out of me ; although dreading ridicule, I had determined not to mention my troubles to any person. She suggested inviting some minister to call and see me. I did sometimes think I should be pleased to have the company of some really pious person, but then again I was strongly inclined to doubt if any such could be found. A minister I had been too long accustomed to consider as no better than a wolf in sheep's clothing. I had brought myself, after long and anxious inquiry, to believe all religion "a humbug," and did not relish the idea that I had been in error. Besides, most, if not all the ministers of the present day, believe, or profess to believe, in the Bible. The spirits had never once mentioned that book ; so that if the strange dreams I had had "were not all a dream," and there really was a future state, there was still no proof of the authenticity of the Bible—a book which, to me, had ever appeared full of mystery and contradictions—mysteries which human wisdom had utterly failed to solve ; contradictions which never had been harmonized. Neither was there the slightest resemblance, in what I had seen, to the queer tales said to have been derived from the Bible. Winged angels, with harps and crowns of gold ; archangels, with trumpets ; little winged heads, termed cherubs or cherubims, as the inhabitants of heaven ! And then, again, Lucifer, and his armies of fiends, formerly inhabitants of heaven, now devils, black and hideous, with horns, hoofs, and arrow-pointed tails, armed with pitchforks, delighting to be employed in goading into the lakes of fire and brimstone, or tormenting in some way, the souls of sinners, or, at other times, assuming the guise of angels of light, as actively engaged in luring poor blind mortals to everlasting destruction ! All this appeared so utterly incompatible with the known goodness of the Supreme Being, as shown in all his works and ways, that I was compelled to believe them the inventions of a designing priesthood. The spirits seemed to know every thing I had done in the whole course of my life ; they knew my every thought. Surely, if essential, they would at least have endeavored to remove my scepticism. I had, indeed, been exhorted, again and again, to repent and reform, and to seek salvation in the Church of the New Jerusalem. That, they had repeatedly assured me, was my only hope. This advice was certainly good, so far as it was practicable. The reformation was indeed possible, but how join a church, of which, so far as I could learn, no living person but myself had ever heard before ? This was evidently impossible.

I lost no time in making inquiry respecting the friend I had seen, the female the spirits informed me had died from an attack of cholera. I soon found her, alive, and in good health—had never had the cholera, neither had she been married, as they also informed me.

Now, I had seen her as plainly as any other object in my vision, and as that was evidently an illusion, the whole affair was nothing more ; it was easily explained. In cases of extreme exhaustion from sickness, or long fasting, some of the organs of the brain, controlling the imagination, are preternaturally excited at the expense of other organs, and the imagination is actively employed in creative efforts, which, to the mind uninfluenced by reason, present the appearance of reality, proof of which was, that in health I saw nothing of the kind. I recollect distinctly the effects produced by long fasting, as being not exactly, but somewhat similar to those of delirium. Travelling in the western country with a friend (a physician) we lost our way in a large prairie. Four days and nights were passed in wandering through the long grass, the greater part of the time without food or water, excepting a few grape or sassafras leaves occasionally, and the dew collected from the grass with our handkerchiefs at night. I had just recovered from an attack of yellow fever ; my companion had previously enjoyed excellent health, yet, strangely enough, he was the first and the most powerfully affected. Indeed, it was with the utmost difficulty I prevented his leaving me. It was about the close of the third day, he began to fancy he heard dogs barking, people talking, cocks crowing, &c. The next day I began to be affected in the same way ; we frequently fancied seeing smoke rising, trees, people riding, and sometimes we could see the chimnies and tops of houses, at a distance, but so plainly, that each time, notwithstanding our frequent disappointments, we were fully convinced it was real. Near sunset, on the fourth day, my companion was so completely exhausted, he absolutely refused to go one step farther, and insisted on my leaving him. Whilst endeavoring to prevail on him to persevere a little longer, we both heard plainly the sound produced by some person cutting wood ; turning my eyes in that direction, I discovered a smoke rising above the grass. Although we had been so often deceived, I was still anxious to make one more trial, and finding he would not accompany me, I left him lying in a buffalo path, taking care to bend the twigs and long grass, as I went, so as to enable me to trace my way back to him. To my inexpressible joy, I soon came to a small fire, and presently after was hailed by a young Indian. Having some knowledge of their language, I made out to explain to him the situation in which I had left my friend. He kindly furnished us with such food as he had, and as soon as we were sufficiently recruited to travel, he accompanied us back to the road, or *trace*, from which we had wandered more than twenty miles.

I thought I could now trace, clearly, the origin of the revelations and prophecies of ancient times, in the dark ages, of men who fancied themselves inspired. Judging from my own experience, they were evidently the creations of their own excited imaginations. How true it is, "that none of the wicked shall understand, but the wise shall understand." There are none truly wise, but those who love and serve the Lord. I was blind, I was still the slave of sin, therefore I did not understand.

After an interval of nearly three years, as nearly as I can recollect, passed in the enjoyment of excellent health, undisturbed by apparitions or visions, I was again prostrated by severe illness. I had been travelling great part of the time, and was now hundreds of miles from the place where I had previously seen the apparitions. I was in a city where I was nearly a stranger; but I had a friend, a physician, who lodged in the same apartment. He also was a confirmed sceptic, not only in religion, but in everything relating to apparitions, &c. He really was, I believe, as free from any weakness of that sort, if it be a weakness, as any man I ever knew. You will understand, as I proceed, why I mention him here. I must add, that to his unremitting care and attention, I was indebted, under a kind Providence, for my restoration to health.

In twelve days after the attack, I had improved so far as to be able to walk out into the piazza. Indeed, excepting weakness, I considered myself well. That afternoon, walking on the piazza, I felt something pulling quite strongly at the skirt of my coat. I turned hastily, but could not discover anything. This startled me somewhat, as the piazza ran along what is termed a dead wall, having neither doors or windows, so that it would have been impossible for any living thing to get near enough to touch me, and then escape without my seeing them. After examining my coat pockets to ascertain if they contained any weighty substance, which might have caused the jerking, and finding they were empty, I resumed my walk, and continued it for some time, until nearly dark, thinking, perhaps, it might be repeated, but had no farther disturbance that night.

The next day I went out for a short walk in the streets. That night I had a relapse, and soon became delirious, so that I required constant watching. I lingered for several days, scarcely conscious of anything. At length I awakened as if from sleep. I had no recollection of what had occurred during my last illness. It was night when I awaked. By the light of the lamp, I saw my friend, Dr. A. lying, dressed, across the foot of his bed, which was placed in the opposite corner of the room, and one of the female servants, sitting in an arm-chair, near the door, which opened at the foot of my bed. I spoke to the servant, requesting something to moisten my lips, which were dry and parched. The Doctor immediately arose, and came to my bed-side, and feeling my pulse, inquired how I felt. I thought I was better, as I scarcely felt any pain. He advised me to remain perfectly still, and to speak as seldom as possible. He then, at my request, proceeded to tell me all that had occurred, assuring me he had not the slightest doubt of my recovery, now the crisis was past, at the same time, acknowledging that he had previously nearly abandoned all hope, but now was satisfied every thing was going on as favorably as could possibly be expected.

Knowing I could place the most implicit reliance on his judgment and candor, I was greatly encouraged, and soon after dropped asleep. I must have slept soundly, as it was broad daylight when I awoke. Several of my friends called to see me, but I was not allowed to converse, although I felt decidedly better, calm, and full of hope of a

speedy convalescence. In all this time I had not seen any thing unusual. But at the middle of the day, whilst the Doctor and nurse were away at dinner, I perceived a person dressed in white summer clothing standing near my bed-side, looking very intently at me. I inquired who he was, thinking it one of the boarders. As he made no reply, I asked him what he wished there. He shook his head gravely, but gave me no answer. Alarmed at such strange conduct, I repeated my question; at this he again shook his head, and pointed to the door. On looking in that direction, I saw a man, dressed in blue clothes, holding the door partly open; his head and right arm (which I could see through the sash in the upper part of the door) being outside, the other parts being inside. I asked him why he came to disturb me in that manner, but, as he seemed to pay no attention to this, I threatened to ring for assistance. At this he smiled, and pointing with the forefinger of his right hand upwards, shook his head, but said nothing. I was now thoroughly alarmed, being convinced they were spirits. I was surprised at their silence. Before this I had generally had warning of their approach, and although they seemed so gentle, I was not the less frightened, as I expected I was either about to die, or, what I dreaded nearly as much as death, to have another trance or vision; as whilst they lasted I suffered as much as I possibly could from the reality. In a short time the room appeared to be full of spirits. They occupied every chair, trunk, &c. There were seven in the Doctor's bed. Most of them as they entered, looked at me, smiling, and nodding their heads. All, except the man at the door, were dressed in white; their bright, clear complexions, and pleasant, smiling countenances, reassured me a little. Among them were several females and children; one of the females I was sure I had seen before, and at length recognized her to be the lady whom I had first seen, the same I mentioned in the first part of this letter. When the Doctor and nurse returned from dinner, the man at the door stepped aside. I requested the nurse to retire for a few moments, and then told the Doctor I felt very much distressed. I was apprehensive some serious evil was impending over me, perhaps some disorder of the brain, if indeed it were not already affected. He inquired my reason for thinking so. I told him I fancied the room was filled with spirits, and as I only saw them when my eyes were open, I wished him to give me an opiate, or something to procure sleep, as I hoped to be relieved of them in that way. After a careful examination, he told me there was no real cause for alarm; it was evidently a hallucination caused by excessive weakness, and with the return of strength they would certainly disappear. He had seen many similar cases, and had seldom cause to consider it as dangerous, as with care they had all recovered. In order to convince me there was no one in the room but ourselves, he went to every part of it, swept his hands over his bed, moved the chairs, trunks, &c. I observed that wherever he went the spirits would either step nimbly aside, or crouch down under his arms, and the moment he was past, immediately resume their former position. I told him of the one at the door, who caused me more uneasiness than any of the others, as

I could not help thinking he had placed himself there to prevent my egress. But as the Doctor moved towards the door, one of the servants entered, and I observed that the spirit at the door, instead of moving aside as he had previously done, stood still, and the woman seemed to pass through him. As soon as the servant went out again, the Doctor inquired if I still saw the sentinel at his post. On my answering in the affirmative, he went to the door, passed his hands up and down on both sides of it, repeating, in a jocular manner, "Here is nothing—there is nothing," and pointing to myself, "There is the little joker." The sentinel, as he termed it, had, on the approach of the Doctor, moved from the door on the balcony, where I could still see him, through the sash, smiling, and shaking his head at me, and as soon as the Doctor returned to the bedside, again took his post at the door. As there seemed to be no remedy for it, I determined to wait as patiently as I could the result, whatever that might be. Towards evening, whilst still light, I observed, standing near the looking glass, Miss F——L——, the lady who, I was told on a previous occasion, had fallen a victim to cholera, but was afterwards seen alive and well. She, unlike the others, had a dark, vindictive expression of countenance; her apparel had a soiled appearance, and when I spoke to her, she shook her clenched fist at me, intimating, I thought, as plainly as if she had spoken it, that I was about to be punished or tormented in some way. I scarcely know why, but her menaces alarmed me, if possible, more than any thing else. I entreated her earnestly to speak to me, but in vain; she only shook her head, and looked toward the man at the door. I then besought him to speak, to let me know if I was about to die. To which his only reply was by nodding his head affirmatively. I then asked him if I should die that night, in answer to which he gave the same token, a nod.

(To be continued.)

ARTICLE III.

SOME REMARKS ON A LATE SERMON—WITH A QUERY TO THE AUTHOR.

MR. EDITOR:—At length the "Sermon on the Priesthood and the Kingship" is laid entire before the readers of the Repository. As one of them, I have given it repeated, deliberate, and, I hope, impartial perusal. No less was due to the general subject, to the position of the author, and the particular theme of his discourse.

Whether the New Church should have a distinct, permanent ministry, with rights and duties proper to the order, is a question which, as it relates to matter of positive institution, depends for its solution, not alone or chiefly on our ideas of expediency or our reasonings as to what may be right or proper in the premises. It is a question not so much of what we may think ought to be, as of what has been ordained. It is thus eminently one of authority. And the authority

which should have most weight in its settlement is **THE SCRIPTURE**, in its plain, obvious sense where clear; where doubtful, to be interpreted by the best aids in our reach. One of these aids is the practice of the First Christian Church in its earlier and purest ages. The works of Swedenborg furnish another. But neither of these should be permitted to over-ride the first.

The government and rituals of the Jewish Church were, for the most part, provisional; but their spirit survived, and under the Christian dispensation passed into new bodies. The laws announced in the New Testament are binding until they are repealed. The mission of Swedenborg was not to supersede or abolish Scripture, but to explain it. To this end he was empowered to restore the true *doctrine* which had been lost, as also to reveal the nature and laws of the spiritual world, and the internal sense of the Word. If, by any ingenuity, he could be made to speak against the Word, while most of us would have no hesitation as to which we should believe, the very effort would give ground for the popular imputation that we place the authority of Swedenborg above that of Scripture.

The special hypothesis of the Sermon is not now advanced for the first time. It has been announced, and formally vindicated, in your pages before. But we may presume that the Sermon embodies the strong reasons of the author in its defence, and in that presumption has it been read. We have risen unconvinced. The present argument, as we think, with all its predecessors, fails to sustain that hypothesis, or any part of it. It is believed, moreover, that the fallacy of the whole of its several parts may be satisfactorily shown. Not that we propose now to examine the argument of the discourse in detail. That must be postponed for the present. Perhaps it may not be necessary to follow the track of the author throughout. But as an evidence that we are not disposed to shun the discussion, and to give the preacher an opportunity of strengthening his position in the interim, we will suggest one or two objections to his theory which the Sermon has wholly pretermitted.

We would premise, however, that we think it has already been answered by anticipation. Or, if you will, that it has failed to meet the various authorities and considerations in favor of the opposite theory, which has been received and acted on in all churches since the fall of man, but especially in the first Christian and the New Church, from the foundation of each. If on this subject it had not become necessary to give line upon line, to explain and enforce views already presented, we should be content to refer your readers to the chain of authorities offered in the Repository for July, 1851, and let them say whether it has been broken in so much as a single link.

One would suppose, *a priori*, that the Scripture ought to have a voice in this matter; and not the less that the preacher assures us "that he has never yet met with authority for the position that priests under the Levitical economy represented an order of men devoted to ecclesiastical functions under the Old or New Christian dispensation." That is not *the* question, though we are prepared to maintain the affirmative. We were especially curious to see how the preacher would

stem or evade the torrent of evidence which flowed thence in behalf of a distinct ministry for the Christian Church, or where he would learn that in this respect the N. C. would be placed under a different *regime* from the Old. We were again disappointed. The very text, though perhaps as good as any other that could be found for such a purpose, when closely scanned, proves something very different from the proposition which is the burden of the discourse. As much may be said of the half-dozen other verses, which are all it deigns to cite from Prophet or Apostle.

To return: The Sermon concedes that the chain of extracts in the communication above referred to "*apparently* sustains a distinct priestly order in the church;" but he thinks that in these and others, "the context will *almost* invariably show that the church to which they pertained was not the New Jerusalem, but the *Old*. Would not a single exception be fatal to the theory of the Sermon? But we denied this assumption at the time, and showed briefly that the most material of the passages could not but refer primarily to the N. C. (Rep. IV., 304). We do not propose now to repeat the proofs, with additions, as we might. We can barely touch on a few of the items.

Several of the places cited were from the chapter on "Ecclesiastical and Civil Government," in the H. D., of which tractate the writer says, "that its doctrine was for the *New Church*, and that to deliver that doctrine *was the design of that work*" (H. D. 7). The alternate title of the True Christian Religion is, "The Universal Theology of the *New Church*." Its contents, which are said to be "divine truths revealed by the Lord" (Gen. Sum. Cor. 55), are of course for the use of that church whose "doctrinals" are, moreover, said to be "truths continuous from the Lord" (T. C. R. 508). Another tract is entitled, "Canons, or Entire Theology for the *New Church*," &c. When we read therein that "the *clergy*, because they are to teach doctrine from the Word concerning the Lord, and concerning redemption and salvation by him, *are to be* inaugurated by the promise of the Holy Spirit, and the representation of its translation," do we not at once perceive that the rule is prospective in its operation, and that the reason of it cannot possibly apply to any other religious teacher so forcibly as to one of the N. C.? In C. L., a work eminently for the use of the N. C., we are told that it is among the *essentials* of legitimate marriage, "that it be consecrated by a *priest*" (C. L. 23, 306, 308). In Rev. xiii. 1, 11, "By the beast which came up out of the *sea*, are meant the *laity*, and the *clergy* by the beast which came up out of the earth; because by the sea is signified the external of the church, and by the earth its internal; and the *laity* are in the *externals* of church doctrine, and the *clergy* in its *internals*" (A. R. 594). We are now told that herein he had exclusive reference to the clergy of the first Christian Church. But this refuge is cut off by a previous declaration that "by the earth and sea, throughout the Apocalypse, when named together, are meant THE CHURCH UNIVERSAL." We desire to see something more than assertions, or rea-

sonings hardly plausible, against these plain intimations of what church our author predicated his statements.

But the preacher "refuses to receive these and similar passages in the sense they seem to bear on their face, and in which they have always been received and acted upon in the New Church, for the simple reason that it would make Swedenborg *inconsistent* with himself, *the general tenor* of the writings, according to him, being at variance with the literal import of the paragraphs in question." And is this, indeed, so? Strange that this discrepancy is not discovered until now. Swedenborg build up and pull down—do and undo—declare plainly in a score of passages what is denied in as many others, and by the general tenor of his writings! No wonder his followers are loath to believe this. They could not long retain their respect for a writer who should exhibit such puerility, or worse; who would so trifle with his subject, his reader, and himself. Never too late, however, to receive the truth, though lately discovered. Nor should the Newchurchman ever shrink from inquiry into any part of his belief.

And then the fault may be in the reader, and not in the author. We own the most perspicuous is liable to mistake his meaning. The most honest, from the force of preconceived opinion, or in certain moods of mind, may put a wrong gloss on his words. And every fair-minded reader should give to an author the benefit of that construction which will, if possible, preserve a harmonious sense.

Nor are these the only sources of danger. Allan Ramsay, in his address to a book of poems which he was about to dismiss to the public, as shrewdly as pleasantly, says:

The future critics, I foresee,
Shall heap their notes on notes on thee;
The wits unborn shall beauties find
That never entered in my mind.

Such, we know, has been the fortune of Homer and Shakspeare. And this is not peculiar to poets. Divines also have been in like case. And alas! when subjected to the process, the result has often been any thing else than the display of hidden *beauties*. Bear witness, ye early Christian fathers, in the hands of Romanists, Solifidians, Tripersonalists. We had thought it was yet too soon to try the same method on the works of Swedenborg. It now appears we were in error. Ingenious critics, men of system, men of one idea, with microscopic minds, such as Restorationists, and the like, Pseudo-Spiritualists, the patrons of new and undeveloped sciences, can find things there which his earlier readers and older disciples never dreamed of. In thus adverting to known facts, the author of the Sermon will of course not understand us as intending to be personal, or as impeaching his sincerity. We only design to intimate the need of caution in adopting conclusions *very* different from those which the great body of Swedenborg's most intelligent readers have drawn from the beginning—more especially if those conclusions tend to revolutionize all the positive institutions of the church. Such lights we would rather distrust as, perchance, meteors to lure us to our ruin,

until, by strict trial, repeated tests, comparison of views with the more learned, wise, and experienced of our brethren, we had satisfied ourselves of their truth beyond all reasonable doubt.

We had often heard it suggested that there were contradictions in Swedenborg, but the charge generally came from the enemy's camp, or else it was the first impression of some friendly but novitiate reader. On close inspection and comparison of places, the alleged variations would always vanish. Let us be careful that we do not ourselves fancy discrepancies where none exist, and in our haste to close the apparent breach, make ten others, or dislocate the whole frame-work. We verily believe the case before us is one of this kind. For reasons already given, it is very clear to us that Swedenborg taught the necessity of a clerical order in the N. C. "That cannot be," says the preacher, "for the general tenor of his works, and many particular passages teach a doctrine inconsistent with the supposition." And the Sermon will have it, that "we ignore the existence of all such passages." We disclaim any such intention. We calmly examined all such as before were cited with pretensions to that character; our views continued without modification, and we only waited for a suitable opportunity to declare the result. The Sermon has brought together many more which have been considered yet more attentively, especially those on pp. 151, 154, 155, 158, 159, 201, 202, 203, 205, 246. The result is still the same. We accept them all in their plain, obvious sense. And we declare it as our honest conviction, that not one of them, when rightly understood, teaches a doctrine inconsistent with the idea of an official priesthood in the N. Church. They are all irrelevant to the matter in hand; because not one of them should have been cited for any such purpose, even supposing the thesis defensible on other grounds.

We are aware of the seeming indecorum of hazarding such assertions without, at the same time, proffering the reasons therefor. Well, we hope to do that hereafter, and with less expenditure of ink than some would anticipate. We do not believe that it is necessary to cashier our clergy in order to reconcile Swedenborg with himself. We do believe that in teaching the necessity of such an order, he is at one with Scripture, with his other writings, with reason, and expediency. And this brings us—after a preliminary ramble much longer than we intended—to the object we had in view when we took pen in hand.

In previous discussions of this question many passages have been cited, *pro* and *con*, by parties, each of whom profess to regard the authority of Swedenborg as final, when his meaning is fairly ascertained. They can do no less if they accept his testimony concerning himself in T. C. R. 779. The chain of extracts given in the Reply to "A. W." might have been both lengthened and strengthened, but it was then thought unnecessary. There is, however, one special passage which was left out of view by the disputants on both sides. And this is singular enough, as it occurs in a paragraph which must have been often read by those who have participated in the debate, and, unless it can be explained away, it ought to settle the question.

To us, it seems clear, unequivocal, and directly to the point. Very recently we saw it quoted in a pamphlet intended rather for the use of our brethren than for the public. But it will bear repetition, and it may not be amiss to add that it caught our eye several months since, while reading the paragraph, and we immediately directed the attention of a friend to its decisive character.

A memorable relation of Swedenborg tells his vision of a magnificent Temple, which is described as to its roof, walls, gate, and furniture, all of which were symbolical, or rather correspondential, and which he thus explains: "When I had viewed these things, it flowed into my meditation what each of them signified; namely, That *that temple signified the NEW CHURCH*; the gate of pearly substance, entrance into it; the windows of crystals, the truths which illustrate it; *the pulpit, THE PRIESTHOOD AND PREACHING*; the Word upon it open and illuminating the higher part of the pulpit, the revelation of the internal sense, which is spiritual," &c. (*T. C. R.* 508.) How can this be made to "consist" with the notion that there should be *no* regular priesthood in the New Church?

But the narrative says, farther, that the gate of this temple was inscribed with these words of encouragement: "NOW IT IS LAWFUL." And it winds up with this significant invitation, written in the dialect of heaven, and decyphered by an angel: "Enter hereafter into the mysteries of the Word, which has been hitherto closed up, for its truths, one and all, are so many mirrors of the Lord." If these communications, addressed to the whole church, could be separated from the first part of the Relation, ingenuity might draw from them an argument for dispensing with a regular clergy, more plausible than many of those in the Sermon. But there they stand in juxtaposition; and the first one, while it shines with its own light, so illustrates the others, so often referred to, as to confirm our interpretation of them as applicable to the New Church. Surely, we have at length the spear of Ithuriel to test the hypothesis of the Sermon, and every other like it. We pause for a reply.

N. F. C.

REMARKS.

Nor shall he pause long. Whether our reply is one that will be proof against the point of his "Ithuriel spear," is a question that may be left to the judgment of the reader. But it would be by no means surprising if it should fail to satisfy the querist. The axis of the mental eye not unfrequently acquires a set that makes the slightest deflection extremely difficult. But as to a priesthood in the New Church, we had supposed that the train of our previous remarks could have left no ground for a wrong impression on this score. We have over and over again admitted and affirmed the existence of a priestly function in the Church, though we have denied, and still deny, that this function is to be exercised by an order of men permanently distinct from the laity. Holding as we do on this head, we see nothing in the Relation above cited, tending to invalidate the positions of our Sermon. We can easily understand that in the Temple of the New Church, there should be a priesthood and preaching, the former consisting of *spiritual priests*, and the latter implying such *spiritual teachings* as would naturally emanate from such priests, while the pulpit, from its associations, would stand as the obvious symbol of both. "N. F. C." is too well acquainted

with human nature, and with Church history, to be ignorant of the effect of time in giving a *technical* import to various terms which originally bore no such meaning. Ecclesiastical usage tends gradually to efface the primitive imprint from this verbal coin, and to reinstamp upon it a new superscription. *Preaching* is one of these words. It immediately suggests that peculiar form of public instruction which has every where come to be understood by the term. It summons up at once to the mind's eye the ordained or surpliced priest, the sacred desk, the formal harangue, founded upon a text, and all the solemn surroundings of congregation, pews, organ, and choir. But in the beginning it was not so. Campbell, in his "Preliminary Dissertations," has abundantly shown that the original word for *preach* (*kerusso*) does not convey the idea which we ordinarily assign to it. "It never denotes," says he, in reference to its original application, "either a comment on, or illustration of, any doctrine, critical observation on, or illustrations of, any subject, or a chain of reasoning, in proof of a particular sentiment. And if so, to pronounce publicly such a discourse as, with us, is denominated sermon, homily, lecture, or preaching, would by no means come within the meaning of the word *kerusso* in its first and most common acceptation." The fundamental idea conveyed by the term is, that of *publishing or proclaiming by a crier*. If then, there is nothing in the use of the simple word *preaching* which goes to establish the order in question, and if, as we have endeavored to show, the title of *priesthood* does not, of itself, necessarily imply it, we must confess the query propounded by our brother does not come before us in a very formidable shape. We may admit, in entire consistency with our main positions, that both a *priesthood* and *preaching* are to obtain in the New Church, while, at the same time, the *kind* of function implied by the terms we believe to be essentially different from that which is ordinarily conveyed by them; and it is upon the *kind* of function that the whole debate turns.

Still, we are aware how much stress will be laid upon the fact that there are priests and priestly functions in heaven, constituting an order of things which, from the laws of correspondence, must find its analogue in the church on earth. The fact itself we of course admit, the correspondential relation of the church in heaven to the church on earth we also admit, while, at the same time, we perceive no conflict between this admission and the maintenance of the views we have advanced on the general subject. We can easily conceive that *principles* may be involved in the teachings of the New Dispensation which, as they are progressively developed, shall essentially modify the external order of the church on earth, and eventually that of heaven itself. Consequently, we do not deem it necessary to suppose that the state of things in heaven, as revealed to Swedenborg, in the very dawn of the New Church, is such as was never to undergo a change—that it is to be looked upon as the type of a perfect and immutable order. What he saw did, indeed, then exist, and may yet exist, but it may not always exist. As men's characters are formed by their lives, and their lives express themselves in their uses, it is very conceivable that priestly uses in the natural world should constitute a basis for analogous uses in the spiritual world; so that both those who had formed their lives in the exercise of those functions, and those who had been the objects of them, would be greatly at a loss to be deprived of them there. At the same time, a process may be going on in the church on earth, and that, too, as a normal result of the truths of the New Dispensation more fully apprehended, which shall eventually revolutionize both opinion and action on this head, and when this is the case, we do not see but that the order of heaven will share in the signal change wrought in the church below. Why will it not, if the mental states and habitudes of the men of the church on earth govern their mode of life in the spiritual sphere?

Let it not be said that this is reversing the true order of influx. We are well aware of the general truth that the internal of the church governs the external, or, that the new heaven gives birth and character to the new earth. Yet, from the same authority, we learn that truths receive form on the ultimate or natural plane, and are thence elevated to the spiritual,

just as the "True Christian Religion" was first written and published on earth, and its doctrines then proclaimed by the twelve apostles in the spiritual world.

Our correspondent alludes, in the outset of his remarks, to the proper authority by which the question is to be settled. This, he says, is the Scripture, in its plain, obvious sense, where clear, and where doubtful, to be interpreted by the best aids in our reach, one of which is the practice of the first Christian Church in its earlier and purer ages, another, the works of Swedenborg. We have all along supposed that the ascertainment of Swedenborg's teaching on this point was, in effect, settling the import of the Scripture, rightly understood, in regard to it. But if "N. F. C." is disposed to rest the matter on an appeal to Scripture texts, and to Church History, apart from Swedenborg's developments, we shall be happy to meet him on that ground whenever he shall see fit to indicate a change in the theological venue.

In the remaining prefatory paragraphs we find little *new* matter for comment. We have already discussed nearly every point alluded to, and our views are already before our readers for adjudication. The references to the Chapter on "Ecclesiastical and Civil Government," to the "Canons," &c., have all been considered again and again, and it is making but little progress in our approaches to truth to be continually meeting re-affirmation with re-denial.

On one point, however, we are prompted to dwell for a moment, mainly, perhaps, to put the question to "N. F. C.," how far he is serious in the following paragraph :

"In Rev. xiii. 1, 11: 'By the beast which came up out of the sea, are meant the *laity*, and the *clergy* by the beast which came up out of the earth; because by the sea is signified the external of the church, and by the earth its internal; and the *laity* are in the *externals* of church doctrine, and the *clergy* in its *internals*.'—A. R. 594. We are now told that herein he had exclusive reference to the clergy of the First Christian Church. But this refuge is cut off by a previous declaration, that, 'by the earth and sea throughout the Apocalypse, when named together, are meant THE CHURCH UNIVERSAL.' We desire to see something more than assertions, or reasonings hardly plausible, against these plain intimations of what church our author predicated his statements."

We have intimated a question how far the writer can be really serious in understanding this of a clergy and a laity in the New Church, or a Church Universal, which includes it, when the most casual perusal of the context shows that it is of the members of the Dragon that our author is here speaking. What form of speech could have been more explicit? "'And I saw a beast rise up out of the sea,' signifies the *laity* in the churches of the Reformed who are principled in the doctrine and faith of the Dragon concerning God and salvation? 'And I beheld another beast coming up out of the earth,' signifies the *clergy* in the churches of the Reformed who are principled in the doctrine and faith of the Dragon concerning God and salvation."—A. R. 567, 594. And what is the doctrine and faith of the Dragon on these heads? "'And behold, a great red dragon,' signifies those in the Reformed Church who make God three, and the Lord two, and separate charity from faith, and insist on the latter being competent to salvation without the former."—A. R. 537. And is this the faith of the New Church? Are not the two systems set in the most direct and unmistakable opposition to each other? Who has ever before thought of identifying the deadly Dragon with the persecuted Woman of the Apocalyptic visions? Is there any church so "mad upon its idols" as to be willing to claim the laity and the clergy here described as its own? Yet such we understand to be the drift of our correspondent's argument in the above extract. How can we but repeat the question whether he is serious? And how can we but smile at the tone of his closing remarks, "We desire to see something more than assertions, or reasonings hardly plausible against these plain intimations of what church our author predicated his statements." If we mistake not, he now has something more.

"N. F. C.'s" critique proceeds, strangely enough, upon the assumption that we have charged *actual* inconsistencies and contradictions upon Swedenborg's teachings on this head, and hints a very natural degree of surprise that an insinuation like this, instead of coming from

“the enemy’s camp,” should have been thrown out by a professed friend. There is a great mistake in this implication. We have simply intimated that there was an *apparent* inconsistency in his writings if we planted ourselves upon certain detached passages, without having due regard to the general tone and tenor of the whole. It was our object to propose such a construction as would preclude the necessity of admitting any such discrepancy. That any intelligent reader can peruse the scores of extracts we have given, most palpably enjoining upon all the men of the church the duty of imparting truth as well as good to their fellow-men, and not see, at the same time, that this *apparently* conflicts with such passages as our correspondent has above adduced, and many others, transcends, we confess, our powers of conception. The strictures, therefore, bestowed upon this part of our reasoning, might very properly have been spared, as the sun in the firmament cannot be clearer than that without some process of harmonization our author’s statements in one class of passages do not accord with those in another.

We here leave the matter for the present. The above, it appears, is but the first instalment of a more extended reply which is in due time to be forthcoming. Meanwhile we could wish that the writer would proceed directly forward in his proposed refutation of our argument, without noticing the present, or any side issues, which will tend to make the discussion well nigh interminable. We are willing to devote a reasonable space to the objections that may be urged by so able an opponent as “N. F. C.” to our positions, but we must not lose sight of the fact that many of our readers feel their courtesy largely drawn upon in foregoing matter so much more interesting to them—whether justly or not—than a protracted debate of this kind.

ARTICLE IV.

THE PARABLES EXPLAINED.

No. XVIII.

THE GOOD SAMARITAN.

“A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain Priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him, and whatsoever thou spendest more, when I come again I will repay thee. Which now of these three, thinkest thou, was neighbor unto him that fell among thieves?”—LUKE x. 30-36.

Q. WHAT do you here understand by *a certain man going down from Jerusalem to Jericho*?

A. JESUS CHRIST, in this parable, describes the offices and exercises of charity in a two-fold sense; first, as they regard the *body*; and, secondly, as they regard the *mind*. The first of these offices and exercises is described in the letter, or history, of this parable, and the second in the spirit, or spiritual sense, contained in that letter, or history. Thus He speaks at once for the use of men and of angels; of

men, by recommending works of charity done to the body; and of angels, and angelic men, by recommending at the same time works of charity done to the immortal soul, or spirit. According to this latter kind, or description, of charity, by *a certain man going down from Jerusalem to Jericho*, are to be understood all those of the church, represented by *Jerusalem*, who are desirous of acquiring the knowledges of the eternal truth, for the purpose of acquiring purity of life, and thus an acquaintance with the ETERNAL TRUTH itself; for *Jericho* was a city representative of those knowledges, being on the other side of Jordan from the land of Canaan, and thus figurative of what is *introductory* to the land of Canaan, or to Heaven, which was represented by that land, consequently, figurative of all the heavenly knowledges of truth and good, because these are the only introductory principles to the true Canaan.

Q. And what do you understand by this man *falling among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead*?

A. According to the spiritual interpretation of this parable, by *thieves* are here to be understood *spiritual thieves*, or such as endeavor to deprive man of his spiritual property, that is to say, of the heavenly truths which he has admitted into his understanding, and of the heavenly good which he has received into his will. By *falling among these thieves*, therefore, is to be understood, that they who are in the pursuit of heavenly knowledges are exposed to the danger of being deprived of those knowledges, by those of the perverse church who are in those knowledges, but not in a life according to them. They are, therefore, said to be *stripped of their raiment*, because *raiment* has relation to the truths which a man has imbibed in his understanding. And they are said also to be *wounded*, because spiritual wounding has relation to the evils and false principles of life with which man is infested when he is deprived of the knowledges of the ETERNAL TRUTH. And, lastly, they are said to be *left half dead*, because to be *half dead* denotes the almost total extinction of spiritual life, in consequence of such evil and false persuasions.

Q. But it is said, that *by chance there came down a certain Priest that way, and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on, and passed by on the other side.* What do you here understand by the *Priest* and the *Levite*, who are here said to *see, and pass by on the other side*?

A. By the *Priest* and the *Levite*, here spoken of, are to be understood those of the perverted church who ought to have been principled in heavenly love and charity, but were not so. By the *Priest* are represented those who ought to have been principled in *heavenly love*, that is to say, in love to the LORN, because this is the principal love which prevails in heaven, and was represented under the old law by the office of *Priests*. But by the *Levite* were represented those who ought to have been principled in the *life of charity*, because the tribe of *Levi* was representative of that principle, having its name from *Levi*, which signifies *adhesion*, and is thus figurative of the life of charity. By their *passing by, therefore, on the other side*,

is to be understood, that they had neither *heavenly love* nor *charity*, and, thus, that they were in no disposition either to heal the spiritual wounds, or cover the spiritual nakedness of him who fell among thieves.

Q. But it is written that *a certain Samaritan, as he journeyed, came where he was; and when he saw him he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again I will repay thee.* What do you understand, here, by *a certain Samaritan*?

A. The Samaritans were regarded by the Jews as *Gentiles*, and, therefore, they represented all those who are in simple natural good, but as yet uninstructed in the doctrines of faith, or truth, that is to say, in the doctrines of the church, and yet have a desire to be instructed. It is, therefore, said, *as he journeyed*, because *journeying*, according to the spiritual idea, denotes instruction in truth, which is to conduct to the good of heavenly life. Every man, therefore, is considered as a pilgrim, or *journeyer*, here on earth, so long as he is under the leading of truth, but as soon as ever he attains, by that leading, to a state of heavenly good, which is the good of love and charity, he is then said to be at rest, or to be arrived at the end of his journey.

Q. But it is said of this Samaritan, thus journeying, that *he came where he was*, that is to say, where the man was who had fallen among thieves. What do you understand by this expression, *he came where he was*?

A. By this expression, *he came where he was*, is denoted, that he came into the same state with the man who had fallen among thieves; in other words, that he made the man's case his own, regarding him as a brother, and, therefore, it is added, that *when he saw him, he had compassion on him*; by which is signified, that he regarded the man with brotherly love and tenderness, and this in consequence of placing himself in the man's situation, and thinking that he ought to do to others as he would have others do to him.

Q. And what do you understand by the other expressions, that *he went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him*?

A. By all these expressions are represented the acts and offices of charity, especially as applied in the instruction of the ignorant, and in rescuing them from the mischiefs of ignorance and of evil. By the words, therefore, *he went to him*, is denoted condescension and application to spiritual distress, with a view to its relief: by *binding up his wounds, pouring in oil and wine*, is represented instruction in heavenly good and heavenly truth, and the consequent removal of evil and of error; for by *wounds*, as was shown above, are to be understood the effects of evil and error in injuring the spiritual constitution of man; and by *oil and wine* are signified and represented heavenly good and heavenly truth, both of which are necessary for the cure of spiritual wounds: by *setting him on his own beast* is signified, that he exalted the man to a state of *intellectual thought*, such

thought being considered as a *beast of burden*, for the purposes of bearing, supporting, and carrying the higher or more interior principles of spiritual life, which are those of heavenly love and charity. It is accordingly written in the Prophet, *I will cause thee to ride upon the high places of the earth* (Isaiah lviii. 14); where *riding on the high places of the earth* manifestly denotes a state of elevated understanding, which, by virtue of its connection with the SUPREME GOOD, is enabled to raise itself above all the things of this world, howsoever high and eminent they may appear. By *bringing him to an inn, and taking care of him*, is further denoted, an additional exercise of charity, in providing for the man's spiritual accommodation, comfort, and refreshment. For by *an inn* is manifestly signified, according to its spiritual idea, a state of such spiritual accommodation, comfort, and refreshment, corresponding with that which is administered to the body in its journeying, by the convenience of a *natural inn*.

Q. And what do you understand by what is lastly said in this parable, that *on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, take care of him, and whatsoever you spendest more, when I come again I will repay thee?*

A. By the *morrow* is to be understood a *new state*, when the man was to be left apparently to himself, to profit by the instructions and the comforts which he had already received, and, therefore, it is said, that in this case the Samaritan *departed from him*. For such is the state with man, during the progress of his regeneration, that he first receives instruction, support, and comfort from *another*, to the intent that he may make them *his own*, by forming his life accordingly. On this occasion, therefore, he is *apparently* left to himself, to make the most of the blessings he has received, since without such *appearance* those blessings could not be appropriated to him. Nevertheless, that he is not *really* left to himself, but only *apparently*, is evident from what is further said in the parable, that the Samaritan, when he departed, *took out two pence, gave them to the host, and said unto him, take care of him, and whatsoever thou spendest more, when I come again I will repay thee*, for by *taking out two pence, and giving to the host, and saying to him, take care of him*, is denoted a continuation of the offices of charity, but in a new state; by *taking out two pence* is denoted the communication of truth, for all money, whether talents, pounds, or pence, is figurative of the eternal truth, since as money is serviceable in procuring the necessaries of natural life, truth and its knowledges are serviceable in procuring the necessaries of spiritual life: and by *giving to the host, and saying take care of him*, is denoted the communication of good, for *host*, in this case, is not to be understood as a person, and thus as a distinct being from the Samaritan, but as principle, and as a principle also similar to that represented by the Samaritan, but in a new state, or the state in which the man was *apparently* left to himself. Lastly, by saying, *whatsoever thou spendest more, when I come again I will repay thee*, is to be understood, that all truth applied to the purposes of a good life, by the rejection of evil, is finally converted into good, which is here signified by the *repayment*. For such is the case, so long as man is under the leading of truth, that, during that leading, good seems to be absent; but when

this leading is accomplished by the removal of man's natural evils, through combat against them, then presently heavenly good is made manifest, and is the glad repayment, or recompense, for the truth, which has now completed its office, by conducting man to the proper end of all truth, which is conjunction with the ALMIGHTY in the eternal good of love, of charity, and their operation.

Q. What, then, is the general instruction which you learn from this parable?

A. From the letter, or history, of this parable, I am instructed in the duty of regarding every man as a brother, and, accordingly, of relieving all his bodily wants to the utmost of my power, uninfluenced by any partial consideration of situation and of circumstance, respecting either his religion or the country to which he belongs. And, from the spiritual sense of this parable, I am further taught the important duty of spiritual charity, which consists in relieving the spiritual wants and necessities of others, by instructing them in the truth, and especially by conducting them to an eternal good. I am taught, further, from the example of the *Priest* and *Levite*, to take heed to myself, lest at any time I pervert the principles of religion in which I have been educated, by not cherishing those principles of heavenly love and charity which are the great ends of all religion, and without which no forms, ceremonies, or professions of religion whatever can possibly confer any benefit or blessing on man. Lastly, I am instructed by this parable, that true charity is incessant in its operation, and employs all possible instruments to accomplish its own purposes, regarding only the eternal end which it ever has in view, and which is simply this, to endeavor on all occasions, and under all circumstances, to make men wise, good, and happy.

ARTICLE V.

EXTRACTS

FROM SWEDENBORG'S SPIRITUAL DIARY.

(Continued from p. 322.)

That in one apparently simple Idea more Things are present than can be uttered.

1638. This was shown to me to the life (from the circumstance that I had merely one idea of a [particular] thing, and in which I barely supposed there was something remarkable, though of the how, or the how much, I was ignorant. An angel that was with me saw what was within the idea, and [perceived] that the contents were so abundant, to wit, of striking representations, that he was greatly surprised. These, however, I could not see; it was only given me to think, by a kind of simple idea, that there was something else included).

1639. The same was the case when I uttered the Lord's Prayer. Hence it may appear what is the quality of ideas that are not closed,

but are such as flow in from the Lord through an internal way, viz., that they are exceedingly copious. But as to the quality of closed ideas, I am not yet certain whether they have any thing thus within. It may be that the closure takes place in order that further penetration may be prevented, inasmuch as self-merit inheres in persons of this description, and when they would proceed further, their evil is to be turned into good, which is of the Lord alone.

1640. From this we may infer how little man knows of spiritual and celestial things, as also in regard to the joys and felicities of the angels, who have a fuller perception of these things.

1641. That the case cannot be otherwise, every one may be convinced from [his consciousness in regard to] all things presented to his external sight, which sight, however acute it may appear to us, is yet dull and obscure to the greatest degree, as is too manifest to admit of doubt from the experience of that sense in relation to external objects. Our interior sight, which we think so subtle, is yet so gross, that, as I have often said to spirits, who imagined themselves capable of thinking so acutely as to baffle all attempts to apprehend their thoughts, if they should see what was comprised in a single idea—if its interior could be fully laid open—they would perceive whole cohorts of elephants and armies and regiments of serpents, representatively exhibited. This, however, the spirits can not believe, as they, like many persons on the earth, regard their most acute perceptions as having relation to the most minute things [instead of objects so large].—1748, March 23.

That to one who is of such a Quality that he attributes no Merit to himself, all Things are granted; but that to those who arrogate [Merit] to themselves, Nothing is given.

1642. I spake with spirits to the effect that nothing whatever even of the most trifling nature, ought to be abstracted or stolen from another, and that thus the faithful, by reason of their fidelity, are made the recipients of many favors. Similar is the case with spirits; if any one ascribes merit to himself, and in that way would fain lay claim to those things which are of the Lord only, to him nothing is granted for this very reason; neither to him who abstains from pilfering from others or attributing merit to himself, with a view to obtaining much or all, as this savors of cunning. But those who are in faith, or the faithful, cannot take away from others or arrogate to themselves, because they are led by the Lord, and thus are incapable of such conduct. Consequently they are the ones who obtain much, and in fact all that they can ever desire.—1748, March 22.

That no one takes Aught of Credit to himself in Heaven, because he has taught many Things.

1643. The spirits of two individuals known to me in their lifetime, and who had been distinguished as teachers and had labored with ex-

emplary diligence in preaching, began to say that they were now also prompted by a [similar] desire of teaching. I perceived that the desire by which they were influenced in their lifetime has thus, as it were, revived, but the motive by which it was prompted was concealed from me. But when certain others, who were high above me, and who, as I presume, were teachers while in the world, on which account they were now exceedingly high in heaven, entered into conversation with me respecting a certain one who when living on earth had been actuated by an intense love of teaching, so that it seemed to constitute his very life, I thence took occasion for further converse, and remarked that I knew not whence their ardent desire of teaching arose, though I knew that they had been of such a quality in the life of the body. But there are some who are prompted to that pursuit from a desire of being accounted wise in the estimation of the world, this being in fact their grand incentive; wherefore from such a pursuit or labor they can expect no reward in heaven, inasmuch as their motive is selfish, to wit, to acquire the reputation of wisdom. Others [engage in it] with a view to becoming great and being promoted to honors; others for the sake of gain; others forcedly, having an eye to the compensation, though their delights are rather in other and worldly things; others again from a natural inbred love for the employment, so that they could reasonably expect nothing [by way of remuneration therefrom. Indeed as to what concerns this zeal in teaching, it is not their own, but the Lord's, as they themselves confess in their preachings. Wherefore if any one places merit in such an occupation, he obtains nothing in heaven.

1644. Those who spake with me from this exceeding high elevation, sought with avidity whatever of evil they could find against others, when yet, as I perceived, they themselves had been addicted to Isaciviousness; wherefore I inquired of them why they were so intent upon discovering things of this kind, and why they did not seek to find out the good things [of others] and thus excuse their evils, as is the way of the Lord himself. To this they assented. Whence the discourse fell upon those who seek out evils only, and nothing of good, that thus they may appear to be of superior worth to others. On this head also they acknowledged the truth to be as it was, and yet they could not act otherwise [as was evident], for they continued in the same conduct.—1748, March 22.

That the Celestials love Words and Letters that are soft, that they prefer Vowels, and soften certain Consonants.

1645. Whenever I discoursed with celestial spirits, I could scarcely find words that were agreeable to them. They were disposed to reject all such as had any thing harsh or grating in the sound, consequently such as contained certain consonants that were harder than they loved to hear. They have a fondness for sounds that flow like a stream, and for this reason they affect the vowels, which are thus flowing; but if consonants are employed, they soften them, so that their harshness may not be perceived.

1646. The suggestion thence occurred, whether there were not something similar in the Psalms and the Prophets, and whether it might not be inferred from the words and the speech, as well as also from the gyres and the terminations, what classes of spirits spake through them.—1748, March 22.

That the Things which I learned from Representations, Visions, and Discourses with Spirits and Angels, were from the Lord alone.

1647. Whenever there was any representation, vision, and discourse, I was kept interiorly and intimately in reflection upon it, as to what thence was useful and good, thus what I might learn therefrom; which reflection was not thus attended to by those who presented the representations and visions, and who spake; yea, sometimes they were indignant, when they perceived that I was reflecting. Thus have I been instructed; consequently by no spirit, nor by any angel, but by the Lord alone, from Whom is all truth and good; yea, when they wished to instruct me concerning various things, there was scarcely anything but what was false: wherefore I was prohibited from believing anything that they spake; nor was I permitted to infer any such thing as was proper to them [or akin to their proprium]. Besides, when they wished to persuade me, I perceived an interior or intimate persuasion that the thing was so and so, and not as they wished; which also they wondered at; the perception was manifest, but cannot be easily described to the apprehension of men.—1748, March 22.

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

REMARKABLE SPIRITUAL EXPERIENCE.

B———, April 2d, 1852.

REV. GEORGE BUSH,

DEAR SIR:—During the past year I have had some remarkable personal experience in Spiritual intercourse, which I am desirous of laying before some one wiser than myself. I have thought of every clergyman with whom I am personally acquainted, and although I esteem many of them both wise and good, yet I dare not present the subject to one of them. The facts which I have to relate are so entirely at variance with their fixed belief, that they would probably resort to every species of explanation to convince me that I was deceived; and, if nothing else would do, it would be quite an easy matter to say that I had labored under a species of mental hallucination—that universal method of accounting for every thing strange and new. I am not disposed to find fault with this, for it grows out of a general law of the human mind. A long cherished faith cannot be abruptly changed by any amount of evidence; and to expect a man of good intellect to arrive at conclusions at a single bound, which must in some degree unsettle a life-long belief, is rather unreasonable. I am therefore driven to the necessity of keeping the whole subject locked up in my own bosom, or of communicating it to some one with whom

I have no personal acquaintance, and I hope you will pardon me for having selected yourself as the only person within my knowledge whose advice on such a subject I should esteem important.

About a year ago, the "Rochester Mediums" came to B——, and were visited by a large number, who became convinced that what they saw and heard proceeded from the spirit-world. I saw such things myself as induced me to deem the subject worthy of thought and investigation. Shortly after they left this place, a friend of mine told me that he had become a writing medium, and showed me several pieces written, as he said, without any volition of his, by an unseen intelligence guiding his hand. I knew him to be a truthful man, and believed him. I therefore resolved to try it myself. I seated myself at my office table and held a black lead pencil on a sheet of paper, in a position favorable for spirits to write for me if they would. It was nearly two hours before my hand moved at all, and then it very slowly moved, so as to make marks on the paper, but no letters. In the course of the day one side of my sheet was covered with marks of a great variety of forms, but I could discover nothing like letters. The next day I was more successful. A short sentence was written, with the name of my brother at the bottom, who has been dead many years. Then followed short sentences purporting to come from some of my departed friends. My volition had nothing to do with moving the pencil. I had resigned that—so far as the arm was concerned—to the spirits as completely as I had the power to do.

The letters at first were formed very slowly, and were not like my own. In a few days the writing was more rapidly done, and at length became as fast as I could desire. In this way a great deal of paper was written over. I had only to ask any departed spirit, whose name I knew, to write for me, and it was done. My questions were answered, much advice given me, and much written about the world of spirits. At that time I believed that a spirit *must* tell the truth, and that their knowledge was almost unlimited; so that I was as much interested as I could be on any subject. After writing about three weeks, I discovered a change. My hand was left more to my own volition, and the words were, one at a time, strongly impressed on my mind. This impression grew stronger and stronger, until at length a word was audibly pronounced. I asked a question, and received a distinct answer. Thus commenced a conversational intercourse, which continued for more than five months. The sound was as distinct to me as though plainly spoken by a companion, and yet no sound could be heard by others. It was not produced by the vibration of air acting on the drum of the ear, but, as it appeared to me, by an operation upon the nervous fluid of the nerves of the internal ear.

From what I have said of my belief of the great wisdom and truthfulness of spirits, you will perceive that I must have been greatly rejoiced. The whole spirit world was now, I thought, at my command, and I could acquire as much as I pleased of that species of information which I had long desired. I wrote no more unless told to, and when I did write, the words were not dictated, but my hand was guided as at first, only that my own volition appeared to be mingled with that of the spirits.

For about three months my principal companions or "teachers," as some of them called themselves, were the spirits of my near relatives and particular friends, who were pious and worthy people when in the body. My brother and two intimate friends were one or the other always with me. They said that I must be guarded by some good spirit, or bad spirits would trouble me. With my brother I held the most familiar discourse. We talked over the incidents of our early life, and such subjects as we should be likely to talk about, should he come to me alive as having returned from a long journey. He did not pretend to any great knowledge—said he was not sent to teach but to guard me; and he did guard me with great care. I would be checked if about to make an imprudent remark; cautioned about spending a moment's time in the company of bad men. If I was about meeting a bad man in the street, he would desire me to avoid him, for he said that evil spirits were with him, and he was afraid they would try to get power over me. My other friends seemed anxious about my spiritual welfare, and spoke mostly on religious subjects, desiring me to pray more and read the Bible more. During this time I had frequent visits from two spirits of whom I had never before heard. They said that they were angels, but not of the highest order, and that they were sent to me in

answer to the prayers of my mother, who was a woman of great piety, and has been dead about twenty-five years. They did not come together, but one or the other would visit me nearly every day. One of them had a power which no other one had, or at least which no other one exercised on me. That is, the power of making me remember every incident of my life. He used this power to show me what I had done wrong at various periods. Some things which happened more than forty years ago, and which I had never looked upon as sins, were shown to me in their true light, and appeared clearly sinful. In short, he showed me my sins and the necessity of repenting of them. I would here observe that I have been for many years a professor of the Christian religion, and that my intercourse with the world has been such as to bring no disgrace upon that profession; but there was something wrong within—something that could not abide the scrutiny of the searcher of hearts, and this he clearly showed me, and how to remedy the evil. He referred me to the Bible as the word of God, and desired me to study it closely and prayerfully. This was done by both the spirits or angels. They would select chapters for me to read, and make comments on the portions read, always ending with an urgent request that I should pray much and earnestly.

During these three months I did not for a moment suspect deception, and though I had a very great intercourse with spirits, and questioned a great number, I cannot now remember any thing which was clearly deceptive. I found every degree of knowledge, yet I found nothing positively bad.

About this time, however, I discovered a great change. The actors called themselves by the same names, but did not use the same language. They began by flattering me greatly; spoke highly of my powers of mind, my goodness of heart, my sincerity, &c., and assured me that I was destined, notwithstanding my age, to yet do more good in the world than any man now living. I was to be the means of spreading a knowledge of these spiritual communications throughout the whole world. That the mediums who had been deceived by false spirits, were to be undeceived, and made Christians through my instrumentality, and that this might be made certain, God would endow me with extraordinary gifts. Numerous spirits came to thank me for kind acts which I had done them, in some cases, nearly forty years ago. This was continued about two weeks, and then there was another change. I was told that all this had been done to try me, but that I must not think that I was much of a man; my mental powers were only medium, and the like. Then I was told that I should be reduced to poverty, that my children would desert me, my friends would be ashamed of me, and my standing and influence in society would be gone. Nearly all the evils which flesh is heir to were threatened me, and I was charged with crimes which I had never committed. In due time this also was said to be a trial, and the flatteries were resumed.

I was told that the time had arrived to commence operations, and that soon my name would be favorably known throughout the world. They said that a great many writing mediums were in this country and in Europe. That whenever one sat down to write, some of the spirits, who had conversed with me, would write for him, and inform him of my wonderful gift of conversing with spirits, and in this way it would, in a few days, be known throughout the United States and Europe.

That afternoon, as I was seated in my office, I was addressed by a spirit who said he was a stranger spirit sent from Albany, to make some inquiries of me. That a writing medium was at the Delavan House, writing for a company of gentlemen, of whom C—— W—— was one. That my name was written, and the fact of my being able to converse with spirits made known. That C—— W——, who was a schoolmate of mine, thought that if questions could be conveyed to me and answers returned, he could determine whether there was any deception. Then followed very many questions, apparently for the purpose of ascertaining who I was—about the scenes of our boyhood—then about the manner in which I acquired this faculty—who I conversed with—what they said and taught, &c. The questions were very numerous, and it took many hours to get through with them. It ended with an urgent request that I would come to Albany as soon as possible; which I refused to do and the C—— promised to write immediately. The letter never arrived. The next day came another set of questions from New-York. H—— K—— was my friend at that Board, and he was to write to me at once. In this manner I received

questions of a similar purport from Boston, Hartford, Hudson, and a great many other places. This all appeared to me so easy and natural that I had not the slightest doubt of its reality, until full time for letters to arrive, and even then I made many allowances for accidents, and did not give it up entirely for two or three weeks.

My visitors now increased to an inconvenient extent; indeed they appeared to stand waiting for their turn to speak. They all stood ready to go any where at my bidding, and collect any kind of information. One would frequently go to China and California, and bring me word from friends of mine there. They would ascertain the health or illness of any of my friends in a few seconds. They were ready to aid me in reading any language whether I understood it or not; and, in this way, they hardly gave me time to eat or sleep. It would fatigue you to read an hundredth part of these occurrences. Suffice it to say, that nothing communicated was true.

In all this I cannot remember that I was tempted to do any thing wrong, or that any thing was said unfavorable to the Bible or the Christian religion. One spirit called himself "Clement the Deceiver;" but his attempts to deceive were of no great importance; and when he found that I was not deceived, his answer generally was, "That is right; I only did it to try you." One spirit was a very low and vulgar one, and used coarse and obscene language; but I soon got rid of him. He was disgusting, but I cannot say that he did any harm.

One pleasant afternoon as I was walking in my yard, I was accosted by a spirit in a mild, affectionate tone, who desired me to be seated, as he had something to say to me. I sat down upon the piazza, and he commenced a discourse, the substance of which I think will never be obliterated from my mind. The words I cannot attempt to write. He said that he was sent to me to do me good; not to command, but to advise. He then recounted the outlines of the strange scenes through which I had passed, and said that the exciting deceptions of the last two months were intended to teach me, by a practical lesson, that what spirits said was not to be relied upon; that I must by this time be convinced that they were not safe teachers; that I could never tell what spirit was speaking with me; that they would assume any name which they thought would interest me most, and that I had no means of determining whether they spoke truth or falsehood, and that if I had not been guarded I should have been lead into great errors; that I had been guarded because my motive in seeking this intercourse was good; that many of my friends conversed with me as I supposed, but that other spirits frequently spoke in their name without my knowing it. He therefore advised me to break off this intercourse, and taught me how. He said that mankind had no need of such teachings of spirits or angels, if they would but make a proper use of the guides which were given them. Of the Bible he spoke with great reverence, and told me that I should never suffer a doubt of its Divine origin to enter my mind. That I should prayerfully study it with a view of ascertaining my duty rather than of fathoming its mysteries; that if I did so, and obeyed its precepts so far as I understood them, the meaning of such portions as were now dark would be gradually unfolded to me, and I would make constant advances in spiritual life. He said much about the Bible, much about the Saviour and his Divine nature, and much about prayer. He urged me never to neglect my stated seasons of private devotion. Explained the nature of prayer, what were its essentials and its effects. That no man could make progress in Christian life without it. He then gave me particular directions how to fulfil my duties to God, to myself, and to my fellow-mortals.

It would be in vain for me to attempt giving you much of an idea of this discourse in one letter, as he went into so many details on each of the subjects mentioned, and others to which I have not alluded. It would take too much of your time to read it if I had time to write it. He ended by saying that I would not know who he was while I lived; that when I died, he would be present and I would then know him.

This discourse lasted more than half an hour, and produced on me a wonderful effect. I could not resist it. It seemed to me that it was truth itself, and I so received it. So far as a fallible man could do, I have followed his advice, and I think that I shall never regret it.

The spiritual intercourse was not easily stopped. Those spirits which I thought to be the best ones—those who called themselves angels—said that I was right in

stopping it, and that they would never more intrude upon me unless I did something wrong. They gave me a sort of valedictory address, and I have not heard from them since. The other spirits, however, appeared anxious to continue the conversation, and struggled hard to do it. One even threatened to strike me with the palsy if I resisted him. But I persevered, and in a few weeks all conversation ceased, except a few words of encouragement and commendation spoken to me occasionally in the night.

I have so far spoken only of the subjects conversed upon, without going into particulars. This is all I can do without writing a volume. I will, however, state some conclusions about spirits to which I have arrived; not that they are new; but merely to say that I am convinced beyond a doubt of their entire truth, and from these you can infer much more:

1st. The spirit-world is neither Heaven nor Hell. Its inhabitants are not yet ripe for either, but all will eventually go to one or the other.

2d. Spirits have all grades of intellect found in this world, and all grades of virtue and vice, except the two extremes. The very good and the very bad stay but a short time there.

3d. Spirits know nothing about what is transpiring in this world, except what they read from the minds of its inhabitants. If they can read all minds as they did mine, the knowledge required must be extensive, for I never could hide a thought from the most ignorant of them. I believe that they not only read my mind, but they saw with my eyes, for they would see things within my sphere of vision to which my attention had not been drawn; and from several experiments which I made, I am convinced that they are not conscious that they were indebted to my eyes for their vision. This is rather singular, but I believe it.

I am not alone in this experience. During the whole time, from twenty to thirty mediums have been doing as I did, writing alone, and keeping their own secrets. Two of them had the same species of conversational intercourse which I had. One continues it yet, but the other stopped it for the same reasons which induced me to stop it. This last one is a man of great intelligence and remarkable purity of character. We are very intimate friends, but for a long time we said nothing to each other about this new method by which we were holding intercourse from the spirit-world. He had none of those exciting scenes of which I have spoken; but on comparing notes we find ourselves precisely on the same ground. We believe alike in every particular; and what is remarkable, he had a long discourse almost identical with mine, from what he supposed to be a high and pure spirit or angel, the same advice and the same reasons given for putting a stop to this kind of intercourse.

The other man to whom spirits speak, I have not conversed with much; but he says that he has not been troubled with bad spirits and has not been tempted to any wrong act, but that the spirits seemed desirous to make him acquainted with the truths of the Christian religion, and of inducing him to live a Christian life. I have evidence, however, that he has been deceived, and he himself suspects it. He has written off a long discourse, purporting to be from Andrew Jackson, but the style of the composition and its subject matter show clearly not only that Jackson had nothing to do with its production, but that it was dictated by an inferior, ignorant spirit, who did not know the meaning of many words in common use.

Those whose intercourse has been confined to writing, have had a favorable change in their faith and practice. One was a Universalist, and did not believe in the divinity of Christ. At first he made a stout resistance to what was communicated to him, but in the end became convinced of the great truths taught in the Bible. A man of more varied knowledge than any other man in the city was a medium. He died a few weeks ago, and the one who was a Universalist, says that he has had frequent visits from his spirit since his departure to the spirit-world. The whole subject has been kept secret, for we were unwilling to subject ourselves to the ridicule of the world and the cry of imposture, unless we saw clearly that good would result from doing it.

I now come to the principal object of this communication. I am desirous of obtaining your views of the propriety of making these strange things known, at least to my friends, and, indeed, how far you think it advisable to extend that knowledge.

On this point I have had great doubts. I can see good and evil which might grow out of its being made public. A disbelief in the future existence of man prevails extensively in this country; and a large number of professed Christians, who say that they believe it, have so vague and shadowy a belief, that it is little better than none. Now any person who has had the experience which I have had, must be deeply impressed with the importance of preparing in this life for the life to come; but should this species of communication with the world of spirits prove to be as easily opened as I now believe it to be, and should this fact be generally known, might not thousands rush into it to gratify an idle curiosity, and be taught by kindred spirits all manner of evil?

It is possible that an all wise Providence has for wise purposes seen fit to cause a more direct communication between the seen and the unseen to be opened at this time. If so, what has happened to me will happen to thousands, and I may yet see the time when I might dare to make my experience public. At present, however, I desire to have it confined to a few. Show this to such persons as you think best, for I am disposed to rely entirely upon your discretion. You understand my views and the delicate position in which I stand; and you know, too, how prone the world are to pounce upon any man who has made even a slight advance in a subject to them unknown. Poor Col. Stone was looked upon as a lunatic because he published his belief in clairvoyance before the world was prepared for it. I have no desire to go through a similar ordeal, unless it should clearly be made known to me to be my duty.

Will you have the goodness to favor me with an answer at your earliest convenience. I hope you will be disposed to speak plainly what you think. Should you be inclined to conclude that I had been deceived—that is, that I have not heard what I think I have—it will not offend me to have you say so; but I must say that the combined wisdom of the world could not shake my faith a particle.

I am, sir,

Very respectfully, &c.

A letter subsequently received gives a view of the writer's present state of mind, with which the reader will scarcely fail to be interested.

Since the last discourse mentioned in my other letter with what I believe to have been a good spirit, there has been an entire change, though a gradual one, in my motives of action. My desire now is to do good, and to avoid evil, not because the world approves of one, and condemns the other—not because I may be personally or pecuniarily benefited by one, or injured by the other, but because I have a love for goodness, and a hatred for evil, which I have never before felt. To do right, because it is right, is God's will, and it is his will that all his creatures should avoid sin of every kind because it is odious in his sight, and opposed to his Divine nature, and I feel a desire—a *strong desire*—to do God's will in every thing. I find that as I strive to pursue this course, though with imperfect success, my mind becomes enlightened; I can see more and more clearly what it is my duty to do, or to avoid, and when engaged in my private devotions, I feel my heart warmed with love to God and to man. That private altar, so long neglected, is now a place of heartfelt enjoyment, and there I am taught more than man can teach me. Still, I am very far from being what I should be, and what I aim to be. I have yet much to learn, and am aware of many imperfections, and have no doubt that more are still concealed in the secret recesses of my deceitful heart.

I am anxious to know what is my ruling love. I feel that I love God and man—love goodness and truth; but I fear that I love something else more. Ever since I can remember I have been in the habit of building castles in the air; that is to say, when alone and unemployed, I would imagine myself possessed of great wealth, or great knowledge, or some other great acquisition, and then contrive how to use it to the best advantage. This old habit still clings to me, more or less, and unless I constantly guard myself, some imaginary scene will be presented before I am fully aware of it. Now, it has startled me to find that the possession of great wealth is prominent in most of these visions, and I fear that it indicates too great a love for worldly possessions. But with the single exception of these air castles, I find

no evidence of such love. I feel contented with my present circumstances, though I am but one degree removed from poverty, use money liberally to relieve distress, and even my imaginary wealth is used in my visions for the good of others, and the spreading of truth, and not in ostentatious display, or in high living. Will you have the goodness to favor me with your opinion on this point?

My desire for truth has been somewhat modified. I think that I have long loved truth, and sought for it; but I wanted to know *all* truth, and stood ready to engage in any kind of investigation, whether useful or not. Now I seek for such truths only as I can make practically useful, and that curiosity which I once had to search into every department of knowledge, and to separate the true from the false, is at least suspended in its action. I feel but little desire to know even the secrets of the spiritual world, unless that knowledge can be made useful to myself or to others. But if the teachings of Swedenborg be true, they must be of great practical importance, and I am at present disposed to at least commence a careful investigation of them, and in so doing I shall be under the necessity of asking of you many explanations. Yet, I will be considerate, and try not to occupy much of your time.

And now, my dear sir, you have before you a sort of medley, though most of it about myself. You will analyze and arrange it, and from it and our short interview, judge of the author and his present condition. I have written mostly of myself that you may know what, in my own opinion, I am and have been. You may see evidences of self-deception which I do not see; you may, and probably will, see errors of which I am not aware. You will probably see that on some points I have a glimpse of truth, yet too vague and imperfect to be useful, and you may be able to teach me how to get more light. I feel as if I had been all my lifetime shut up in a room where no light could enter, and had just got a gimlet-hole through one of the walls, and was straining my eyes to see the beauties which surround me. I hope that you will enlarge that orifice for me that my "field of view" may be extended.

Yours, &c.

MISCELLANY.

CONVENTIONAL PROCEEDINGS.

The Journal of the Proceedings of the Thirty-fifth General Convention of the New Church in the United States, held at Chicago, Ill., June 8th to 12th, 1853, has reached us, and, according to former usage, we present our readers with a selection from its pages of the items which will be apt to command most interest. As we were not present ourselves at the meeting, we forbear all comments of our own, and refer our readers to the accompanying letter of our correspondent M., who attended as a member, and who had every opportunity of witnessing the course of action from the beginning to the end of the session.

The number of members delegated and invited, as given in the Journal, amounted to fifty-seven, of which seventeen were from the Eastern and the rest from the Western States. The meeting was opened by an address from the President, Rev. Thomas Worcester, of Boston, on "The Uses of a Convention," to which we may have occasion to refer hereafter, as we are glad to find it published with the proceedings. Among the Committees raised was one to "take into consideration that part of the President's Address which relates to the proper uses of the Convention, and report whether any, and, if any, what action it is expedient to take at this session of the Convention in relation to the subjects alluded to therein." That Committee reported as follows:

1. *Resolutions on the Uses of the Convention.*

Resolved, 1. That the offer by the President of the Convention of a Latin copy of the theological works of Emanuel Swedenborg, in the original editions as pub-

lished by himself, be, and hereby is, accepted upon the trust stated in the address, and that the grateful acknowledgments of this Convention be tendered to the donor for the very valuable and acceptable present.

Resolved, 2. That the President be requested to retain the books which he has presented to the Convention in his own possession, until some safe and suitable depository is provided for them by this body.

Resolved, 3. That so much of the address as relates to the printing and publishing, the sale and distribution, of the theological works of Swedenborg, be referred to the Executive Committee.

And whereas, in the opinion of this body, a periodical owned by the Convention, and published under its auspices, would be the means of great usefulness in collecting information in regard to the condition and prosperity of the church throughout our whole country, and thereby bringing to light the various wants of the church at large, and would be better adapted to meet these wants than a work left merely to private enterprise,—

Resolved, 4. That the Executive Committee be authorized to establish a new periodical, or purchase the New Jerusalem Magazine, published in Boston, and also the New Church Magazine for Children, if satisfactory arrangements can be made with the editors and proprietors of those works, in order that they may be published under their sanction and supervision, and conducted by such editors as they may appoint.

We are enlightened by the above resolutions on one point, on which it seems we were mistaken. We had always supposed that the N. J. Magazine, published at Boston, was the property, as it has ever been the organ, of the Convention. The proposed purchase of the work would not probably render it any more fully subservient to the ends of the Convention than it has ever been; but the employment of an editor, devoted solely or mainly to the interests of the publication, might render it more adequately so.

2. *The Book of Worship.*

The Committee on the Book of Worship reported, in part, presenting an Order of Worship for public use; and stated that they had not had time to mature the other services. The Report of the Committee was accepted; and it was

Resolved, That the Order of Worship presented by the Committee be stereotyped and printed at the expense of the Convention.

Resolved, That the Committee on the Book of Worship be continued, and that they be, and are hereby instructed to complete the Book of Worship, and authorized to stereotype and print the same in case they are unanimous, and report to the General Convention at its next session.

3. *Supply of Public Libraries with N. C. Works, and Purchase of Stereotype Plates.*

Resolved, That the suggestions of Rev. Mr. Hayden concerning the supply of public libraries, and concerning a distinct call for funds to enable the Convention to enlarge the sphere of its operations; and the suggestion of the Detroit Society for the formation of a separate fund to be devoted to the purchasing the plates of Messrs. Clapp and Carter, be referred to the Committee on the President's Address.

The former part of this resolution was founded upon the following paragraph in a communication from the Rev. Mr. Hayden, of Portland, Me.: "I should like to suggest a simple question for consideration, which, if deemed of sufficient importance, might be referred to the Book Committee. According to a recent report prepared by order of the United States Senate, by the Librarian of the Smithsonian Institution, there are in the United States nearly 700 public Libraries. The number of volumes in each, the places where located, and the names of librarians for the present year (1853) are also published. The number of Libraries which have been supplied with Swedenborg's Theological works is, I believe, fifty or sixty; at least, there are now about six hundred public libraries that are without them. The Works of Swedenborg have been a good deal advertised and noticed within a few years past, and

are now better known to the public than at any former period. The time will soon come when no public library of any pretensions will be deemed complete without them. In the present state of things, there can be very little doubt that a large proportion of these six hundred libraries would now be willing to purchase the works with their own funds, if the subject could be brought properly before them, and the books offered at low prices. Would not, therefore, the most useful way to employ what funds are devoted to that purpose, be to offer a *premium* of 20, 25, or 30 per cent., to a bookseller or other person, on any of the Theological Works of Swedenborg he could induce such libraries to buy of him? The application would be attended with expense, and would require some remuneration beyond the common profits on the books. And thus employed, any amount of money which the Convention may have to appropriate to that purpose would go three or four times as far in supplying and circulating the works as that now employed." Upon this proposition we do not learn that any action was taken. In respect to the purchase of plates the following resolution was subsequently adopted.

Resolved, That a committee of seven be appointed to receive funds for the purchase of stereotype plates and editions of the theological works of Swedenborg in the hands of private individuals in this country.

4. *The American Swedenborg Printing and Publishing Society.*

Rev. Mr. Barrett presented an Address of the American Swedenborg Printing and Publishing Society in New-York, together with a copy of each of the works hitherto published by them, for the acceptance of the Convention, viz.: True Christian Religion, Heaven and Hell, Divine Love and Wisdom, Divine Providence, and Arcana Cœlestia, Vol. I. The Address was read, and, also, a private letter from Mr. Waldo, one of the Vice Presidents of the Society. Mr. Barrett also made some remarks relative to the interests and operations of the Society.

Resolved, That this Convention receives with cordiality the Address of the American Swedenborg Printing and Publishing Society, with the copies of the five works it has published; and that said communication be referred to the Committee having under consideration that portion of the President's Address which refers to the uses of the Convention.

Resolved, That the Secretary be instructed to acknowledge the receipt of the donation of books from the American Swedenborg Printing and Publishing Society, and the accompanying letter from their Board of Managers; and to respond to the same, and communicate the action of this body thereupon.

5. *Service of Betrothment.*

Rev. Mr. Ford offered the following preamble and resolution, which were referred to the next meeting of the Convention:

Whereas, Swedenborg in the 301st section of Conjugal Love says, "that consent is to be strengthened and established by solemn betrothment" previous to marriage, and sets forth several "causes of betrothment,"—

Resolved, That the Committee on the Book of Worship be instructed to inquire into the expediency of providing a service of betrothment for the use of the New Church, and if they think it expedient, that they be authorized to prepare such a service, and take the necessary measures for bringing it before the Convention for its approval or rejection.

6. *Address to the English Conference.*

Rev. Mr. Hibbard presented and read an Address to the English General Conference, prepared by him by appointment of the President. The Address was accepted, and ordered to be sent to the English Conference, together with eighty copies of the Journal of this Convention.

7. *Aid to Dr. Tafel and M. Le Boys des Guays.*

Mr. Reed, Chairman of the Committee to which was referred the letters of Dr. Tafel and M. Le Boys des Guays, presented the following order, which was laid on the table :

Ordered, That the Treasurer of the Convention be authorized to pay to Dr. Tafel, and to M. Le Boys des Guays, each, the sum of one hundred dollars, from any funds not otherwise appropriated ; and, after consulting with the Executive Committee, to make such arrangements in regard to the books which they offer in return, as, in his judgment, will best promote the interests of the Church, both in this country and in Europe.

The order offered by the Committee on the letters of Dr. Tafel and M. Le Boys des Guays, and laid on the table this morning, was taken up ; and, after being amended by inserting the words, "after consulting with the Executive Committee," before the words "to make," it was adopted.

8. *Provisional Supply of Ministerial Services.*

Rev. Mr. Melrose presented the following motion, which was referred to the Committee of Ministers :

Resolved, That in the case of those New Church Societies that have not the services of a minister ordained with authority to administer the Holy Supper, and cannot conveniently obtain them, the Convention recommend, as a temporary arrangement, until the order of the New Church becomes more perfectly developed, that the teacher or leader, or in the case of the Society having no teacher or leader, some intelligent, orderly, judicious New Churchman to be chosen for the purpose, to administer the Holy Supper to the Society, or to any receiver baptized into the New Jerusalem who may be unable to attend a meeting for that purpose ; and further, that this recommendation be complied with only in extreme and urgent cases. And the Convention urgently recommend that the Holy Supper be administered in every Society at least twice a year, since the divine injunction is addressed to every Christian, "Do this in remembrance of me." (Not adopted.)

9. *Provision relative to Works for defending and explaining the Doctrines of the Church.*

The following proposition, offered in the report, was referred to the next meeting of the Convention :

Resolved, That a committee of ----- persons be appointed, who shall be authorized to provide such works as seem to be required for the purpose of defending and explaining the doctrines of the church, and of adapting them to the successive states of men in relation to them ; and whose duty it shall be to examine all manuscripts submitted to them which are designed for these objects ; and that those manuscripts which receive the approval of this committee shall be published under their sanction and that of the General Convention.

The resolution offered by the Committee on the President's Address, and referred to the next meeting of the Convention, was reconsidered and passed in the following form :

Resolved, That the Committee on Moral and Religious Instruction be authorized to receive and examine such works as are presented to them, written for the purpose of defending and explaining the doctrines of the Church, and of adapting them to the successive states of men in relation to them ; and such as they may approve may be published by the authors or proprietors thereof under the sanction of the Convention.

10. *Next Place of Meeting.*

Rev. Mr. Hibbard presented the following, which was adopted :

Resolved, That when this Convention adjourns, it adjourn to meet at the place of public worship of the New Church, in Portland, Maine, on the third Wednesday of June, 1854, at 10 o'clock in the forenoon.

11. *Urbana University.*

Resolved, That this Convention has heard with pleasure the statement from Mr. M. G. Williams, of the encouraging condition and prospects of the Urbana University; that we sympathize with this movement of our friends in Urbana, and sincerely hope and trust that their Institution may prosper, and become worthy the cordial support of the friends of good education, and of the New Church throughout our country.

12. *Case of Rev. A. E. Ford.*

This seems to have been the most exciting of all the topics which engaged the attention of the Convention. It came before the house in the form of the following paragraph in the close of Mr. Ford's report: "The New-York Society, by a vote passed a short time since, has requested me to administer to it the most holy sacrament of the Lord's Supper. As I was ordained under the old rules, some special action of the Convention would be requisite to enable me to comply with this request, which it is my desire to do." This application was, in the first instance, referred to the Committee on Ecclesiastical Affairs. After deliberation, they reported, recommending that Mr. F. "be ordained a missionary, after he shall have been baptized into the New Church." Rev. Mr. Barrett presented a minority report on the same subject, which was read and received, whereupon there sprung up a prolonged and animated debate as to whether this minority report should be printed with the Journal. This was finally decided in the negative, and the recommendation of the Committee was in the following form:

Resolved, That Alfred E. Ford be ordained a Missionary, after he shall have been baptized by a Minister of the New Jerusalem.

This resolution was carried against the votes of a respectable and earnest minority, who appear to have been especially grieved at the refusal of the Convention to let their counter report appear on the pages of the Journal. They doubtless felt that, on a point of so much importance, it was due to the Church at large that they should be allowed to set forth the reasons which justified to their own minds the stand they had taken in opposition to the views of their brethren. Acting, as they did, from the most conscientious conviction, and on a question which must be admitted to be still an open one, it is no wonder that they felt at a loss how to reconcile the exclusion with a state of mind which regards Truth as paramount to all partisan interests, and which would fain give it every advantage for vindicating itself as far as it could fairly do it. But the decree was to go forth that no concession of this kind was to be made, whatever were the voice of neighborly kindness on the subject, and accordingly the door of the Journal was sternly closed against the insertion. Their lack of service in this respect we are happy to supply in the pages of the Repository, and though making but imperfect amends for the wrong done, as our work reaches but a small proportion of the readers of the Boston Magazine, yet something may be done through this medium towards obtaining a hearing that was denied in the right quarter. The following is the document:

MINORITY REPORT ON RE-BAPTISM.

Minority Report on Mr. Ford's application for ordination, or for authority to administer the Holy Supper.

The Ecclesiastical Committee, to whom was referred the application of the Rev. A. E. Ford, for ordination as a missionary, or for authority to administer the Holy Supper, were not entirely unanimous in their vote upon the subject committed to them. Six of said committee, being a majority of the whole, were in favor of granting Mr. Ford's request, only, however, upon the condition that he should first be baptized into the New Church, or receive what is usually understood and de-

nominated re-baptism. Three of the committee declined voting upon the question ; and the other two, feeling that the request of the candidate ought to be granted unconditionally, respectfully ask leave to present the following Minority Report :

Mr. Ford alleges that he was baptized in infancy, and that he regards that baptism (so far as the external rite is concerned) as all sufficient ; and that he could not consent to a repetition of the ordinance in his own case, without going counter to his deep and honest convictions of what to him seems orderly and right in this matter—convictions based upon a careful and thorough examination of the whole subject in the light of the New Church. The minority of the committee think that Mr. Ford's request should be granted for the following reasons :

1st. Because no unsoundness upon any essential doctrine of the Church, no evils of life, and no incompetency to teach, are alleged against the candidate ; but the opposite is admitted on all hands.

2d. Because there is nothing in the existing rules of order of this Convention which makes re-baptism necessary to one's admission into a New Church Society. into full fellowship with this body, or into the ministry of the New Church. And it is known that some of the societies belonging to the Convention, have been and are still in the habit of leaving candidates for church membership in perfect freedom to be re-baptized or not. And not only so, but when the Report of the Massachusetts Association on the subject of Baptism, was presented to this body, at its annual meeting in 1847, the Convention, after listening to the Report, adopted the following resolutions, and caused them to be entered in its Journal of Proceedings :

Journal of July, 1847.

"Whereas, the views put forth in said Report are therein stated to be intended as suggestions, and as the foundation of inquiries and investigations, rather than as settled opinions—

"*Resolved, 1st.* That said Report be printed in the Journal of the Convention ; and that the Report, together with the whole subject, be committed to the Committee on Ecclesiastical Affairs.

"*Resolved, 2d.* That said Report is received by the Convention in the same spirit in which it was originally offered to the Massachusetts Association ; and that in ordering it to be printed in the Journal of the Convention, we do not intend to commit ourselves or any one to its support, but simply to place it in a form for examination by the members of the New Church, that it may receive the attention which the importance of its subjects demand."

And at a subsequent meeting of the General Convention, held in Philadelphia, June, 1849, it was

"*Resolved,* That though this Convention recommends re-baptism, it wishes to leave the ministry and societies of the New Church free in regard to the subject." (Page 240.)

3d. Because this question of re-baptism has, from the commencement of the New Church in this country and in Europe, been regarded as an open question. There is not, and never has been, entire unanimity upon the question, either among the ministers or laity of England or America. Able articles, advocating opposite views, have from time to time appeared in the New Church periodicals of both countries ; and at least two reports on the subject have, within the last fifteen years, been presented to this Convention, both penned, as is understood, by our President, but differing widely in the arguments employed, and by no means agreeing in the conclusions reached. All of which goes to show that there is ground here for an honest difference of opinion, and that it is unwise for either party to insist very strenuously on its own peculiar views of the subject, and something more or worse than unwise, to exalt that view into an essential prerequisite of church membership, or necessary qualifications for the duties and office of a New Church minister.

4th. Because our ministers, at the commencement of the New Church in this country, were none of them re-baptized at first. They did not think it necessary ; nor is it, that we are aware, supposed by any one, that those ministers harmed either themselves or others, by teaching and administering the ordinances of the Church, before they had themselves been re-baptized. Indeed, one of that number, the venerable Dr. Beers, was heard to say, a short time before he passed into the spiritual world, that he yielded to a persuasive influence, and accepted re-bap-

tism more in obedience to the wishes of some of his brethren, than because he saw, in any rational light, its propriety or its use. We respectfully submit whether this be a proper motive or ground of action for New Churchmen, and whether this Convention should so shape its rules and course of action, as sometimes to compel receivers either to act from this ground, or to be excluded from its ministry for all coming time.

5th. Because the candidate, Mr. Ford, was ordained into the first degree of the New Church ministry in the year 1847, and in strict accordance with the then existing rules of this Convention: and although it was known to all the Committee, both ministers and laymen, who acted in granting his ordination at that time, that he had not been re-baptized, not a word of opposition to the granting of his request was offered by one of them on that account. And since that time his name has appeared in the list of names of New Church Ministers in the United States, and he has been allowed, at all meetings of the Convention, to act with its Committee of Ministers. He has also officiated acceptably for several societies of the New Church in connection with the Convention.

6th. Because we regard baptism as a *Christian* ordinance, to be received by all who acknowledge the Christian religion, as a *sign* of that acknowledgment, and of the regeneration which they need before they can enter the kingdom of heaven. It is not into this or that particular church or division of the church—not into the New Church or into the Old Church—that we are baptized, but into the name of the Father and of the Son and of the Holy Spirit. “Baptism gives neither faith nor salvation.” So says our author. Baptism is a sign of introduction into the Christian Church—a sign that those receiving it are *of Christians*, or that they acknowledge themselves Christians, and not a sign that they are good or bad, true or false Christians—a sign none the less valid or efficacious, in our view, whether administered by one in false or one in true faith, whether by a minister belonging to the Old or to the New Christian Church. It is a sign not of any moral or religious quality whatever, either in the subject or administrator, but simply that the subject professes the Christian religion; nor does it *insert* him elsewhere than among *Christians* in the spiritual world—not among this or that particular class or denomination of Christians, according as the administrator may be of one or the other.

7th. Because He, whom the Lord illumined and sent to teach Christians on this and on other subjects—He whom we all acknowledge as the herald of the New Jerusalem—a man sent of God, and gifted with wisdom not his own, has no where, in all his voluminous works, even hinted at the importance or necessity of re-baptism, nor said any thing to justify the distinction so obviously implied in the oft-repeated expressions among us, of New Church baptism, and Old Church baptism. He has treated the subject of baptism at considerable length in the True Christian Religion, a work, he it remembered, written some twelve years after the consummation of the First Christian Church, and no where in that article does he speak of Old Church baptism, as we are accustomed to speak of it and hear it spoken of, nor intimate that it is good for nothing, of no validity, or devilish, when administered by one who is in a false faith, or connected with a consummated church. On the contrary, he continually, throughout that article, speaks of the baptisms in and of the then consummated Christian church, as having all the validity that they ever had, or ever can have in any Christian church. And the minority of the Ecclesiastical Committee respectfully submit, whether it is showing a becoming respect for the authority and teachings of our illumined Scribe, to assume to be wise on this subject above what is written, or for this Convention to decree that to be an essential qualification for the office and duties of a New Church minister, which our author has no where hinted at, or spoken of as of the least importance. We submit whether the departure of an ecclesiastical body like ours, from the simple and unquestionable teachings of our illumined Scribe, in ever so slight a degree, and the enacting of that into an *essential* of the church, which he has passed *sub silentio*, and which many of his disciples deem of doubtful inference from his writings, and some as quite contrary to his teachings, may not be the commencement of a sort of Babel building, which will end in an utter confusion of tongues, and the consequent dispersion of the builders.

8th. Because Swedenborg, to whom we look for instruction, so far from denying, that what we are accustomed to hear called Old Church baptism, has any validity,

or teaching that this ordinance is any the less holy or efficacious when administered by one man than when by another—when by a New Church, than an Old Church minister—most clearly and emphatically teaches the opposite, as in the following from the *Arcana Celestia*: “The priestly principle is holy, whatsoever be the nature and quality of the person who ministers them; hence it is that the Word taught by a wicked person is alike holy as when taught by a good person, and also the Sacrament of Baptism and the Holy Supper.”—3670. These are the words of our author; and if these ordinances are alike holy when administered by a bad man as when by a good one, by what strange logic is it that we arrive at the conclusion that they are *not* alike valid and efficacious when administered by an Old Church, as when by a New Church minister.

These are the reasons why we could not cast our vote with the majority of the Ecclesiastical Committee on the subject referred to us, and which constrained us to present this minority report. And we humbly hope that these reasons may be well considered by this Convention, before it allows itself to act in accordance with the view or recommendation of the majority of our committee, or refuse the request of the candidate.

To prevent misunderstanding, we would here add, that we do not mean to oppose re-baptism, or charge heresy upon those who recommend or practice it. We simply wish to leave, and wish this Convention to leave, the question, where our illumined teacher has left it, and so refrain from making re-baptism imperative upon any one, or a necessary qualification for admission into the ministry of the New Church.

All of which is respectfully submitted for the minority of the Committee.

B. F. BARRETT.

In this connexion we may remark that a new Constitution was presented and adopted, of which the 19th article is as follows:

Receivers of the Heavenly Doctrines of the New Jerusalem, who have been baptized by a minister of the New Jerusalem, and are preparing for the ministry, may be licensed by an Ordaining Minister, for a term not exceeding one year at a time, to lead in public worship, to read the Word, to say the prayers, to preach the Doctrines of the Church, and to officiate at funerals.

On this the Rev. Mr. Barrett moved to amend by striking out the words, “by a minister of the New Jerusalem.” The question was taken and decided in the negative, 22 to 14. Mr. Barrett then presented the following protest, which was voted to be spread upon the Journal of the Convention.

The undersigned desire to record their earnest and solemn protest against the adoption, by this Convention, of Section 19, in the proposed Constitution, making, as said section does, *re-baptism* an essential qualification for the office and duties of a New Church minister. They declare such a provision in a Constitution for this body to be, in their judgment, contrary to the liberty which this Convention has heretofore allowed, totally unauthorized by the writings of the New Church, and a mournful and ominous departure from the spirit and genius of the New Dispensation; and they respectfully ask that this protest be printed with the Journal of Proceedings.

(Signed), B. F. Barrett, William D. Sewall, Robert H. Murray, Edward W. Barber, E. D. Ladd, W. H. Butterfield, A. E. Ford, Abner Baker, H. N. Strong, C. L. Merriman, Hans Thielson, David Gwynne, D. V. Bell.

The remaining part of the Journal is devoted to various Reports of Committees and Societies, Letters of Intelligence, List of Ministers and Receivers, &c., among which are several documents of interest that we may insert and comment upon hereafter, but at present we have only room for the following communication which was received a few days too late for the July No.

REV. GEO. BUSH,

DEAR SIR:—Yours, requesting an account of the proceedings of the General Convention, was received the morning after its concluding session. Though doubt-

ful whether I shall be able to complete any thing which you will find acceptable, in time for your July number, I am willing to make the attempt, writing at intervals as opportunity occurs.

This meeting of the Convention marks an era in its history. Its proceedings present to the Church matters of reflection, the full import of which is as yet but dimly seen. I will not, however, indulge in preliminary remarks, but proceed to sketch the action of the meeting upon some of the more important subjects brought before it.

The Convention met on Wednesday morning, June 8, in the large and well-furnished upper room occupied by the Chicago Society for its religious meetings. Ministers and delegates were present from the Maine, Massachusetts, Pennsylvania, Ohio, Michigan and Northern Indiana and Illinois Associations; also from the Societies at Urbana, Ohio, and Henderson, N. Y., and perhaps others that do not occur to me; besides individual receivers from various parts of the country, New-York, Maryland, Ohio, Illinois, Wisconsin, &c., &c. A delegation was also admitted from the Urbana University.

After a partial organization, a recess was taken for religious services, and the President, Rev. Thos. Worcester, read his first Annual Address; subject: The Uses of Conventions. He excused himself for not having before acted upon the standing resolution, calling for such an address, on the ground that he had not previously considered the Convention prepared to act upon the views he had long held respecting the proper uses and duties of such a body. The address was, I believe, ordered to be printed; and it will be seen that broad ground is taken, the cultivation and development of which, would give us plenty to do, and thus (if distracting questions could have been avoided) most effectually promote the union and harmony so much desired. The Committee to whom the address was referred, subsequently reported provisions, which were adopted by the Convention, for carrying out some of the President's recommendations; adopting also suggestions from other sources.

It is proposed to establish a periodical, subject to the control of the Convention; or to purchase the New Jerusalem Magazine. A Special Committee was appointed to obtain means for buying the stereotype plates of New Church works, held in Boston. It is also intended that the Convention shall take a more active part in encouraging the preparation and publication of books for the young.

The idea of purchasing the Boston plates originated, I believe, in the Report of the Detroit Society, actuated in good part by a desire to relieve the owners of those plates from loss by the operations of the A. S. P. & P. Society, and was adopted by the Convention as an efficient means of extending its uses.

The first and second days were chiefly occupied with the reading and disposal of the numerous Reports and Communications.

The Committee on the Book of Worship reported a morning service, on which they had unanimously agreed, and which was all they had been able to accomplish. Much satisfaction was evinced that a unanimous report had been reached, and without a full reading, it was ordered that the service thus prepared should be stereotyped for general use, and also that the same committee be continued, with instructions to complete the work, and, if unanimous, to stereotype the whole, without waiting for further action by the Convention. The morning service thus prepared, follows the general plan proposed and printed by the Chicago Sub-Committee, but with numerous variations and very considerable improvements. The regular order, as arranged consecutively, is all from the Word; but immediately succeeding it are invitations, prayers, &c., of human composition, to which the *rubric* in the regular order refers, so that those who choose may introduce them into the service appropriately.

Among the communications was the Report of Rev. E. A. Ford, which stated at the conclusion, that the Society in New-York, for which he officiated, was desirous that, in addition to the functions to which he was appointed at his ordination, several years ago (into the first degree, under the old rules), he should be authorized to administer the Sacrament of the Lord's Supper, and perform the other duties of a pastor or missionary. This was subsequently referred to the Ecclesiastical Committee, of which a majority reported a simple recommendation that Mr. Ford be ordained a Missionary when he shall have been baptized into the New Church. In adopting this

Report, it was moved that the words "into the New Church," be omitted; but after considerable discussion, the proposition was negatived decidedly. It was then proposed to substitute for them the words "by a minister of the New Jerusalem;" and with this amendment the Report was adopted. A minority report of the same committee was also presented, setting forth reasons why the condition proposed in the report of the majority should not be insisted on. It was moved that this report also be received and printed with the Journal; and a lively debate ensued, the tenor of which I leave you to imagine. The Convention, however, *refused to print*, and the minority report was laid upon the table. Permission was afterwards given to withdraw it, for the sake of making a copy, from which, I presume, it will be published.

The committee, to whom was last year referred certain proposed alterations in the Rules of Order, &c., and ultimately the subject of a revision, reported a new Constitution for the Convention. With two or three slight amendments, it was adopted as reported.

The meetings are to be composed of ministers and delegates from associations, from societies not comprised in associations, and of individual receivers admitted under certain conditions or by vote of the Convention. The new Constitution omits wholly the Rules and Recommendations respecting the institution and organization of Societies and Associations, and nearly all the particular rules about the ministry. The regulation of these matters is left to the smaller bodies, the Convention reserving only the appointment of the ordaining ministers, and thereby an indirect veto power upon ordinations proposed by the associations. And in respect to societies not connected with associations, it reserves the functions otherwise left to the latter. The numerous committees in the old rules are replaced by an executive committee of twelve, elected by ballot, with committees of ministers, of foreign correspondence, and on the Journal appointed by the President, and special committees, as occasion may arise.

But with these improvements a new feature is introduced, incomparably more obnoxious than any which have been omitted, declaring and ordaining in effect that Christian Baptism is without validity, unless administered by a Minister of the New Church, as externally organized. *It makes this peculiar baptism a prerequisite and condition of admission into the New Church Ministry.*

This provision was zealously opposed by an earnest minority, who, after a long discussion, and having been repeatedly voted down, finally united in a Protest, which will appear upon the Record.

The discussion of this feature of the Constitution occupied a large share of the attention of the Convention. Those who favored it attempted a general argument in favor of the *probable* non-validity of "Old Church" baptism. They also dwelt much upon the assumed or conceded fact that the practice of re-baptism was nearly universal in the New Church, and argued, that to ordain ministers who had not been re-baptized, and who were opposed to the practice, would introduce confusion, and even be attended, as it had been, with a painful uncertainty, in the minds of some, as to the validity of the ministrations of such as had not submitted to the rite in their own persons. And although such a scruple as this was admitted to be without reasonable foundation, and without effect upon their own minds, yet they held it to be the duty of the church to protect its members from distressing doubts of that nature, and therefore, that it was proper to insist upon this rule as a condition of introduction into the ministry, even though in the case of private members it were not applied.

The minority did not attempt to enter at length into the merits of the question whether "Old Church" baptism were valid or not. A few arguments were adduced to show that there were weighty reasons against concluding it invalid, and that it was therefore incompetent for the Convention to dispose of it in the summary manner proposed. The most elaborate arguments presented against the validity were shown to be inconclusive; the most careful and anxious examination of the Word and the writings of the Church upon this very subject, continued for a series of years, by several of the members present, of high standing in the Church, was declared by them to have failed to elicit any rational support for the current idea that re-baptism was essential or important; no general body of the Church, either in this country or in England, had ever presumed in this matter to interfere with the

liberty of conscience of either laity or clergy; and that such a restriction should now be adopted, was protested against as a melancholy and ominous departure from the true principles and spirit of the New Dispensation.

The argument of the majority, based upon the different positions of clergy and laity, was so evidently a pretext, that it was scarcely noticed by the other side. The doctrine that the Church must make *rules* to meet and accommodate the superstitious and irrational persuasions that weak-minded brethren may imbibe, will not bear examination a moment; it would lead to absurdities more contemptible than any her worst enemies have attributed to her. But this is not the idea; the fact is, that those who use this argument are the very ones who are the most unscrupulous in favoring the requirement of re-baptism as a condition of church membership in laity as well as clergy, and they freely express their intentions to enforce such a rule in their societies and associations, as soon as the sentiment of the Church will permit. This rule of the Convention is plainly but the entrance of a wedge.

Another argument of the majority I have omitted to notice, which though not presented very prominently in Convention, was probably used with more real effect than any other. It is this: So long as there is any doubt upon this subject, and all acknowledge that re-baptism, in itself, can do no harm, why not require the adoption of a course acknowledged by all to be at least safe, which may do good, and which is already in very general use? The majority believe this re-baptism an important benefit to its recipients, they are quite sure it will not hurt them, and therefore they ought to do what they can to make it universal.

Now what an argument is this for the rational man of the New Church! Suppose it to prevail, and what becomes of our freedom? Of all forms of faith that of the New Churchman is most vulnerable if this principle be admitted. Look, now: He holds that the good of all religions will be saved. The Papist approaches him. "You believe," says he, "that the good Catholic will be saved; our Church, the Holy Catholic Church, of near two thousand years, numbering its thousands to your units, declares emphatically that without her pale there is no salvation. Pray consider your position, the awful responsibility you assume in placing the conclusions of your finite reason, in company with a few hundred misguided individuals like yourself, against the authority of the Church of ages, against the reason too, of all her children, men like yourself, and many of them with abilities far transcending yours, and against the danger of everlasting perdition in case you may have erred in your conclusions on this matter, as you have repeatedly erred in judging things of less consequence, and less difficult to comprehend. Think, too, how easily you may be safe. *safe eternally*. The good Catholic is sure to be saved. How, then, can you hesitate to throw yourself into the outstretched arms of the Holy Church?"

The Mohammedan too can use the same argument, and every intolerant and persecuting sect upon the face of the earth; and can justify their cruelties by professed regard to the good of the victim and their Church.

And so also say our New Churchmen of a certain stamp; substituting for the positive assertions of the Catholics, &c., the mere uncertain inferences a portion of them have drawn from Swedenborg. So far as the machinery of the Church will enable them, they would *compel* their brethren to act upon the authority of *their opinions*, instead of the clear rational light of truth in their own minds. And yet these men talk of the *freedom of the New Church!* Oh shame! where is thy blush?

An analysis of the votes taken upon this occasion, gives results worthy of observation and reflection. Of the ministers in Convention, all voted for the measure, except two, and these not in the regular performance of clerical duty. One other, having given it his voice and vote in committee of the whole, took the other side upon its final adoption, for reasons of expediency. One only, a clergyman, of the Michigan delegation, voted in Convention for its adoption. Maine was against it; so was Wisconsin; so was Pennsylvania, as far as represented; Ohio was divided, and so was New-York, in sentiment expressed, if not in vote. But Massachusetts and Illinois, in unbroken phalanx, constituted an available working majority, whereby a few leaders have not scrupled to commit the whole Church (as represented by Convention) to a new principle, never before acknowledged—a principle, acknowledged even yet by all to be but a mere inference, and on which no person who sustained it, could lay his hand upon his heart, and say his mind was free from doubt. At least none did say so, and, I believe, none could.

And yet, this mere majority of an assembly, representing but a fraction of the New Church in the United States, have not scrupled in reliance upon inferences of human logic, to lay sacrilegious hands upon God's Holy Ordinance, and declare it void, to declare that they will not recognize the representative rite which He has ordained, except upon conditions that He has not commanded!

This is strong language, but it is sober truth. The very distinction upon which, in defence, they will plant themselves, between clergy and laity, in this matter (if there be any), shows up the affair as of human contrivance; while the rule, even though applying to the clergy alone, will justify what I have said.

And now, what shall we do about it? Shall we say, So be it! the New Church is but one of the thousand sects, and fears to lose its identity, unless guarded by human contrivances?

For one, I hope not. I believe this affair has been permitted thus to ultimate itself for the future instruction of the Church, and as a warning to what lengths its best men may be carried, when, "laying aside the commandment of God, they hold the tradition of men," and "teach, for doctrines, the commandments of men."—Mark vii. 7, 8. That this has long been done in this matter of re-baptism, I now believe, and trust the subject will not be allowed to rest, till the Church be purified of this heresy, if such it be.

Nor is it necessary that those who dissent from these proceedings of the Convention should separate themselves or abstain from taking part in the good uses to which it seems inclined to address its energies. In many respects, this last Convention was an improvement upon its predecessors. The new Constitution, it is true, was compiled in haste, and, as a document, is liable to severe criticism. No amendment of its form was allowed, the majority preferring to trust to the hasty performance of the committee rather than to any revision the Convention could effect. It is true, also, that the Convention refused to submit this new Constitution to the approval of the Church, finding for this, perhaps, sufficient excuse, in the very imperfections acknowledged by its friends. But, after all, with the one grand exception on which I have dwelt above, it is a great improvement. In adopting it, the Convention has cast aside many of the lighter trammels which formerly impeded its course, and concentrated its organization for more efficient action. It has also declared itself, in effect, a free and voluntary association, for the united performance of general uses in the Church, by the adoption of a resolution that all its authority is based upon the free and unbiassed consent of those who unite therein for the sake of those uses.

Amid the exciting questions before the Convention, the utmost cordiality of feeling was preserved; and it was remarked with pleasure, that New Churchmen could differ without quarrelling.

I should mention also, that a communication from the A. S. P. & P. Society, with copies of its published works, was cordially received and responded to; and it is hoped that the action of this Convention may lead to a healing of the breach which has existed on that subject.

The projected Urbana University received considerable attention; a committee appointed last year made a report on the subject, and Mr. M. G. Williams, one of the trustees, and a delegate to the Convention, gave an interesting account of its position and prospects, all of which will be published.

I have written in haste, and with frequent interruptions, and have doubtless omitted much that would be of interest to your readers; but I had no idea of preparing any thing of the kind while the meeting was in session, and have therefore had to depend wholly upon memory.

Yours truly, M.

Chicago, June 22, 1853.

NOTICES OF BOOKS.

- 1.—A TREATISE ON THE PECULIARITIES OF THE BIBLE; *being an Exposition of the Principles in some of the most Remarkable Facts and Phenomena recorded in Revelation.* By the Rev. E. D. RENDELL, Author of "Antediluvian History," "Deity of Jesus Christ," &c. From the London Edition. Boston: Published by Otis Clapp; New-York: Fowlers & Wells. 1853.

The service rendered by the author of this work to the cause of Scriptural and scientific truth, in "The Antediluvian History" is, we believe, being more and more appreciated, and thus preparing the way for a wider and more cordial welcome to the volume which first Mr. Pitman in England, and now Mr. Clapp in this country, has given to the public. We could have wished, indeed, that the necessity of a reprint might have been avoided, and all the profits of the sale on both sides the Atlantic redounded to the original publisher, with whom, we are sure, the author would have liberally shared, but the cost of that edition would inevitably have confined it to a very narrow sphere of readers, and we see no alternative but an interchange of courtesies on this score, whenever the intrinsic merit of a work may prompt its republication on either side of the water. We are perhaps likely to be the greatest gainers by the operation of this rule, but as it is a reciprocal one, we know of no remedy but for the less favored party to abide the result till time and progress shall restore the balance. For the present we must confess the debtor side to be ours, especially in view of the sterling value of such a work as that before us. Like its predecessor, the "Antediluvian History," it is a book to make us wonder how we have managed to get along without it before we had it, as we at once recognize in it the satisfactory treatment of a multitude of points in regard to which we have anxiously sought a solution. What an ample provision is made for the reader on this score may be seen from the following table of contents:

• "CHAP. I. Introduction. The Reasonableness of expecting an improved Knowledge of the Scriptures, and a clearer Perception of the Religion which they inculcate.—CHAP. II. The Origin of the Idea of God's Existence; the Universality of its acknowledgment, and the Means for its Perpetuation.—CHAP. III. The Soul of Man a Spiritual Body in the Human Form, gifted with Immortality.—CHAP. IV. Revelation in all Ages: its Characteristics before the Mosaic Period, and the Letter of the Scriptures its Final Basis.—CHAP. V. The Law of Scripture Writing, and in what consists its Revelation and Inspiration.—CHAP. VI. *Genuine* and *Apparent* Truths in the Bible; specifically those which refer to the Divine Character.—CHAP. VII. God's Manifestations to Men, considered as Evidence that He is a Divine Person.—CHAP. VIII. Visions and Dreams, considered as Mediums, through which Divine Revelations have been made.—CHAP. IX. Miracles; their Occasion and Design.—CHAP. X. Parables considered as open Evidence that the Scriptures have an Inner Sense.—CHAP. XI. History viewed as a Representation of Divine and Spiritual Things.—CHAP. XII. Prophecy; its Fulfilment to be sought for in the Internal States of the Church, rather than in the External Circumstances of the World.—CHAP. XIII. The World of Spirits, a Region between Heaven and Hell: the first Receptacle for the souls of the Deceased, and the Scene of Judgment.—CHAP. XIV. Heaven and Hell, Interior States of the Human Soul, induced by the Reception or Rejection of the Divine Principles of Love and Wisdom."

We should hardly know how to bestow higher praise upon the volume than by saying that full justice is done by the author to these various topics. Mr. Rendell

has seen by a keen perception the true state of the Christian mind of the age—its doubtings and desideratings—its general unsettledness, and its naturalistic tendencies—and he has aimed, we think, with great success, to administer a panacea to its manifold spiritual ailments. In doing this the author has put under tribute nearly every department of human knowledge, and yet the erudition is so skilfully managed that it never lumbers the page, or inflates the language, or generates tedium in the mind of the reader. Indeed, Mr. Rendell is master of a singularly easy and attractive style. Pure, simple, lucid, its vocabulary mostly made up of the Saxon element, we scarcely know a writer in the New Church, or out of it, who presents us a more faultless model of style, and who consequently furnishes us a more readable book. Perhaps, on certain points, the discussions are somewhat unduly prolonged, but, taking the work altogether, it is a noble offering, laid upon the altar of the New Church.

2.—THE LIFE, CHARACTER, AND ACTS OF JOHN THE BAPTIST; *and the Relation of his Ministry to the Christian Dispensation. Based upon the "Joannes der Täufer" of L. Von Rohden. By the REV. WILLIAM C. DUNCAN, M.A., Prof. of the Greek and Latin Languages and Literature in Louisiana University. Fourth Edition.* New-York: Lamport, Blakeman & Law. 1853.

This work bears the evident impress of a German origin. From no other source could we look for such a thorough-going and exhaustive treatment of the subject. It is marvellous how much is made of the meagre materials furnished by the sacred writers in regard to the life and ministry of the Forerunner. Every minutest point of the information accorded us is weighed with an exactitude that is astonishing to our more perfunctory genuises of the new world, who have little acumen to spend upon abstract points, but have no lack of it upon practical matters. We are not disposed, however, to regard the labor and research manifest in this volume as ill bestowed. Viewed from a New Church stand-point, it is not perhaps of very great value, because it falls short of exhibiting John the Baptist in those spiritual relations which are developed in the writings of that Church alone; but still, as the letter is always a servant to the spirit, the more clear, accurate, and comprehensive is our knowledge of the letter, the greater are our advantages for an adequate idea of the spiritual truths which rest upon it. In this respect the present able treatise will be found well worthy of attention. It contains many fine criticisms upon particular texts, and the whole literature of the subject is served up, so to speak, "in a lordly dish." We are thankful that it has appeared in an English dress.

3.—COMMENTARIES ON THE LAWS OF THE ANCIENT HEBREWS; *with an Introductory Essay on Civil Society and Government.* By E. C. WINES. New-York: George P. Putnam.

We had scarcely supposed that a work traversing the same ground as "Michaelis on the Laws of Moses," and perhaps suggested by it, could still present so many points of diversity, and evince so large a measure of independent research and reflection, as we find in the volume before us. Yet, in one particular, the example of Michaelis seems to have had its influence with Mr. Wines, contrary, we presume, to his real interior conviction. This is a sort of *usus loquendi*, or habitual phraseology, which would imply that Moses himself was the true author of the

system which he represents, that he stood in the same relation to the laws and rites embodied in the Pentateuch as did Solon and Lycurgus to their respective codes. "The civil government of the Ancient Hebrews was the government of a free people; it was a government of laws; it was a system of self-government. To Moses, a man of the most direct, firm, and positive spirit, belongs the honor of being the founder of this sort of government. His constitution was pervaded with popular sympathies, and the spirit of liberty. The best wisdom of modern times, in the difficult science of legislation, was anticipated by Moses." Now, we opine that Moses, personally considered, even with all his endowments of Egyptian wisdom clustering upon him, is as little entitled to the credit of the foundership of the Hebrew polity as is the clerk of a legislature to the honor of having originated the laws which he records. Every Christian reader, in his simplicity, refers the Hebrew constitution to the Lord himself, Moses acting the part merely of an amanuensis and messenger, a medium between Jehovah and his people. The diction is unfortunate, as it savors too much of that vein of rationalistic Germanism which has robbed the Most High of his true glory, and exhausted the Scriptures of nearly every vestige of genuine life.

But we would not have the reader draw a general disparaging inference from this blemish, as to the book before us. It is, in fact, a work of very high character, treating in a masterly manner the great themes involved in the system of Hebrew law, polity, and administration. The Introductory Essay contains beyond question one of the most elaborate tractates on the origin and foundation of civil society and government, of the nature, sources, and sanctions of political power, which the present age has produced, nor are we at all surprised at the high encomiums bestowed upon it by several of the most eminent civilians of our country. In fact, every portion of the work bears witness to the profound study, the care, the skill, and the finish which have gone to its making up. At the same time, our readers will readily perceive that in passing this judgment on the "Commentaries" of Mr. W., we have made a somewhat similar descent from the N. C. plane, that the author has in setting forth the books of the Pentateuch, mainly in the light of a civil code, and exhibiting Moses as a model law-giver and statesman. It is not easy for us to express the violent revulsion of feeling of which we are conscious in coming in contact with a view of a Divine Revelation of moral and spiritual truth so pre-eminently and purely *natural*. A more complete secularization of things sacred it is scarcely possible to conceive. It is a marvellously striking specimen of truth from heaven, and relating to heaven, being taken and wrought over, and modified, and moulded so as to suit the state of the natural man, who has no relish for truth spiritual and heavenly. The food must be adapted to the stomach which is to receive it and act upon it. In saying this we have no disposition to deny any sound position maintained in the present volume. It may be that the Hebrew polity was nearer to a republic than any ancient governments, that it embosomed more of the principles of civil liberty, that it had more of the elements of permanence and progress combined, and thus presents a system of government singularly analogous to our own; what then? How does all this bear upon the regeneration of the Christian man? What relation has it to those spiritual ends which the Divine Love and Wisdom has purposed to effect by the communication of his Word to Man? How infinitely short of those ends must be the mere propounding of a system of political

economy or civil jurisprudence? But yet we complain of no man's labors in this direction if he sees fit to engage in them. We can conceive of much higher employment, but men will naturally follow their predilections, and all truth, whether high or low, will be turned to *some* account in the ordering of an all-wise, overruling Providence.

EDITORIAL ITEMS.

Mr. Clapp has recently published the interesting memoir of Swedenborg prefixed to Rev. Mr. Prescott's "Gems." To this he has appended a descriptive catalogue of all Swedenborg's writings, with the prices, from the pen of Mr. Hayden, as also a list of all the more important collateral works defending, explaining, and illustrating the New Church system of doctrine and life. It forms a neat pamphlet of 40 pages, and nothing of the kind could be better suited to distribution in quarters where a desire has sprung up for a farther acquaintance with Swedenborg and his works. The same publisher has just issued a beautiful miniature volume entitled "Rays of Light," and made up of short but pungent sentences mostly though not exclusively selected from the pages of Swedenborg. It forms a charming *vade mecum* for the man or woman of the Church, and an equally precious *vade tecum* when imparted as a token of affection.

It is understood that the Rev. T. O. Prescott, of Glasgow, having lately assumed his maternal surname, his address will hereafter be, the Rev. *O. Prescott Hiller*, Glasgow, Scotland.

By letters received we learn that Dr. Røhrig, recently from Paris, a gentleman highly distinguished for his attainments in the Oriental Languages, and a cordial receiver of our doctrines, has arrived in this country, where he thinks of permanently remaining, and of devoting himself to the uses of the Church as the Divine Providence may open the way. His knowledge of the Mongol and Tartar languages has enabled him to make some interesting researches relative to the Ancient Word preserved in that quarter of the globe, which have been published in the London "Intellectual Repository." He has mastered, we learn, about twenty different languages, and from the testimonies we have seen he must have borne away the palm from all competitors in this department.

It will be worth considering by those who are versed in the physical philosophy of Swedenborg, how far the following theory of axial forces is in accordance with it. Our friend W. H. B., of Marquette, Wis., who is *au fait* in the "Principia," is particularly requested to bestow upon it his attention. It occurs in a letter from Sandusky, Ohio, to the *Ohio Observer*: "Last evening, Dr. Bronson, late President of Kenyon College, now pastor of the Episcopal Church of Sandusky, repeated, at the request of many citizens, his lecture upon 'Axial Forces,' or, as the news reporter has it, upon the 'Secret Forces of Nature.' The lecture was a successful effort to popularize the modern atomic theory of matter, and account for all the phenomena of the material universe by changes in the polarity of the particles, and their consequent position relative to each other. Thus, suppose every ultimate atom to be a perfect magnet, with its positive and negative poles; or say, with a living force at its centre operating outward in four, six or more directions. This axial force operates upon all surrounding atoms, which in turn all operate back upon the first. When like poles are brought together they repel each other; unlike poles attract. Bring together a large number of positives and negatives, they clasp each other heartily and form a solid body. Bring them up sidewise and they pull all sorts of ways, budge about as if they cared nothing for each other; in other words, form a liquid. Then bring their positive poles all together, and they begin to push off in the greatest haste with a perfect abhorrence of each other; in other words, form a gas. In like man-

ner certain adjustments of the axial forces of matter in external bodies change the polarity of the atoms of our fingers, and we experience the sensation called heat. Or they operate upon our brain through the eye, and we experience the sensation which we call light. The theory is ingenious, and, in the hands of its advocates, plausible; and, whether wholly true or not, may be as good as any for the philosophers to theorize and experiment upon. The lecturer showed in conclusion, that in adopting this theory we in no wise dispense with the agency of a personal God in Nature; but rather prove his efficient presence and agency as a living power in every place and every atom of his universe."

OBITUARY.

Died, at Canandaigua, Ontario Co., N. Y., on the 15th May last, Mr. THEODORE POMEROY, jr., in the 30th year of his age.

He was taken suddenly ill at the very time that he and his wife were ready to ride up to my house, a distance of four miles, their conveyance standing at their door. Thus may it well be said of man, that in the midst of life he is in death. Disease may suddenly manifest itself, and he be quickly removed to the spiritual world. Happy is it for those who are prepared at any time to lay down their natural, and be clothed with a spiritual and substantial body which shall live forever, happy in the angelic heaven of love. And such I believe was the state of my friend Theodore, at the time of his death. His disease was inflammation of the lungs, which terminated on the 6th day by his removal into the spiritual world. To his widow, his aged parents, and all his relatives and friends, his natural death is an irreparable loss. But though they mourn, yet they have hope, and the consolation that their loss is his gain.

Much to the regret of his friends, his disease was of such a nature, that but little conversation could be held with him, on the state of his mind, and his hopes for the future in the near view of death. Therefore, all that was done on this subject, that is important to record, was a question put to him by the author of this just before his departure from us. The substance of which was, whether the doctrines of the New Jerusalem, that he professed to believe, were now his consolation and his abiding hope, and which he could cling to as an anchor to his soul, and though he was requested to give a sign, fearing that an oral answer might be too much for him; yet he immediately spoke in a decided and energetic tone of voice, and gave a full answer in the affirmative, at once conclusive and satisfactory to his friends, of his full confidence that the goods and truths of the heavenly doctrines of the New Jerusalem were to him strong and abiding. He was truly a man of integrity and honesty, and those who knew him best regard his death as a public loss. And I will add, that those of us who believe and love the goods and truths of the Lord's New Church, feel keenly the loss of a firm and efficient friend. One who was not only doing what he could for the present, but who promised great future usefulness to the New Church, and the cause that he loved, had it been the will of the Divine Providence that he should longer remain with us. But our hopes of good use in this matter are gone. Yet who shall say that our hopes may not yet be realized in some other way, not at present known to us? But we know that the Lord is ever present, and does all things well—all is for the best.

As this will be read by distant friends, to many of whom we are only known by name, I will add, that the deceased was a son of Mr. Aaron Pomeroy, of this town, and a son-in-law of the writer of this notice. And it may be of use to add an incident in his life that, he subsequently told me, had a great influence in deciding him to become a receiver of the doctrines of the New Jerusalem. The incident was this: I had had a previous conversation with him in relation to the theological truths taught by Swedenborg, when I remarked that it was undoubtedly a truth that the spiritual world was the world of causes, and the natural world the world of effects. Sometime after this, he remarked to me, that he thought at the time it was very strange doctrine; yet, said he, I studied and thought upon it, that I had, as an honest man, to come to the conclusion that it was true, and I could see more clearly that the theological teaching of Swedenborg was Scriptural and rational, and that I could rely upon it, that the goods and truths he taught were worthy to be believed and loved. It is about eight years since he became a full receiver of the doctrines.

Your friend and brother in the Lord,
ROBERT BOYCE.

CANANDAIGUA, July 2, 1853.

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ORIGINAL PAPERS.

ARTICLE I.

UNCTION AND INTELLECTION.

A SERMON,

BY JAMES B. MANSON, OF BANNOCKBURN, SCOTLAND.

“But ye have an unction from the Holy One, and ye know all things.”—1 JOHN ii. 20.

In order to an accurate view of any thing, it is essential to look at it from a proper standing-point. There are objects which appear beautiful from one side, but deformed and unintelligible if observed from another. If you look askance at the most exquisite piece of mechanism, it appears nothing but a confused assemblage of wheels and motions. So also in the moral universe. But here the point of sight, whether right or wrong, lies within—in the domain of mind—in the internal circumstances of the thinker. Thus from one point of view, the Deity appears a God of fury, an imperious Sovereign, a changeable and contradictory and fear-inspiring Power. From one point of view man seems the merest slave of destiny, a vessel formed for destruction, or graced with unexpected, unmerited, unaccountable favor. From one point of view the world presents a motley stage, where the poor man's wisdom is despised, and the rich man's wealth is profitless, and all is vanity and vexation of spirit. But the moral standing-point, or state of mind from which God appears a wrathful Being, and man a mere tool, and the world turned upside down, is not the right one. To a truthful, pure, and loving spirit, God is Love—man a self-disposing creature, capable of high attainments—and the world a scene of probation, where no man is tempted above measure who desires to resist temptation. From these remarks we might proceed to show that the works and ways of God must appear

confused and unintelligible to one whose moral feelings are deranged; and that the will must be open to pure affections before the understanding can be receptive of lofty truths.

The document from which our text is extracted is given us as a record of "things seen and heard." "That which we have seen and heard," says the Apostle, in the 3d verse of the 1st chapter, "declare we unto you;" a statement very characteristic of the Apostle's mind, which was always ready to hear, that is (in the spiritual sense), to obey that which he saw or understood. Every Christian must feel interested in the sentiments and opinions entertained by a venerable saint. These sentiments and opinions are expressed in the epistle before us. From the reflections and counsel it contains we may furnish our sense of duty both with the tactics and with the weapons of spiritual warfare. As a portion—a beautiful portion—of the noblest domain open to the Human Mind, that domain which, in common language, we term Revelation, we ought to satisfy ourselves respecting the legality of its chartularies, and to obtain a clear idea of its extent. We may rest assured, that if this epistle be indeed a portion of Holy Writ, even though in an inferior sense, it will contain something more than common reflection and advice. Germs of the Highest Truth will not be altogether wanting, though perhaps undeveloped, and perhaps swathed in a wrappage, which may have not only preserved but concealed them.

That the New Church makes a distinction between the character of John's Epistles on the one hand, and that of his Evangel and Apocalyptic disclosures on the other, you do not need to be told. This distinction is easily apprehended, and recommends itself to every mind capable of seeing that a difference of some kind, between the gospel style of narrative and the epistolary style of exposition, does exist, and must be explainable. A stranger might be informed that our distinction is this: Under the literal meaning of the four Gospels, and under the sublime investiture of the Apocalypse, which does not present any literal meaning, a body of spiritual doctrine exists, which is not merely a set of truths, but, so to speak, an organic system of truths evolved in a series; whereas in the Epistles, and in the Acts of the Apostles, the truths do not follow in a series, and very generally they are not internal truths at all; but especially in the writings of Paul, such as result from given premises in logical sequence. The Scriptures, both of the Old and New Testament, are thus arranged in two divisions—the one evincing plenary inspiration, the other possessing a less sacred character, being what is termed hagiographical.

But the epistles, though not at all equally important, are most valuable documents. Though projected by human minds, and though the birthright of full inspiration is denied them, it is very evident that they have been adopted by Divine Providence as convenient vehicles or media of truth. Consider the circumstances of their authorship. Their writers are the apostles, John, Peter, James, Jude, and Paul. Of these men, the first four, during the most important epoch of the world's history, were permitted to hear the every-day

discourse of our Lord. Much that they heard was doubtless forgotten from their not immediately perceiving its import. We know that as events transpired, they recollected, from time to time, conversations with the Lord in which these events had been referred to. In the Acts of the Apostles, and from the lips of Paul, a saying of Jesus is recorded, which we find nowhere else (Acts xx. 35). This has indeed been thought by some a version merely of one of our Lord's sayings found in the gospels—that is, such a version as Paul, forgetting the exact words of our Lord, might feel warranted to give in his own words. But on a fair consideration of the terms employed, this supposition is not satisfactory. For, in the first place, nothing could be more unlike Paul's peculiar style of rhetorical amplification than the simplicity and directness with which the maxim is conveyed; and, in the second place, it is impossible to conceive terms more memorable than those employed, so that, were the passage a version merely of Paul's, we would have the fact to account for of *his* language going more directly to the heart than its Divine Original—a thing altogether inconceivable. But it is extremely doubtful whether there is any thing in the Gospels which, without using a license that might be exceedingly dangerous, could be made to convey the sense of the expression quoted by Paul. And how is it possible that their great Master's words, at all times remarkable, could have been entirely forgotten by his immediate disciples, or have ceased to be repeated?

There are various features in the passage before us which, though not decisive, make it not improbable that the Apostle uses language which he had heard from the very lips of our Lord. The epistle was written in the old age of the writer—a time when the mind, taking few or no impressions from the present events, recurs to the period of its youth with all its youthful vivacity—a time when imagination droops only to give its strength to memory—a time when the first step is taken towards realizing the idea that eternity is a perpetual present, by recalling the past so distinctly that the difference of years is lost, and the extremities of experience are joined in a second childhood to complete the circle of human life. Out of the abundance of the heart the mouth speaketh; but in old age, as in the language of a child, memory and heart are synonymous.

“Ye have an unction from the Holy One, and,” says John, “ye know all things:” a remarkable assertion, which our common and popular commentators seem to have thought of no importance, or of no difficulty, for they pass over it in the quietest manner possible. Universal knowledge is apparently predicated of a very simple people; but the commentator expresses no surprise. When Omniscience is attributed to God, the commentator is very full and very satisfactory. When something in the terms of Omniscience is attributed to an infant church, the commentator is silent. And this church, to whose members the Apostle wrote “ye know all things,” was a fact of which the great world had hardly as yet become cognizant.

Observe, the idea is not introduced in the way of argument. It does not present itself as an inference from any thing stated before. The purest terms of assertion are employed. There is no attempt

made to illustrate or to prove what is asserted. The possibility of the assertion being questioned seems never to have occurred to the writer. He certainly never has the air of one who utters things strange or uncommon. He does not profess to be a teacher of unknown truths or new principles of truth. "I have not written to you," he says, "because ye know *not* the truth, but because ye know it."

Now, had this idea been the Apostle's own, it is extremely probable that he would have disclosed the process of thought by which he reached it, and in some way or other have referred to the body of facts from which it was educed. The hypothesis is certainly more tenable, which supposes that in the words before us we have a specimen of the table-talk which John was for some time privileged daily to hear in the humble abodes of the fishermen of Capernaum, or of Lazarus of Bethany, or in any of the villages round about Jerusalem to which his Master was wont to resort.

We propose briefly to inquire in what that Unction consists with which the Christian is anointed, and in what respect they who are thus anointed can be said to know all things.

It must not for a moment be supposed that the Apostle who says here, "ye know all things," and in the 20th verse of the next chapter, "God is greater than our hearts, and knoweth all things," employs these similar phrases to express the same matter. In the original, the very words indeed are different. And, as far as knowledge means a familiarity with facts, you will find a schoolboy anywhere with more than was possessed by the whole apostolical church. In scholarly acquirement and learning, properly so called, Paul stood foremost of all the disciples by a long interval; for while John was mending his nets by the sea of Galilee, the young Pharisee was at the feet of Gamaliel. Yet notwithstanding his educational advantages, his dialectic skill, his mastery of language, his extensive reading and hard thinking, and notwithstanding his tendency to self-flattery and egotism, Paul would have shrunk from putting forth a claim to universal knowledge. But, says John, "Ye have an unction from the Holy One and know all things."

In what a burst of derision would this assertion have been drowned had it been overheard by the learned and philosophical coteries of Athens, Alexandria, and Rome! For the Church, of whom this knowledge is predicated, received, with respect to members, its principal accessions from the physically degraded class of menials which all the philosophers agreed in despising. It cannot be uninteresting to inquire how such a class came to be the object of John's solemn and exulting assertion.

From these observations it may, in the outset, be inferred that the Christians of the first Church were distinguished from other men, not by the amount of knowledge, but by the sort of knowledge they possessed. And the peculiar characteristic of this knowledge is undoubtedly implied in the word Unction. "Ye have an unction," &c.

It is only by means of the science of correspondences that we can arrive at the true signification and import of the term Unction; for although the Epistles are not written according to this science, they

abound in words and phrases which lead back the mind to a period when the science was universally understood. To the men of that period the face of the heavens and of the earth, the phenomena of the seasons and the accidents of daily experience, had a wider suggestiveness than they have to us. They could speak of the Book of Nature without a figure of speech; for, to them, nature indeed presented a page covered with wise and wonderful meanings. Of them alone it can truly be said, in the words of our great poet, they found

“Tongues in trees, books in the running brooks,
Sermons in stones, and good in every thing.”

How this science was lost, we do not pause to inquire. Why it was not communicated to the first Christian Church is a question satisfactorily answered, when we are told that the members of this Church were distinguished for a simpleness of mind to which the complexity of the science must have been very repulsive and unintelligible. But the science, though lost, was not all lost. When a ship, freighted with rare and valuable things, is wrecked among a barbarous, a simple, or an ignorant people, we are prepared to hear of their picking up fragments of the cargo and articles of value, whose real worth is to them unknown, and whose proper use they can only conjecture. In our own language, and in all languages within our acquaintance, we could point out something which has been preserved and handed down from the wreck of the science of correspondences. To tens of thousands who never heard of such a science, a dog—notwithstanding the nobleness and sagacity of the animal among ourselves—is a term of reproach applied to an unworthy person; while a lamb is everywhere symbolical of innocence, truth still represented as a light, and affection spoken of as a flame. Nay, the very practice of metaphor can have had no other origin.

To this origin we attribute the word Uction. This word is, in the 27th verse, translated *anointing*; and the original which always signifies an unguent is from the same root with the word Christ. *Chrisma* (the Greek word) is still the name given by the Romish and Greek churches to the oil of consecration. Throughout the Holy Word, oil is a symbol of good, and of love, the principle of good. Hence the profound significance of Jacob setting erect the stone which had been his pillow and anointing it with oil, emblematical of a mind rising by exertion and struggle from the truths in which it had been content to repose, to a perception of higher truths, and thence, by regeneration, into the principles of good. Thus, also, we see a peculiar propriety in the command given in the xxi. chapter of Isaiah, “Arise, ye princes, anoint the shields,” signifying that primary truths are best defended, when the defence is (not maintained for ostentation or victory, but) hallowed by the principle of love. Hence, finally, the ceremony of anointing still used in the inauguration of kings and pontiffs, though the meaning of the ceremony has been lost. For there can be no doubt, that, however the kingly office may have become degraded by selfishness, it was intended that one

of the first qualifications of a king should be love of his people, as (under the Lord) that neighbor whom he is enjoined to love as himself: and, although the office of priesthood may be similarly debased by men who desire it as a means of distinction or of gain, there can be as little doubt that the only motive from which it ought to have been entered, is the love of God expressing itself by a love of whatever is God-like. This, we think, is signified by both king and priest having been anointed and inaugurated with oil. This correspondential signification is not confined to the act of anointing but belongs also to the oil employed, to the olive by which the oil is produced, and to the localities in which the olive is planted, for because the Lord Himself as to love is signified by the East, the mount of olives is situated east of Jerusalem.

With this explanation we are now able to work our former inference into a definite proposition. It is stated that one who is truly a Christian is distinguished not necessarily by the amount but by the kind of knowledge he possesses. We may now see in what the peculiarity consists. We may now see that the knowledge spoken of is not the same with understanding, sagacity, or prudence. It is a knowledge dependent on the affections. It is a knowledge arising from love of the Lord and of the neighbor. It springs up wherever there is a love of truth for truth's sake, or a love of use for the sake of good. In this knowledge there is essentially a moral element. In short, it is wisdom. For wisdom is nothing else but knowledge sublimated by pure affections. "Wisdom is that exercise of the reason into which the heart enters; a structure of the understanding arising out of the moral and spiritual nature." In the common sense of the word, a man may be very knowing and yet very unwise.

The sphere of religious influence is, indirectly, the intellect, but directly, the will. By the state of the will, no doubt, the understanding is affected. As this central fire is properly fanned and purely fed an improvement will be found in its light as well as in its heat, for nothing is better established in actual life than the Psalmist's declaration: "Unto the upright there ariseth light in the darkness." We know that the will is the essence of the life of man, that his proprium or self-hood is there, and that *that* self-hood is evil from his first birth. It is but natural, therefore, to expect that the bearings of religion must all be towards this point, that all the influences of Christianity will be found moving in this direction, and that in this province the good fight of faith must be decided. It is, consequently, in the affections not in the intellect that we must look for the effects of what the apostle calls a "knowing all things." Certain results would undoubtedly follow from this unlimited knowledge, and what the text implies is that these results are by us, and by every Christian, attainable. Nor is there anything staggering in the assertion after all. Suppose, for a moment, and only for the argument's sake, a finite being endowed with that attribute of the infinite,—omniscience, and let us imagine what effect this tremendous faculty would produce on his moral conduct. Suppose the innermost truth of nature exposed to his mind,—suppose that he has apprehended all the prin-

ciples which constitute universal truth,—let him have probed the very heart of being,—let his experience include even that august act where infinite love operating by infinite wisdom commenced the creative process which finally evolved this material universe ; and let every stage of this process be familiar to his mind, let him have marked the minerals crystallizing in darkness, let him have seen the first herb that seeded seed after its kind,—let him have observed vegetable dominancy succeeded by animal, and animal energy culminating in man : after such a survey with what reverence and confidence would the soul bow down before her Maker ! Yet he whose vision had been thus extended could not be actuated by a deeper or more implicit confidence than may be felt and ought to be felt by every Christian who receives the heavenly doctrine that the Lord Jesus Christ is God and that God is love. Or suppose that the human breast, all its dark windings, its intricate purposes, wishes, motives, ends—were laid bare to the same inquisitive eye ; would that eye henceforth look on man with a larger amount of charity or commiseration than the humble Christian must feel who knows that every man is his neighbor and strives to love his neighbor as himself ? From this reasoning, it would appear, that as the grand purpose of man's moral training is that he may love the Lord above all things and his neighbor as himself, true religion, or the principles of goodness and truth, puts every man exercised thereby in possession of the final result (as far as it regards the will, which is essentially the man himself) that would accrue from his knowledge being extended so as even to embrace every proposition which goes to constitute universal truth.

But though the results of religion are to be sought not so much in the knowledge as in the wisdom we possess, we may rest assured that we shall find no surer aid even in the mere acquisition of knowledge than that which is afforded by a sound theology. We have already observed that a clear understanding will naturally follow purity of heart, and everywhere this is seen that the heart, is wiser than the head. But besides this indirect assistance, theology affords its direct and immediate countenance by furnishing us with a sufficient theory, for all the purposes and objects of life. A theory shows its importance by facilitating intellectual processes, by sharpening our faculties of observation and by enlarging our grasp of facts. A man who has no theory is indifferent to many things that interest his fellow men. For example, what would be the use to such a one of knowing the dimensions of every street, alley, or house of this great city ? But let him adopt the sanatory theory which asserts a relationship between physical health and mental health, between a pure atmosphere and a pure morality, how valuable and how interesting his dry statistics become ! What voices of warning and reproof he is able to evoke from every narrow lane, unclean alley, and ill-ventilated abode. A thousand things, which he would once have passed unnoticed, rivet his attention and set in motion trains of thought interminable. Or from the theology of the New Church, take a theory which as we believe differs from all others in bearing the stamp of absolute truth. What energy and what reverence may one be expected to bring to the

study of nature, who knows that all her phenomena are representative of facts in that great world of realities into which we shall soon be ushered, where thoughts are things, and where alone we can know even as we are known. We have already alluded to the Book of Nature. There is such a book. The field is a written page. The heavens are a scroll. Nature is our minister in a double sense; first, as our servant, and, second, as our monitor. A vague sense of beauty is not that which religion professes to serve; yet part of its mission is to conjoin the beautiful and the true. In the point under consideration, by means of correspondences, it withdraws a natural object from the hand of metaphor where it was only an ornament and gives it the dignity of a use. To him who possesses the key of that science, things that do not appear shadow themselves forth in those that are seen; a flower has more than a vegetable life in it,—a mountain rises as a form of good,—waters gush with the flow of truth, and every spike of grass is the conductor of an electric thought.

The faculty of knowing all things, then, is one enjoyed as a logician would say, not *in esse* but *in posse*—that is, not all things in general, but all things that may come within our reach. It can only be enjoyed in proportion as we have an unction from the Holy One, that is, in proportion as our lives are hallowed by the holy principle of good. That purity of heart is essential to a perception of the divine is expressly stated by our Lord himself: “Blessed are the pure in heart, for they shall see God.” The knowledge that we most desiderate is not mere science, for science alone is, in the spiritual signification of Egypt, an Egyptian bondage, and the soul in its normal state is free. Nor is it mere rationalism, for rationalism, in the spiritual signification of Assyria, is an Assyrian captivity, and the soul, we repeat, must be free. Knowledge, in the common sense of the word, is necessary, and the art of reasoning, in the common sense of the term, is necessary, but the religious element is yet more necessary to both, for then is fulfilled that saying of the prophet: “In that day shall Israel be a third with Egypt and with Assyria, even a blessing in the midst of the land.”

ARTICLE II.

THE LIGHT AND HEAT OF THE NATURAL AND THE SPIRITUAL SUNS.

FROM SWEDENBORG.

“Thou alone art holy”—That hereby is signified, because He is essential good and truth, and thence all good and truth is from Him, appears from the signification of holy as denoting the Divine [principle] which proceeds from the Lord, for this alone is holy, and is called divine good united to divine truth: and whereas this proceeds from the Lord, it is Himself, for what proceeds from Him is the same which is in Him, and therefore is Him, hence it is that the Lord is essential divine good and divine truth. The case herein is the same as with the heat and light which proceed from the sun in the world, or even

from the flame of fire : the heat and light are from the sun, for they are from that which is in the sun ; in the sun is pure fire ; this fire out of the sun is heat, decreasing according to distance from him, and light is the modification or interior action thereof in substances which are out of the sun, being also from the fire thereof ; those substances in which they exist and take place, are called atmospheres : hence conclusions may be drawn from correspondent analogy concerning the heat and light which proceed from the Lord as a sun in heaven ; the Lord there as a sun is divine love, and the heat proceeding thence is divine good, and the light proceeding thence is divine truth : the heat proceeding, which is divine good, is divine love in its extension ; and the light proceeding, which is divine truth, is the modification or interior action thereof in substances which are out of Him ; those substances, in which the modification takes place, are spiritual atmospheres, by virtue whereof the angels respire and live. Inasmuch as things similar in the world are correspondent analogies, therefore fire, in the Word, signifies love, heat, divine good, and light, divine truth ; the difference is, that as the heat and light of heaven vivify spiritual essences, so the heat and light of the world vivify natural essences ; but still the heat and light of the world do not vivify from themselves, but from the heat and light of heaven, thus from the Lord. These things are said in order that it may be known that the Lord is essential divine good and divine truth, thus alone holy.—*A. E.* 944.

To the intent now that it may be perceived, and thereby known, that all things were created of God, who is the Lord from eternity, divine love itself and divine wisdom itself, thus life itself, it is expedient to proceed distinctly in the discussion, which shall be done in the following order : 1. that the Lord is the sun in the angelic heaven : 2. that from that sun is the origin of all things : 3. that from that sun the presence of the Lord is everywhere : 4. that all things which are created are created to compliance with life itself, which life is the Lord : 5. that souls of life, and living souls and vegetative souls, from the life which is from the Lord, are animated by uses and according to uses.

1. *That the Lord is the sun in the angelic heaven*, has been heretofore unknown, because it was unknown that there is a spiritual world distinct from the natural world, and that the former is above the latter, and that they have nothing common between them, but as what is prior and what is posterior, and as cause and effect ; hence the nature of what is spiritual was unknown, and moreover that in that world are angels and spirits, and that both the latter and the former are men, in all similitude with men in the world, with this only difference, that they are spiritual, and men natural ; likewise that all things in that world are from a spiritual origin alone, and that all things in this world are from an origin both spiritual and natural. And because these things have been unknown, it was also unknown, that angels and spirits have another light and another heat differing from those of men, and that light and heat in the spiritual world derive their essence from the sun there, as light and heat in the natural world, derive their essence from our sun ; consequently that the essence of light and heat from the former sun is spiritual, and that the essence of light and heat from our sun is natural ; to which however a spirit-

ual principle from their sun is adjoined, which with man illustrates his understanding when what is natural illustrates his eye. From the latter and the former considerations it is evident, that the sun of the spiritual world, in its essence, is that from which everything spiritual derives its birth, and that the sun of the natural world, in its essence, is that from which everything natural derives its birth. What is spiritual cannot derive essence from any other source than from the divine love and from the divine wisdom, for to love and to be wise is spiritual; but what is natural cannot derive its essence from any other source than from pure fire and from pure light. Hence now it follows, that the sun of the spiritual world in its esse is God, who is the Lord from eternity, and that the heat from that sun is love, and the light from that sun is wisdom. The reason why heretofore there has not anything been revealed concerning that sun, although it is meant in many passages in the Word where mention is made of the sun, is, because it was not to be revealed until the last judgment was executed, and a new church, which is the New Jerusalem, was to be established by the Lord; there are several reasons why it has not been before revealed, which reasons it is not expedient here to adduce. When once it has been made known that angels and spirits are men, and that they live one amongst another as men in the world, and that they are altogether above nature, whilst men are within nature, it may then be concluded from reason, that they have another sun, and that that sun is the source of all love and of all wisdom, and hence of the all of life truly human. That that sun has been seen by me, and also the Lord in it, see the treatise concerning H. & H. n. 116–140; and the treatise concerning *the Planets and Earths in the Universe*, n. 40, 41, 42.

2. *That from that sun is the origin of all things.* It cannot be conceived by any one that the universe is from eternity, and that it is from nothing; hence it cannot be denied but that it has been created, and by some one, and that He is esse itself, in itself infinite and eternal, love itself, wisdom itself, and life itself; and that He is a common centre, from which He views, rules, and provides all things as present, with which centre conjunction is given, and according to conjunction of the life of love and wisdom, blessedness and happiness is given; and that that centre appears before the angels as a sun, and that that appearance, like fire and flame, is from the divine love and the divine wisdom which proceed from God, from which everything spiritual exists, and by what is spiritual, through the medium of the sun of the world, everything natural; the human mind from the understanding, which is capable of being elevated into the light of truth, may see, if it be so disposed, that the universe was created by God, who is of such a quality, and who is one. Since therefore there are two suns, one of the spiritual world, and the other of the natural world, the sun of the spiritual world looking at ultimate things from what is first, and the sun of the natural world looking at ultimate things from what is middle, it is evident that the sun of the spiritual world, in which God is, and which is from God, who is life itself, is the source of all things that have been made and created, and that the sun of the world, in which is fire, and which is from fire, which is not life, is that by

means of which were created those things only, which are below the middle, and which in themselves are dead: wherefore to acknowledge nature, which in itself is dead, is to adore the fire which is in the sun of the world, and they who do this are dead; but to acknowledge a creating life is to adore God, who is in the sun of heaven, and they who do this are alive; they are called dead men who are in hell, but they are called living men who are in heaven.

3. *That from that sun the presence of the Lord is everywhere.* That the Lord has omnipresence, is known in the church from the Word, and what His omnipresence is, and of what quality, has been said above; it is now to be shown in what manner it may be comprehended: it may be comprehended from the correspondence of the sun of the world with the sun of heaven, and hence of nature with life, which correspondence serves also for comparison. Every one knows that the sun of the world is everywhere in its own world, and that its presence exists by light and by heat, which presence is such that, although it is distant, it is as it were in them; the difference is that the heat which it emits is fire in its origin, and the light which it also emits is the flame thence derived in its origin, and that all things, which have been created by that sun, are recipients of it, more and less perfect according to forms and distances; hence it is that all things of the natural world grow (or increase) according to the presence of their sun, and decrease according to its absence; they grow (or increase) as heat makes one with its light, they decrease as heat does not make one with its light. This sun, however, thus operates into those things which are beneath it, which are called natural, but does not at all operate into those things which are above it, and are called spiritual; for to operate into inferior things is according to order, since this is to operate into those things which are from it; but to operate into superior things, or to operate into those things from which they are, is contrary to order; the sun of heaven is that from which the sun of the world derives its origin, and spiritual things are those from which natural things derive their origin. From this comparison, the presence of the Lord, by virtue of the sun, may in some measure be seen. But the presence of the sun of heaven is universal, not only in the spiritual world where angels and spirits are, but also in the natural world where men are, for men receive the love of their will and the wisdom of their understanding from no other source; moreover without that sun no animal would live, neither would any vegetable exist, on which subject see what was said and illustrated above. The presence of this sun also exists by heat and light, but its heat in its essence is love, and its light in its essence is wisdom, to which the heat and light of the sun of the world are subordinate, adding that by which they exist in nature and subsist there. But the presence of the sun of heaven by spiritual heat and light, differs from the presence of the sun of the world by natural heat and light, in this, that the presence of the sun of heaven is universal and has dominion both in the spiritual world and in the natural world, but the presence of the sun of the world is only special for the natural world, and in that world is a servant; also that the presence of the sun of heaven is not in the extense of space and time, but the presence of the sun of the world is in that extense, for the ex-

tense of space and time was created with nature ; hence it is that the presence of the sun of heaven is omnipresence. The presence of the sun of heaven, viewed in itself, is constant, for the sun of heaven is always in its rising, and in its power : but with the recipients, who principally are angels, spirits, and men, it is inconstant and not in its power, for it varies according to reception ; in this the sun of the world corresponds to that sun, that it also is constant in its place, and in its virtue, but that it is made inconstant and not in its virtue in the earth which is a recipient, for it varies according to the revolutions of the earth round its axis, which revolutions make days and nights, and according to progressions round the sun, which also make springs, summers, autumns, and winters. From these considerations the correspondence of the natural things of the world with the spiritual things of heaven is manifest. The presence of the sun of heaven also in the natural world may in some measure be illustrated by the presence of understanding and will in the body of man ; for what the understanding thinks there, this the mouth instantly speaks, and what the will intends, this the body instantly effects ; for the mind of man is his spiritual world, and his body is his natural world ; hence it is that man was called by the ancients a microcosm. From these considerations, well understood, a wise man may see and perceive divine operation and spiritual influx in the objects of nature, whether in the case of a tree with its fruit, or of a plant with its seed, or of a worm with a moth and butterfly produced from it, or of a bee with its honey and wax, or of any other animal ; and he may also discover the insanity of those, who in such things see and perceive nothing but nature.

4. *That all things, which are created, are created to compliance with life itself, which is the Lord.* It may be expedient first to say something concerning life, and afterwards concerning the creation of all things to compliance with life : life is love and wisdom, for in proportion as man loves God, and his neighbor, by wisdom, in the same proportion he lives ; but the life itself, which is the life of all things, is the divine love and the divine wisdom : divine love is the esse of life, and divine wisdom is its existere ; the latter reciprocally united to the former is the Lord : each, as well the divine esse as the divine existere, is infinite and eternal, because the divine love is infinite and eternal, and the divine wisdom is infinite and eternal ; yet the latter and the former may have conjunction with angel and with man, although there is no ratio given between what is finite and what is infinite : but whereas the understanding cannot easily conceive how any conjunction can be given, when no ratio is given, therefore it may be expedient to explain it : there is not any ratio given between what is natural and what is spiritual, but conjunction is given by correspondences ; neither is any ratio given between the spiritual principle, in which the angels of the ultimate heaven are, with the celestial principle in which the angels of the supreme heaven are, but conjunction is given by correspondences ; in like manner there is no ratio given between the celestial principle, in which the angels of the supreme heaven are, with the divine principle of the Lord, but conjunction is given by correspondences. It has been elsewhere said and shown, that the Divine (Being

or principle) is infinite and eternal ; and whereas He is all in all of the life of love and wisdom appertaining to angels and men, and the latter and the former are created recipients of life from the Lord, thus finite, and the Lord is uncreated, life in himself, and hence life itself, therefore if men were multiplied, and from them angels and spirits, to eternity, still the Lord gives that life, and from Himself leads them in things most singular, as may be seen above confirmed where His divine providence was treated of ; herein is what is eternal, and where eternal is, there also is infinite. Since there is no ratio given between infinite and finite, let every one take heed to himself lest he should think of what is infinite as of nothing ; for what is infinite and eternal cannot be predicated of nothing, neither can conjunction of anything be predicated of nothing, neither is anything made from nothing ; but the infinite and eternal Divine (Being or principle) is the esse itself, from which what is finite is created, with which conjunction is given. But this might be illustrated abundantly by the comparison of natural things with spiritual, between which there is no ratio given, yet still conjunction by correspondence : such is the case with all cause and effect between each other, such is the case with what is prior and posterior between each other, and such is the case with a superior degree and an inferior one between each other, and such is the case with the love and the wisdom of men and of angels between each other ; nevertheless the love and wisdom of angels, although it is ineffable and incomprehensible to man, is still finite, neither is it capable of apprehending what is infinite except by correspondences. That all things are created to compliance with life, which is the Lord, follows in its order from this consideration, that men and the angels formed from them, are created to receive life from the Lord, and also are nothing but recipients, although from the freedom in which they are held by the Lord, they appear as if they were not recipients, nevertheless they are so, whether they be good or evil ; for the freedom, in which they are held, is likewise from the Lord. The life of men and of angels consists in understanding, and thence in thinking and speaking, and it consists in willing and thence doing, wherefore these things also are the results of life from the Lord, because they are the effects of life. All things which are created in the world, are created for the use, the benefit, also for the delight of men, some things proximately, some remotely ; now whereas these things are created for the sake of man, it follows that they are at the Lord's disposal, who is the life appertaining to them. It seems as if there were compliance in the case of the good, because these live from the Lord, but not in the case of the evil ; nevertheless the things which are created are alike for the use, the benefit, and delight of the latter, as the former, for the Lord says, "*That He makes His sun to rise on the evil and on the good, and sends rain on the just and on the unjust,*" Matt. v. 45. That the evil have not anything of life from themselves, and that they are still led of the Lord whilst they are ignorant of it, and unwilling to be led, may be seen in the passages where the life of those who are in hell is treated of.

5. *That souls of life, and living souls, and vegetative souls, from the life which is from the Lord, are animated by uses and according to them.* By souls of life are meant men and angels, by living souls are meant animals, which in the Word are also called living souls, and by vegetative souls are meant trees and plants of every kind: that souls of life, or men and angels, are animated from the life which is from the Lord, has been shown in the preceding pages; that living souls or animals are animated by life from the Lord, has been also shewn in the preceding pages; the same is true of vegetative souls, for these latter souls are uses which are the ultimate effects of life, and living souls are affections of various kinds, corresponding to the life of those who are in the spiritual world; from which correspondence they may be called mediate lives: by animation is meant, not only that they live, but also that they are and exist. The reason why they are continually animated, that is, live, are, and exist, from the Lord, is, because creation, when it is once perfected, is still continued by influx from the sun of heaven; for unless the influx of heaven was thence new, all things would perish, inasmuch as the influx of the sun of the world is nothing without the former influx, for this latter is only an instrumental cause, but the former is the principal one. There is a correspondence of heat and its effect with the life of the Lord's love, and there is a correspondence of light and its effect with the life of the Lord's wisdom, for divine love proceeding from the sun of heaven is heat in the spiritual world, and divine wisdom proceeding from that sun is light there; to these correspond the heat and light of the sun of the world, for every thing is correspondence. But how the Lord from His divine love and divine wisdom, which are life itself, flows-in, and animates universal creation, shall also be briefly explained: the Divine Proceeding (principle) is what around Him appears to the angels as a sun: from this proceeds His Divine (principle) by spiritual atmospheres, which He had created for the conveyance of light and heat even to the angels, and which He had accommodated to the life both of their minds and bodies, that from light they may receive intelligence, also that they may see, and likewise that according to correspondence they may respire, for angels respire as men; that from heat they may receive love, also that they may have sensation, and likewise that according to correspondence their heart may beat, for the angels enjoy pulsation of the heart like men: those spiritual atmospheres are increased in density by discrete degrees, treated of above, even to the angels of the lowest heaven, to whom they thus become accommodated; hence it is that the angels of the highest heaven live as in a pure aura, the angels of the middle heaven as in ether, and the angels of the lowest heaven as in air; beneath these atmospheres in each heaven are the earths in which they dwell, where they have their palaces and houses, also paradisiacal gardens, besides cultivated grounds, shrubberies and green fields, which exist anew every morning, singular the things thereof according to the reception of love and wisdom from the Lord with the angels. All these things are from a spiritual origin, and none of them from a natural one; a spiritual origin is life from the Lord. To correspondence with these things are created whatso-

ever things appear in the natural world, where on this account similar things exist, with this difference, that these latter things in like manner are from a spiritual origin, but at the same time from a natural origin; a natural origin is added, that they may be at the same time material and fixed, with a view to the end of the procreation of the human race, which cannot be given except in ultimates, where there is fulness, and that from the human race as a seminary, the inhabitants of the spiritual world, who are angels, may exist; this is the first and last end of the creation. But a full idea of creation, or of the existence of all things in their order from the life which is the Lord, cannot be given by reason of the arcana which are known in heaven, and have indeed been communicated to me, but which, being deeply concealed, cannot on that account be described except by a book, and scarce then to the understanding; of which arcana nevertheless this is the sum, that the sun of heaven, in which the Lord is, is the common centre of the universe, and that all things of the universe are circumferences and circumferences even to the last, and that He rules these circumferences from Himself alone as one continuous thing, but the middle ones from the last, and that He perpetually animates and actuates them, as easily as man from understanding and will animates and actuates his body, and that there is influx into uses, and from them into their forms.—*Concern. Div. Wisd. n. XII., in A. E. Vol. VI.*

ARTICLE III.

THE MODERN "WOMAN'S MOVEMENT."

To the Editor of the New Church Repository,

DEAR SIR AND BROTHER:—I send you a few thoughts which have occurred to me, on that extraordinary movement which is now agitating the female world; looking at the *cause* of the movement, rather than the question of the rights or the wrongs of woman.

In all that has been written, printed, or spoken upon the subject, I have as yet failed to see the true ground, or any attempt to investigate the true cause, of this extraordinary movement. Identity of the male and female genius, identity of *modes* of development or culture, and identity of employments claimed by the female and her advocates, all show very clearly how far the subject is from being understood, and wherein lies the distinctive difference of the two sexes. The principles of the New Church alone will place the subject in its true light, and make manifest the fact, that the very identity or equality that is claimed for the female would inevitably destroy the conjugal principle, and render a true, genuine marriage an utter impossibility. Where two subjects are exactly and in all respects alike, there can be no reciprocal union, and without reciprocal union, there can be no real marriage; it is because the male and female mind is different, that a conjugal union is possible. The mind of the male must pos-

sess a certain principle that the female can love and attach herself to, and the female must, in like manner, be endowed with a principle the male can love; these two principles are the understanding, with its intellectual and predominant rational powers on the part of the male, and the will, with its love and affections, on that of the female. These two principles, so obvious in the organization of the two sexes, as seen in the rougher exterior and more vigorous frame of the former, and the smoother, softer, and more delicate frame of the latter, lie at the very inmost centre of creation, and are recognized in that *duality* observable in every part, both great and small, of the visible universe. As the external is an effect of the internal, and this difference in the organism of the sexes is acknowledged by all, can any good reason be given, why the same difference should not exist in the mental structure? This difference does not involve the idea of superiority or inferiority, but clearly indicates that, in the performance or fulfilment of the uses and duties of life, the functions and offices of each sex are peculiar, and not identical.

The visible creation is a theatre representative of the Lord's kingdom in the heavens and in the earths; hence all things in the material and immaterial world depend upon and make manifest the union between the Lord and his church; the true church is the Bride, the Lamb's wife. I presume, that in a true marriage union between the sexes, the wife would not desire to encroach upon the province of the husband, or lay claim to any thing properly belonging to him, any more than the true church would desire to claim any principle or attribute belonging to the Lord.

But what is the true ground and origin of this extraordinary movement in the female world at this time? It is an effect, and there must be a cause; and all causes—real, living causes—must originate in the spiritual world. Now, as the true relation of the two sexes, and the conjugal union lie at the root of all created things, constituting the inmost principle, there must be some very deep, interior principle in course of development, which forms its opposite, to which this agitation and uneasy movement is to be referred, and to which it is due. The highest celestial heavens have for their opposite the lowest of the hells; the celestial degree or principle is now in course of development, since a church has commenced upon earth, in which the Supreme Divinity of the Lord is acknowledged, adored, and worshiped; a church which is, or is to be, the Bride, the Lamb's wife. The lowest hell, therefore, is "moved" at this, and the inmost conjugal principle becomes the object of assault! Hence the claims of a portion of the female world, peculiar to the present day, and unknown in the history of any former age; claims which, if fully carried out, would derange the whole structure of society, invert all order, and sever the links of that golden chain by which the whole creation is bound together.

But the Lord causes the wrath of man to praise Him, and we may reasonably expect that good will arise out of this agitation. Temptation and conflict are the inseparable precursors of advancement; nothing valuable is attained without trial; "no cross, no crown," is

a maxim confirmed by experience ; we may therefore look upon this movement as something in accordance with the nature of things, and designed to bring about a better state.

M. M. CARLL.
Riverhead, L. I.

ARTICLE IV.

EXTRAORDINARY CASE OF INTRODUCTION INTO THE NEW CHURCH.

(Continued from p. 351.)

Unto this moment I had felt no serious apprehension of approaching death. The materialist notion I had imbibed, though somewhat shaken by the visions, had caused me to dread the pain I supposed must attend the extinguishing struggle, far more than the after consequences. But now it appeared to have assumed an entirely different aspect. I felt convinced there was a future state beyond, of which death was the portal, and I was unprepared to enter. Never before had the thought of death inspired me with such horror and dread. I was summoned, and must obey ; there was no hope for me of escape or reprieve. My sufferings were intense, aggravated by the remembrance of the repeated warnings I had received and so entirely disregarded. I had no sustaining faith ; I had trusted to a broken reed ; I had hewed out cisterns—broken cisterns—which held no water ; I had not even ignorance to plead in extenuation ; I had no hope for mercy or forgiveness ; for I had been warned of the dreadful consequences of a persistence in my sinful course. I had been exhorted, in the kindest manner, to repent and reform by the angelic spirits, but, deaf to remonstrance, I had wilfully closed my eyes to the consequences so plainly pointed out, and I now felt my course was run, and I had already begun to reap the bitter fruits of my sinful life. Every action of my past life was brought vividly to my recollection in all their naked deformity ; and I trembled with anguish and terror when I saw how few there were which even I could approve, how much I was compelled to condemn.

I had gloried in my incredulity, vaunted openly my scepticism. I could now see plainly the monstrous absurdities, the incredibilities, I had believed, now that it was too late. In vain did I endeavor to console myself with the idea that my depression was caused by derangement of mind, such as often precedes dissolution ; my terror, by the revival of old superstitious notions, instilled into my mind in infancy. I watched anxiously the doctor's face ; but, alas ! I could read no hope there. I could see that he too had given up all hope. I felt weaker every succeeding moment ; my strength was failing rapidly. In that at least I was not deceived ; and it seemed, as my physical powers diminished, my intellect became more acute, the more severe my mental sufferings. I could still discern objects in the room, and readily distinguished my friends from the spirits,

as the former came every few minutes to my side. I would fain have inquired the time, but I found I could no longer articulate distinctly. A slight spasm caused my eyes to turn upwards, and I now beheld quite a different scene. Apparently five or six feet above me, I saw a stone wall; standing near the other side of it were about a dozen young men, and a little apart from these a man apparently thirty years old. I could only see as far as their waists. They were neatly dressed in light summer clothing, and had remarkably bright, intelligent countenances. The place they were standing on seemed to move about as if afloat. I heard one inquire if every thing was ready. Some one answered, "All is ready." I supposed then it had reference to me. Whilst looking at them, I heard a trumpet sound, and turning my eyes in the direction whence it came, I saw three young men with trumpets in their hands, standing near the bank of a river; they appeared to be at least a hundred yards apart from each other. As far as I could see in that direction, the whole seemed an open plain, without a tree, bush, or house, and glittered like burnished gold in the sunbeam. Soon after, I heard a dull, grating sound behind me. Four men were lowering a coffin; it was black, and lined with white. They placed it on its end near me, and, after leaning the cover against the side, went away. Notwithstanding the awful state to which I was reduced, I was keenly alive to all these movements. I could not help wondering what purpose the coffin was intended for. I had all my life entertained a fear I should be buried alive; and at times, even in perfect health, the bare thought of it would make me quite unhappy. Had this been a premonition of my future destiny—an antepast of hell? Could it be possible that coffin had been prepared for me? Was I to be enclosed in those narrow limits, in a state of consciousness, to remain in solitude and darkness for years, perhaps ages? Might I not also have to endure the pangs of hunger, thirst, and cold? Then I tried to console myself with the reflection, I was still alive. Death must certainly extinguish all consciousness; and if there was a future state of existence, it was only at the resurrection the spirit was awakened from the sleep of death, and liberated from its confinement. But these thoughts brought me no relief; it was only grasping at straws. I had no faith in the book from whence those doctrines had been derived. I had too frequently made them a subject for ridicule, to derive hope or comfort from them now. All was darkness and uncertainty. I felt I was a criminal, for whom some terrible punishment was preparing. I regretted now my blind obstinacy in rejecting the evidence so strangely, so mercifully given. Repentance now, though sincere, was unavailing, unless attended by reformation. If I could recall a few months of that precious time I had so often wasted in frivolous amusements, I might have a hope; but, alas! it was gone from me forever, and eternity, with its dread uncertainties, was opening before me. I did not dare to call on my CREATOR; I felt it would be a rank offence. In my despair, I prayed to the spirits around me; they were deaf to my petitions. Shuddering with horror, I turned my eyes downwards. I

could still see my friends standing at my bed-side. A cold benumbing sensation was gradually creeping up my legs. My stomach seemed covered with ice. My sight was getting dim; the light in the room appeared to have a large circle around it. A few moments more, and my friends seemed to have vanished; still I could see the spirits as plainly as before. The trumpet again sounded; it was a single blast; at the sound, the spirits in the room came crowding around me. The room appeared much lighter; I could discern the features of the spirits more distinctly. They pointed over my head.

There I saw standing just behind me, a very tall, muscular young man; he was entirely naked; his face was handsome, but looked very pale and stern. He was armed with a long straight sword, which he wielded with both hands. As I looked, he raised it as if about to strike, but looked behind him as if awaiting a signal. I thought, surely this is the Angel of Death. How beautiful, yet how terrible his appearance! I watched his every motion, expecting each moment to receive the fatal stroke which would sever the thread of life, and usher me into that eternity on the verge of which I was trembling. I now fancied I heard voices behind him, and presently saw a luminous cloud spreading around; as it came nearer, it became like a light vapor, and I now beheld a sight transcending in beauty any mortal conception. A number of young females, perfectly naked, of the most exquisite beauty, their bodies seeming nearly transparent. Whilst I gazed enraptured on this group of angels, for such I supposed them, I forgot my pains, my fears. And when the young man again raised his sword, I did not feel the slightest emotion of fear. I thought his countenance, handsome as it was, had assumed a more pleasant expression. I tried to speak to him, but could not utter a word. He seemed to know my thoughts, but, without speaking, he pointed toward the floating wall. I looked that way, and saw the young men looking over it at me; the elder was coming towards the wall; as he drew nearer, I saw that he was much more youthful in appearance than he seemed at first. He was very handsome, with dark hair and bright expressive eyes. He also looked over at me for a moment, then turned towards the trumpeters on the river bank, and raised his right hand. They immediately blew one loud blast, and instantly all was changed. I was standing, naked, on solid ground, in the midst of a crowd of people. I felt ashamed; but some one told me I need not be ashamed, as my father and mother, and every other who came there, had been in the same condition. I observed near me a large bright bay horse, harnessed and attached to a curiously shaped cart or wagon with two wheels. Some of the people seemed disposed to treat me rather roughly; but a man, armed with a large carving-knife, interposed, and, I hoped, intended protecting me from their violence; instead of that, he made two long slashes with his knife, mutilating me in a shocking manner, so that I was sure I should never walk again; but, to my great surprise, excepting for the moment, it did not cause any pain or flow of blood from the wound, though truly frightful in appearance. He informed me I would soon be sent to those who would put me to rights, and then

departed, leaving me in a melancholy plight. After this severe operation, the effects of which were visible to every one, none interfered with me farther than to ridicule me for some of the silly affairs I had been concerned in during my life. They all appeared better acquainted with the most secret actions of my life than I was myself, often reminding me of things entirely forgotten. But for the unpleasant reminiscences, and the taunts and jeers of these people, who evidently took delight in the shame and confusion I experienced, the place I was in would have been pleasant enough. There was a small river running a few hundred yards from me; the banks, gently sloping, were thickly covered with short grass. A few clumps of trees and low bushes scattered around. There were no houses near. I was astonished at the crowd constantly passing. They seemed to be most of them Irish, judging from their appearance and accent; all who spoke to me were, and every moment some one or other would have a fling at me. They were dressed in various fashions, but all looked neat and cheerful. I inquired of the young man who had charge of the horse and cart, where all those people came from, and where they were going. He answered rather gruffly, "Go and see."

I had once not thought of attempting to move from the spot where I had first found myself, as, although I had somehow continued to preserve an upright position, I had supposed it utterly impossible for me to travel without legs. Besides, I was completely lost in this immense crowd; for though every one seemed to know me, I had not yet seen one face I could remember having seen before. I was completely bewildered, and knew not what to do with myself. I again accosted the carter, and asked him to have the kindness to direct how I was to manage, and to whom I should apply for advice and assistance. He laughed and said, "I have told you already; go and see, and then you will know. But, I say, old chap, before you go, tell me what made you do so? (mentioning some silly affair.) Aye, there you go!" he bawled after me, as I slid off, by some mysterious agency, into the throng of passengers. Once among them I had no more difficulty in getting along than one generally meets in a crowded thoroughfare—a little elbowing and jostling. I knew my legs, and no small part of my body, were gone. I had felt them cut off, and seen them carried away, and I could see that I was still deprived of those useful appendages. I managed, however, notwithstanding the deficiency, to keep up with the rest without the slightest exertion on my part. I found I had only to turn my face in any direction I wished to go, and my head and shoulders would instantly glide that way. I began to conclude I had no occasion for legs. As we moved on pretty fast, I had got on the right of the crowd, and observed the river had widened considerably; there were fewer trees. We were now passing long rows of low shrubs, something like hedges; behind these I could now and then see the top of a small house or shed. After a little, our pace began to slacken, and we soon came to a full stop. Looking ahead to ascertain, if possible, the cause, I discovered at a distance several large, dark masses, which somewhat resembled houses. After several delays, we arrived at a large gate, opening on

a lane, leading through an extensive enclosure or park. At the farther end of this lane were the buildings I had seen. They had a dark, gloomy appearance, more like prisons than any thing I can compare them to. On my entering the gateway, a person, who seemed to have charge of it, directed me to turn to the right, towards a long row of low wooden houses. The crowd had vanished as soon as I entered, and I saw nothing more of it. As I approached the houses a person beckoned me to him. He asked me what I called myself. I told him my name, and he informed me it was necessary for me to have a new name. On this several persons present commenced repeating, one after another, a long catalogue of names, which they gave me to understand had belonged to my ancestors; traced my descent through American, French, and German ancestry, to some people in the latter country, whose names I cannot recollect. They at length decided on the most appropriate name for me, and the person who first spoke to me, directed that it should be engraven on the stone. To which one of them replied that it should be done immediately.

He then directed me to go to the end of the row of houses, and I would there be furnished with another set of legs. I found there several long tables piled with legs; but, after a long search among them, notwithstanding the great variety, I came to the conclusion none of them would answer; some were too large, others too small; there were hairy and smooth legs, and every color from white to black, and many of them appeared to have been boiled. Completely disheartened, I turned away from the tables, with the intention of returning to the person who sent me there, but in the act of doing so found, to my astonishment, I had already been supplied with a pair, which seemed to fit me very well. Whilst examining with wonder my recent acquisition, a person came to me, and informed me that I would have to enter the large house on the left, that the place we were now in was in the suburbs of a large city, in which I should remain some time, and my stay there would depend entirely upon myself; if agreeable, I might reside there altogether. He pointed to several prominent objects, as he said, in the city, but it looked so dark and smoky in that direction that I was unable to see any thing distinctly. He then took me to some other tables covered, or, rather, piled with a variety of articles ready cooked, and, as he informed me, free for any who chose to partake. Observing some rather queer articles among them, I inquired if the inhabitants of the city were in the habit of using them for food. He laughed, and said that habit in such matters was every thing. That here nothing was wasted, nothing lost; that every thing, however small or trifling, was put to use. I took up a small animal, either a squirrel or rat, and was about conveying it to my mouth, when it seized my finger between its teeth and bit me severely. Although thoroughly dressed and boiled, it was alive, and this was the case with every thing on the table. In my fright I had nearly let it drop, but my companion encouraged me to persevere, and as it was very white and tender, I soon finished it; it was delicious. This encouraged me to try several other things, and although rather repulsive in appearance, I found

them quite palatable. Every thing around me seemed to be full of life, or at least possessed the power not only of moving, but also of changing appearance. From thence I was taken into the building. And here, from the moment I entered until I was allowed to leave it, I experienced the most unheard of treatment, such as I am sure no inquisitor of Spain could have devised. I was not allowed a moment's respite. I dare not describe them. No mortal being could have endured any one of them and lived. I have not the least idea how long I remained there; to me it seemed an age.

From thence I was sent into another dark building. In this the treatment I received, though bad enough, was not so severe. Sometimes I was compelled to run at full speed, in profound darkness, the floor being full of deep holes; ropes and bars were placed across as high as my knees. Sometimes, in running, I would pitch over them into a hole which seemed bottomless. At others I stumbled against large boxes, or piles of rough stones. At other times I was ordered to gather up articles which either vanished or were consumed by a sort of spontaneous combustion, or in some way or other eluded my grasp. As a punishment for my failure, I was bound fast to a long heavy plank, and carried to the brink of a tremendous precipice. Hundreds of feet below, I could see a river foaming over the black rocks at the bottom, then plunging with terrific uproar down a large chasm yawning below. Stricken with terror at this dreadful sight, I screamed for mercy. I was held over it for some time, that I might fully realize my awful situation. Then, after swinging the plank backwards and forwards, I was thrown over the precipice. Down, down I went; sometimes striking against the projections of the rock, bruised and torn, I was plunged into the river, the plank striking against the bottom with a crash, which burst the bands with which I had been secured, and, as it seemed to me, dislocating all my joints.

When I recovered from the shock sufficiently to look around me, I found I was lying on a small rock nearly in the middle of the river, a few yards above the mouth of the cavern. On both sides of the river the black rocks rose to an immense height, steep and inaccessible. I could discover no way of escape. With consciousness my thirst returned. I dragged myself to the edge of the rock, and lifted some of the water in the palm of my hand, but it was so intolerably bitter and nauseous I could not drink it. In my utter desperation I longed for annihilation—anything, even the tortures I had previously endured seemed far preferable to the torments I suffered then. But soon, as if to add to these, already unendurable, I found the river was rising fast, and threatened soon to submerge the rock on which I was lying. In an agony of fear, I endeavored to stand up, to prevent as long as possible being washed off into the awful gulph below me, into which the river rushed with an appalling noise. But in vain. I felt I was sliding slowly off the rock. In a moment I was struggling in the boiling flood; the next, with a shriek of despair, I was plunged into the chasm; an immense weight seemed pressing me down; my ears seemed to be forced in and deafened with the horrid din of the rushing waters. All was black as pitch. How far I went, or how long

I remained in that cavern, I have not the slightest recollection. All I know about it is, that I found myself again in the building with my tormentors, and soon again employed at some impracticable task, and again punished for my inevitable failure. Constantly tormented with an insatiable thirst, my only drink was filthy water, which tasted like —. Whenever I begged for a little water, this wretched stuff was given me in bucketfuls, which I was compelled to drink.

But enough of this. I should exhaust your patience if I should attempt to relate all I suffered in these two places. I have only mentioned these to give you, if possible, some idea of my sufferings there. For, as I have said before, to me they were real; so much so, that I can never forget them. What I have described were as nothing compared with some I underwent. I should have mentioned that in both these places some parts were dark as midnight, others much lighter, but seldom more than a twilight of a cloudy winter evening. It was the same in the streets of the city, in which I at length found myself. I passed long rows of houses and shops, some of them closed; in others were people of both sexes, variously employed, eating, drinking, singing, dancing, quarrelling, swearing, fighting. Their songs, and, indeed, most of their conversation, was of too profane and indecent a character to mention here. After wandering a long while, tormented with thirst, I ventured to apply to some of the people in one of the shops for a little water, but was ordered off with curses. A little farther on I applied again. They asked me why the hell I did not drink at the hydrants. I had noticed, as I came along, some short posts close by the sidewalk, but was not aware they were pumps. On examining one of them more closely, I found a short handle which was let in flush with the side, and by raising it, the water would flow out of a short spout on the other side. To this I eagerly applied my mouth, and no sooner had I raised the handle, than I was nearly suffocated by the horrid stench which issued from it. I drew my head back, but being literally parched with thirst, and seeing a clear stream of water running from the spout, I again essayed to drink; a mouthful was all I could take; it was worse if possible than the water in the two buildings I had just before left. I thought the pumps were probably connected with the sinks of the houses, and seeing I was ignorant, they had played me a trick. But I soon ascertained that nothing better could be obtained there. The inhabitants seemed to like it; to me it was intolerable. But tormented with a fiery consuming thirst, which nothing would slake, I had no alternative; I was compelled to drink it.

I met a man here who appeared quite friendly. He invited me to accompany him home, but first proposed showing me some of the pleasures of the city. To this I readily assented, and went with him to a large establishment, which he said was the Temple of Delight. We passed through several large rooms in which numbers of persons of both sexes were openly engaged in gratifying their lusts in the most beastly manner. So far from attempting to conceal any thing, they evidently gloried in it. To me the most of the females looked absolutely hideous in the face, and their bodies, though well formed, were

rendered quite repulsive by the large sores with which they were disfigured. Still they appeared to be objects of desire to their companions. The intolerable fetor of the ulcers made me shrink from their embraces with disgust. I felt very much relieved when he proposed visiting another place, which he informed me was the residence of the gods. I inferred, from the manner in which he spoke, that I was about to enjoy a special favor, that of being admitted not only into the Palace of the Gods, but also into their awful presence. On our way there, he informed me that by presenting a petition, I would be allowed to return to the earth, and for a certain length of time enjoy the power of assuming any form, or visiting any part of the earth at pleasure, with many other privileges, &c., which I prefer to omit here. In consideration of these there were certain duties to be performed by me, and if, at the expiration of the time, my services were approved, I would again be allowed to return to the earth. He informed me there were great numbers now residing on earth, who had been out on leave, renewed from time to time, for many centuries; that numbers were applying for permission, and that very few were refused.

This intelligence pleased me very much, and I felt anxious to present my petition without delay. I could not help thinking it rather strange that the gods should employ missionaries with such extensive powers for such ungodly purposes. Still, after all, it was not quite as bad as some other doings I had heard attributed to the Deity whilst I was on earth, which I had then found impossible to reconcile with my ideas of his character. I concluded these incompatibilities were among the number of those *mysteries* which human reason can not fathom, and that it did not become me to question HIS or their motives; it would doubtless all prove right in the end.

We soon arrived in front of a very large building, the largest I had yet seen there. It looked dark and gloomy like the others. We ascended a flight of steps, of black marble, to a large arched door, through which we passed into a spacious ante-room, crowded with people. They appeared to be well acquainted with my companion, and readily made way for us to an inner room, or rather hall. At the end of the hall I saw a stage or platform, elevated a few feet above the floor. On this platform some thirty or forty persons, richly dressed, were seated in large high-backed chairs, which looked as if made of gold. These persons, my conductor told me in a low tone, were the gods. They were most of them stout, portly personages, whose full ruddy features I thought bore unmistakeable evidence of high living. They wore black robes, which sparkled as if powdered with diamonds, and large wigs, either white or powdered. I was very much disappointed in the appearance of the gods. Still, it seemed to me incredible that spirits who were capable, as I had so often experienced, of penetrating, or reading, as one would in a book, the most secret or inmost thoughts of all who approached them, that they should be so completely deceived, as to believe in and absolutely worship as the supreme gods the persons I saw before me, unless they were truly divine. This was evidently impossible.

Their number, too, surprised me. Most Europeans on earth content themselves with three Gods; and as the inhabitants, at least all that I had conversed with, had been Europeans, I was at a loss to imagine how they had been brought to believe in so many, unless, as I had sometimes heard on earth, there really was no Supreme Being or FIRST CAUSE, and that divine honors were paid to those spirits possessing higher orders of intelligence than the masses; or, what I considered very probable, their homage was rendered on compulsion.

The only Divine Being I ever could love and reverence I had pictured to myself as one of ineffable Glory, Love, and Wisdom—the great Author and Preserver of life, and every blessing—the Supreme Creator and Ruler of the Universe, of which our earth is so insignificant a portion—Omniscient, Omnipotent, and Omnipresent—standing at an immeasurable distance above all—alone and unapproachable, who, in His Infinite Goodness and Wisdom, had provided laws for our government, the strict observance of which would materially promote our welfare or happiness, while the transgression of them would inevitably produce disease, sorrow, death. With these views I regarded this assembly of gods with an irrepressible feeling of aversion. I could not drive out of my mind the idea that they were not as good looking as some of their worshipers, and I was in an agony of fear, lest they might notice me, and, of course, discover my feelings towards them. Still, when one of them arose from his seat, and proclaimed with a loud voice, “I am the Lord God Almighty; I create, and I destroy; let all bow down and worship me,” although I prostrated myself with the rest of the crowd of worshipers, I could scarcely avoid showing some indication of the horror and aversion I felt on hearing this awful blasphemy; for such, in spite of all I had seen and heard, I was compelled to consider it. On rising up, I was astonished at the extraordinary change which had taken place in every thing around me, but more especially in regard to the gods. Their appearance was truly frightful. Their fine dresses, their ruddy complexions, had disappeared. Their naked bodies, now completely exposed to my view, were of jet black; their features, sharp and thin, had assumed an expression the most savage and vindictive. They were hideous beyond description. Completely horrified, I looked around me, and found that this transformation had included the whole assembly of worshipers. I glanced at my own body, and discovered, to my great consolation, that I still retained my natural appearance. I had barely time to notice these things, when I found myself alone in the streets of the city. It was dark, though not as much so as the place I had just left. I was still naked, and felt quite chilly; the cold seemed to penetrate my very bones. Sometimes, overcome by my sufferings, I knocked at the doors of some of the houses, hoping to obtain shelter, but all to no purpose; no one paid any attention to me. At length I discovered a light at a distance up the street; it looked as if the day were breaking—a soft whitish light. I made towards it as fast as I could travel; I soon found it was not the dawn which caused the light; it was a thin haze or vapor, in which I could see three most beautiful females, with light floating

drapery, their hands clasped in each other's; a little farther on, three more in the same position, and thus, as far as I could see, were other groups similarly arranged by threes, each group increasing in brightness until lost in a blaze of light, which dazzled and almost blinded me. Seeing a person standing near me, I asked him who those bright creatures were. He told me he supposed they were the Maidens of the Mist, who were occasionally seen, though but seldom. He had once, when he first came to the city, had a glimpse of them, but only for a few moments. Surprised, I asked him if he did not see them there.

Receiving no answer, I turned toward him, or rather where he stood, for he was gone. I longed to get nearer to these lovely creatures, whose presence diffused light and warmth around them, but found that some invisible power prevented my doing so. I spoke to those nearest me. They seemed to look very intently towards me, but without speaking a word. I called aloud, I shouted for help, for mercy, when they instantly vanished, and the next moment I found myself standing near several large round tables, on which were arranged what I supposed a mechanical museum, from the most insignificant toys, as they seemed to me, to the most complicated machines, all on a small scale. Some were rudely constructed, others finished in the highest style of art. It seemed very strange to me, that in all this collection, there was not a single article which had any resemblance to any thing I had ever seen before, or of which I could even conjecture the purpose it was designed for. Whilst examining with wonder this collection, a man came up to me, and asked me if I had been provided with a tent, and some other articles which he named. I told him, that being a stranger, I knew not to whom I should apply for advice and assistance. "You a stranger," said he, "after being here so long as you have, you ought to feel yourself quite at home. Most of those who come here, consider themselves so in much less time." I told him I had but recently arrived. "You know that is a lie," said he; "you have been here three days." I replied, I had no idea of the length of time which had elapsed since my death, but that I had still told him the truth, having, as I said, just arrived at the place we were then in. "Yes, I see that," said he, "but you have been dead three days, and your friends are making preparations to bury the body." He then placed his thumbs on my eyes, and I instantly saw the room in which I had been ill; my body was still lying on the bed, pale, and thin; I observed that the room had been cleared of every thing but one or two chairs; even the Doctor's bedstead was gone. The place looked cold and desolate, but quite light. I saw but one person in the room, a stranger to me; she was sitting in a chair, and appeared to be asleep.* When I saw this I felt very much distressed, and asked him if it were possible for me to obtain permission to return to the earth, if it were only for a short time, that I might see my people, and tell them what I had seen. He answered that permission might be obtained, as he was acquainted with

* I was informed by the Doctor, after my recovery, that this woman had engaged to assist in watching, after I had become insensible, himself and the other nurse having been completely worn out.

many instances in which that privilege had been granted, but that I would have to apply to a higher power than himself. As I was about to ask him to whom I should apply, he disappeared, leaving me almost overwhelmed with grief; for I now believed that my spirit and body were separated forever, as I had heard they were about to commit my earthly tabernacle to the grave, which would effectually prevent my spirit reanimating it again. It seemed that my last hope of revisiting the earth was completely extinguished, and I was now condemned to wander throughout eternity in strange, inhospitable regions, constantly exposed to privation and suffering. I was in despair; I felt an innate conviction that our preparation for eternity must commence on earth; beyond the grave there is no hope. Oh! how precious, how valuable that time which I had so frequently wasted in frivolous pursuits! Oh! how earnestly I prayed for one month, a week, if but a single day, to begin the work of repentance.

I could only think of Jesus, as he has been represented to us, the Son of God, the Saviour of mankind. He that preached to the spirits in prison; He might hear me; He might intercede for me. I began to cry aloud, Oh! Jesus, thou son of David, have mercy on me; when I heard, quite near me, a soft musical voice, as if chanting, "You need not call on Jesus; you need not call on Jesus; for Jesus cannot save you: for Jesus cannot save you." These words seemed to be repeated by hundreds or thousands of voices. I earnestly entreated them to tell me to whom I should apply. They answered, "Your own son can save you; your own son can save you." Every word being repeated, as before, by the assembly who were invisible to me. I then appealed to this son, saying, "Oh! my son, I beseech you to exert the influence you possess in my behalf. Have pity on me, and endeavor to obtain my release from this dreadful situation." I assigned, among other reasons for wishing to return to the earth, an earnest desire to persuade my family and friends to repentance, by giving them the benefits of my experience. At this, the voices commenced chanting, "You had better let your wife alone; you had better let your wife alone, for she is wrapped in Methodism; for she is wrapped in Methodism." I asked them to tell me which is the true way. They replied, "You must not join the Methodists," &c. "You must not join the Baptists," &c. "You must not join the Presbyterians," &c. "You must not join the Episcopalians," &c. "You must not join the Catholics." In this way naming nearly every denomination of Christians I had ever heard of, and many entirely unknown to me. I then asked what church I should join. They answered, "You must join the Church of the New Jerusalem; you must join the Church of the New Jerusalem." I promised to do this as soon as I possibly could. All this was loudly repeated by the spirits, as before. I could now just discern a great number of females for a few moments, when they seemed gradually to melt away in air. The next moment I found myself in a large garden, most beautifully arranged with innumerable varieties of plants literally covered with flowers of the most vivid colors. These were incessantly changing their forms and hues. I saw before me a level gravel walk, at the end of which was a large

gate or lodge. I walked towards it, frequently stopping to look around me, and to admire the exquisite beauty of the scene, and the wonderful transformations which so rapidly succeeded each other. The atmosphere was strongly impregnated with the most delightful odors. I fell in with company. I could be content to remain there forever. When I arrived at the gate, I turned to take another look at the paradise I was about to leave. It was no longer there. In its place I beheld an open country, where the eye ranged over waste lands, without a tree, or plant, or other object to rest upon. But it looked bright and clear. The gate appeared to be of great height, and built entirely of white marble, the blocks closely joined, without cement. I thought, though quite plain, it was the most perfect and beautiful structure I had ever seen. But here, too, I found the same wonderful changes were going on, as I had observed in the garden. Plain surfaces were in a moment changed to the richest arabesque; designs the most exquisitely beautiful, were, in an instant, succeeded by others exceedingly grotesque and singular. Over the gate I noticed an inscription, which, however, I could not decipher. They were changing with such rapidity, I could not make them out.

Whilst wondering what the inscription meant, I observed a young man standing on my right, looking at me very intently. I asked him if he could explain the meaning of the words on the gate. He smiled, and gently shaking his head, answered, "The words are plain enough to those who earnestly desire to understand them. You have often heard them, and as often neglected to avail yourself of the privileges conveyed in the offer included in the invitation which is made unto all the children of men." Pray, sir, let me hear it again, said I, that I may understand it, and I will endeavor to profit by it, if it is not too late. "You have already promised," he replied, "again and again, and still you remain on this side of the gate. Beware, for it is the last opportunity you will have to comply with the invitation. Then pointing upwards, "Behold," said he, "for this is the last time." I saw now that the words were indeed familiar to me. I had often heard them from my infancy up, but, as he said, had paid no attention to them. I could read plainly, "Knock, and it shall be opened," &c., &c. May I now comply with the invitation, I asked, but he was gone. I immediately advanced to the gate, and struck it lightly with my hand. A single panel slid away, leaving an aperture scarcely large enough to admit my head. I waited a moment, expecting to see some one appear at the other side. Disappointed in this, I ventured to put my head through the opening, and found it was larger than it appeared. Beyond, I saw a mountainous country, steep, and rocky. It was a wild and desolate region, scarcely a tree or shrub to be seen. It had a dark and gloomy aspect. In places, however, I observed glimmering rays, and in others, broader patches or flashes of light. Quite discouraged at the gloomy prospect before me, I began to feel considerable hesitation as to my venturing to explore alone such a country. But, as I drew back, resolved to relinquish the attempt, I discovered, at the summit of the mountain, a large white cloud, which sparkled with incessant flashes of light. In a few

seconds the cloud rolled away, and I saw a large white house, with a great number of windows, brilliantly illuminated, which threw such a flood of light down the declivity, that I could see quite distinctly a small path leading directly from the gate up to the house. As it seemed but a short distance, I was satisfied I could reach there in a little time. I now endeavored to pass through the opening, being anxious to start up at once, for fear the lights in it might be extinguished. But my feet appeared so heavy, I could scarcely lift them from the ground. I continued struggling and praying, however, and finally succeeded in getting through.

(To be continued.)

ARTICLE V.

THE END FOR WHICH WE WERE CREATED.

The Divine Word is the fountain of all truth, for in the Word the Lord is embodied: and the Lord is truth; and those alone know truth, to whose perceptions the Lord is revealed. Of himself, man has not a shadow of truth, and the why and the wherefore of his being must ever remain a painful mystery to him until the light of truth dawns upon him from on high. In the Divine Word the mystery is solved, for therein, lo! the heavens open, and the echo of an angelic song comes floating down upon the heavenly light, and, with a glad heart, man joins the mighty pean which fills the diapason of heaven and earth. "Thou art worthy, O Lord! to receive glory and honor and power: for Thou hast created all things, and for Thy pleasure! they are and were created." Behold, how the mist of every selfish end and aim in man must vanish before the purifying light of this infinite revelation. Not for ourselves are we created, but for the pleasure of God.

"Jehovah shall rejoice in His works!"

Ah! is it not soul thrilling to elevate all our thoughts and affections into the heavenly light of the Divine presence, and realize before us that Infinitely perfect Humanity, to whom there can be no increase of wisdom or of love, because He is very Love and very Wisdom, and all progress and increase are but approaches in the far-off finite, to the absolutely perfect Infinite; and then to hear in our utter self-abasement the loving words,

"The Lord taketh pleasure in those that fear Him,
In those that hope in His mercy."

And again:

"The Lord taketh pleasure in His people:
He will beautify the meek with salvation."

What is more consoling and life-giving to our love than the knowledge that we can give happiness to the beloved? If we truly love

the Lord, the heart requires a living response. It is a Man, without a shadow of a change in Him, that we love, but in the great Human heart we realize sympathies, that thrill and vibrate to our own, until we cry out, on bended knees of adoration,

“ I love the Lord because He hath heard
My voice and supplications.”

Yes, the Lord of the Universe who dwells in ineffable light and beatitude, is not indifferent to us.

“ Who is like unto the Lord our God
Who dwelleth on high !
Who humbleth Himself to behold
The things that are in heaven and in the earth !”

There is no earthly language in which to express the height and depth of our inmost convictions of the *perfection* of the Infinite. He, as the self-existent eternal Sun, knows “no change, or shadow of turning.” “He is the same yesterday, to-day, and forever.” As the Divine soul, with the individuality of a self-existent life, He dwells within and above the heavens—the source of life to the infinite body of the universe.

“ O my God!
Thy years are throughout all generations.
Of old hast Thou laid the foundation of the earth :
And the heavens *are* the work of Thy hands.
They shall perish—but Thou shalt endure :
Yea, all of them shall wax old like a garment ;
As a vesture shalt Thou change them, and they shall be changed :
But Thou art the *SAME*.”

The heavens and the earth, as mere organs and recipients of the indivisible Life of God, undergo changes and purifications, as containing vessels, even as do the finite bodies of finite human souls ; once in seven years the body of man, as a vesture, is changed. The heavens are the body of God ; and as an ever varying exhaustless emanation of feeling and thought flows from His divine soul through His glorified body—which is the pure substance of Love—the thought and feeling of angels and men are modified and changed, while the Infinite Soul remains the same.

Could the Lord have realized in Himself his own infinite capacity for Love, had He never created any thing ? Is not creation the essential outbirth of His Love, which alone can find its delight in use ? We can only think of the Infinite, from what we know of the finite. However perfect an organ of life may be, it has no sensation of delight except in use. The eye is perfect in itself, but that which is external to it gives it delight. The loving heart and wise mind of a good man are ever seeking to ultimate the indwelling feeling and thought into some use, which will promote the happiness of beings out of themselves. The use of God is in His infinite providences which are working out the eternal happiness of myriads of beings. His end is not His own glorification, but to give of His own Divine fulness of being to others, to see His inmost joys multiplied infinitely, and the end of our creation is to give pleasure to the Infinite.

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ARTICLE VI.

EXTRACTS

FROM SWEDENBORG'S SPIRITUAL DIARY.

(Continued from p. 366.)

Concerning the Preparation of the Way before the Advent of Angels to Men on the Earth Jupiter ; and concerning John the Baptist.

1648. A certain one of the spirits of Jupiter who strike fear and terror into man by their approach, applied himself to my left side under the elbows, and then spake in his peculiar way, at first with a somewhat harsh grating sound, as of the teeth, and afterward as of the lips, as he also said, so that the sound of his utterance was heard like that of one who sonorously compresses his lips. The words were not continuous, but very discrete, and accordingly the ideas or words of the discourse were not closely connected, [but so separated that] it was necessary to wait for a considerable time in order to know what was said. He inspired also a degree of terror in connexion with what he uttered, saying to me among other things that it was customary in their earth prior to the approach of angels, to have one sent before as a herald, to prepare a man for their coming, to talk with him concerning them, and to admonish him to entertain them courteously, and to do them no harm ; to whom I replied that this did not depend upon me, but upon the spirits of the earth where I am, whom, if they are present, I cannot control ; but if they [the spirits of Jupiter] were able to do it, very well.

1649. Angels of that earth, namely, Jupiter, afterwards came, and I was enabled to perceive that they were of another genius, thus of another earth [from ours] from their speech, for their speech was such that they spake not by words, but by ideas, which diffused themselves over the whole face, so that the face concurred, as it were, and at first, in such a manner that the origin of this expression in the speaking face was from the lips, thence extending itself to the surrounding parts, whereof I had a perception, although obscure. It was afterwards shown me that the ideas were, as it were, continuous, yet discreted into words, but the words were not so heard. They remarked that they spake thus with each other on their earth, inasmuch as their speech is of the face commencing from the lips, concerning which see above.

1650. They afterwards spake still more continuously, so that the words were scarcely perceived, but there was, as it were, a continuous idea ; and although words were thence formed by me, yet so that they were scarcely to be found, as in the case of a man who, without reflection upon the words, attends solely to the sense, when the words appear as if they were not. In the present instance, though the case was similar, yet there was this difference, that I could perceive the words disappear, as it were, and the discourse was thus continued by

means of ideas alone, and yet more intelligibly than if the words had been heard. This kind of speech, consisting of ideas still more continuous, or, as it were, of one single continuous idea, moved also the whole face, but commenced from the eyes and thence extended round about; but it was a speech interior to the former. They spake also concerning such a speech as being in use with the men of their earth, especially with the better portion of them.

1651. They then spake also in such a manner that the face did not speak at the same time, or did not concur by a corresponding motion throughout, as before, but the face remained to my observation, quiescent, and then they spake in my brain, so that the brain was moved in like manner [as the face had been], which motion or convibration, however, I could not so distinctly feel, but it was a speech by ideas still more continuous, so that from many there resulted one idea, thus continuous, and yet it was intelligible to me.

1652. They afterwards spake in such a manner that I understood nothing, while the angels understood it far better than I [could possibly have done], for it was by means of a most delicate aura, which I plainly perceived, although what was said was of too great tenuity for me to comprehend. They speak thus with the men of their earth who are almost angels. I remember to have heard elsewhere a similar speech, but what was said I could not learn, although some that were with me said that they could understand it well; this is therefore a speech still more interior.

1653. These different kinds of speech have somewhat the quality of fluid substances, the first resembling water, the second a fluid rarer than water, the third like a thin atmosphere, and the fourth as a most delicate aura, which transcends human apprehension.

1654. The spirit who was with me at my left side occasionally interposed a remark, saying, that he did not understand their speech, because it was so interior, and yet he spake from time to time, and, according to his wont, chided me for dealing so gently with them, for they were spirits of this earth, who gave vent to certain things which were displeasing and vexatious, on which account I was appealed to to put a stop to them, but I replied to him that spirits of this character were indeed from our earth, but that I had nothing to do with them.

1655. Afterwards, this same spirit who had thus chided me, observed that he could understand what they said, but he then came into a state in which he had the requisite perception; but he was then removed to my left ear, into which he poured his discourse more rapidly than before.

1656. From this it may be inferred, how the case is in the universal heaven, and the whole orb of the earth, viz., that before the approach of angels a spirit is despatched to prepare the way, to inspire [a salutary] fear, and to admonish that the angelic visitants be courteously received; and moreover, that such messenger-spirit often speaks somewhat harshly, saying that he does not understand what the angels may communicate, though he is afterwards reduced to a better state, and then says that he does understand, that he is continually

present, and continually preparing the mind, and endeavoring to avert whatever may be unkind or unbecoming. Hence it may appear that in the universal heaven, and the whole world, the custom obtains of a forerunner being employed, and that John the Baptist acted in this capacity as an announcer of the Lord's advent, and that the case was the same with John in respect to the Lord as it was with this spirit in respect to the angels, to wit, that John also was in doubt from not understanding what the Lord declared, as we read, and that being afterwards better instructed, his mind was opened to receive it, as was the case with the spirit who was in contact with my ear. The similarity holds, too, in regard to the discourses of our Lord, which were such as to contain things more and more interior, as we read in the Evangelist John, until at length he uttered things which they could not understand, from being still more interior, and which, therefore, were brought into close resemblance with what appeared to me as atmospheres and auras, as described above. Still, there was, at the same time, an external speech insinuated through an external way.—1728, March 23.

The Speech of the Spirits of Jupiter with me by means of the Lips, and the Gums of the Teeth.

1657. Spirits of the earth Jupiter, but of a different class from the former, also spake with me, but in a different manner, to wit, by the tongue and the lips, so that the sound entered through the lips, thus by another way than that made use of in discourse with the angels.

1658. They spake, moreover, through my gums, so that the gums and teeth perceived it almost with a sense of pain. There was a peculiar constriction, and so manifestly sensible, that although the teeth did not actually ache, yet it came but little short of it. They said, indeed, that this kind of speech among them constricted the teeth in such a way as to cause a sensation of pain, and that it was the speech of spirits who had not yet become angels, consequently of those who had recently come into the other life. The sound of the speech, as was manifestly apparent, flowed in through another way, to wit, through the Eustachian tube.

1659. Those who were with me in the first instance were desirous of being called angels, because their speech was of this character, but it was shown them that this attenuated and almost imperceptible kind of speech could be made use of by evil spirits, for it is, in fact, their thought, which this class of spirits employ for perverting other spirits, and also for perverting the thoughts of men, as they repeatedly endeavored to do with me. But there is this difference, that the spirits of our earth are not able to determine their speech into the face.

1660. But inasmuch as the spirits of the earth Jupiter spake concerning the Lord, and worshiped Him only, it was said that they could be considered no otherwise than as angels; wherefore, as it now occurs to me, they constitute the heaven of spirits, but not the world of spirits.

1661. Moreover, an angel spake with me through spirits, which

was done from the interior towards the exterior; this was observed by the spirits of the earth Jupiter, that thus they might know that the speech, as long as spirits are the speakers, is by a way from the exterior, while the speech of angels is by a way from the interior.—1748, March 23. Angels act from the interior, while I perceive [the operation]; it is by the motion of the lips, but still from the interior. It is also from the interior when the left eye is affected, but this I do not perceive.

That the Memory of Man remains unimpaired in the other Life.

1662. Souls in the other life seem, indeed, to themselves to have lost the memory of particulars, or the corporeal memory, in which merely material ideas inhere, because they are unable to excite any thing from that memory, while yet the full faculty of perceiving and speaking remains as in the life [of the body]. But this is owing to the fact that the Lord has so ordained that the soul shall not be able to draw forth any thing from that memory, as then it would excite the same things as it did in the former life, and would live in like manner, and so could not be perfected. Still that memory remains, not however, as active, but as passive, and it can be excited by others, for whatever men may have done, seen, or heard in their life-time, when they are spoken of to them with a like idea, then they at once recognize them, and know that they have said, seen, or heard, such things which has been evinced to me by such abundant proofs that I could, in confirmation, fill many pages with them. As such, then, is the state of the case, it appears that spirits retain all their memory of particulars, so that they lose nothing, only that, for the causes above mentioned, they cannot draw any thing from it, as they are now led onward into [their interior] life, and thus no longer act from their [externals]. Souls are not at all aware but that they speak from their own memory, and do, in fact, sometimes thus speak, as I have heard, but then it is from the interior memory, through which the things in their corporeal memory are excited; and how they can thus speak, and even preach, is a matter for investigation at another time. They confessed, however, that they had lost the memory of particular [or material] things, at which they were indignant. It was only given them to remember those things which they could excite from my memory. Spirits also do the same, and thus speak in a manner suitable to their own life, the life which they have contracted from the life in the body, for they can excite nothing else; [but this they do] with variety according to the state of life in which they are, which state is induced by the societies they are conjoined to, as they then speak in an altered manner. As spirits speak from the life of their loves, and that life appears sufficiently manifest, many things can thus be excited by other spirits which they recognize, and thus what they have said, seen, and heard, is excited [indirectly] in their own memory. But all these things are directed to the Lord Alone.—1748, March 23.

Concerning the Punishment of Lasciviousness.

1663. There was a certain spirit in a medium altitude above my head who, in his life-time, had lived lasciviously, and yet had been, at the same time, an assiduous reader of the Word. I heard respecting him what his quality had been during his life, namely, that he had been in the delight of variety, so as to have cherished no constant love towards any, but spent his time in brothels, having intercourse with their inmates, and yet, afterwards rejecting each of them in turn. As a consequence, he had defrauded many, making no distinction whether those with whom he had to do were married or unmarried. In this way he divested himself of all love truly conjugal, as also of the desire of having children; and as he eventually came to do what he did without rebuke of conscience, he thence acquired that unnatural habit, or, as I may say, contracted an unnatural nature.

1664. His punishment was after this fashion: in a region above the head, at a moderate height, and in full view of spirits and angels, he was driven towards an extended rope, upon coming in contact with which he stooped his head in order to pass under, when he was immediately caught by the back, and fastened to the rope, and then made to revolve round it like a linen garment, till at length I saw one of his feet adhering to the rope, and the whole front of his person, from head to foot, exposed to the view of spirits and angels, and thus was made to rotate, conspicuous to all around, and meanwhile racked with shame and pain.

1665. Being afterwards released, he came to my right side, and spake with me, saying, that he had been of such a character in his life-time, but still making the acknowledgment with shame, so as scarcely to dare to look up, or to be willing to leave my side. He said he was so terribly bruised that he did not see how he could hold together, and yet he spoke modestly, and with evident tokens of penitence, in view of what his life had been, so that he did not suffer the same excruciating tortures with others who had lived that kind of lascivious life.—1748, March 23.

 P O E T R Y .

LINES WRITTEN ON RECOVERING FROM SICKNESS.

BY WILLIAM H. HOLCOMB.

Oh joy! the crisis comes! Earth bears me back
 Triumphant from the fearful grasp of Night
 Unto the loving smiles of friends again!
 The pleasant morn is shining in my face;
 I hear the loud wind blowing in the trees,
 To me how musically! I behold
 The clouds glide by my window on their far
 Deep journeys in the sky, and I would send

Praises and thanks, could they be my messengers
 Of aught emotional. Upon the fields,
 Upon the woods, the waters, every thing,
 Sunlight has dropt his colors and they lay
 In bright and living beauty.* What a world
 Of wonders do I see, hear, feel again!

Late I was curtained from the happy round
 Of day and night, and of all human things,
 Pained, fevered, tortured, stupored by disease.
 Death, who e'er stalks the garden of our life,
 Gathering the withered blossoms to his hand.
 While the soul-essences exhale to heaven,
 Surveyed me with fixed eye. Dire phantasy
 Crowded the burning chambers of the brain
 With frightful images. Tempests at sea,
 Storms tearing, heaving, blackening all the land,
 Painful and difficult escapes from peril,
 And all imaginable scenes of blood,
 Staggering in flight from fierce hyena howls
 O'er the hot sands of silent wildernesses,
 From crag to crag, down to some unknown beach,
 Interminably falling, falling, falling,
 Or swimming, floating far away forlorn,
 In uproar of the elemental world—
 Such were my dreams of horror—sounds I heard
 But not interpretable, and I saw
 Gigantic shapes in threatening attitudes
 Stalking athwart the murky air, which lay
 Like a sea-mist betwixt me and the sun.

When the fierce morbid fires had paled away,
 Left powerless, trembling on the sluggish verge
 Of Lethe's ashen water, I beheld
 A soft array of gentler, brighter scenes
 Inwoven like May-chaplets. The old brook
 Whereby I spent my young vacation hours,
 With all a playmate's sweet and audible voice,
 Called me to ramble with it down the glen,
 Twirling the leaves and kissing all the flowers;
 But when I thought I reached its sparkling brim,
 The voice was further down the dale, receding,
 Which I pursued o'er rugged rocks alone,
 Till I despaired, for it receded still,
 Smiling through trees and calling as it ran.
 Then saw I Florence in the orchard-walks,
 Float o'er the ground like music, bright as June,

·Sporting, with golden locks and childish joy,
 About the golden apples. And I went
 Searching and sighing thro' the mellowed shade,
 From path to path, from tree to tree in pain,
 Searching and sighing, for the fairy form
 Had vanished like a sunbeam. Last I heard
 Remote but clear a bell of strangest sound,
 Ringing and ringing in a dark, green wood,
 Such pure, sweet, melting, holy cadences,
 That eagerly, with tears, I followed them,
 But chased the fading echoes all in vain,
 And stood in ancient solitudes of shade,
 Silent and wonder-riven, while overhead,
 Angels were whispering in the summer air.

As 'twere a river of life and human sense,
 A gentle river ebbing to the sea,
 Dripping away from lawn, and field, and bower,
 From all that loved it and from all it loved,
 Seemed my own soul when passing, as I thought,
 From earth and all its dear ones. Sad I stood
 At the dark gateway which divides our lives
 Present and future. One sweet form was near,
 Made mine in heaven and earth, whose angel-face
 Shone starlike round the darkness of my couch.
 The rest were happy in their northern homes.
 Strangers would bury me and leave my grave
 Unmarked, unvisited by friends or flowers.
 Then like a picture looming from afar,
 I saw a little family of grief,
 A noble, gray-haired, venerable man
 Bowed silently; my kind old grand-mother,
 Grieved in her corner at the common loss,
 My pale-faced *mother* praying through her tears,
 And a sad group of manly brothers, touched
 Each his own way in sorrow. But they passed
 Like shadows o'er my brain, and then came on
 A crowd of undistinguishable thoughts,
 Hopes, fears, and wishes, but not unillumed
 By calms of prayer and some few blissful gleams
 Of heaven's Eternal city.

Author of Life! from whom I have derived
 This fresh, warm stream which quickens now my spirit;
 So let me keep it for my daily being,
 So use it in Thy Will, that without fear,
 And with the resignation of a heart
 Made thine entirely, I may give it back
 At thine own bidding!

Natchez, Miss.

GUARDIAN ANGELS.

Guardian angels! do we doubt them?
 Night by night, and day by day;
 Could we guide our steps without them?
 Where would wavering fancy stray?
 Ev'ry noble thought that's spoken,
 Ev'ry smile and ev'ry sigh,
 Are they not a sign—a token—
 That some guardian angel's by?

Guardian angels, hovering o'er us,
 Keep the soul, in mercy, pure;
 Had we not bright hope before us,
 Could we this frail world endure?
 Then, be sure, that ever near us
 Voices come from forms unseen,
 Breathed by angels sent to cheer us,
 Watching earth and heaven between!

J. E. CARPENTER.

CORRESPONDENCE.

THE GENERAL CONVENTION—ITS LAST MEETING—LETTER OF
J. YOUNG SCAMMON.

Rev. George Bush, Editor of the New Church Repository:

DEAR SIR:—The communication in the August number of the Repository, signed "M." in relation to the Convention, contains some statements which are of so remarkable a character, that I feel it due to the majority of that body and the truth of history, that they should be corrected in the same publication.

The whole account which is there given of the discussion upon the subject of "baptism by a minister of the New Jerusalem," is most woefully distorted. So far from its being "admitted" that "a scruple as to the validity of the ministrations of such" clergymen "as had not submitted to the rite [of baptism by a New Church Minister] in their own persons," "was without reasonable foundation, and without effect upon their own minds," *the very reverse is true*. One of the oldest receivers in the United States, stated expressly, that he should be unwilling to have his children baptized by such a clergyman, and it was, to my mind, and I believe, to the majority of the Convention, shown most conclusively, that the writings of Swedenborg recognized no other introduction into the external church, than baptism, and to attempt to get into the external church, by joining societies, or in any other way than that pointed out in the recognized authorities of the church, was not only disorderly, but substituting regulations of men for the teachings of the Lord. That there could be but *one true church in the world at the same time*. That the *pretensions of the New Church were entirely based upon the fact that the Old Church had ceased to exist*. That if there was a *living Old Church*, then there could be no *New*. Hence there could be no baptism into *the church*, except by a *New Church minister*.

It was asked very emphatically, how men got out of the external past church into the New Church, except through the door, and no satisfactory answer was given

to the question. "M." says further, "The argument of the majority, based upon the different positions of clergy and laity, was so evidently a *pretext*, that it was scarcely noticed on the other side." Aside from the uncharitableness of this assertion, coupled as it is with very "*unscrupulous*" language, I am utterly at a loss to conceive how our brother could have permitted himself to make such an allegation.

It was stated in the Convention that the Constitution declared that "The authority of all ministers and licentiates, under this Constitution, is conferred upon them as officers of the Convention;" that to constitute a man an officer in the Convention, who was not, and could not be recognized by a majority of the Convention, as a member of the external New Church, was an imposition upon the rights of that majority—compelling them to submit to authority which they could not conscientiously recognize—an infringement upon their freedom, and destructive to the peace of the Convention.

Further, "M." says: "An analysis of the votes taken upon this occasion, gives results worthy of observation and reflection. Of the ministers in Convention, all voted for the measure, except two, and those not in the regular performance of clerical duty. One other, having given it his voice and vote in committee of the whole, took the other side upon its final adoption, for reasons of expediency. One only, a clergyman, of the Michigan delegation, voted in Convention for its adoption. Maine was against it; so was Wisconsin: so was Pennsylvania, as far as represented; Ohio was divided, and so was New-York, in sentiment expressed, if not in vote. But Massachusetts and Illinois, in unbroken phalanx, constituted an available working majority, whereby a *few leaders have not scrupled* to commit the whole church (as represented by Convention), to a new principle, never before acknowledged—a principle, acknowledged even yet by all to be a mere inference, and on which no person who sustained it, could lay his hand upon his heart, and say his mind was free from doubt, at least, none did say so, and, I believe, none could."

An impression, I am sure, is conveyed by the above that the truth will not warrant. It conveys the impression that all Michigan was against the proposition except one clergyman. The truth is, that while the lay members of that delegation were opposed to it, the President of the Michigan and Northern Indiana Association, and the only other clergyman in the State of Michigan who is a settled pastor, were in favor of it, though the latter, on the ground of expediency, voted in the minority on the final vote, after explaining the grounds of his vote.

It asserts that Maine was against it. The proceedings of the Convention show that Maine was represented in Convention by the Rev. Mr. Dike, the President of the Maine Association, and Mr. Sewall. Mr. Dike voted for the adoption, and Mr. Sewall against it.

Wisconsin was represented by Mr. Ladd, as a delegate of the Illinois Association; Mr. Child, as a delegate of the Massachusetts Association, and Mr. Butterfield, as an isolated receiver. Mr. Child voted, aye; the other two, no; so the delegation was divided. Mr. Stringfellow, who was also present from Wisconsin, but not a member of the Convention, I am told, was in favor of the proposition.

Pennsylvania was not represented at all, except by Mr. Ford, of New Jersey. Ohio had three delegates; two, Mr. Milo G. Williams, and Rev. Mr. Stuart, voted aye;* Mr. Gwynne voted no.

New-York was not divided. The only two delegates from that State were as decided and unequivocal in their action in the affirmative, as were any members of the Convention.

One gentleman, who is a member of the Society in New-York, which last year withdrew from the Convention, expressed himself against it, but he was not a member of the Convention. Neither Massachusetts nor Illinois were in "unbroken phalanx." I saw neither marshaling nor leadership exercised or attempted to be exercised by any person in the majority. So far as the Illinois delegation is concerned, I know that there was neither meeting nor consultation with them upon the subject. Mr. Ladd, of Wisconsin, one of the delegates from Illinois, voted in

* Mr. Stuart voted in the affirmative in Committee. He was absent when the final vote was taken in Convention.

the negative. Mr. Clapp, one of the delegates from Massachusetts, voted also in the negative.

The vote stood 22 to 14, counting by delegates present. Had the delegates from the various Associations voted as they were entitled to vote, and in accordance with the known sentiments of their constituents, the majority would probably have been at least 4 to 1. The truth is, that a very great majority of the older members of the church, present, and all the ministers who are in the regular performance of clerical duty, as "M." says (except Mr. Ford), were in favor of the action of the Convention; and so far from its being acknowledged that there was "but a mere inference" to justify their action, placed themselves upon what they esteemed and declared to be the teachings of Swedenborg.

I have intended only to correct some of the most glaring mis-statements of facts. I desire no controversy, but only to prevent your readers receiving an erroneous impression of the action of the Convention upon this subject. I should like, however, before closing this letter, to say, that the publication of the report made by Mr. Barrett, in opposition to the conclusions of the Ecclesiastical Committee, was objected to upon the ground that it was not correct in its statement of facts, and was otherwise calculated to give an erroneous impression, and it was improper for the Convention to publish it, as one of its documents, without, at the same time, sending forth a report on the other side.

Let me add, in conclusion that, while the Convention does not attempt to dictate to Societies, nor to say who shall be received as members thereof, leaving the Societies in perfect freedom upon this subject, nor to say whether any Society shall employ this man or that to teach them, it certainly has the right to determine who shall be its officers, and what qualifications they shall possess. It seeks to rule and govern no one. *It only exercises authority over those portions of the church which, "free and unbussed," unite therein for the performance of its general uses, leaving all other brethren and bodies, the same power and freedom which it claims for itself.*

Your brother in the Lord's New Church,

J. YOUNG SCAMMON.
Chicago.

MISCELLANY.

LETTER FROM BARON DIRCKINCK HOLMFELD.

We insert with pleasure the letter and address that follows, as our esteemed foreign friend always propounds matter worthy of deep reflection. We appreciate very fully the tenor of his remarks on the Slavery question, while, at the same time, we do not feel the pressure of any necessity to abandon or modify the position assumed in our articles on that subject. The classing of Elihu Burritt in the category of enthusiasts, goes not exactly with the grain with us, so profoundly do we honor him for his efforts in the cause of Cheap Postage. The removal of that abominable bar to the easy intercourse of nations, which the cupidity and despotism of governments has created, seems to have become, with him, the grand absorbing concern of his life, and in this relation we honor him most sincerely. No man will ever better have deserved a monument should he succeed in his noble enterprise.

MAGLEKILDE, ROSKILDE, Denmark, June 1, 1853.

To the Rev. Geo. Bush,

DEAR SIR:—Allow me to address you a few words, availing myself of Mr. Stallnecht's return to New-York. When I wrote my last few lines I was in a hurry, and I could not express my thanks for the kind introduction into your monthly of my missive to the New Church community at Santa Cruz. I am glad it met your

approbation, and also that of some of your readers. I wish by this honorable way of common spiritual interests to be made acquainted to your countrymen. From an early period of my life I have felt a strong and never ceasing desire of becoming a citizen of the United States. I know not as yet whether this desire ever will be accomplished. At all events, I contemplate sending one of my sons to America, a lad now of 17 years of age, who is patronized by our good friend Dan. Fisk. He has applied himself chiefly to the study of natural history, and of the technical matters connected with it. I hope to be allowed to recommend him to you. I repeat my thanks for the two Nos. of the Repository, and I hope to receive the continuation whenever Mr. Fisk has found out the secure way of sending books.

I venture to send you the minutes of the speech delivered at the great meeting, Aug. 19, 1851. You will have learned that there had been made a somewhat awkward arrangement, obliging the orators to confine the delivery of their speeches to a strict number of minutes, whereas the invitation only had enjoined to "consult brevity." Nearly all the preceding orators having been injudiciously interrupted, even in the highest flow of eloquence, by being pulled from behind, and minded of their duty to stop, I of course resolved to avoid such an interruption, which disparaged the noble task conferred on the speaking members. Thus I curtailed my speech nearly to what had been written down by the reporter.

I think it might not be useless to give the speech in its uncurtailed state as intended. At least I stated the reasons for wishing it in the note at the head of it, and I adjoin a copy of the letter to Mr. Alfred Essex, one of the Committee, which letter explained my wish, which not only was superseded, but even the repeated desire to rectify a misrepresenting error in printing the word "undefiled," in the phrase, "we carry out the protestant principle to its undefiled extent," being reported "*undefined*," which gives a bad sense, was disregarded.

Now I leave it entirely to your judgment whether there may be derived some use of the republication of the speech, in its undefiled shape, as it was intended and prepared.

I have read with considerable interest, and with attention, your articles about the abolition of slavery, and the expressions of different sentiments elicited by your papers touching this burning question. I am somewhat dissident from the way you have taken. But as I am quite a stranger to this grave matter, I hardly would venture to express my opinion, if I felt not convinced that you will receive it with indulgent kindness.

Human society has in the course and curse of time contracted so many vicious institutions and deformities, which now are inveterate, that the doing away with them commands a most cautious policy, lest the members of the social body, connected with those institutions, should suffer. We at all events ought to follow the doctrine and the example of Providence, who leaves to conscience and reason to devise the best means, without hurting the liberty of those concerned in the institution. Slavery, in itself, is not monstrous. The abuse connected with it may be monstrous. The power of objection and influence ought to be, in the first instance, directed against abuses, limiting the possibility of outrages.

By joining the universal cry against such institutions, the Newchurchman might easily be confounded with those enthusiasts who, like the Elihu Burritt's, or the Elizabeth Fry's, show an apparent good intention, but miss the practical way and measure, enforcing their narrow notions on the world at large, dealing somewhat in the folly of the "Chevalier errant." The good intention of enthusiastic reformers ought to be controlled by reason, acting for the sake of real good, in a practical way, which, by vague theorists, easily is neglected. I call it a practical way when not only the aim is evident, but the means how to effect it, with the least injury, and without evil consequences, are discussed and fixed.

The abolition question is only *absolute* as far as the spiritual liberty is concerned; where this essential freedom is ensnared, man is absolutely or morally bound to oppose, and to act against the enslaving power. Thus hierarchical oppression ought rather to be made the shibboleth of the abolitionists, and civil slavery ought to be absolutely opposed only as far as it brings the spiritual state in jeopardy.

The next vital consideration seems to be that the solution of the problem ought principally to be left to those who really are concerned in the institution. The

case is similar to that of bad institutions and constitutions in general; *ex. g.*, of paganism, or absurd religious doctrines or ceremonies, everywhere. Propagandism and Zealotism is to be avoided even in more grave matters, than that of the negro emancipation.

With this view or argument is connected another important consideration, *viz*: that the extinction or reform of evil ought to begin with the real sources or causes of it, rather than to fight with the consequences, which ever will be unavoidable as far as the principle and source of the evil is not mended. Our zeal ought thus to be directed to the moral elevation of those populations who maintain slavery. We ought to act upon their convictions, developing a spiritual state of the mind, which, with necessity, will lead to the social reform, and to the successive abolition of vicious institutions among people who have the right to say, "this is our own affair, not yours."

When I venture to affirm that slavery is not absolutely incompatible with the law of humanity, I not only hint at the fact of its being found nearly in all ages, and even at the oldest periods recorded by history; but I rather would point out those passages and disclosures in the writings of Swedenborg himself, showing that slavery is found even in heaven. There it corresponds with the inward state of vastation, by which evil spirits are reduced to slavery and mean offices. Our apostle tells—and we may presume him to be correct in his statements—that it is the custom among the best of the inhabitants of our earth in the eastern parts of Central Africa, to sell those who deviate from the right way as slaves to their neighbors. I heartily join with your endeavors to excite the nobler feelings and exertions of your countrymen in the Southern States. But I would take care not to violate their feelings and their free doings.

I hope you will not feel hurt by this impartial and disinterested vote of a friend living in a country where slavery is out of the question, the blacks in the Danish colonies being altogether emancipated.

I wish you the blessing of our Lord and Saviour, and I remain,

Your faithfully obedient,

DIRCKINCK HOLMFELD.

In this connexion we give from the pen of the Baron himself a revised copy of his Address made at the great New Church Meeting at London during the Exhibition in 1851. This is prefaced by the writer's letter to Mr. Essex, conveying the expression of his earnest wish that the address might appear in an un mutilated form. In view of the sterling excellence of the sentiments that breathe through it, we are sure our readers will rejoice with us that an opportunity is afforded them to see it in the precise form in which the author himself has seen fit to present it:

Letter to Alfred Essex, Esq., (end of August, 1852.)

DEAR SIR:

I have received your kind communication, together with the papers and the valuable speeches of the Rev. Mr. Noble. As I am obliged to follow a departing friend on Friday, I can not offer my thanks to Mr. N. on that day, but I beg you to express them for me, and to assure him of my sincere wishes for his recovery. I feel all the sadness of the temptation in which our brother seems engaged; but I look to the mercy of our Lord in conducting him safely to the great end and aim of his life.

I return the minutes of my speech, and in the note, which I beg inserted at the head of it, you will see the reasons stated for my wish to have it published in an uncurtailed state. This wish is seconded by the circumstance, that Mr. Tafel expects a German translation of it, so that I rather would have no mention at all made of it, than have it published in a mutilated state. All the foreigners present at the meeting will have expressed a similar wish, so the Committee will consider their condescendency to it as a point of charitable hospitality to their foreign brethren.

C. DIRCKINCK HOLMFELD.

Baron C. Dirckinck Holmfeld, of Copenhagen, having been invited to second the third

resolution at the Meeting on the 19th August, 1851, in London, and being at the meeting itself, apprized of the necessity of confining himself, in the delivery of his intended speech, to a certain number of minutes, he immediately reduced it in consequence. But the arguments being intimately connected, and the partial delivery—through a necessity by circumstance—involving a real defect, withholding conviction from the hearers, there could be no reason to propagate the same defect by laying the arguments imperfectly before the eyes of the readers. He would rather suppress the whole speech, than give it curtailed in the arguments and less effective to the very point of it. In conformity with the wish of the speaker, and with the motives stated, the speech is given to the full extent of the minutes before-hand prepared.

MR. CHAIRMAN:—In obeying the honorable call to explain the great truth, *that the New Christian Church is not to be considered as a sect sprung up in Christianity*, but as a new universal divine dispensation from God to mankind in general, it will be my principal aim to confirm ourselves in the conviction of that consoling truth. Though we are prepared to state to the world the reasons for our own deep conviction, and even to enter into discussion, though not into a dispute with it, we do not expect that it will yield at once to our reasons, because this would be tantamount to its conversion by the adoption of our fundamental doctrine. If others choose to call us a sect, they may do so. The Christian Church was for centuries called a sect, and may still be called a sect by millions of people. Now if the world will point at the comparatively small number of New Churchmen, asking whether we be not a sect when we are so few, we may answer that the number of Christians of old was likewise small, and that they separated into sects when they became numerous. Neither will we meet the objection by expressing the firm hope and the probability that the numbers of the receivers of this dispensation soon will increase. The New Christian Church has little to do with numbers, except as far as they are indicative of state. Quality, not quantity, is our aim, our touchstone. Truth stands on firmer grounds, on a better foundation than numbers. You might as well call wisdom a sect, because there are so few who are wise. The world will ask whether we do not follow the doctrine of a single frail man, Emanuel Swedenborg, and whether this yielding to a human authority does not constitute a sect? We may answer that, even with the greatest veneration for a man, who could, above all others, call himself a servant of the Lord—and most certainly our veneration is and ought to be great—his personality has little to do with our faith, derived as it plainly is from the Word of God. We try and test the worth of that extraordinary man, and of his words, by the truth of divine revelation. In spiritual matters we admit no human authority whatever. With perfect consistency, and without exception, we carry out the Protestant principle of free inquiry to its full and undefiled extent, while all the Protestant Churches nominally were founded on the same principle, but in reality did forsake it.

Our doctrine knows of no other spiritual teacher than God himself, immediately speaking to us through His Gospel, not only to the New Christians, but to everybody who seriously feels the want of divine truth and turns his eyes to the fountain of all life and light. We value the indirect communications from all quarters, in teaching and preaching, through experience of life and the power of reason, through the instrumentality of all the servants of truth, and prominently of him, who never pretended to be more than a faithful instrument. It is thus an error, when the world call us Swedenborgians.

The world may ask whether we do not, with some pride, claim for ourselves that which is the common property of the whole world—light and rational illumination, faith through a life of goodness, and a conviction of the errors which have stained the churches of old Christianity, and thus, by our exclusive claim, show a sectarian spirit. Our answer is, that we are far from claiming exclusive light. There may even be some more illuminated Christians among those who are ignorant of our particular doctrines, than among those who profess them. The Lord knows His servants, and we do not pretend to know or to judge them. We believe that there is a celestial church in heaven, by means of which light is spread wherever human minds, through the love of good, are prepared for its reception. Recognize only that Church and give it a name as you like. We call it as the Lord Himself has

called it, "the New Jerusalem," the sanctified city of peace in heaven. Admit the existence of this Church and of the kingdom of God, and you will see that, wherever hearts are prepared for its influence, they will find the Lord, whether they be Hindoos or Catholics, Anglicans or Mohamedans; and every receiver of this influence and of spiritual light will become a follower of that Church, in spite of his objection against the name. Now during one century light has poured down from on high, spreading truth, spiritual liberty, reasonable conviction, common perception everywhere; destroying errors, prejudices, falsities, and absurdities in the East as in the West. The world does not see from whence this new light is come. It enjoys the benefits ignoring the adorable giver. Men think that all this is derived from their own perfection and understanding. We see, we acknowledge the divine fountain of light and life. We testify it and adore it. There is the difference.

But the world will not discuss the question in that reasonable way. It wraps itself up in prejudice and pride, and follows rather its beloved systems, its idolized human authorities.

May I be allowed to mention one instance of the unfair judgment of the world. One of our beloved associates in the common work of vindicating the honor of truth (the Rev. Augustus Clissold), showed to Prof. Tafel, and to me, a few days ago, a passage in a most celebrated modern Jesuitical work of Peronne, stating that the Swedenborgians reject the Old Testament, and consider the Church of God as the kingdom of hell. When the world is directed by such false statements, all reasonable discussion is at an end. We are conscious of our adoring the Lord, manifesting Himself in the Old Testament not otherwise than in the New; and we connect both dispensations in an uninterrupted series of revelation, as being the same identical truth from the Lord. We venerate every word in it as being the holy abode of the Celestial Father, uniting His good and His truth in an eternal conjugal union. No other Christian doctrine exalts the divine Word, as we do; and yet we are calumniated! Why then dispute with the world and its iniquity? Divine truth in its intimate connection with infinite love, shineth in the darkness; but the darkness does not receive the light, because it prefers its own doings. We will thus leave the world to itself as far as it chooses to keep to itself, and we will consider the Lord's New Dispensation in its own way.

The resolutions state, and we all agree in the foundation of the New Christian Church, and of her faith, on *love* and *charity*. There are sects of opinions and professions; but in love there is no sect. There are degrees in love, but no divisions from sectarian spirit. We stretch out our hand to every one who makes the doing of good, the avoidance of evil, his supreme rule of life; and we unite thus all the sincere and true believers in the God of love and of goodness, in one fraternal, Christian brotherhood. Is it reasonable to call this community of good will and affection "a sect?" It is the fulfilling of the Gospel itself and of the word of Christ: "Whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother." This doctrine of charity is neither a novelty nor a particularism; it is taught and confirmed in every page of the Word. We aim thus at being the sect of our divine Lord and Saviour, uniting with all, who from heaven derive the fear of God and the knowledge of His will. There is a brotherhood, pretending to preserve the doctrine of charity in secret assemblies, working by night, because the day is the world's, and because the darkness in the church once prevented open teaching. The Freemasons were not aware of the dawn of day, and they even now are not aware of the sun's shining with brightness, and of the true light being preached in the open air. They continue to work in the obscurity of night and of secrecy, showing that they have lost their way, while the New Christian Church preaches fraternity under the open dome of heaven. Now, in consequence of our being animated by an anti-sectarian spirit, we light the torch of truth from the divine revelation; and this torch illuminates every page in history and in science, every corner of the finite terrestrial existence. Is this a torch of a sect, or of the New Dispensation of truth to mankind at large? We know the answer, and its truth consoles us.

We may now connect this conviction with the *corner-stone* of our faith, explaining the indirect indication given of it in the proposed resolutions. We are believers in God, in our Lord Jesus Christ, and in the Divinity of his Word. The Old Church

boasts of such a belief; the world adheres to it, and even Satan may do so. But this belief is to no avail unless we are at the same time penetrated with the prominent and essential truth of the heavenly doctrine, which is: that only that man truly believes in Christ who exerts his power and freedom in abstaining from evil, because it is the fruit of his own proper will, the effect of hell acting through that proprium, and who appropriates to himself good, not as coming from himself, but from the infinite God, who is all goodness Himself. We are receivers of the heavenly doctrine only as far as we keep the word and commandments of our Lord and Saviour, acting from liberty through reason, but acknowledging that this reception, and the consequent blessings, are from God, the genuine source of all life, who is all in all, and assists us virtually in our obedience and reception. With this faith and appropriation of life from God, our consciousness of the heavenly dispensation from Him "who makes all new," and of its universality for all mankind, is intimately connected.

Once more God has spoken through a new revelation of the spiritual sense of His Word to mankind universally. By this revelation, addressed to the reasonable understanding, He has once more made the appropriation of good and evil the touchstone, the corner-stone of life and salvation, and He has connected the beginning of His creation with its end and aim. To this principal point of our faith I venture to draw your attention.

God created man in his image and in his likeness. He made the once undefiled will of man a receptacle of His infinite love and felicity, consociating it with an image of His wisdom in the understanding. This creation is called Adam. And God allowed Adam the choice of appropriating to himself good or evil; good through the love of God, and evil through the love of self. He allowed him to acquire either love and wisdom from Him, or evil and its science from his own will.

History is a mere development of the way man took in leaving the tree of life and in following his own way; and we all know that this defilement would have become universal and irreparable if Jehovah in Jesus Christ had not bodily appeared in the corrupt natural sphere of existence, and thus arrested the evil. *Religion* is a mere development of the way of Providence, who had foreseen the abuse of the divine faculties of liberty and reason, and provided the restoration to health and salvation by extending the infinite sphere of His Divine Humanity to the finite sphere of human existence. The glorification of the assumed natural humanity, by the interior principle of the infinite Father, from which it descended, is the victory of life over death, and this mission of all comprehending love and mercy is fulfilled by the creation and institution of that New Jerusalem, which is the Kingdom and Church of the Lord in heaven, descending from above by the reception of divine truth from it.

The voice of the Lord through this heavenly doctrine has now once more placed the fallen and defiled man in a position similar to that of Adam in the beginning. Man is once more placed between the tree of life from heaven and the tree of knowledge of good or evil, or the appropriation of its fruits, from hell. The voice of God once more has given man the choice between the fruits of life, or appropriation of good from God, with the prospect of eternal peace and felicity, and the fruits of self-appropriation of good and evil. Following his own way, man condemns himself, separating himself from the fountain of eternal life.

Now, when hearing this solemn voice of God, the voice of Jehovah, speaking to His creature, to humanity in all its forms; when perceiving that He again has placed the standard of life in the midst of Eden, praising its fruits, showing the way to it, and warning us with His propitiating doctrine, with the severe voice of truth, will we call this act of supreme mercy and propitiating providence the voice of "a sect?" The sects are those who shut their ears to that voice of God, because it threatens their peace with Mammon and with the world. Look to your Pharisees, who pretend to have the genuine faith, and to the Sadducees, who have no faith, and you will find the sects. Will we doubt whether that voice of God be the real fulfilling of His first dispensation in Adam, the carrying out of His divine plan and providence? In the formation of an eternal church, adoring the Lord in the way proposed to man, when first called to life and existence, we perceive the restoration of that image and of that likeness, lost in the times of perdition. We see the glorious effect of the divine glorification of the Lord's humanity.

Could we doubt that this New Dispensation "is the day when the Son of man is revealed;" the day when in the external word the Lord has manifested His interior truth? And is not the reception of divine truth in our interior perception and understanding "the kingdom of God within us?"

Are not those the sects, who in the Old Church claim, "See here, see there!" who try to save their own life, their worldly honor and emoluments, while we are happy to lose our own life, to do away with the enjoyment of our proper will, preserving that life, which is the Lord's, and which the Lord will prepare for us? Do we not perceive the lightning from one part of the earth to the other, when reason is receiving truth from all quarters to cleanse the man? But of those who are cleansed, only one of ten glorifies God. And this one is a Samaritan doer of good, whom the world calls a *stranger*, a sectarian!

I could multiply the arguments confirming our own conviction. But it is to no avail, if we are not convinced in the principle. Our faith declares from the beginning to the end, "Thou art the Christ, the Son of the living God," and the faith, on which the Lord has built His Church, against which the gates of hell shall not prevail, is no more the faith of a sect, than that of the Apostles themselves was a sectarian faith.

I wish you the peace of our Lord.

EDITORIAL ITEMS.

A late No. of "The Age" contains a letter from Rev. Mr. De Charms, explaining the causes of the delay in the appearance of the several publications some time since announced. We insert the substance of the statement: "Owing to my having had to write the sermons anew, to insert many authorities which were not read in the delivery, to expand notes which were the bases of extemporaneous remarks, and to give the results of a deeper study, and a much enlarged explication of the hidden principles of the mesmeric phenomena, the pamphlet containing them, will double its original calculated size—75 pages. This has been one cause of my failure to get that pamphlet out in the close of July, as promised on the cover of the Introduction. Besides all my mental and physical energies have been completely prostrated by the severest exacerbations of my disease—chronic inflammation of the mucous membrane that lines the œsophagus and stomach—and this having prevented my doing more than one week's work within the last five weeks, is the main cause of the delay. There now remains less than one week's work to complete the pamphlet; but I am compelled to break away from all engagements here, and seek in the mountain air of the Alleghanies, that relaxation and recuperation which are indispensable to the right discharge of any of my duties. I shall be gone till about the second week in September; and therefore, all work upon my pamphlet will be suspended till that time.

"The same cause has delayed the issue of the second moiety of the first number of the New Churchman. Moreover, the subscriptions to that work do not yet justify me in completing the third volume; which I cannot now do without a loss of from \$300 to \$500. Still, I feel it my duty to propose to issue it in another form, that is, in sheets of double medium octavo, 32 pages, as I can get a sheet out, without any regular periodicity; fourteen sheets to make a volume of 448 pages, the same as that proposed to be issued in the four quarterly numbers, subscriptions for which I have received in advance. These fourteen numbers will be sent to those subscribers so as to complete the third volume according to the first prospectus; and will also be sent to any new subscribers who may wish to take only each number as it comes out, and pay for it on delivery. There will be some modifications in the plan of the work—especially abandoning its scientific department, encouragement for which has not been given, and making it wholly theological—which will be stated in the new prospectus."

The New Orleans "Crescent" contains the following gratifying communication: "EDS. CRESCENT,—I am much gratified to know that, by the liberality of John Geddes, Esq., the pub-

lic Library of the Second Municipality has been supplied with part of the Theological Writings of Emanuel Swedenborg. More valuable books could not have been given. They contain the divine and spiritual truths of the Christian religion—a true development of the spirituality of the Word of God. * The good and truth of those developments, when once received, will destroy all that is evil and false in all the present churches and world, and establish a state of love and truth, or charity and good works, that will fill the earth with the glory and knowledge of God. They are the love and truth of the spirituality of the Word—in which (the Word) there is not a contradiction, when spiritually understood, from first to last. The New Jerusalem which the Apostle saw descending from God, out of Heaven, prepared as a bride adorned for her husband, as well as the coming of the Lord in the clouds of Heaven, is nothing but the spiritual truths and goods of the Word, which are now about to be manifested to the minds of men, and which applied to life constitutes the church of the Lord with man. I do hope they will be read by the Priests, Doctors of Divinity, and clergy of the city—that they may receive those truths, and promulgate them to their people; or, if they are erroneous, to refute them. I well know that they and the public have not the most distant conception what is contained in those works, or they would be valued more than life. In conclusion, I would beg all to read and examine those writings. They contain mountains of intelligence and wisdom, that will introduce a new state of the church on earth—a knowledge of our Lord, his worship, and kingdom.

Yours, etc.,
V. B. R. T. Y."

We know not that we are under any injunction which would prevent us from satisfying the curiosity prevalent in some quarters, to know the authorship of the excellent tract on the "Interior Sense of the Divine Word." Should any one else lay claim to it, we fear that Dr. A. D. Sproat, Druggist, of Chillicothe, Ohio, would not be very forward to assert his own rights in the case, but we should be very decided in doing it for him. Glad, too, should we be to have a second and a third opportunity to perform the same office of friendship in his behalf. It is probable, however, that the insertion of his name on the cover of a second edition will preclude all interference and encroachments of this kind.

We have recently received a pamphlet published by a vote of the Baptist Church in Groton, Conn., which would seem to indicate that a considerable portion, if not the whole body of the Church, had become imbued, to some extent, with the truths of the New Dispensation. We shall have more to say on the subject in our next.

MEDALLION OF SWEDENBORG.—Our esteemed friend and brother, Mr. George Wallis, of the Royal Commission, who has recently returned to England, left with us before his departure, a large MEDALLION of SWEDENBORG, executed by the donor himself, and in a style that constitutes it a very exquisite production of art. It is a circular copper plate, about six inches in diameter, cast by the electrotype process, with the likeness, which is a profile, in moderate, but very distinct relief, and formed in imitation of the medal struck in honor of Swedenborg, by the Royal Academy of Stockholm, in 1852. "This medallion," says Rev. Mr. Stuart, of Cincinnati, who received a duplicate, "is evidently a much more accurate portraiture of the true character of Swedenborg than any of the miniature portraits published in his works. In looking at it we are at once struck with the wonderful force of character, energy of purpose, symmetry of development, balance of mind, and beauty and serenity of countenance that are indicated." It may be seen by those who desire to examine it, by calling at our residence, 16 Howard-st. We should be glad to get orders for a large number of them, at \$3 each.

AMERICAN SWEDENBORG PRINTING AND PUBLISHING SOCIETY.—We learn that the present Board of Managers of this Society, composed in part, of new members, elected at the late Annual Meeting, have resolved to abolish the trade prices affixed to the Society's publications by their predecessors, and to restore the system of one price only, without the discount previously in force. In consequence of this action, Mr. Allen has felt compelled, by his feelings

and principles, to give up his Agency, and it became necessary to find some other medium of bringing the books before the public. The deliberations on the subject have resulted in somewhat of a change from the plan heretofore pursued. Certain gentlemen of this city having offered to the Society the gratuitous use of a room in the Bible House on Astor Place, and engaging likewise to defray any excess in the expenditure to be incurred, over that now made, it has been fitted up as a Depository and Salesroom, under the exclusive control of the Society, and attended to by a person in their immediate employ. In connection with this, it is intended to make this room, in process of time, a place of resort for Newchurchmen generally, where they may find all the New Church Magazines, Periodicals, &c., and be furnished with all the current intelligence concerning the New Church. This room, at present open for this purpose, is No. 47, in the 3d story of the Bible House.

The stereotyping of the second volume of the A. C. advances rapidly, but no definite time for its issue can be announced.

The interest of the remarkable narrative which runs through several of our late Nos., keeps up unabated. We find it is being widely read by others than Newchurchmen. The distressing experience of the writer is occasionally relieved by the kind words of interlocutors who exhort him to seek access to the church of the New Jerusalem. These would seem to be good spirits, and yet the reader will pause upon that part of the relation in which they are represented as saying, "Jesus cannot save you; Jesus cannot save you." We do not claim to have any key to the solution of this apparent inconsistency, but it has occurred to us as possible that the language was addressed to his then state of mind, and that the purport of it was that it was in vain to call upon the being *whom he understood by the title, Jesus*, to save him, and that he might as well rely upon *his own son* to effect salvation for him, as upon *such a Son of God* as he and others of the Christian world had imaged to themselves under the term. This, however, is merely a suggestion thrown out on the spur of the moment. It may be far from being the true explanation.

OBITUARY.

Died, at Charleston, S. C., on the 27th of May, the Hon. ROBERT ELFE, aged 55 years.

Mr. Elfe was a graduate of the South Carolina College, and, in earlier life, pursued the profession of Law. For several years he was a State Senator, and filled, at different periods, stations of trust and responsibility in Charleston, his native city. Of the New Jerusalem Society in that place, he was long an enlightened and highly esteemed member. Few individuals in our country have been better versed in the writings of Swedenborg than the late Mr. Elfe. He owned, it is believed, most of his works in philosophy and theology, and made them a constant study. No one delighted more to converse on the Heavenly Doctrines, and none, perhaps, had fathomed more deeply their meaning, nor better understood their spirit. Mr. Elfe was devoid of all dogmatism. He was a great lover of truth and justice. His spirit was peculiarly kind and genial. He attracted and secured friends by his generous temper and his fine social character, and, as for enemies, he had none. The circle in which he moved will long cherish the memory of one greatly endeared to them by his excellent qualities, both of mind and heart, and those who concurred with him in religious sentiment, will hope, after the temptations and combats of life are over, to renew their intercourse with their departed brother in a higher and more extended sphere of usefulness.

Mr. Elfe was never married. He lived in easy circumstances, and although his avocations called him much into the scenes of active life, he found more time than most Newchurchmen to devote to religious studies, which, for many years, were his chief entertainment. His manners were unobtrusive, and his life unostentatious, and without display. No one could charge him with presumption, and no one could justly deny his claims to respectful consideration on account of his endowments, and the fidelity with which he turned his opportunities to account. His illness was short, and his death sudden. He had enjoyed an excellent constitution, and was in the prime of life, when he was, very unexpectedly to himself and to his friends, summoned to render up his last account. Though not exempt from human imperfections, we trust that he was ready for the momentous change that awaited him, and which, sooner or later, awaits us all.

W.

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No. 10.

ORIGINAL PAPERS.

ARTICLE I.

EXTRAORDINARY CASE OF INTRODUCTION INTO THE NEW CHURCH.

(Concluded from p. 417.)

When another change took place, I was in a large room, lying on a sort of bed ; there was just light enough for me to distinguish objects. At the opposite side of the room there was what I at first supposed was a mirror ; it proved to be a door, as I soon saw in the room beyond, a bed, and behind that another door. There were several persons in that room, who seemed to be amusing themselves, jumping on and off the bed, dancing, &c. There I discovered a person whom I recognized at once as myself. I saw the same figure several times afterwards ; and, however strange it may appear, I conceived a strong aversion to it, which seemed to increase at length to positive loathing and disgust ; for each time I saw it, it was engaged in such frivolous, insane actions that I absolutely began to hate a creature so imbecile and wicked. A voice informed me that if I wished I might see any of my relations or friends who were in the spirit-world. I then desired to see my mother, and she immediately appeared ; then my father, and many others ; among them Miss F——, the cholera victim, and several of my acquaintances whom I have since seen alive. I was surprised at the appearance of several children of both sexes, which the voice assured me were my own children. Although I could not recollect either of them, I spoke to them, but did not receive any answer ; indeed, so far from appearing pleased to see me, they merely looked at me a few moments and then walked away ; my *Gemellus* or *double* being the only one who remained all the time, though I was so much disgusted with his appearance that I sincerely wished he would accompany them.

After this I was on the bank of a large river. A number of boats and vessels were lying there. On the banks of the river were several large buildings five or six stories high, resembling factories or warehouses. I went on board one of the boats, and found it was a sort of drinking-saloon; the people were all either drinking or smoking. As soon as I entered, they commenced playing all kinds of pranks with me. It seemed, however unwilling, I was compelled to do any thing they wished. I was tormented a long time by this mischievous set. From their conversation and appearance I supposed they were German Jews. From thence I was sent into one of the large houses on the bank, and here I suffered the most unheard-of tortures. Plunging red-hot irons into my abdomen was one of the mildest forms. Here, too, the water was most intolerable; worse, it seemed to me, than any I had tasted before. My thirst was intense and scorching; an internal fire seemed to be consuming my throat and bowels. I was compelled to drink, although it seemed like swallowing boiling fluid. Not a moment was I allowed to remain quiet, until I found myself in one of the darkest places I had yet seen. I was very much alarmed at first, thinking I had lost my sight, but in a short time I observed flashes of a dull red light, some distance from me. I soon found I was in the immediate neighborhood of a large city, which was nearly wrapped in flames. Crowds of people were moving about in the streets. The houses, which looked black as pitch, with the flames curling over the roofs and streaming out of the doors and windows, presented a most terrific spectacle. The people, however, did not appear to be the least concerned at the awful conflagration by which they were surrounded. The fire seemed to have no effect on them, as they passed in and out of the houses freely amidst the flames. These people were black, or rather blue-black, and their bodies naked; their faces sharp, and of a most malignant, ferocious appearance. Whenever any of these creatures approached me I recoiled with horror. I cannot express the joy and gratitude I felt when, in an agony of fear, I called on the name of the MOST HIGH God, for help. These fiends, I discovered, would instantly disappear. Whilst I was kneeling in humble acknowledgment of my great indebtedness to the blessed Lord for his goodness towards me, some one touched my shoulder, and I started up in affright, to run away, supposing it was one of the demons from the city. But I was soon reassured by the gentle voice of the stranger, whose sweet tones thrilled my whole frame with delight, as he told me not to fear, as he was there to protect me from harm. He was a young man, with a fair, mild countenance, light brown hair, and light blue eyes. I immediately implored him to direct me how to escape from that dreadful place, whose inhabitants inspired such horror and disgust. He informed me I would shortly be sent where the actions of my whole life would be subjected to a thorough examination, and it would then be decided whether I should be allowed to return to the earth or not.

He remained with me some time, and informed me that the city before us was of great extent, and was inhabited principally by

those who were once considered among the greatest on earth ; those who, grasping after power and dominion, sacrificed without scruple the rights and lives of their fellow-creatures for the accomplishment of their selfish designs. Among them were many who, as warriors, kings, statesmen, and churchmen, still ranked high in the estimation of the world ; who, for their utter depravity, were condemned to perform the most menial offices to those who, although equally depraved, had suffered on earth from their lust of power. Their positions were reversed. Those who were greatest on earth were the least and lowest here. The servant was above his master ; the vassal above his king. Among other things he told me, that of all the Generals who had flourished on earth, but one, our own Washington, had entered the kingdom of heaven. I asked him if all those who made war a profession were condemned to hell. "No," he replied, "but those who delight in war for its own sake." I do not pretend to accuracy as to the precise words made use of in any of these conversations, but the sentiment and substance are correctly given.

I was now transferred to a grove of low bushy trees, arranged in long, straight rows ; the ground covered with short grass, and quite level and smooth. At some distance before me, I perceived a most magnificent building which appeared to be of the purest white marble. As I approached the building, I saw the same wonderful changes were going on here which I had noticed in other places. Here the very stones seemed to be endowed with life. I entered through a door so richly decorated that it would be impossible for me to describe it. On each side of me were marble stairways ; just beyond them, an inner door facing the entrance. A few yards beyond the inner door was a platform, ten or twelve feet high, also of marble, with a railing in front. Behind this, several persons were standing, looking down towards me. A few feet farther back on the platform I saw a desk, at which a person appeared to be engaged writing reports brought every moment from various parts of the building. Every one I saw here were dressed in light summer clothing, mostly white, but some rose-colored or pink, and light blue. All were young and handsome. I could hear the person at the desk speaking aloud occasionally to those near him, and from his appearance and manner, though he spoke in a mild, gentle tone, I supposed him to be the chief or ruler in that place. This person subjected me to a thorough examination. I was compelled to confess every thing I had ever said or done in the course of my life ; at least so it appeared to me. I did not utter a single word aloud during the examination, and often tried to avoid thinking of some things, but in vain. I now found, to my great mortification and shame, that in the Spiritual World "there is nothing hidden which shall not be uncovered, and nothing concealed which shall not be made known," &c., &c. All, all, were brought in review before me ; there was nothing omitted ; and all these things I suppose he recorded in the book. When the examination was ended he raised his right hand and looked at me for a moment as if about to sentence me to punishment ; for I felt then as if I was one of the most abandoned wretches that ever had lived. I expected I should

be condemned to return to the fiery city, or, perhaps, some worse place. I raised my hand towards him, and prayed earnestly for mercy and forgiveness. I called on the Supreme Being, by all the names I had ever heard applied to him, for pardon, &c., &c. But the judge or ruler, waving his hand, exclaimed with a loud voice, "Enough." But as I still continued to cry aloud for mercy, he said, assuming a stern expression of countenance, "You have one year allowed you for preparation. Be diligent and improve it. This is the last warning you will receive; beware." I begged him to advise me what I should do to be saved. He answered, "You must join the Church of the New Jerusalem." This was instantly repeated by innumerable sweet voices, which appeared to be all around me, though invisible. I again promised to do so as soon as it was possible. I asked him if there were any works or publications of the Church by which I might be instructed, as I knew nothing of its peculiar tenets or doctrines. He informed me that I would shortly be furnished with the information required, and that at a certain bookstore in N. O., giving me the name of the proprietor and the street in which he resided, I would find the book I needed. He also named the amount I would have to pay for it. I was greatly rejoiced to find myself relieved from the shame and fear which had previously overwhelmed me. My heart was filled with love and gratitude to those truly benevolent beings to whose intercession I considered myself indebted for my release. I determined, if permitted to return to earth, and I should find the Church, that I would cheerfully devote myself to the promulgation of its doctrines, and at all times, in every place, endeavor to induce others to seek salvation by enrolling themselves among its members and leading a life of charity and righteousness. Whilst these or similar thoughts occupied my mind, the place in which I was standing seemed to expand; the stairs, walls, and stage commenced sliding away from me, until the whole had the appearance of an immense amphitheatre, crowded from the floor to the top with myriads of beautiful creatures, their skins as white as the purest snow. My eyes were dazzled with the blaze of light. I could hear their melodious voices singing, but could not distinguish the words. I longed most ardently to be allowed to remain in this glorious assembly. But I found there was an insurmountable barrier interposed. I found myself completely encircled by a stone wall, which effectually prevented my moving a yard in any direction. I had enjoyed the ravishing spectacle but a few moments, when it gradually faded away. The stone wall had vanished. The stairs were again in their former position. I looked towards the inner door; it was closed, and I saw, instead of the platform, Miss F——, standing in front of the door. I moved towards her, and held out my hand to her, and found to my astonishment she was transformed into marble from the waist down. I asked her what had caused this wonderful change; instead of answering my question, she pointed to the stairs, motioning upwards, as if directing me to ascend. I asked her if I should go up, and she nodded her head in the affirmative. I turned, and whilst mounting the steps, could not avoid stopping to

admire the beautiful changes constantly going on. When I arrived at the head of the stairs I saw a man sitting in an arm chair, smoking a pipe. He appeared to be a German. As I approached him he smiled very pleasantly, and directed me to enter a room beyond him. I have seen the gorgeous decorations of European palaces, the celebrated cartoons, and many of the masterpieces of art in painting and sculpture, but all would fade into insignificance compared with the wonders I beheld here. I shall not attempt to describe them. It would be an easier task to describe the changes of the kaleidoscope, than the rapid transformations of the marble palace. I was some time rambling from room to room, sometimes alone, at others, accompanied by some one. Most of the persons I conversed with here were Germans, and I was always addressed by the new name which had been given me. I recollect many things told me by these people, which I cannot relate here.

The last room which I entered was entirely bare of ornament, a single chair the only furniture in it. In this I seated myself, and immediately the walls began moving and sliding about in such a manner that I expected I should be crushed between them, when, the next moment, they would slide away to a distance. At one moment the walls were quite plain, the next, covered with the richest paintings, flowers, scrolls, and other exquisite designs. Whilst I was examining a beautiful head, which appeared to be alive, a panel slid back, completely blinding me with the blaze of light which darted from it. When I recovered so far as to distinguish objects clearly, I found I was in an open place and three men standing near me. One of them, addressing me by the new name, said, "So you are going back." As I did not understand what he meant, being still rather confused, I asked him to explain his meaning. "I mean," said he, "that you are going back to the earth, but you will have to pay your passage before you go." I told him I was, as he might see, entirely naked and destitute, and, if it was absolutely necessary to pay in advance, I feared I should be compelled to remain. "Perhaps some of your friends will advance the money," said he; "you can try them." I answered, as to friends, I was not aware that I had any there to whom I could apply with any hope of success, as those I had seen seemed disposed to treat me rather cool than friendly. "Try these," said he. I then saw two females approaching, one of them, Miss F——, on the left, the other, Miss E——, on the right. The latter, before I could say anything, drew out a large purse and offered to pay my expenses back. The moment the purse was laid down, Miss F—— attempted to snatch it up. In the struggle which ensued, some of the money fell to the ground. It was the queerest looking coin I ever saw. But I had no time to examine it closely, being very much alarmed at the thought of losing my passage, as neither of the men offered to interfere in any way. After the money was rescued from her grasp, she started off, and turning her head back towards us, I discovered that her face was quite dark, and her eyes seemed to sparkle with rage. I asked the man when I should be allowed to depart. He replied, "You will be there soon enough,"

adding, directly after, "I expect to go back myself soon, to stay fifteen or twenty years," and, from his appearance, I supposed he preferred remaining where he was. Immediately after this I saw and felt a flash of light, or rather electric fluid, as large as my wrist, dart from the top of my head, down through my whole frame. I was completely stunned by the shock. On opening my eyes, I found I was lying on my bed in my old quarters. I put my hands up to my head, and then moved my legs, to ascertain if they were paralyzed, for my first impression was that I had been struck with apoplexy. Nearly the first object which I noticed in the room was the stranger I had seen, when the man placed his thumbs on my eyes. She seemed then to be dozing, for as I sat up in the bed and spoke to her, she darted out of the room in a hurry. In a few minutes the doctor entered hastily and found me still sitting up. As he embraced me, I heard him murmur in his native language, "Thank God, all is right." From that moment, until I was nearly quite recovered, he seldom left my room an hour. To his more than brotherly kindness and attention, I attribute, under Divine Providence, my speedy convalescence.

As soon as he would allow me to converse, I endeavored to ascertain how long I had been insensible, and if they really had believed that I was dead, and had made any preparations for my funeral. But he always evaded my questions, saying, when my health was fully re-established, we would converse more fully on the subject. I had no better success with the nurse and other people about the house. They invariably referred me to the doctor. I soon found, however, that the servants, who were nearly all Irish, avoided me with a superstitious dread, and as long as I remained in that house not one of them could be induced to enter my room alone, day or night, whether I was there or not. Even in the day, if I entered any other room, I was sure to be left to myself. This at length became very annoying. One night returning home some time after dark, having forgotten my night key, I rang the bell for admittance. The footman, a stout Irishman, opened the door, and as I stepped on the door-sill to enter, the moment he recognised me he dropped his lamp, and slammed the door in my face with such violence as to dash me senseless on the pavement. As the family happened to be out that evening, I was compelled to remain in the street until their return, when the door was opened by the servants in a body. The next week my friend, the doctor, and myself, changed our lodgings. He acknowledged, some time after, that every one in the house but himself supposed I was dead, and this was the cause of the servants' acting so strangely. As for himself, from what I had told him previously, he believed me to be in a trance, so that, although to all outward appearance lifeless, he still had an abiding faith in my recovery. He assured me, that so far from making any preparations to bury me, he never would have consented to anything of the kind until actual putrefaction had commenced.

I have thus given you very nearly as full a description of what I have seen in the spiritual world as I feel at liberty to relate. Still, as voluminous as it may appear, it is scarcely a tithe of what I saw.

I have been compelled to omit the greater part of the conversations, and those I have mentioned are abbreviated. The conversations, which I recollect more distinctly than I do what occurred yesterday, would fill many quires of paper. Everything which occurred whilst in that state seems to have made such an indelible impression on my mind, that it cannot be obliterated. It seems to have been stereotyped, or rather seared into my brain with a hot iron. There is but one exception to this; I heard many names of persons and places there which I cannot recall, save a few names that had long been familiar to me, such as Luther, Calvin, Melancthon, &c. I heard some things respecting these great Reformers which few of their followers, even of the present day, would be willing to believe, and would probably pronounce them inventions of Satan. I mean the two first. I am surprised that the name of that great and good man, Emanuel Swedenborg, the Apostle of the New Church, was never mentioned by any one of the hundreds of spirits with whom I conversed. I have tried to account for this omission by supposing his name was changed, as I suppose is the case with every one, still some of them appeared to be acquainted with the names of others as Luther, &c. In thinking over these matters, and especially since, I have learned that in the New Church, as it is named here, "JESUS CHRIST" is emphatically the LORD, and "beside HIM there is none other." Of this truth, I have *now*, blessed be his Holy Name, not the slightest doubt. But I cannot understand why, at the time I called on HIM for mercy and help, I was told, "You need not call on Jesus," "You need not call on Jesus," "For Jesus cannot save you," &c. This has caused me a great deal of perplexity; I cannot account for it in any way. It seems incredible to me that these were evil spirits who did not know the LORD. Or that they being evil would have urged me so strongly to become a member of a church which teaches the doctrine of the essential Deity of the LORD JESUS CHRIST. I remember inquiring at one time, to whom I should address my petitions in future? They replied, To the GREAT MASTER. Perhaps this was the title by which the LORD was known to the spirits with whom I was in communication at that time. But be this as it may, whatever you may think of these things, they furnish to my mind "confirmations strong as holy writ" of the authenticity of the revelations of Emanuel Swedenborg, and, as a necessary consequence, of the essential divinity or deity of the LORD JESUS CHRIST, in whom alone I now firmly believe, hope, and trust.

There are, no doubt, many wise and learned men who would curl their lips in scorn at a faith "based on the airy fabric of a vision." These things may appear trivial and unreal to the worldly-minded philosopher. Be it so; their opinions cannot alter the case. Let those who determine rather to be governed by their reason—(prejudices would be the proper term)—rather than by the solemn declarations, not only of Emanuel Swedenborg, but of many other pious disinterested men, including the Prophets and Apostles, let them, I repeat, content themselves with their "vain philosophy," if they prefer it; as for myself, I will trust in them, having the sure word of

prophecy, to sustain my faith, which prophecies teach us to expect, and exhort us to believe in, the miraculous phenomena accompanying the development and completion of the promises, and while our stubborn reason tempts us to doubt or to disbelieve these wonderful manifestations merely because *we* think Omnipotence could have accomplished His designs without them, I prefer relying upon His wisdom, believing with the Poet that

"God moves in a mysterious way
His wonders to perform."

One thing more and I will bring this letter to a close. Why is the church called the New Church? This title is rather indefinite, and besides, according to our acceptation of the term, it is not a New Church. Many churches and sects have arisen since the revelations of Swedenborg were made known to the world. The CHURCH OF THE NEW JERUSALEM is the name it bears in the spiritual world, and that, in my opinion, is the only proper one by which it should be designated in the natural world. It is emphatically the Church of the New Jerusalem, the city which descended from heaven, and should bear that title by virtue of its celestial origin.

Believe me ever your obliged and grateful friend,

W. S.

P. S. Whilst engaged in writing this, my esteemed friend, Col. Mc——, a member of the Church of the New Jerusalem, and president of the society formed in this city, called to see me. I showed him what I had written, and he requested me to allow him to read it, when finished, to some of the members. I complied, and he has since informed me, that most of those present at the reading expressed a desire to have it published, and offered, if necessary, to furnish the means to defray the expenses attending its publication, as they were strongly inclined to believe it would produce a good effect among the members of the church. Mr. W——, a gentleman well known in the literary world, has also urged its publication, or at least that it should be submitted to the inspection of Professor Bush. To this I have no decided objection, only, being intended solely for your use, and being hastily written, I should have preferred to revise or write it over again. But for this I cannot spare time, being now on duty again. If, however, after consulting Prof. B., you decide that its publication may be of use to any one now or hereafter, you are at liberty to dispose of it in any way you may think proper. I should prefer, however, that my name be left out, or only the initials used.

ARTICLE II.

AXIAL FORCES, AND OTHER OLD PHILOSOPHICAL THEORIES.

PROF. BUSH,

MY DEAR SIR:—The August number of the Repository, in which my attention is requested to Dr. Bronson's theory of "Axial Forces," was received yesterday. The Axial theory is another of the numerous indications of prevailing dissatisfaction with received opinions, of a disturbance in the easy equilibrium of thought, as manifested in orthodox philosophy. This theory is certainly not new to the world, although it may be to the mind of Dr. Bronson. He may have thought it out for himself. It is, at most, but a new aspect of an old idea—Polarity. But what gain is it to philosophy, unless it be shown to be a necessary link in a chain of principles leading from the Deity to the final principles of Nature? Not much will ever be gained to philosophy by supposing that there are primary atoms wholly inert and dead, into which, or upon which, certain forces are made to come from without, not by virtue of any logical or physical necessity, but arbitrarily attached thereto. All the theories of the old philosophy suppose that matter is a dead, rigid, and impenetrable substratum, created from nothing; upon which were afterwards imposed such principles as were by the Deity thought best to promote his wise purposes. Hence any theory is at once popularized that arbitrarily attaches certain assumed forces to inert atoms, whereby the phenomena of nature are supposed to be explained. When a galvanized corpse opens its eyes in the presence of the magician, his wand is certainly "popularized."

By the word "polarity," philosophers have intended to designate a fundamental principle, which, while it exhibited opposite tendencies, had been supposed to be a common subject of the two tendencies. When such forces or tendencies have been discovered, their unknown ground and cause has been called polarity.

It appears that Dr. Bronson, instead of referring natural phenomena to a principle analogous to the polar force of the magnet, supposes—*per saltum*—every atom to be a perfect magnet. The cause of polarity, or its necessary relation to the Great First Cause, is not shown. What better is his theory than that of Franklin, as modified by Mosotti? He supposed the primary atoms of matter to be enveloped in an electrical atmosphere, to which was due the original forces of attraction and repulsion. Dr. Bronson makes the atoms themselves magnetic.

The new philosophy, originating in the bosom of the New Church, does not admit any such inert primary atoms as are recognized by Dr. Bronson, and the old philosophy. It nowhere recognizes any pure, simple, inert atoms, corpuscles, or monads. There is not an absolute simple in nature, alive or dead, that moves, or becomes ani-

mated solely by virtue of a power coming to it from without, after its creation. But the first principles of nature, its primordial matter, possesses an internal, inherent, subjective power, derived into it in and by virtue of the creative process itself. So far as matter is inert, so far its subjective and internal energy is reposing—is latent. In the moving of the primordial matter, the latent energy is awakening. The energy latent is Hercules resting on his arms—is a lion couchant. Matter moving is Hercules at his labor—the lion leaping. The primordial energy, internal and subjective to matter, is the last, the ultimate product of spiritual and living powers proceeding from their origin, the Deity, to their ultimate state of repose, which is energy, effort, tension, or conatus. The living energies of the Deity, acting with an infinite intensity in their source, proceed from Him, and in proceeding, they successively become tempered by a self-equilibration; and in the equilibrium, living, active, actual power has become, has proceeded into, and is simply effort, or latent energy. The first equilibria thus produced from the Divine are the first *finite* productions. The process resulting in these equilibria, is the Divine Wisdom. The Divine Love exists, and is Divine Wisdom in the act of producing the equilibria. The equilibria are the effect of which, and in which the Divine Love is esse. End, and the Divine Wisdom, is *existere*. Cause, in the sphere of nature, organization, or structural arrangement, is the perfect analogon of spiritual equilibria. There is no Word adequate to the idea—every natural organization is and exists by virtue of an equilibration, a counterpoise of *active forces*, which become latent in the producing of the organization. The spiritual equilibria are the counterpoise of living forces, spiritual powers proceeding from the Deity.

From the first spiritual equilibria or *spiritual substances*, finited from the Deity, were produced successively other substances, until all the first proceeding forces of infinite intensity passed into and became an ultimate energy, or tendency, in ultimate equilibria or spiritual substances. The ultimate spiritual substances thus produced possessing subjectively inherent energy, and existing as such ultimate substances only by reason that they are the counterpoise of spiritual forces—are the first beginning, the origin, the *materia* of natural forces and matters. As the latent energy of the ultimate spiritual proceeds into and becomes *active force*, the primordial natural force or power is produced—*evolved* from the energizing spiritual. The passing of the energy into active and actual motion is the transition from the spiritual to the natural; and when the evolved forces are again equilibrated in the production and organization of the first effect in the sphere of nature, the first pure matter is originated, and it exists and is only by virtue of an *equilibration* of forces first evolved from spiritual energy. When the first natural forces and matters by successive equilibration and organization have become, as it were, *consumed* (not annihilated), then inert matter is produced, yet there is latent *within* it all the *active power* which originally produced it. This ultimate natural energy, in inert matter, is evolved in its dissolution, in the resolution of the ultimate equilibria by virtue of which

it exists as *inert matter*. Hence it is that in the dissolution, the consuming, the burning of matter, active power is evolved, and in all production and organizing processes, active force is absorbed, becomes latent, is equilibrated in, and becomes the proper power and sustaining principle of the organized product. The latent energy thus derived into matter, is latent heat; its evolution is *fire or sensible heat*. Hence, there are no *simple, inert* atoms. Every atom of matter is organic, and it exists as an organism by virtue of an equilibration of active forces and substances. The phenomena and effects produced in and by matter as an instrumental cause depend upon the nature of the organization—upon structural arrangement. The form and mechanism of the primordial matter is what Swedenborg termed the *vortical*. He did not merely assume that such was the form; he demonstrated it both logically and physically.

The vortical form and mechanism is such that it necessarily produces *spiral* forces, or currents, perpetually returning to their origin or centre through in-flowing and out-flowing poles, or avenues of force of opposite tendencies. Into this form the ultimate spiritual energies equilibrated and *fixed* themselves; and from it, the first natural active forces emerge; it is at once the repertory of ultimate spiritual energy, and of primary natural force. The vortical form is a perfect magnet, because its forces are spiral, and perpetually go out and return to their origin in *helical* currents. Every well informed person knows that all the phenomena of magnetism have been explained on the ground of spiral currents, and that whenever spiral currents or forces are induced, magnetic phenomena are produced. The primary vortical forces are perpetual because continually sustained by an evolution of the ultimate spiritual energy. It is not an easy matter to describe the vortical form, so as to be intelligible, without the aid of diagrams; and then there is much difficulty, for such is the nature of its curves, that they are not easily understood when orthographically projected. We take the following attempted description from a manuscript work.

Imagine we have before us an elliptical hollow spheroid. Assume two opposite points upon its surface as poles, and as the points through which passes an axis. Equidistant from the poles draw an equator, and, at certain distances from the poles, draw polar circles. Let the spheroid be truncated by planes passing through the polar circles, perpendicular to the axis, thus forming two apertures equal in diameter to the polar circles. Imagine an atom starting from a given point in the equator, so moving on the surface of the spheroid that while it advances eastwardly, in the direction of the equator, it also moves south towards the margin of the polar aperture, and reaches the margin 90 degrees to the east of its point of departure, enters the polar aperture, and moving still eastwardly, reaches the equator, in the interior of the spheroid, 180 degrees from its point of departure, passes the equator, and then reaches the inner margin of the north pole 270 degrees in advance of its point of departure, moves outwardly from the polar aperture, and finally reaches the equator a little in advance of the point of departure. Thus the atom has per-

formed a double revolution at the same time. It has passed round the equator, and, at the same time, has passed in a circuit through the poles. Again and again it continually repeats its course, its points of departure, and the points where it turns the polar circles, continually advancing with every revolution. Thus it will continually trace out a perpetual spiral curve, properly the vortical curve. If we have a succession of such moving atoms they will form a current or line, moving vortically : and, as such lines are repeated, they will weave a *vortical surface*. This surface will be double, enclosing within its duplicature an elliptical spheroidal surface or space. The surfaces may be repeated, and will pass each other spirally, and as they are repeated, the polar spaces will become gradually filled, and the currents of force will move in spiral cones, with their basis at the poles, and their apexes at or near the centre of the spheroid.

Such, we believe, is the most perfect form that can be conceived. Thus constituted, if we imagine the space between the duplicate surfaces to be free and unoccupied by any resisting matter, it will

1st. Rotate upon its axis.

2d. The centre of force, or the point of the equilibrium of its forces, will not be at the centre of the sphere, but out of it. Hence it will, when left free, assume a local motion.

3d. The point of equilibrium will also have a spiral motion, because all the *parts* of the form are moving spirally. Hence the whole form will have a tendency and effort to spiral motion, and will assume it when left free in space.

4th. The form will be perfectly elastic until the space within the duplicatures of the surface is occupied, or closed up by condensation.

All conceivable forms of motion may be derived from it by a simple *equilibration* of its forces. We have supposed the surface to be spheroidal. We may give the equator any species of curve we please. So of the polar circles; the axis may be assumed of any length.

Since the forces move spirally in the direction of the equator, and, also, in a direction, the plane of which is inclined thereto, there will be, at least, *four analytical forces*, and as many distinct forms of motion as these forces are, one by one, equilibrated. If the force carrying the atom into the poles be equilibrated, we shall have a simple *spiral motion*, limited by the polar circles. If the force acting in the direction of the axis be equilibrated, the atom will move in the plane of the equator, and we shall have simply a *circular motion*. If the tangential or central force be equilibrated, there will remain simply a *rectilinear* motion. Thus, we derive four forms of motion from the vortical form, by a successive equilibration of its forces. These forms are *discrete*; for a right line cannot become a circle, nor a circle a spiral; there is no ratio between them. As every possible form of motion is thus deducible from the vortical form, so is every possible organic form. The vortical forces become successively equilibrated, pass into, and become effort and energy *latent* in the organization : and this *latent energy* is what binds and holds together the *parts* of the *organization*. Thus, in the process of

organization, the primordial forces successively become latent energy therein, degree by degree. This energy is the proper power of the organization, holding its parts in *one*, and *resisting* dissolution, and *reacting* against impinging forces with a power equivalent to that energy. This energy, thus acting and resisting, is the internal force of the organization. Developing itself as expansive force, it is heat. It is light when modified according to organic structure.

If we have expressed ourselves with sufficient clearness, you will at once perceive how far the theory of "axial forces" corresponds with the new philosophy. The fundamental positions of the old and new philosophies are so entirely different, that any one who has not thought out of the old harness will have more or less difficulty in grasping the new principles. The energy derived into the ultimate spiritual, and therefrom evolving itself, was the starting point of Swedenborg's Principia. He designated it as the natural point, the absolutely simple. The finiting of the infinite, in and through the point, he did not attempt to explain. He considered it the proximate effect of creative power. But this view was corrected in his later works, where he has shown that this ultimate is the final result of Divine spheres, proceeding discretely and successively from the Deity. Many systems of naturalism, calling themselves spiritual, begin with the spiritual ultimate. They assume it to be the first cause; they identify it with deity. Hence their pantheism, or virtual atheism. This is the fundamental error of A. J. Davis; and it at once explains why, in his writings, there is so much of natural truth and, at the same time, of theological error.

There are many other thoughts which we should be pleased to write, but this communication has already been extended too far. An essay upon each of the forms originating in the vortical, would be too little ground. Thoughts analogically suggested by the spiral form, expatiate into every mental sphere. Any of the thoughts in this paper cannot be new to you, yet, if you think they might be instructive to others, you are at liberty to use them.

Yours truly,

W. H. BUTTERFIELD,
Marquette, Wisconsin.

ARTICLE III.

SPHERES AND THINGS CORRELATIVE.

THE Infinite Man being Creator, and the finite man being an image of Him, the latter must be a finite creative power. He is finite in his creatorship, because he creates or produces from what he receives by influx, while the Infinite Creator creates from what He is in Himself; and finite man being a finite creative, or finite parental power as a whole, or as a one, each and every one of the myriads of forms, which he is an organized conformation of, must also be a creative or parental power. Moreover, as each of those myriads of

forms being continually impregnated by influx of life from the Infinite Father, they must be continually conceiving, bearing, and bringing forth forms as outbirths or offsprings from themselves, and these must be images and likenesses of their parent forms, because they have no other source for any quality or feature but their parent forms. As such outbirths or forms are continually passing off from every man, spirit and angel, in every direction, like rays from a luminous body, they present, in the whole, the appearance of a globe or sphere of forms encompassing him, and constitute what is called his SPHERE; and the forms of the rays of which his sphere consists must be as numerous as the things which constitute him an image of his Infinite Father; and in the aspect of the kingdoms of nature, are as numerous as there are animals, vegetables, and minerals.

Now what is here said, as to the origin, &c., of the spheres of men and spirits, is applicable to the origin, &c., of the spheres of everything; for it is known to all who have duly attended to the subject, that every thing, animate and inanimate, is continually forming and emitting a sphere of forms of its own qualities. And let it be said here, in relation to spheres, that all living, or existing—all willing, thinking, and doing—consists in creating, and that man, and thence everything else *in doing*—a deed of use for instance—creates and adds to himself, or to itself, a form of that deed, and also at the same time creates and emits a sphere of that use, which is communicated to all corresponding things in nature, inscribing on them all that is done, thus making the world a history of itself and of the human race.

And to give further extent here to the view of the subject of spheres, let this also be said, that, in that collation of the spheres of all things of space and time, and of spirit, which took place to effect the creation of our first pair of parents, all things of the kingdoms of nature became as principiates of the natural sensorium of man, *i. e.*, the finite natural man and nature were made to face each other in reciprocal conjunction, and this thing of mutual respect became a law of creative order. Men were created by means of the earth and its things; but in leaving this life, they became mediums of influx of the life of use from the Lord, to men here in the body, and man here became a medium of influx to all below him, from which he, as it were proceeded; by this mediumship of qualities they are kept in correspondence with him; but, as to this, more below.

In like manner, as the sphere Divine proceeding from the Infinite, gives existence and subsistence to the finite; or, in like manner, as the spheres of uses of angels and spirits are communicated to men in the body, giving to them subsistence in their uses, so it may be said, the spheres of men in the body are communicated to animals and vegetables, and so modify their constituent forms as to keep them in correspondence with man. That is, as the Infinite becomes, by the divine proceeding from him, the mind of finite man, so finite man, by his spheres, becomes the mind of all below him in nature, moving all in the routine of their occupations or uses. Again, we

may say, that as natural material things, being warmed and opened by the spheres of the natural sun, are vivified by influx of spiritual natural spheres, to the reception of the material spheres from material things ; so it is the qualities of the forms of our spheres that modify and give quality to their recipient forms, and thus it is by our spheres, that they are created into correspondences of the things in man which make him an image or form of heaven or hell.

To express what appears to be a universal principle, as men call on the Infinite, through our internal mind, which consists of angels and spirits, for the influx of subsistence in their uses, so things outside of us, in the kingdoms of nature, as the horse, the dog, the beaver, the spider, the bee, &c., strike upon us by the afflux of their spheres, as upon their internal mind, calling on, and through us, for an influx of the powers of life, to keep them on in the uses of their lives. The spider-forms of our sphere being attracted and breathed in by the spider, become the powers of its mind in weaving its web, in catching and securing its prey ; and, from our sphere also, the bee receives the powers of his architectural skill in constructing its honey-comb. In such relations are men by their spheres to and with all things of the natural world.

A man's sphere being virtually himself as to quality, his presence is conveyed by it to wherever it may be determined ; and it is by its influx into forms in men and things that they are made subject to his mind. But there are special or particular spheres of a man, spirit, or angel, as the spheres of particular determinations of the mind. A man, or spirit, in willing, creates a sphere of forms by which he effects what he wills or determines. A mesmerizer, in willing, creates a sphere which he determines to another, and by it, is created a form or power in the other, by which he is subjected to the will or mind of the former. It seems evident that one mind cannot affect another mind without flowing to it, by some substantial means, by which it can be affected ; and it seems that it must be, that the sphere created by the mind in willing is that means. The process by which it is done, appears to be this :—The afflux of the sphere of one mind upon the mind of another modifies or changes its form, which modified form, respire into itself an influx of life from within, fixing it as a power of the other's mind in him, and which subsists as long as that afflux keeps up that changed form, calling into it subsisting but corresponding influx.

But the quality of a man's sphere differs in its power according to whether it be spiritual or natural ; for a man's sphere may be spiritual, or it may be only natural, inasmuch as he is spiritual as to his internal man, and natural as to his external man ; and when he is willing and thinking in his natural degree, he is acting naturally, and creates and casts a merely natural sphere, *i. e.*, a sphere consisting of the things of the natural degree of the mind, and this, in its effects in and on natural things, harmonizes with the ordinary natural phenomena of the world around us, because the sphere of the natural man in effects must be identical with the ordinary natural phenomena in things, and therefore, nothing wonderful is observed. But man

in willing and thinking in his spiritual degree, or plane, is acting spiritually, and is creating and casting a spiritual sphere, which, in flowing into forms in natural things, must produce manifestations corresponding to the spiritual things of the spiritual degree of the mind.

The power of mind over matter is upon the same principle as that of mind over mind, *i. e.*, the flowing of the spheres of mind into a power in a natural thing, by which that thing is made subject to the minds of men or spirits, is as the influence of mind on mind; for the power or form of mind or spirit created by influx in a natural thing, by the spheres of mind, is putting mind into that thing, by which it can be balanced by the inflowing mind. And it seems to be an actual truth, that the spheres of minds are the arms and hands by which minds effect their intentions, for by going to a person or thing in mind, *i. e.*, by our spheres, we are then in mind in the form of a man, and it is by our form as a mind or man, that we are able to move or raise material things by our material arms and hands, which are but passive instruments, by which the mind acts externally, in moving material things.

That which makes influx of spirit or mind into forms in material things possible, is this, that all matter itself consists of mental or spiritual substances materialized; *i. e.*, of affections and thoughts which are spiritual substances, in a state or degree of matter. The creative process by which these substances become matter would make this essay too long; however, as to the difference between spirit or substance, and matter, we may remark, that both spirit and matter are the same living substance or life, in different distinct or discrete degrees. Spirit is substance in such a state as to be able to move as of itself by influx of life from within, and thus is said to be alive, or living; while matter is the same complex in such a state or degree that it cannot be moved ordinarily as of itself, but only by external force; hence it is said to be dead. But that material things can or may be moved by influx from within, as when approached from spiritual stand-points, is known. But upon this head we cannot dwell at present.

With a view of opening the subject of spheres still further, let it be observed, that the human mind in its natural degree, which degree is the external man, consists of sensual truths, of the truths of science, or scientifics, and the rational thence. These are things of time and space, for man was created, as to his natural, of all things of time and space, and, as to his internal man, of all spiritual things, so that man is an actual incorporation or incarnation of space and time, and may be said to be space and time in their least form. Hence, space and time are, as it were, his natural parents, *i. e.*, it was by a copulative conjunction of the spheres of all things of time and space, or of the forms of the spheres of our terraqueous mother, with the forms of the sphere of our natural father, to wit, the natural sun, that our first pair of parents were created. The soul of the man of this earth was and is the forms of the spheres of the spiritual sun, in their ul-

timate degree, accompanying and surrounding the forms of the spheres of our natural sun.

Now, so long as the minds of men were open only in the natural degree, all life of mind which flowed in from within into that degree became constituents, or qualities of that degree or form, and thus became the spiritual of time and space with man, spirit, and angel, and which is the external or natural man of man, spirit, and angel, thus producing the appearance of time and space in the other life. All his willing and thinking was an exercise, therefore, of that degree, and hence he regarded everything, whether natural, spiritual, or divine, from time and space; every thought was a form of space and time; consequently, his proceeding sphere was of the same quality, and, therefore, also the influx of his sphere into external things could produce no effects or phenomena, but such as were identical with the ordinary natural phenomena, that is, both mind and matter reposed in the same lap, both slept the same sleep.

But as the spiritual economy of man has become more and more developed by the spiralling of his mind into a higher degree, he has become, to some extent, awake in his spiritual or internal man, which is causing him to regard men and things, subjects and their objects, from a spiritual point of view, *i. e.*, from a plane above, or internal to time and space; and, in regarding things from that plane, he is creating a sphere of spiritual powers, by which he legitimately flows into them from within; and, as the lower, or exterior, must succumb to the higher, or interior, they become subject to his will, causing phenomena unheard of in the long sleepy reign of the science and literature of sensuels.

As to the law by which an interior shall flow into and balance an exterior, we remark, that man, in and by being a finite form or image of self-existence, is capable of willing, thinking, and doing, as of himself (and it is this which makes reciprocal conjunction possible, and is the basis of all reciprocity)—that is, he, being an image of the Divine, and, as the “Divine cannot look at anything else than the Divine, and cannot look at that elsewhere than in things created from it,” so the spiritual finite man cannot look at anything else than the spiritual, and cannot look at that elsewhere than in things created from it. And as the Divine, in looking at the Divine in the finite, flows in by His sphere Divine, and is Omnipotent therein, so the spiritual finite man, in looking at the spiritual in the natural, flows by his spiritual sphere, and images Omnipotence in balancing the natural on his spiritual. It is his balancing the natural or material on or by his spiritual, that weight, &c., or the accidents of time and space, are suspended.

And, as to Omnipotence, let it be remarked, that the Omnipotence of the Infinite appears to consist in being able to do all that can be done consistently with His order, *i. e.*, in His being able to do all that it is wise to do. In like manner, as the spiritual images the Divine as to power, so the natural finite man images the spiritual in not being able to look at anything else than the natural in the external natural.

In thus regarding the natural, he flows in by his sphere, and then images Omnipotence in keeping the external natural world in correspondence with himself, and thereby in equilibrium with himself. The wisdom of keeping our earth, in all its particulars, in correspondence with the man of it was what gave to him, in his descent into externals, the Omnipotence of drawing the whole earth after him; hence the mountains and hills of barren broken rocks, &c., &c. The face of the earth became changed in its features in as slow a degree as was the progress of its man in his descent into the life of externals.

Let me repeat, that man in consisting both of the spiritual and the natural, *i. e.*, being spiritual as to his internal man, and natural as to his external man, has a double aspect of regard; in other words, he can look from his spiritual man, and from his natural, and in thinking or looking from his internal, he is thinking or looking spiritually, and is flowing into things thus regarded by a spiritual sphere, and producing effects or phenomena expressive of spiritual things; and, as his natural cannot look at, or see the spiritual, his spiritual flows into things, producing phenomena without the cognizance of the natural sensual man. The natural man, however, can see the natural effects or phenomena produced by the flow of his spiritual into natural things; from which we infer that a man, by his spiritual, may be "rapping," &c., without his knowing, in his external man, anything about it.

The opening of the mind into a degree above that which constitutes the external is opening it into the degree of *cause*, or the degree of the mind which constitutes the understanding, and which is spiritual. Those who have this degree open, in willing, thinking, and doing, are creating and casting a sphere of cause, or of the understanding, which must, in flowing into natural things, produce phenomena denoting things of the spiritual mind,—that is to say, it must flow into or terminate in forms of sound or motion denoting affection and thought; and the spiritual mind, knowing its own in ultimates, calls for the alphabet, which is the complex of all things of mind in the ultimate, and the call is made sometimes by vibratory sounds, or "rappings," &c.

The natural, which has no understanding, has not speech, as is the case with the ox. The organs of speech consist of an organized conformation of the forms of affection and thought that constitute the mind of man, and the spiritual sphere of a man's mind consists of the forms of affection and thought, and man's own natural not being in that correspondence with his internal spiritual, which is necessary to give expression to his spiritual, his spiritual sphere finds a medium in outside things more favorable to ultimate itself in, and, accordingly, we find it flowing into or terminating in forms of speech, sounds, and motions, in natural things, crude organs of voice, yet not more crude than man's state of mind.

As the term *influx* is often used in the above, and as some new readers may not see clearly its force, we observe, that influx is the process by which things are created; it is not as an influx or in-

flow of life into a tube or hollow vessel, but it is the flow of the living substances of which life consists into the organic conformations which constitute created things ; *i. e.*, influx of life into things forms, or powers, is the creation of those things, forms, or powers, and forms or powers are the myriads of things which compose or constitute each of us an instrument by which life can act out its endeavors. Influx is the process by which things are made, and the things which are made or created, are correspondences of the principles which became ultimates ; by influx,—thus influx takes place by correspondences,—things correspond to what they are made of.

K.

ARTICLE IV.

CONVENTIONAL PROCEEDINGS REVIEWED.

To the Editor of the Repository,

DEAR SIR :—YOUR August number, just received, contains a rather spicy notice of the doings of the Convention, at its late session, in Chicago ; but this I should not at all object to, had that account been strictly impartial and candid in its remarks and strictures, which I think is not the case. (*a*)

By your leave, I desire briefly to pass in review that portion of "M.'s" communication which relates to that "new feature" which is so "incomparably more obnoxious" than any part of the former "Rules of Order," which have been omitted, *viz.*, *the New Church Baptism of a New Church Minister.*

It must either be my ignorance or obtuseness that prevents me from seeing this to be other than one of the most reasonable and natural things that could be propounded ; yet that which appears to me so eminently proper is thus characterized by your correspondent, and endorsed by yourself, as little or nothing less than an outrage upon all propriety and right ! (*b*)

But is not a sophism necessary in order to produce so distorted an appearance as your correspondent would convey ? Thus, he says, we stand upon the ground that "Christian Baptism is without validity, unless administered by a minister of the New Church." What is meant by this term, "Christian Baptism ?" Is it the mere utterance of a formula of words, pronounced either by a Mahomedan, a Mormon, an infidel, or an idiot, providing they be the proper words that constitutes "*Christian Baptism* ?" If so, what is the efficacy of such a baptism ? If the scorner and profaner of holy things can, by the use of a form of words, conjoin men with angels, and if "their application of the Christian symbol is a sign which is perceived in heaven," then, indeed, we ought to recognize it ; but, if it does not do this, then something more than a mere form of words must surely be needed to constitute the "representative rite" of "Christian Baptism."

Does not affection conjoin, and thought bring presence? If so, then must we not conclude that such as is the thought of him who performs this rite, such will be the presence? And what is,—what must be, the thought of the Trinitarian, or Unitarian, whether clergy or lay, concerning the Lord? Is it such a thought as would open heaven, *i. e.*, the new heaven, where the Lord Jesus Christ is known and worshiped as the one only God of Heaven and Earth? No, this in the nature of things is impossible;—yet they may use the prescribed form, and it is called a “*Christian Baptism!*”

What virtue is there in mere words? Are they not idle sounds? The words and actions of Moses and Aaron in performing their miracles would have been inoperative, but for their conjunction and presence with the Lord; and the words and actions of the magicians were, in like manner only operative, by virtue of their association with the world of spirits; and when those spirits were removed, though they performed the same ritual as before, it effected nothing. “*Christian Baptism*” then must include the *Christian thought*; and that thought will be of *one* God, or *three* Gods, as the case may be. How then would your correspondent define it? Is not “*Christian Baptism*” equivalent to “*Church Baptism*,” and does the word “*Church*” mean either “*Old Church*” or “*New*.”

Has it not been shown,—will “*M.*” say that it was *not* shown, even to profusion—that the *Old Church*, the *Old Christian Church*, was consummated and dead, and that a *New Church*, a *New Christian Church*, should supersede it; and that one was not the other, although the name “*Christian Church*” might be a *general name*, common to both? If there is *new wine* must there not be *new bottles*? If there is a *New Church* must there not be a *new ministry* and *new ordinances*? If not the one, why the other? Was not the former ordination a *Christian* one?—Why a *New Church*? Was not the former *Church* a *Christian* one? Why, then, this hair-splitting? Why object and say, “*It makes this peculiar baptism a pre-requisite and condition of admission into the New Church ministry.*” Why not as well say, “*It makes this peculiar baptism a pre-requisite and condition of admission into this peculiar ministry.*” How unwarrantable, how unreasonable is this objection,—because it is declared that a new and living way is opened for admission into the *Church* on earth and in heaven; and because this new baptism alone opens that way to this *New Church*, we are ruthlessly accused of doing violence to truth and right—that we have not scrupled “*to lay sacrilegious hands upon God’s holy ordinance, and declare it void; to declare that they will not recognize the representative rite which he has ordained, except upon conditions that He has not commanded!*” This is forcibly put, no doubt, but what is it more than empty sound!—Where is the truth and the justice of it? Where is the sacrilege, and what are the conditions not commanded?—May we not also ask, Where is the command for the clergy of the *Old Church* to perform the ordinances of the *New*? Where is there even a *permission* given? Those whom the Lord called and ordained to preach the gospel of His first advent, were also authorized and commanded to

baptize into that dispensation, and into that only, for the parting words of our Lord to them were, "And lo, I am with you all the days,—unto the consummation of the age," *i. e.*, to the time of the end of the first Christian Church.—Does their commission extend beyond it?

On what plea, and with what justice, then, does "M." round his periods so dogmatically? If the minister of the Old Church may baptize into the New, may he not also administer the Holy Supper, and preach for, the New Church?

Is there not really, underlying these objections, the denial of a clergy at all? (c) This is obviously the true position, and it would manifest more candor, and save much wasted logic, to make the attack upon this ground at once. Already it is indirectly done by denying any distinction between the lay and clerical offices, other than a mere abstract one. Already the ground is taken and the gauntlet thrown down in its defence, that whoever may choose to perform the functions of a priest is a priest for the time being, *i. e.*, nominally he is such, because he assumes the functions, and that this constitutes the only priesthood! But how can this be true? (d) Do not all principles embody themselves in form—in their own form,—and is there not a constant effort to become permanent therein? A transition state is not a fixed one, nor the end sought; first principles only terminate in last effects and become established there. Suppose, for illustration, one professing Christian should say, I believe in keeping the *Sabbath*, *i. e.*, I believe in the ordinance itself, but do not believe in any *particular day* being set apart for it; so whilst I fully recognize the institution, I by no means believe in its being confined to any specific day. And suppose *all* professing Christians said and acted so,—where would be the Sabbath? Ideal things soon become dissipated when not ultimated in fixed forms.

Again, another Christian says, I believe in *Marriage*, *i. e.*, I believe in such an institution, but not as a permanent or personal obligation. When I feel in the function or delights of marriage, I am a married man, for the time being:—that there is such an institution is undeniable, but it is an open one, and common to all aspirants to participate in at such times as the feelings proper to it are awakened!—What would be the results were this permitted?—They would only be analogous to such as would take place in the Church, were the clerical function thus to be made common, and no other than an abstract or ideal distinction to be made.

Not only are the two functions of clergy and laity distinct in their nature, but they must be distinct in their operation, and to be preserved and effective, must become ultimated in established and permanent instruments, each to perform their respective duties. This is a universal law, founded in the law of our being, and no effort to abolish it can ever be successful, because the inherent tendency is always to return to it.

As well may it be attempted to prevent water from flowing down hill. As well may it be attempted to confound the sexes, or any other perversion of organic laws, as to destroy the lay and clerical

function, or to prevent their constant efforts to manifest themselves in and through fixed and distinctive persons.

In the account which your correspondent has given of the discussion in Convention on the subject of New Church Baptism, he has not done justice to the arguments of those who sustained it, nor has he fairly presented the merits of the case. I hope that some one, more competent than myself, will furnish you with, at least, an outline of the evidence presented on that occasion in favor of the propriety of a New Church minister being first baptized into that Church of which he is to become a minister, and, instead of such a view being branded as a heresy and as a sacrilege, it could not but present the most overwhelming evidences, and I should say, to the unprejudiced mind, the most ample and positive convictions. To call such mere inferences,—probabilities, opinions, &c., is a waywardness of judgment that can only redound with discomfort upon such wilful blindness. Out of the thirteen ministers who constituted the Ecclesiastical Committee, only two, besides the applicant, were favorable to an ordination into the New Church, without previous baptism therein, and of the whole Convention, with the exception of the Delegates from the Michigan Association, only five or six voted for it!—even the presiding minister of the Michigan Association constantly voted against it. Is it not unbecoming, therefore, to use such harsh language as “M.” does in condemnation of this act, which by so large a majority was repeatedly maintained, and which was so forcibly and rationally sustained.

With much respect, I remain truly and fraternally yours,

F.

REMARKS.

(a) We are not quite satisfied, even after repeated readings, that we comprehend how it is that we are brought into the range of the writer's censure when we compare what *we* have said with what *he* has said. The “spicy notice” referred to is undoubtedly our own editorial on the meeting of the Convention, and to this he informs us he should have no objection “had that account been strictly impartial and candid, in its remarks and strictures, which he thinks is not the case.” We were taken somewhat by surprise at this intimation, as we did not recollect having penned any thing that was justly open to exception on this score, and were looking of course for specifications, when all at once our correspondent “M.” turns up as the true culprit, and it is *his* communication that the critic goes on to “pass in review.” As to our own “remarks and strictures,” it will be seen by any one that will take the trouble to turn to them, that we have made no “strictures” upon any thing but the Convention's refusal to insert in their Journal the Protest of the Minority, and this is not the point to which “F.” takes exception.

(b) “Characterized by your correspondent and endorsed by you.” It is a great advantage to one who professes to correct the *errata* of other persons' statements or arguments to be sustained by *facts* in regard to what he charges upon them. In the present case this advantage is lacking to our friend the writer. We have *not* endorsed the communication of “M.” any farther than by inserting it in our pages, and on this ground we might as well be charged with endorsing the entire action of the Convention simply because we published it for the information of our readers. We beg our friend to point out to us a sentence in our remarks which can be fairly interpreted as an endorsement of the sentiments of the paper in question.

We have said nothing *pro* or *con* as to the merits of the controversy respecting the validity of Old Church baptism, or the necessity or expediency of the repetition of the ordinance under the New Dispensation. Why, then, attempt to mix us up in the debate? Perhaps a reason may peep out in the course of the essay.

(c) The intimation here thrown out is quite gratuitous, as it strikes us, for we can see no necessary connexion between the denial of a clergy in the Church and the denial of the necessity of re-baptism to ordination. It would seem that the temptation to breaking a lance sideways with ourselves was too strong to be resisted by our brother in his earnest battling for the truth on another point, and with another adversary. His conservative zeal for established order probably prompts a grudge towards a heresy so gross as that which he detects in the pages of the Repository, and it is therefore not quite easy to abstain from administering a passing castigation to one of its principal abettors. We cannot disguise, however, that we should decidedly prefer to see our arguments met by a fair and formal course of reasoning.

(d) Sure enough; how can it be true, and who has asserted it? We have ourselves asserted, and able brethren not a few have seconded us in the position, that there is a function to be exercised by a spiritual priesthood in the Church, and consequently that there is some kind of distinction existing between those who do and those who do not exercise this function. But neither we nor those who sympathise with us have ever expressed ourselves in a form which would warrant such an invidious view of our position as is given above. We have never intimated that "whoever may choose to perform the functions of a priest is a priest, for the time being, because he assumes the functions, and that this constitutes the only priesthood." We do not like to characterise the power of perversion which we recognize in this mode of presenting the subject. We have simply maintained that there is such a thing as a *priestly character*—a character developed in the process of regeneration—and that there is a *use* corresponding to this character, which the good man will be desirous to discharge in obedience to the Divine Will, but as this use has relation to others, he will never thrust himself upon them, nor act without their consent or co-operation. How different this from the caricature exhibited in the article, which utterly ignores the true spirit of a man of the Lord's Church—a spirit that incapacitates him from all such arrogant assumptions and forth-puttings as are here attributed to him. Such an one "glorifies not himself to be made an high priest," or a low priest, but meekly enters upon the performance of every use for which he may find himself qualified.

Some other items in the communication are rather calculated to provoke remark, but as we do not care to assume any part of the discussion which does not properly belong to us, we forbear.

ARTICLE V.

"THE MODERN WOMEN'S RIGHTS MOVEMENT."

MR. EDITOR:—Since this subject has been introduced into your columns, by the venerable Rev. Mr. Carll, I take the liberty, which otherwise I should not have taken, to express some thoughts thereon. As for some years past I have meddled little with controversial matters, choosing rather to attempt to live a life of harmony with the teachings of the Church, than to be a champion of any cause or party, I trust what I may utter may be heard with somewhat of candor and charity.

Mr. C. treats this movement as unitary. It is, so far as I have witnessed it, multiform, and takes its shades from the idiosyncracies of the individuals engaged in it. Indeed, no oneness of sentiment seems to have yet been developed among them. As to the sincerity of their intentions, they have been belied by a dragonistical clergy, burlesqued by a Satanic press, and not appreciated or understood by the very class whose situation they have sought to ameliorate. But justice never will sanction the condemning of them unheard, even by New-churchmen.

That they do not understand aright the matter of identity between the sexes, or their true distinctness, is no worse an objection against the anti-conjugalists in the Women's Rights party, than it is against their adversaries. It only shows that they have shared in the blindness which has so universally afflicted Christendom. And if they are anti-conjugal, it is no more culpable than the fact, that in most religious denominations, marriage does in reality amount to little more than respectable, legalized prostitution.

We have, however, met advocates of this sentiment of Women's Rights, who appeared to be meek, modest, and unassuming, and by no means unkindly affected towards the Heavenly Doctrines, and particularly that of Conjugal Love.

But why is this sentiment now advanced? Why do women seek men's employments—trenching upon law, medicine, and divinity, and even asking the elective franchise? There may be anti-conjugal spirits deeply at work in the matter, as they are in every church organization; but any observer can easily find some occasions in the visible world, through which they perhaps operate.

All persons must have congenial employment, such as will develop in them the highest powers of use. But society shuts women out of almost all branches of lucrative business; and for what they are allowed to do, their compensation is generally meagre, so that they can with difficulty obtain means of subsistence. Rather than starve outright, they sometimes sacrifice virtue, and then are made to suffer scorn, abandonment, and that most terrible of all dooms, the prostitute's destiny. Then the untempted virtuous stand aloof from them, even in their woe. A baited stag will turn upon his hunters; an oppressed nation of Helots will sometimes revolt, and it is not at all surprising when a woman sees her labor prized at one-sixth that of a man, that she should question the justice of the matter, and ask for her rights. You know that many of the fortunes which are made, are but the gains of women's labor, obtained because it was cheaper. Too often it is that in the mind of the capitalist, the thought never enters, that the service of a laborer is worthy a liberal remuneration, or that low wages slowly paid to a woman is injustice, robbery, and fraud. But it is easy for the lascivious, the effeminate, and the opulent, to declaim against the extension of the sphere of female labor. I hate to decry people's motives, but it is well known that if the field of women's usefulness were enlarged, their lives would not be a scene of listless ennui, fashionable weakness, sickish effeminacy, or of destitution and suffering, to escape which they are so often impelled to

choose the trade of hell—a barter which anti-women's rights men and women frequently scruple not to drive them to pursue.

But for their voting, I have not canvassed this question. *Unfortunately*, however, I was the child of New England parents, and heard the doctrine, which is revolutionary, I know, but orthodox for all but women, idiots, and negroes—that taxation and representation must go together. It will not do to say that protection is a sufficient reason for taxing women. Nicholas, Francis Joseph, and Frederic, have as good a right to that argument in their despotisms, as any body. So had George III. in the controversy with our fathers in 1763. If women, possessing freedom and reason, are liable to taxes and imposts, the logic is unavoidable, that they have a right to the elective franchise. Else they are serfs. "Governments derive their just powers from the consent of the governed;" but what government is known for women, except the power of the strong over the weak? Their employment is prescribed, and its compensation; and they are educated to marry for—a support, a position in society, &c. If a female barter virtue for these, she is condemned by the moral ones; but if she marries to obtain them, it is respectable! What is the difference between the two? Which is anti-conjugal? Both. Both are scorations. Yet women in all ages of the world have transacted these very forbidden things before alluded to. Queens have ably wielded sceptres, and ladies of rank counseled wisely with potentates. Women have studied the law, and been priestesses of religion. Most of the practitioners of medicine in old time, in all countries, were of that sex. "Midwives feared God" then; but now *modest* women in parturition prefer the services of vulgar men. The Lord condescended to inspire prophetesses, and Paul commended Phebe, the diakonos, or minister of the church at Cenchrea, also Priscilla, his fellow-helper, who taught Apollos the way of God more perfectly.

Swedenborg disdained not to receive honors from Queen Ulrica, and never bore witness against female sovereigns. He also, in "*Conjugal Love*," characterizes the assemblies of women, even pronouncing them more interiorly wise than those of the men.

Why they could not have legislative bodies composed of their own sex, be awarded the trial by female juries, and exchange morbid effeminacy and a useless, inactive life, for one of more rationality, and in accordance with genuine affection, are enigmas which I cannot solve. We men of the North deprecate Southern slavery, yet, in everything, almost, pertaining to the relations of woman, they seem to be in advance of us in that section of our country. But I will forbear further remark, as I have imperfectly examined the topic. I presume that I favor the unpopular side, an offence not easy to overlook.

A. W.

ARTICLE VI.

EXTRACTS

FROM SWEDENBORG'S SPIRITUAL DIARY.

*(Continued from p. 423.)**Concerning the Things situated on the left and on the right Side of the Brain.*

1666. That the contents of the left side of the brain correspond to the right portions of the body, it was given me to know by experience; for spirits acted upon the left side of the brain, and a sensation was derived thence into the right nostril and into the palm of the right hand, and it was also said that such was the derivation.

1667. Spirits of the planet Jupiter said, moreover, that it was the intellectual principle on the right side of the cerebrum, just above the temple, into which the operation flowed, and to which, also, from some unknown cause, I, at such times, applied my hand. [From this it is to be inferred] that the right part of the brain is the seat of the intellectuals, and the left of affections, while, in the body, the case is the reverse, for the left eye is appropriated to intellectuals, and the right to the affections.—1748, March 23.

Concerning Spirits from another Earth who are altogether unwilling to admit that they have ever been possessed of a Body.

1668. There is a class of spirits who have, during their bodily life, so despised the body that they come to regard it with hatred, nor can they bear to hear it said that they were once clothed with a body. There were some in this region who spake with me, and said that they were not altogether willing to come hither, as they suppose that here are those who are clothed with a body, and by such they are contumeliously treated, as they are perpetually thinking of bodies, and represent the former as corporeal like themselves, whence ensues an appearance as if they represented serpents, and projected them towards the others, whom they [the serpents] approach, but not so as to fasten their fangs upon them or to prevent their being easily cast off. Still they sometimes cause them to twine round each of their arms, while they, with uneasy promptings, aim to get rid of them. When I inquired into the reason of all this, they replied that the spirits of our earth cause them all this trouble, because they think themselves corporeal and call themselves men, but these spirits do not regard themselves in this light, wherefore their thoughts are dissonant, and hence the kind of representations spoken of.

1669. The spirits above mentioned said that they had never been clothed with a body, nor did they appear to themselves in a bodily form, but rather in that of a cloud, in which the human form was scarcely discernible. Certain spirits were thus occasionally repre-

sented to me, to wit, as white clouds, with a rude and hardly perceptible resemblance to the human form. When I asked them the cause of this, they said they did not know; for they were unwilling to admit that they had ever been corporeal. I was hence persuaded, especially as they spake well of the spirits of the earth Jupiter, that they were, in fact, from thence, inasmuch as the inhabitants of that earth despise their bodies, and would fain live as spirits on their earth, and not as invested with a body, wherefore they call those bodies worms, or the food of worms, and because they thus think, and that thought insinuates itself into the ideas of spirits, therefore, the above mentioned serpentine ideas [so to call them] were formed.

1670. But whether they may not have been from one of the satellites of Jupiter, which, like [our] moon, are surrounded by a different kind of atmosphere [from their primary], and thus that these spirits are a different kind of creatures in such a little world, and possessed of another kind of bodies, I am not sure, though they intimated to me something of the kind; for as I could not have an idea of any sort of men except such as live on earths surrounded by atmospheres, therefore, although ignorant of the positive fact, yet I would not decidedly reject the supposition, for corporeal forms are governed entirely by the state of the atmospheres, and many other things pertaining to the earths in which they dwell.—1748, March 23.

1671. They said that they rarely came to the spirits of this region, or to others who think much of their bodies, but that they live to themselves, and that being fewer than others they cannot, like other spirits, represent to themselves that they were ever in such a body.

1672. They are upright to such a degree as to be called probities, and they suffer the infliction of injuries without any desire of revenge or redress. They flee as soon as ever they approach to spirits who think of their bodies, for no one of them is willing to think of his own body, or to hear anything respecting it, wherefore their societies do not agree with the societies of other spirits, whence an anxiety exists, and of such a nature that I partook of it; I perceived, too, that it arose from the circumstance of the disagreement now spoken of. These societies afterwards spake to me from a greater distance.

1673. ((I asked of them whether they walked erect or crept like worms; to which they replied that they walked erect. When I inquired how they could do this without feet, requesting, at the same time, that they should recall the idea which they had [on this subject] during their earthly life. I found that they were unwilling to hear anything of their having had feet. I then inquired whether they were not born of a father and mother. They said they were born. I asked whether they had human faces; they certainly had faces, and again they were handsome, nor could they bear to hear that I thought of them as without faces, but they still insisted that they were without a body, and when I would represent them as worms divested of their exuviæ)), (((and emerging as nymphæ, this they liked, and would fain have the case to have been thus. I was thence able to conclude that they had been clothed with a body, but

that in their life-time they had so despised their bodies as to hold them as vile filth and as the exuviæ of worms, and that they wished to be divested of them, because they were clogs, and that they had died after having lived as spirits during their life-time; and, also, that hence arose the anxiety among them in relation to spirits that loved their bodies. It seems probable, therefore, that they were born on the planet Jupiter, where some are of this character.))

1672½. ((They acknowledge our Lord like the spirits of Jupiter, and worship Him alone, whence they say that they are upright.))

1672½. ((The anxieties which I perceived were caused by reciprocal aversions. The spirits of our earth are averse to them at their first approach by reason of their repugnance to all thoughts concerning bodies—thoughts with which the sphere of the spirits of our earth is filled, for such a sphere is formed from thoughts (see above), and aversion arises from the concurrence of contrary spheres, and, from aversion, anxiety. Thence, also, originate the representation caused by our spirits of serpents twined around them, which they endeavor to throw off as a troublesome annoyance from the arms encircled in their folds. But while I write these things, they do not wish to have anything said which implies the idea of arms; and this again indicates that they were once possessed of a corporeal investment, but that they held their bodies in extreme aversion.—1748, March 23. In like manner that they were furnished with loins and feet, for serpents appeared about their loins, etc.))

ARTICLE VII.

LIGHT FROM THE EAST;

OR, NEW CONFIRMATIONS OF SWEDENBORG'S TEACHINGS FROM THE ASIATIC LANGUAGES AND RELIGIONS.

No. I.

We have already, in an editorial item in a former No., announced the arrival in this country of Dr. Røhrig, a native of Germany, but recently from Paris, where he has for ten years devoted himself assiduously to the study of the languages of Central Asia, and latterly with a view to unfold the confirmations of New Church teachings from this source, he having become a cordial receiver of these doctrines. He has brought with him from several of the most distinguished *savans* of Paris the most honorable testimonials to his great proficiency in those languages, and his articles in the London "Intellectual Repository" contain some of the important results of his researches in this department, viewed in their bearings upon Swedenborg's spiritual philosophy, and the Science of Correspondences. Of the peculiar drift of these linguistic labors, and of the spirit in which they are conducted, we cannot, perhaps, give the reader a better idea than by inserting part of a letter from Dr. R., which appears in the July No. of that periodical. It is addressed to the Rev. W. Bruce, London.

"DEAR SIR :—Your last kind letter reached me on the 27th February. I feel myself happy to be able to give you again an account of the progress and results of my reading of Swedenborg's and other works bearing on the New Church doc-

trines. I continue the perusal of Swedenborg's writings with the greatest delight, and a daily increasing interest. It is, I think, nearly impossible that such an eminently rational and lucid writer as Swedenborg is, should not grant the most satisfactory proofs of his sincerity, and afford the greatest conviction to all those who read his works without the usual religious prejudices. Every thing there, I see, is explained with the greatest calm, and we nowhere find the enthusiasm or fanatic exultation so very frequently to be met with in mystical writers, and which is almost inseparable from any visionary statements. The reader of Swedenborg often thinks that he is reading Euclid's Elements, so strong are his logical proceedings, so consistent is his method, so plain and concise is his style, so self-evident become the conclusions and final results! The New Church doctrines seem to me to be at once a science and a religion. One class of receivers may probably adopt the science, and leave the religion; whilst others, driven by mere curiosity, may view rather the marvellous and mysterious side of the doctrine, desirous, as they are, to draw some light from it upon mesmerism, mysticism, demonology, or for magical pursuits. The most desirable, however, would be that all disciples of the New Jerusalem should not be merely cold admirers of the New Church doctrines, but that this new dispensation may interiorly animate and enlighten their spirits, thus pervading the innermost depths of their mental essence, and reflecting itself in all their interior conceptions, so as to become the very element of their life, and the infallible guide of all their deeds and actions. I may have gone too far, indeed, if I pretended, in my former letter, that human science is of no real use, and may, without any harm, be neglected. But still, I am of opinion that all that science can do, is to enter into the deeper recesses of nature. But human knowledge and reasoning cannot go farther. It always and necessarily remains in the department of *natural* things, thoughts, and feelings, and cannot proceed, by itself, to spiritual and heavenly truth. The only thing advisable is, therefore, to unite and concentrate into one point or focus all disseminated beams of human knowledge, in order to employ them as an external aid for confirming and illustrating the heavenly science revealed to Swedenborg. Besides this inferior and secondary value of human intellectual power and acquirements, I have personal reasons which engage me to leave them forever, and to search for a more direct way leading to truth. Those personal reasons are, amongst others, that, having been hitherto occupied with the study and investigation of so many various departments of learning, I see at present, with a striking evidence, that I cannot possibly be thoroughly instructed and accomplished in any one of them; that, on the other hand, my knowledge is exceedingly superficial, incomplete, and wanting in every respect; that even this immense variety of particular sciences to which I have been addicted, has brought a dreadful degree of confusion into my mind. I have, likewise, found that my memory loses from day to day what it formerly acquired, and is but little fitted for serious effort. And with all this, I was not able to prevent the bad spirit of pride and haughtiness from making his favorite dwelling in my heart.

"As to the highly interesting facts we meet with in the new dispensation given by the Lord himself, a great light may be derived from nearly all things which we can observe around us, in order to furnish us with a firm footing on which we may securely stand, and obtain by it the most indestructible conviction. Thus, for instance, I have endeavored myself, unconsciously, as it were, and long before I had any idea of Swedenborg's statements, to make known to the illustrious French Academy, the existence of several extraordinary phenomena in the various departments of learning and science towards which I formerly directed my attention, and which seem to me to offer the most striking and undeniable analogy with certain points connected with the New Jerusalem doctrines. I have stated them in my various writings on scientific and philosophical subjects. Thus in my '*Turkish Idioms*,' 2nd edit., is to be met with an important chapter concerning the *allegorical use* (in languages) of the *human body and its members*. But my last and not yet published work on the peculiarities of Central Asia and Great Tartary, its nations, their languages, literature, philosophical and religious systems, &c., &c., is of a far greater importance than all my former publications. Nearly all the facts which are contained in that great work, are entirely new, and many of them can be considered as *external* proofs and documents of what we read in Swedenborg. It has particularly attract-

ed the attention of the five academies of the National Institute of France, and so unanimously obtained their whole and entire approbation, that, in their public meeting of 1848, 25th October, they crowned my manuscripts with the first great premium of ethnological and comparative philology. Its first volume will some day or other be printed at the expense of the French government. In the first part of the work, I have developed (at that time without knowing what Swedenborg says) my theory on the two classes of vowels in languages generally, and peculiarly in the tongues called '*Tartarish*.' In an entire conformity with Swedenborg's statements, I considered as the first vowel-class, *a o u y*, and as the second, *e i*. Instinctively, I called the former the *solar*, the latter the *lunar* class. I discovered, likewise, in the languages of Tartary, *two classes of words* in correlationship with each other (according to their vowel-class) as to their exterior form as well as their meanings. For instance, in Tungoese, *gangan* and *gengen* are to each other as '*will is to 'intellect*' (and after having read some works of Swedenborg, I may add, at present), or as '*goodness is to 'truth*,' *gangan* means *strong spirit, will*, and the correlative form *gengen* is, as it were, the *reflection* of the former, the '*intellect*' derived from the '*will*,' so as the *moon* or *lunar-light* is derived from the *sun*. I have carried it out, and pushed the illustration of that *primitive law of human language to its widest extent* in the first part of my '*Researches on Central Asia*,' and in my pamphlet, entitled, '*De Tartarorum linguæ indole ac natura*.' In another publication of mine—'*Eclaircissements sur quelques particulaérites des langues Tartares*,' I observed that the final reason of this law becomes elucidated by the philosophical and ontological doctrines of the Chinese and Mandshoo-Tartars." . . . "As to the greater importance of vowels in languages generally, as the self-sounding substance, I felt myself soon obliged to recognize that *vowels* and *consonants* are to each other as *material* is to *form*; and, according to Swedenborg, it is precisely the '*form*' which, in all respects, has a claim to *priority*, and to be the *essential* condition of all existence. Nowhere we meet with a substance *without any form*; but the disciple of the New Jerusalem knows that there are *forms* without any stuff or material! Thus I became wholly convinced of Swedenborg's statements relatively to languages, and their qualities and nature.

"The doctrine of the three degrees finds its illustration in all branches of human knowledge. I have examined those three degrees with the greatest delight, in *embryogeny* and *phytography*. Under whatever point of view I may consider this doctrine of universal trinity, I find in it a very profound metaphysical conception. Those three degrees pervade all our philosophical insight into the external and interior nature of things. Many things, indeed, are to be done by those who feel a particular vocation to employ human reasoning and science for illustrating and confirming the doctrines of the New Church. As to myself, it is impossible to me to do something in that direction which would be worth the while, for I have not any speciality at my disposal. By a sort of natural curiosity I have, '*en amateur*,' looked a good deal into scientific and literary departments, but without the intention of settling down in any one of them. My present purpose is to arrive at Goodness and Truth by the *most direct means* and by the *shortest way*. For being already *thirty-three* years of age, there is not a moment to be lost for entering into the *right path* unto salvation; and in the reading of Swedenborg's works the most appropriate means are given for arriving at that end. But as many other persons may be easily brought to the New Church doctrines, when they can see that they find in science and learning their whole confirmation, it seems very desirable that *special* men might rise amongst the members of the New Church, whose only purpose and occupation would be to spread through the whole world what has been made known by the Lord to Swedenborg, and for each to employ his scientific or literary *speciality* for explaining and elucidating it. For although the number of the learned is very great at the present day, none of them have employed their knowledge to this purpose; most of them do not even know the least of what Swedenborg's writings contain, and as all first-rate men of the present day are pushing their inquiries into another and wholly different direction, their labor and discoveries are entirely lost for the prosperity of true religion; but the field of useful activity for the benefit and increase of the New Church is immense!

"I beg you will excuse my imperfect mode of expressing myself in English.

"I am, &c.

R."

In the article which follows, it will be seen that the scope is substantially the same, to wit, the adduction of various etymological principles and usages at once illustrative and confirmatory of the correspondences with which Swedenborg's writings are replete. To our more erudite readers it would have been gratifying could we have introduced the appropriate characters, which are all given in the manuscript, but this would have made a requisition upon type-fonts, which in this country could not have been answered. We have been obliged, therefore, to dispense with them altogether, and set up the whole in our common English letter, although aware that this renders the argument far less effective than it would otherwise have been. The series will be published consecutively in several succeeding Nos. of the Repository. From the following extract from a letter we have recently received, it will be seen that Dr. Rœhrig has devoted a portion of his labors in another direction.

"When I was still in Paris I had begun a thorough research, not only in the comparative theology of the Heathen's religions, but also of the systems of the various Christian denominations of ancient and modern times. My special object in doing so, was, to discover the greatest possible amount of *confirmatory proofs or analogies* for the truth of the New Church doctrines. Thus I studied the religious doctrines of the Samosatians, Hieracites, Ejacetes, Encratites, Cocceians, etc., etc., and in the creed of one of those sects I found this, in that of another I found again another point conform to our own belief. This *partial conformity* with Swedenborg's statements most evidently shows that those sects have *had real communications with the spiritual world, though not of the same truthful character as those accorded to Swedenborg himself*. And, indeed, with the one we find the belief that the Word has an interior spiritual sense, with another we meet with the belief of the figurative sense of the six days of creation (Hieracites); with others, resurrection in a spiritual body; one God implying Trinity; God in a human form, etc., etc. As to the modern sects, I need only to adduce one example out of many others. In the "Summary View of the Millennial Church" (Shakers), many interesting coincidences with New Church spiritual views are to be found. However far I may be from recognizing the soundness of the reasonings set forth in their leading works, such as the "Testimony of Christ's Second Appearing," "Dunlavy's Manifesto," etc., yet, I must say, nevertheless, that, in the book alluded to ("A Summary View"), we meet with many striking evidences of a species of *spiritual communications* bearing quite a close resemblance to those which we read in Swedenborg. As a New Churchman I am indeed constrained to reject, as widely errant from truth, many of their distinguishing tenets, particularly those relating to celibacy, to Christ's second appearing in the person of Ann Lee, to their mode of worship, etc., yet this does not prevent me from acknowledging in the following points a most marked affinity with New Church doctrines. 1. No three persons in the Godhead; but a divine duality of power and wisdom. 2. No resurrection of the natural body. 3. No heaven and hell as material places. 4. No transfer of the guilt of the first transgressor. 5. No value in Faith without Charity and good works. 6. No vicarious Atonement, or Imputation. 7. The constant influx of good and bad spirits. 8. A certain spiritually representative or figurative character in all the productions of nature and human industry.

The coincidences under these heads are striking, and it is much to be regretted that they cannot, in their minds, be eliminated from the theologic errors with which they are mixed up. Let us hope that eventually they may be.

Now, as to the primitive Bible in Tartary—you will find in *Malte Brun's Geographie* (the Edition in 12 Volumes in 8vo., IXth Volume, Asia. Tartary,) that Jews are watching a very old temple in ruins in Great Tartary (the name is mentioned). In this building nothing is to be seen but the most ancient kind of Bible. In the Talmud the primitive Bible is alluded to as preserved in Tartary. A rabbi said to me, independently from all this, that the lost ancient Word is preserved in Tartary by Jews, and on the order and special command of the Chino-Mongolese (?) governors, etc. It is written with letters of a round appearance, like crochets or hooks. The language in which it is written is of a Shemitish nature, an oldest kind of Hebrew. The people (Jews) who preserve the book by hereditary duty and obligation from

father to the son, &c., and, besides, with the authority and express command (?) of the local government—these people possess *by tradition* the key to the characters, language, and understanding of that most ancient Holy Word. I have not been able hitherto to ascertain anything more with regard to this latter communication. Many New Church receivers in France and in England have, since I began to treat on that highly interesting subject, entered with a great energy into this field of research. May they make out more than I have been able to do up to this day!

In this connexion we may properly advert to Dr. R.'s object in becoming a citizen of the United States. The following extracts from his letters will show that he is desirous of entering at once upon some important use in the field to which he has removed himself, and the notice which we now give of his intentions may, perhaps, suggest to our brethren in the Church some mode of assistance by which his plans may be effectually furthered. It must be evident that our friend is gifted with the ability to be eminently useful to the New Church, should he be led by the Divine Providence to his proper place. "My final intention is to settle in New-York and to live there as an active and useful member of the New Church. My desire is at my arrival in New-York, to meet with some suitable situation, such as a teacher in schools, as a private secretary, translator, interpreter, or writer in some office. If nothing of those places or situations could be found, then I should quite as well be satisfied with private lessons, or even, if required, get into some industry, perform some manual work, &c., in order to support myself as to the *natural*, and thus become able to devote my energies to spiritual interests in my leisure hours." . . . "In case any persons should ask what I am able to profess or teach in Universities, Classical Schools, or Colleges, I can indicate the following :

"I. GERMAN; language, style, in its various applications, and literature; (also *Old German*).

"II. FRENCH; language, style, in its various applications, and literature; (also, *Old French*).

"N. B. To the above add, German, in its philological connexions with the other Germanic tongues, such as Gothic, Icelandic, Swedish, Danish, Dutch, Anglo-Saxon, English; the French, in its philological connexion with the other Romanic tongues, such as the Latin, Italian, Spanish, Portuguese, Daco-Roman, Provencal, Languedocian, with the various *patois*.

"III. The following languages only so far, however, as to render my pupils able to translate a book, with the aid of the Dictionary, after having got a clear and scientific insight into the grammatical structure, viz: Modern Greek, Modern Arabic, and Turkish. Of these last I have but an imperfect *practical* knowledge.

"IV. COMPARATIVE PHILOLOGY AND PHILOSOPHICAL LINGUISTIK.

"V. ETHNOLOGY.

"VI. UNIVERSAL RELIGIOUS HISTORY AND COMPARATIVE THEOLOGY.

"VII. ANTHROPOLOGY, viz: Introduction into the medical and philosophical study of the Human Body, Elements of Anatomy, Physiology, Pathology, Psychology," &c.

That Dr. R. makes no undue claims of ability or acquisition in the above programme, will doubtless be conceded, after the reader has perused the following testimony respecting him, addressed by M. Le Boys des Guays to a friend in London, in which he speaks of three new receivers of the heavenly doctrines. We extract it from the "Intellectual Repository" for November, 1852.

"The third is a German, and is a real phenomenon. Still young, he is known in the learned world by a great number of philological works, published at various times, beginning with the year 1843. He speaks and writes easily the greatest part of the living languages, knows the ancient languages, and is quite master of modern Eastern languages:—The Turkish, having lived a long while at Constantinople; the Chinese, the Tartar, Finnish, Mongol, &c. Doctor in philosophy, and

member of the Asiatic Society of France and of Germany, he maintains a correspondence with the learned men of all nations, even with men of letters in China. He obtained in 1848 the prize of comparative philology (gold medal of £50.—1200 francs). He is thoroughly master of all the philosophic systems of Germany, and the study that he has devoted to them had entirely devastated him as to spiritual things. Having no more to learn of modern philosophy, he determined out of curiosity to study the various religious sects in order to compare them. It is thus that he was brought to read Swedenborg, and this reading produced upon him a most profound impression. He was, I believe, then in England; at a later period he put himself in relation with Mr. Bruce, the minister of Cross-street, London, and learned from him the address of our brethren in Paris. When once he had become acquainted with them, he attended their Sunday meetings, at which the greatest part of the objections that he started were successively removed. Nevertheless, some remained still in his mind, but they were removed by the various conversations which took place during my stay at Paris; so that we can now consider this learned man as having definitively adopted our principles. It is, as you see, an important acquisition under all aspects, and particularly on account of his activity and the facility with which he labors. In one of our last conversations there was a discussion about the ante-Mosaic Word of God, which is said, by Swedenborg, to exist still in Great Tartary. Immediately this brother, who is quite master of the Tartar and Mongol languages, formed the project of discovering it, if it be in the designs of Providence that it should be now discovered. And, as he spoke of asking some information from his Asiatic correspondents, a thought struck him that he could, perhaps, find some in the books and manuscripts of the National Library of France, by examining the catalogues, and that, besides, if he could not succeed at Paris, he would still have the opportunity of examining the library of Berlin, which is richer in Asiatic manuscripts. And, without delay, having the right as Laureate of the Institute to demand from the librarian all the books which he might require, he examined all the catalogues, and brought to us, on the morrow, the result of his researches, which consisted in two works of which the titles had struck him, namely, 1st. *Enunciations of the Wisdom of Remote Times*, manuscript; it is a little work of most ancient mysterious sentences. 2nd. *Genuine Record of the first origin or of the Spiritual Creation*, known also under the title of *Book of the Transformations*, in Chinese, 1666. It is the most ancient book known by the Chinese. This happened the eve of my departure, and our friend prepared himself to read these two works. He has also the intention of addressing a few articles to the Intellectual Repository, and to compose, beginning with the year 1853, two works which could, on account of their coincidence, be inserted simultaneously and by fragments, in the numbers of this periodical, if agreeable to the editor. The titles of these two works are, 1st. *Universal Key of the Language of Correspondences*. 2nd. *General View of the Languages of Great Tartary, their particular nature, and the interest that they ought to offer to the disciples of the New Dispensation*. He has, besides, the intention, at the conclusion of these works, to devote himself to researches respecting the Ancient Word."

We may remark, before closing, that Dr. Røhrig has taken, in Germany and in France, the Degrees of Master of Arts, Doctor of Philosophy, and Doctor of Medicine. Amongst his various publications, the most important are the following:

1. *De Turcarum Linguæ Indole ac Natura* (on the Genius and Character of the Turkish Language). Vratilavia. 1840. Typis Universitatis.

2. *Statistical Essays and Political Elucidations concerning the Russian Empire*. 1 vol., with maps and plans, presented by the author to the Sultan, November, 1841. (Turkish and French edition printed in Constantinople.)

3. *Idiotismes de la Langue Turque*. (St. Petersburg and London, 1843.)

4. *Specimens of Modern Arabic Poetry, with German imitations*. 3 vols. (Breslau, 1844.)

5. *Eclaircissements sur quelques particularités des langues Tartares et Finnoises*. (Paris, 1845.)

6. *Researches on Central Asia, &c., &c.* 4 vols. in 4to. (in English). The first or linguistic part was crowned by the Imperial Institute of France (solemn session of the five Academies, 25th October, 1848) with the first great prize for Comparative Philology.

This work, we learn, was for more than two years made the basis of a course of public Lectures at the King's Library, in Paris, the great school for Oriental languages, by the Librarian, Professor Dubeux, one of the most distinguished orientalist of France. His Lectures on Dr. R.'s discoveries in Philology and Ethnography receive honorable mention by the Royal Asiatic Society, of Paris, in their Journal for January, 1849. Professor Dubeux also published, in 1852, and under the special auspices of the French government, a pamphlet explanatory and laudatory of the Dr.'s results.

We are now prepared to enter upon the first of the series of articles furnished by our learned friend in this new department of confirmation, the result of researches prosecuted in a field hitherto unexplored by the man of the New Church. From its somewhat abstruse character we can hardly expect that the series will afford matter of equal interest to all classes of readers, nor can we say that even to the learned the conclusions will come home with the weight of moral demonstration, but it will be seen, if we mistake not, in nearly every one of the instances adduced, that the evidence is of that kind which amounts to a *very strong probability*. The analogies may be here and there casual, but for the most part it can scarcely be doubted that they are to be traced to the principle of correspondences to which the writer ascribes them.

INTRODUCTORY.

Two things, as it seems to us, might greatly contribute to the progress and extension of the heavenly doctrines of the New Church; the one, to make our cotemporaries as much as possible acquainted with *Swedenborg's writings themselves*, and the other to establish the *credibility* of his statements on a firm and undeniable basis. We often hear new receivers express themselves in language like this: "Although we don't know of any other religious doctrine affording us the same satisfaction as the doctrines of the New Jerusalem Church, it would be, nevertheless, most agreeable to us, if any proofs, or, at least, any confirmatory analogies of their reality and truth could be given. We would, by no means, make any serious objections with regard to the evidences of New Church truth, yet we are very desirous to see them, if not mathematically proved, at least justified, in some way, to our highest reason." What we may call confirmatory proofs of the New Church doctrines, are of two kinds, viz: intrinsic and extrinsic. As to the former, we must say that the very writings of Swedenborg are, in themselves, already the best proof to all those who sincerely peruse them with a candid and pious mind, and direct their attention especially to the admirable manner in which our God-enlightened writer carried out his most sublime and unparalleled exegesis of Biblical truth. The extrinsic proofs are furnished by the conformity of the New Church doctrines with all that mankind have ever since recognized as truth in science, philosophy, and religion. There, however, we meet, at every step, with differences, and even contradictions; in science, with the struggle of opposite opinions amongst the learned; in philosophy, with that of the various systems; in religion, with numerous sects of every description. But by every school or party in science, as well as by every system in philosophy, and by every sort of believers in religion, merely *one only side* of full and genuine truth is exhibited; accordingly, they can but be *partly* true, and thus contain more or less truth mixed up

with a considerable amount of errors and falsehood. The full and genuine truth must, because of its very plenitude and completion, embrace all that partial truth which is scattered about in the various sciences, systems, and institutions of human origin, so that by separating all the truth from the falsities with which it is combined, and collecting it together into one great whole, a stock of truth may be obtained which approaches the nearest to the truth in its fullness and perfection.

The field of inquiry is immense, and we shall, therefore, try to use but a few instances, in order to elucidate this point to the reader. To this purpose, let us turn our regards to the mysterious Orient, the native land of science and philosophy, the common mother of Religion. Here, the harvest will prove immensely rich and important, and must offer an undeniable interest to all those who are engaged in the sincere research of heavenly truth. For *here*, more than any where else, the records of *primitive revelation* abound, together with all sorts of valuable analogies and confirmatory proofs of the doctrines we profess; and they are such that many of them are almost unknown to the learned of the present day, or have, at least, escaped their attention, though possessing an unparalleled value to the disciples of the New Dispensation. Let us, then, dear readers, travel together in mental sojourn through the various lands of the East—through Syria, India, the Archipelago of Asia, in its connection with Oceania. Let us pass also through Tartary and China, and let us on this long way joyfully gather every little flower we meet with in our spiritual journey. As I have made myself somewhat acquainted with the Orient, a small part of which I have also been able once to contemplate with my natural eyes, I may be allowed here to lead the way as a guide, according to the best of my ability, and the bunch that will result from those flowers which we shall gather together on our spiritual excursion, I offer you, dear brethren, as a fraternal greeting at my new arrival in America.

Let us, at first, turn our regards to China and Tartary, and then, with occasional returns on our first steps, and perhaps several excursions or digressions from a direct path go, by-and-by, towards Western Asia. Everything which has no direct and immediate reference to our purpose, we may leave aside, and we shall merely dwell on *spiritually* interesting facts or communications which we meet with. Now, then, let us go on, dear friends. Our intention is to present, in the following pages, successively to the reader, a series of articles unconnected with and independent of, each other, somewhat like the news from various countries, inserted without connection, one after another in the columns of our common political periodicals. Those articles will contain nothing but mere *spiritual* tidings worthy of the attention of all those who take a lively interest in the New Jerusalem doctrines. They are all of an unquestionable authenticity, often supported by the necessary quotations and references, and are derived from the most respectable sources, such as the ancient and modern writings of the Eastern nations, their generally acknowledged theological standard works, historical monuments, and other classical,

literary productions, the reports and statements of missionaries, diplomatic agents residing in those countries, travellers, etc., as well as from personal observations, and correspondence with prominent individuals in the East.

(To be continued.)

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

INTERESTING CASE OF ACCESSION TO THE NEW CHURCH.

In the month of June last we received, from a source hitherto unknown to us, and which, for the present, we feel constrained to withhold from our readers, the following brief, but significant and gratifying note :

May 30th, 1853.

PROF. BUSH,

REVEREND AND DEAR SIR :—The object of these lines is to inquire your address. Could I be sure that they would reach you, I would have written more. For this time let me simply say, that I am one of those who has been seeking the truth for many years, in Europe and America, and as I could not find it in a Philosophy, *kata ta stoikeia tou kosmou*, according to the elements of the world, neither in the Christian orthodoxy of the church of my fathers, the Lutherans, I have at last found it in the writings of the messenger of God, Em. Swedenborg, and have thus, I trust, become a member of the Heavenly Jerusalem, though I am still a minister of the gospel in the Lutheran Church.

Write to me, and let me know your full address.

I remain, very respectfully yours, in Christ Jesus.

To this note we immediately replied, which brought from the writer, a few days after, another letter, and this we have obtained the writer's permission to insert in our pages. It is as follows :

C——, June 9th, 1853.

REVEREND AND DEAR SIR,—

Your kind letter of the 2d of this month, together with the two pamphlets, have come to hand. Tendering you my heartiest thanks, I must say, that I feel happy thus to be connected with a brother of my faith, whom I loved before he ever thought of me. I have read some of your works before, and have ever since desired to form your acquaintance. You wish, my dear brother, that I shall give you a sketch of the process, by which my mind has been brought to its present status. This I cheerfully will do, but I must tell you beforehand, that I am a German by birth and education, not quite five years in this country, and you can, consequently, not expect me to write in classical English. However, I will try to do as good as I can. I cannot sit down, meditate, write down, and copy my letter, because I am in the first place, not used to do so, and secondly, I have no time to do it. I write down my thoughts as they come into my mind, and I hope, therefore, you will at least indulge me for grammatical blunders.

I have gradually arrived to my present convictions, both scientifically and practically. I was born (July 22d, 1825,) and educated in the North of Prussia, in Königsberg, near the Baltic Sea, in the bosom of the Lutheran Church. Before I entered upon the study of Theology, I experienced a change of heart, and was, according to the Old Church language, a converted man. And, indeed, at that time, when first I loved my Saviour, I did often wish to die, fearing that I would fall back into sin and errors. I was at that time about 16 years of age, and fitted out with all the errors of the Lutheran Catechism. Professor Johannes Lehnert, now professor at Berlin, in place of Neander, was my first teacher of Theology. By him I was taught about : *duæ natura, divina et humana, in unitate personæ inseparabil-*

iter conjunctæ, unus Christus, vere Deus et vere homo, natus ex Virgine Maria. In close connection herewith was taught the doctrines of the Holy Trinity according to Symb.: Athan. and Augst. Confession, "*una est essentia divina, quæ appellatur est Deus, æternus, incorporeus, Creator et conservator omnium rerum et tamen tres sunt personæ, eiusdem essentiæ et potentiæ, et coæternæ, Pater, Filius Spiritus Sanctus. Pater, Filius, et Spiritus Sanctus una divina essentia et natura, tres distinctivæ personæ sunt unus Deus, qui creavit, coelum et terram.*"—ART. SCHM.

All this and that, and what is connected with it, I had to believe. Indeed, I often did not know to whom I should ever pray, and whilst my heart denied all these things, my lips still confessed them, because I wanted to appear as an Orthodox man. In my prayers, I had often great trouble, not knowing to whom I should pray. At last, I concluded to pray to the Lord Jesus only, because he says, "I and the Father are one," and if I pray to Jesus, I honor the father, because "He that believeth in Jesus, believeth in God." Still I was not satisfied. My mind was confused, and often I did really not know what I should believe, yet I loved Jesus. Serious doubts next arose in my mind, about the canon of the New Testament. The authority of the Church I had no authority for. At this time I came to the conclusion, that God must send us a messenger, or else I saw no way to get clear of the authority of the Roman Catholic Church. This question vexes the mind of many upright men, who, for the protection of their faith, retreat behind the bulwarks of their denominational symbols. And there they stick, and no man is able to get them out on the plain battle field to fight, with the armor of impartiality, a true, just, and righteous fight. There I stuck also for a while, when the question of the atonement urged me out. It was always a horrible thought to me, how God could possess a dearly beloved son, whom he could torment in Gethsemane, and whom, as the righteous, he could *justly* punish for the wicked, and thus be reconciled. The philosophy of this doctrine in the Old Church, seemed to me like the philosophy of the infidels who, even at this time, have not yet arrived at a certainty and decision, whether the hen comes from the egg, or the egg from the hen. Did God condemn Christ for the sins of the world? Why, then, does he condemn sinners, whose sins Christ bore? Hundreds of questions of the same kind vexed me. I commenced to investigate the doctrine of the atonement, and could, indeed, not even in Paul's writings, find any passage that would support their awful doctrine. The scriptural passage on which the Old Church especially grounds their doctrine of the atonement is Isaiah, liii. 5. "The chastisement of our peace was upon him." But the expression, *moosar shelomanu*, lit. : "the discipline (doctrine) of our peace," speaks nothing in their favor. The German translation of *moosar*, is "strafe," (*poena*), but who does not know that this word signifies, next of all, discipline in doctrine, and is to be understood as a *discipline of peace*. Thus does one of our recent commentators, Umbreit, also translate it. Hieronimus translates thus: *Disciplina pacis nostræ super eum*; and Cyprian, 100 years before, mentions this passage, and translates thus; *Doctrina pacis nostræ super illum* (Adv. Ind. T. K. 13.) In the same sense has the Chaldaic paraphrase taken it. He gives this place thus: *Et in doctrina ejus multiplicabitur pax super nos*.

Thus translate, also, various other learned men, before and after the Reformation. But if even "*poena*" was the right translation, it would not at all support the doctrine of the Old Church.

I went on with my investigation, and could indeed not persuade myself that the church had the true doctrine. I then abandoned this doctrine altogether, because I was led on by the writings of G. Menken, Hasenkamp, Lavater, Hess, Colenbusch and others, to the better and true understanding of the doctrine, to the understanding of the same as Swedenborg teaches. Yet, I must say, that these men, *without Swedenborg's aid*, by impartial investigation, came to the right understanding of the atonement. You may doubt this, but I would, if necessary, translate to you the views of these men on this important doctrine, but if you understand the German language, you had better buy at Schæfer and Caradi, in Philadelphia, the following work, which costs you no more than \$1; viz., "*G. Menken Theolog. Dr. Anleitung zum eigenen Unterricht in den Wahrheiten der heiligen Schrift, 3d Edition.*" These men are not altogether free from the errors of the Old Church, but still they have adopted a great many truths of the New Jerusalem. To mention some of our great men in Germany, who are somewhat, as it seems to me, the fore-

runners of the new era of the New Jerusalem, I would direct your attention to Prof. Saak, D.D., of the University of Bonn, and Rudolph Stier, D.D., the famous exegete of Europe. The former published a valuable "Christology." Both men hold the doctrine of the atonement decidedly as Menken does. He that is acquainted with German theology, and who is a member of the New Jerusalem, cannot but joyfully exclaim, The New Jerusalem is fast approaching. You know that the N. J. is not coming with external pomp, not thousands will at once be gathered in, but step by step it cometh internally. Even works of infidels must add to the coming of the Lord. Writers such as L. Feuerbach, who tries to prove that theology is nothing but anthropology, or that God, in the sense of the Bible, is the perfect man, push forward the coming of the N. J. I am, dear brother, somewhat acquainted with philosophy from Kant up to Plato, and know Hegel and his school, which produced a Strauss, Bruno Bauer, and Feuerbach; and I am thoroughly convinced that no theology but the theology of the New Jerusalem, is able to stand against the infidel systems derived from these philosophical systems. But, alas, I forget myself. I will again speak of the process of my conviction.

From Menken I derived a pretty correct idea of the atonement, and I did ever since believe him to be that messenger of God, because I knew not only nothing of Emanuel Swedenborg, but did, with all my ignorance, fight against him, where ever I had an opportunity to do so. The little encyclopædial knowledge which I possessed, I gleaned from misrepresenting lexicons and some prejudiced ignoramus, and I was *often candid enough* to say I knew all about Swedenborg, which, of course, was a gross lie; and I did thus, indeed, do nothing more, but what so many V.D.M.'s (*very learned and distinguished men*) do in our days. Yes, I had never seen a single work of Swedenborg's. I came to America, and went, for the purpose of becoming acquainted with the so called Puritan theology, and with American literature in general, to ———, where I stayed nine months, but as I was a Lutheran, I left for ———, was examined there on sciences and theology, and afterwards licensed and ordained by a Synod of the Lutheran Church. Yet to ——— I owe a great deal. I soon found out that the present Church question had agitated the minds of the leading professors, and, to avoid Romanism, I saw, and see yet, these honest men struggle for the truth, in vain attempting to introduce Schelling's Idealism, and to save themselves from the final going to Rome by hiding themselves behind the subject-objectivity, which, notwithstanding the accumulation of scientific argument, is still a *contradictio in adjecto*.

At ——— I was first directed to Swedenborg, when I heard one evening two young men, students of theology, debate on Swedenborgianism, and as they mainly debated on the views of Swedenborg, regarding the atonement, my whole attention was aroused, and I was astonished to hear that Swedenborg believed what I believed myself. Had Swedenborg lived after Menken, who died at Bremen, A. D. 1831, I would have believed that he had quoted from Menken. I was at that time busily engaged in preparing a history of the different denominations in the U. S., and using Weinbrenner's work for this purpose, as one of the means (this work was published at Harrisburg, 1848), I found therein an article on the New Jerusalem by a layman (N. F. Cabell), since which time I became serious about Swedenborg, and ever since I resolved to investigate the matter thoroughly. But official duties made me soon forget all about it, and three years passed by without putting any attention to it. But the Lord punished me for this negligence; and here I will spare to relate my sufferings (for this) until I can once see you, because time will not permit me to write down everything. In October 1852, I lived at A—C— (I am but three months here), when I saw one day an advertisement in the German paper, that a gentleman, on Sunday afternoon, 4 o'clock, would lecture in the German, on the doctrines of the New Jerusalem. I went there with my father-in-law (I am married, and have one child), and arriving too late, I could only hear a part of the lecture, and what I heard I believed myself. After the lecture was over, the lecturer, Mr. Emanuel Kirchner, from Wurtemberg, asked whether there was anybody present who desired to question him about what was said, or if any man had objections against his statements, as he might freely advance them, and he (Kirchner) would try to meet his opponent. Several stood up and spoke really nonsense. There was one person who spoke a great deal, and as Mr. K.

became almost exhausted from correcting his misunderstandings and errors, I at last arose and offered myself to defend everything that the brother had said; and so I did, silencing them, so to speak, in a few rounds, and the meeting broke up. A brother of the New Jerusalem, who was present from Pittsburg, and whose acquaintance I formed, soon became an instrument in God's hand to promote my acquaintance with the N. J., by loaning me the first book I ever saw of Swedenborg's, "Heaven and Hell." I read also a part of the "Arcana Cœlestia," and now, dear brother, you need not to ask much more for my convictions. Every sentence I read, I was more, and always more, convinced of the heavenly message. "The True Christian Religion," "Divine Providence," and "Divine Love and Wisdom," have helped me further on, and I can say, thanking the Lord for his kindness, to give to me what thousands of Christians never receive:

"His every page beams purity,
In lessons bright and clear,
Truth, charity, and piety,
In every line appear.

"The honest heart, led from on high,
Pure heavenly truth shall gain;
While in the bigot's jaundiced eye,
Truth spreads her charms in vain."

Yet, I owe a great deal of my convictions to brother Kirchner, who is at present in Mexico, and, I believe, never will return to the U.S. any more. Since that time I have had the pleasure to gain a Nathaniel, a young brother, who is preaching as a Lutheran missionary in Canada West, who was educated by me last year, for the ministry. Another Lutheran preacher, now Independent, Rev. Mr. S., of Baltimore, I have come to know, who is also a member of the New Jerusalem. Of these facts you perhaps are not aware. Now let me conclude for this time. In my next I will let you know in what manner I am useful to the New Jerusalem, and how I preach the doctrines of the Lord. Write to me in your next, how and where I can obtain a Liturgy of the New Church. Write soon, and I will have to ask you many good things in my next.

Now, my dearly beloved brother, farewell for this time. I am thine in love, and remain, with high esteem, truly yours.

THE LAST GENERAL CONVENTION.

SAVANNAH, Aug. 23, 1853.

MR. BUSH,

MY DEAR SIR:—The action of the last General Convention on the subject of Baptism, although defining sufficiently the position of its members, does not, as it appears to me, furnish a true basis for New Church charity. "Where the spirit of the Lord is there is liberty." Is it not strange that men coming out of the old Church should unconsciously desire to preserve her popular forms. The great fountain opened for the use of the Lord's New Church will supply an abundance of truths, to suit the various states and capacities of all that are in the love of truth. As the states of men are various, so are their perceptions of truth and duty.

Now, it seems to me, that there is yet a plane to be found on which we may all stand, preserve our integrity, exercise our rational and spiritual liberty, and cultivate an acquaintance with, and be governed by, the great law of *Charity*? Religion with us is a life. The time has not yet arrived when "a nation is born in a day." It is true that "old things are to pass away, and all things become new," but not in a moment. Legislation in advance of regeneration cannot fail to cast stumbling blocks in the way of some. If the voice of charity can be heard, every one will undoubtedly be left free to exercise his own perceptions of truth and duty, and so surely as there is power in *truth*, the Church will eventually come into true external order, not by an external force, but by an outbirth from the internal.

In the establishment of the first Christian church, the Lord commissioned his Disciples to administer the two sacraments, Baptism and the Holy Supper, and unless we consider the act of Jesus in washing their feet to be Baptism, I do not know that we have any evidence that they were baptized, although we presume they were. But if they were not, it would not invalidate their commission, which was to be of force until the end of that dispensation. The question naturally arises, why not through all coming time? The true answer seems to be, because neither to them, nor to their successors was opened the celestial degree, and it was out of their power to introduce into that of which they were ignorant; and besides, the external restraints which were useful in that would be useless in the new. Preaching and persuasion was the principal human means of enlarging the external bounds of the Old Church. In fact, its first promulgation was oral, thus differing from the introduction of the New, which was first made known to the world by books. Books and accompanying illustrations are the only legitimate means of enlarging her borders. We may gain our point in argument, and still be unable to convince the mind of another. New Church truths must be *perceived* before their source and force can be realized. If Mr. Ford, or Mr. Any-body-else, wishes to teach New Church doctrines, and introduce others into them by the administration of the legitimate ordinances of the Church, I do not see how any one, under the full exercise of charity, can object. It is enough if he be a disciple of our Lord and master—his acts are valid, and the recipient gains all the spiritual advantages that can be derived through the instrumentality of human agency.

This, my dear sir, appears to me, the dictate of charity, which doctrine, next to the doctrine of the divine humanity, constitutes the grand centre of the new heaven and the new earth, around which all else revolves. Whatever is antagonistic to this, is not New Church, except it may be in name.

This conclusion has not been arrived at hastily, nor without experience. It is now ten years since I was baptized into the New Church. The laws of influx at that time and since, commanded much of my attention. Prior to that event, I was often annoyed by the intrusion of tri-personal spirits into my mind. Subsequent experience has proved to me that the ordinance was an effectual remedy in my case. As a Newchurchman, I most conscientiously believe that Old Church baptism is of no avail in the New. I do not believe that any one, from Old Church doctrine can entertain a single spiritual idea. Their thoughts are, from necessity, limited by time and space. A perception of the spiritual sense of the Holy Word can alone elevate us above the sensualism of popular theology. The New Church is an internal state, and let the external be what it may, so long as it does not induce a moral deformity, we ought always to extend the same principle of liberty to others, that we claim for ourselves. I need say nothing of the uses of baptism; they are better set forth in the "True Christian Religion," than I am able to do, or than I have seen elsewhere.

The protest made by a minority of that body on the subject, was in itself proper enough, but should not, I conceive, have been predicated on the ground of infringement on former usage, but on a disregard of the law of charity. If baptism secured salvation, the Convention would be right; but as no intelligent Newchurchman can believe this, the administration of the ordinance should not be made one of the gates of the New Jerusalem, or a nonconformity to it a bar to the performance of any use for which we are qualified. I do not believe that any one can be a full receiver of the heavenly doctrines, without having first been spiritually baptized. Nor do I believe that fulness or completeness of influx can be given, without at least a desire to have the external rite administered. But in this, the day of our infancy, let us avoid a rigid formality—let us look to the Lord with the same confidence that a child looks to his earthly parents—putting away our evils as sins against him—opening the door of our hearts that the "King of Glory may come in," we may then, in his light, expect to see light, and then, and not till then, shall we be prepared to assist in rolling back those fearful, dark clouds of error, superstition and bigotry, that now overshadow our earth.

Let us not forget that the New Church does not mean a congregation or society, but a state of good and truth within.

E. P.

Letter from a Western Correspondent.

W——, OHIO, Sept. 7th, 1853.

DEAR SIR,—Enclosed please find one dollar, for which I wish to obtain the Nos. of the New Church Repository, containing your Sermon on "The Priesthood and the Kingship." I saw a notice of it in the N. Y. Tribune, with a short extract, with which I was highly gratified, and would like to see the whole. I have long been of the opinion, that the present existing order of the clergy, as a separate class from the laity, is not of Divine appointment. I have long been persuaded that, in every society of spiritually minded men, who loved the worship of the Lord and were in the habit of meeting together for that purpose, a "leading or teaching function," suited to that class of minds, would always be present; but according to common notions many, very many, communities of persons must be destitute of the bread of life, from the pecuniary inability to employ a dispenser of the same, as if the Lord had not made as ample provision for feeding the soul as the body. But enough, I will not trespass upon your time with my thoughts upon the subject.

Before closing, I would notify you of a work, which will shortly appear, purporting to come from Swedenborg, written by a spiritual female of our county, the wife of a mechanic, to appearance a person of no more than ordinary ability; there is something truly wonderful connected with the matter. The work is first written in characters they call Hebrew (not the earthly but the spiritual Hebrew), and then is translated by the same person under the same influence. A person of your city, formerly of this county, has engaged to be at the expense of publication.

The writer held a public meeting last Sunday in our vicinity, and exhibited some of the MSS. I took the liberty of asking if Swedenborg, in this new work of his, had differed from his works published while in the world, and was answered that he did. I then replied (and gave my reasons) that he was a bad man *then*, or he was a bad man *now*, which remarks of mine procured for me a storm of indignation from her disciples.

Very respectfully yours, &c.,

S. C.

NOTICES OF BOOKS.

- 1.—*POETRY OF THE VEGETABLE WORLD; a popular Exposition of the Science of Botany, and its Relations to Man.* By M. J. SCHLEIDEN, Professor of Botany in the University of Jena. Illustrated with Engravings. Edited by ALPHONSO WOOD, M.A. Cincinnati: Moore, Anderson & Co. New-York: Newman & Ivison. 1853.

This work justifies its title, and more. It is science, as well as poetry, and science of precisely that character which will most deeply take hold of the interest of the Newchurchman. Indeed, it is that kind of science which really gives it its denomination of *poetry*, for there is no other poetry about it than that which consists in its spiritual philosophy—a feature of the work altogether remarkable. The author has evidently been forced to the conviction that the *effects* so beautifully displayed in the vegetable world are due to spiritual *causes*, and his doctrine of forms is strikingly analogous to that of Swedenborg. The reader will find in it the most recent and authentic results of botanical research, and we must regard the work as another invaluable accession to those items of confirmation which the Divine Providence is accumulating in every quarter, of the truth of New Church principles. It is written in a fascinating style, and is in every respect one of the remarkable books of the day.

2.—REGENERATION. By EDMUND H. SEARS. *Printed for the American Unitarian Association.* Boston: Crosby, Nichols & Co. 1853. 12mo. pp. 248.

"We must learn to love the Americans if they send us many such books as this," said an English reviewer some years ago, and, "by the same token," we say, we must learn to love the Unitarians, if their press sends forth many such works as the present. We hesitate not to pronounce it a work of most remarkable tone, and of most auspicious promise. Nor is the key to our commendations to be found solely in the remark made by the reviewer of the volume in the "Christian Examiner" for July: "Readers who have been at all familiar with the writings of the great Swedish theologian, will recognize an element of Swedenborgianism in this treatise." It is, indeed, marked by a distinct recognition of many leading New Church truths, which of course gives it peculiar favor in our eyes, but, apart from this, and especially on the score of the luminous enunciation of its views—the very positive putting and presentation of its grand points—it is a book altogether calculated to make an impression upon the religious mind of the age. Accordingly, we are not surprised at the unanimous burst of approbation with which it has met from the press generally, on its first ushering into the notice of the Christian public. Our contracted space will not allow a detailed sketch of the book. We can only say, that under the general heads of *The Natural Man*, *The Spiritual Nature*, and *The New Man*, the author has given a large and rich discussion of the main theme, without, however, embracing all the points, or adverting to all the distinctions, which would command the attention of a Newchurchman. Should he ever be called to publish a second edition of his work, we would suggest to him to take the Index to the Arcana, and run over the references under the head of REGENERATION, and we shall be surprised if he does not find presented a multitude of new aspects of the subject which he will find it very difficult to pass by unnoticed. The style of the work is exceedingly beautiful, perhaps we may say, to a fault, because the reader is frequently arrested in the perusal, and forced to say to himself, "how exquisitely is this worded!" "how elegant and elaborate the finish of this sentence!" "how graphic this illustration!" "how expressive this epithet in this connexion!" If the perfection of style is to be recognized in the fact that the reader does not think of it while reading, we fear Mr. Sears' style will not stand the test; but after all, the criticism must be very harmless which finds no other fault in a man's writings than the excess of excellence.

3.—A MEMOIR of the Life and Labors of the Rev. Adoniram Judson, D.D. By FRANCIS WAYLAND, *President of Brown University.* In two volumes. Boston: Phillips, Samson & Co. 1853.

A worthy subject finds a worthy biographer in the present. Mr. Judson in any sphere of life could not but have been "a man of mark;" pre-eminently such is he to be regarded in connexion with the missionary enterprise in the East. Generously endowed by nature with intellectual gifts, with an intensely energetic will, and a fitting physical frame, his character was nobly surmounted and set off by the developed virtues of a most upright, devoted, and laborious Christian. The materials furnished by his eventful life have been wrought by Pres. Wayland into a memoir of surpassing interest, from which the man of any church may gather fresh incentives to a career of charitable and philanthropic use in his day and generation.

- 4.—THE TRANSLATORS REVIVED; *a Biographical Memoir of the Authors of the English Version of the Holy Bible.* By A. W. McCLURE. New-York: Charles Scribner. 1853.

A very commendable interest attaches to a work like the present, designed to make us acquainted with the personal characters and histories of the men who had an important agency in putting into our hands that venerable version of the Word with which we have been familiar from our childhood. This task has been accomplished by Mr. McClure, who has probably gleaned about all that remains of the memoirs of these venerable worthies, who accomplished their work as well, perhaps, as it could have been done under the absurd and bigotted restrictions imposed upon them, not so much by King James himself, as by the narrow-souled ecclesiastics who, in this matter, ruled his counsels. We trust the day will yet come when the reminiscences of a new set of translators will be given to the world.

- 5.—ABBEOKUTA; OR, SUNRISE WITHIN THE TROPICS; *an outline of the Origin and Progress of the Yoruba Mission.* By Miss TUCKER, *Author of the "Rainbow in the North."* New-York: Carter & Brothers. 1853.

The Newchurchman can easily explain the grounds of the lively interest he feels in everything relating to the African race. Though now "how fallen," yet they are, as a people, of a celestial genius, and that fact portends for them, not individually, but nationally, a high destiny in the other life. The present work holds out a note of promise relative to a little known locality in their continent. Abbeokuta is a village, or rather a cluster of villages, of 80 or 100,000 inhabitants, fifty miles from the coast of the Bight of Benin, and about one hundred and twenty from the Niger. The place is an asylum from the rapacity and cruelty of slave-hunters. It has become a flourishing missionary station, and the volume of Miss Tucker gives a glowing and delightful account of the progress of Christianity among these sable sons and daughters of Africa.

- 6.—FATHER GAVAZZI'S LECTURES IN NEW-YORK, *reported in full; also his Life, corrected and authorized by Himself.* New-York: Dewitt & Davenport. 1853.

Luther's apology for the severity of his tone in carrying on his wordy warfare with the Roman Church, will probably suggest itself to the reader of these denunciations; "Having to deal with wolves and tigers, I did not see why I should not call them so." This spirit does not exactly square with our ideas of attacking even the most gross and pernicious falsities, but we can easily conceive that there are thousands in the community who like to have their blood stirred as by the sound of a trumpet, and it is hard to imagine that such readers will not be abundantly satisfied, in this respect, with this volume.

- 7.—THE CONFLICT OF AGES; *or, the Great Debate on the Moral Relations of God and Man.* By EDWARD BEECHER, D.D. Boston: Phillips, Samson & Co. 1853. pp. 552.

A vein of strong, robust reasoning, with "pictures to match," or illustrations of bold and striking character drawn mainly from objects of nature and processes of art implying force, energy, power, may ever be expected to characterise the works on whose title-page is inscribed the name of Beecher. Works owning this paternity are usually put forth with unmistakeable tokens of being designed for effect, and with an air of undoubting confidence, that the effect will not fail to be produced;

as in fact we believe it generally is. In the present case we have a work which has evidently been conceived, born, and nurtured to maturity under a distinct foresight that it was destined to produce a sensation in the Christian world, and one too involving no little jeopardy to the author's reputation for orthodoxy. Its grand scope is to solve the problems connected with the origin of evil in the world which we inhabit. Over this wide field the writer walks with a strong man's tread and an eye of comprehensive survey. His analysis of systems is exceedingly vigorous and able, while his tone is that of one who can afford to be moderate and candid from the simple strength of his own self-assurance. The grand feature of the work, and that which will awaken in the orthodox ranks the tumultuous din of debate, is the theory very distinctly broached of the *pre-existence of the human race in another state before being placed in this world*. He is prompted to this by a desire to vindicate the perfections of Jehovah, in view of the human race having come into being sinful. As it cannot be supposed that they were *originally created* such, the fact of their *becoming* such must be accounted for in some way consistent with the Divine attributes. Dr. Beecher supposes that the theory of a previous existence and a previous fall will solve the problem. How it does this is not clear to us, inasmuch as our unsophisticated impression would be, that the fall of man might commence as well in the present state as in a prior one, provided it were the result of his own volitions. But these theologians take their votaries into wonderfully profound depths of metaphysics, where they flounder at random, when all is plain sailing to the Newchurchman. Perhaps some "ages of conflict" may yet remain, but the struggling light will yet beam forth from the interposing clouds and flood the earth with its effulgence. ;

8.—THE PROSE WORKS OF JOHN MILTON, IN FIVE VOLUMES. By CHARLES R. SUMNER, D.D., *Lord Bishop of Winchester*. *A new edition, revised and corrected*. London: Henry G. Bohn. 1853. New-York: Bangs & Co.

Milton's prose is scarcely less remarkable than his poetry. Thanks to the noble enterprise of Mr. Bohn in reproducing in cheap and elegant form the classics of our native tongue (and not these alone), we have now easy access to those "wells of English undefiled," which have been hitherto virtually sealed to so large a class of readers. The contents of these exquisite volumes, it is not our purpose at present either to specify or characterize, but having been favorably struck with certain portions of his "Treatise on Christian Doctrine," we have resolved to make such of our readers as are capable of it, sharers in the pleasure we have experienced from this source. In the chapter on the Visible Church, after stating distinctly that "Ministers are persons appointed by Divine Commission, to perform various offices in the Church of Christ," he proceeds to classify them into extraordinary and ordinary, assigning to the former, prophets, apostles, evangelists, and the like—"persons inspired and sent on a special mission by God, for the purpose of planting the Church where it did not before exist, or of reforming its corruptions, either through the medium of preaching or writing." Of the latter he speaks thus:—

"Any believer is competent to act as an ORDINARY MINISTER, according as convenience may require, supposing him to be endowed with the necessary gifts; these gifts constituting his mission. Such were, before the law, the fathers or eldest sons of families, as Abel, Noah, Abraham, &c. Jethro, Exod. xviii. 12; xix. 22,

'Let the priests also, which come near to Jehovah, sanctify themselves—.' xxiv. 5, 'He sent young men of the children of Israel, which offered burnt-offerings, and sacrificed peace-offerings of oxen unto Jehovah.' Such were, under the law, Aaron and his posterity, the whole tribe of Levi, and lastly the prophets. In like manner, any one appearing to be in other respects qualified, was allowed to teach openly in the synagogue, though he were neither priest nor Levite; a permission which was granted to Christ, and subsequently to Paul at Antioch. Acts xiii. 15, 'after the reading of the law and the prophets, the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on.' How much more then must every believer endowed with similar gifts enjoy the same liberty under the gospel? Accordingly, this liberty is expressly conceded: Mark ix. 38, 39, 'we saw one casting out devils in thy name, and he followeth not us; and we forbid him, because he followeth not us; but Jesus said, Forbid him not.' Acts viii. 4, 'they that were scattered abroad went everywhere preaching the Word.' xi. 19, &c., 'they which were scattered abroad upon the persecution that arose about Stephen, travelled as far as Phenice, and Cyprus, and Antioch . . . which spake unto the Grecians, preaching the Lord Jesus; and the hand of the Lord was with them, and a great number believed, and turned unto the Lord . . . they sent forth Barnabas . . . who when he came, and had seen the grace of God, was glad, and exhorted them all that with purpose of heart they would cleave unto the Lord.' If our modern clergy, as they are called by way of distinction, who claim to themselves the exclusive right of preaching the gospel, had seen this grace imparted to those whom they are pleased to denominate the laity, it would have been to them a subject, not of rejoicing, but of censure and obloquy. xviii. 24, 25, 'a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the Scriptures, came to Ephesus: this man was instructed in the way of the Lord, and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John.' 2 Tim. ii. 2, 'the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.' Exod. xix. 6, compared with Isai. lxi. 6, 'ye shall be named the priests of Jehovah; men shall call you the ministers of our God.' 1 Pet. ii. 9, 'ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light.' Rev. i. 6, 'who hath made us kings and priests unto God and his Father.' Again: 1 Pet. v. 3, 'neither as being lords over God's heritage.' If in this passage the word *heritage* (*clerus*, Lat. whence the term *clergy*, appropriated by the ecclesiastics to themselves) has any meaning at all, it must designate the whole body of the church. Nor is the name of prophet applied exclusively to such as foretell future events, but to any one endowed with extraordinary piety and wisdom for the purposes of teaching. Thus it was said of Abraham, Gen. xx. 7, 'he is a prophet, and he shall pray for thee, and thou shalt live.' So also Miriam is called a prophetess, Exod. xv. 20, and Deborah, Judges iv. 4, and the same title is applied to believers in general, Psal. cv. 15, 'touch not mine anointed, and do my prophets no harm.' Hence under the gospel likewise, the simple gift of teaching, especially of gospel teaching, is called *prophecy*. 1 Cor. xiv. 1, 'desire spiritual gifts, but rather that ye may prophecy.' V. 3, 'he that prophesieth, speaketh unto men to edification;' and so through the remainder of the chapter. 1 Cor. iii. 8, &c., 'he that planteth, and he that watereth are one; and every man shall receive his own reward according to his own labor: for we are laborers together with God.' Pastors and teachers, therefore, are the gift of the same God who gave apostles and prophets, and not of any human institution whatever. 1 Pet. iv. 10, 11, 'as every man hath received the gift, even so let him minister the same one to another, as good stewards of the manifold grace of God: if any man speak, let him speak as the oracles of God.'

"If therefore it be competent to any believer whatever to preach the gospel, provided he be furnished with the requisite gifts, it is also competent to him to administer the rite of baptism; inasmuch as the latter office is inferior to the former. John iv. 2, 'Jesus himself baptised not, but his disciples.' 1 Cor. i. 17, 'Christ sent me not to baptise, but to preach the gospel.' Hence Ananias, who was only a disciple, baptised Paul. Acts ix. 10, 18: x. 48, 'he commanded them to be baptised

in the name of the Lord ;' which command was given to the companions of Peter, who are only called 'brethren,' v. 23, and 'they which believed,' v. 45. And if it be true that baptism has succeeded to the place of circumcision, and bears the analogy to it which is commonly supposed, why should not any Christian whatever (provided he be not a mere novice, and therefore otherwise incompetent) be qualified to administer baptism, in the same manner as any Jew was qualified to perform the rite of circumcision ?

"With regard to the Lord's Supper also, it has been shown in the preceding chapter, that all are entitled to participate in that rite, but the privilege of dispensing the elements is confined to no particular man, or order of men. There can be still less shadow of reason for assigning to the ministers of the church the celebration of marriages or funerals, offices which hirelings are wont to assume to themselves exclusively, without even the feeble semblance of prescription from the Levitical law.

"THE PEOPLE of the universal church comprise *all nations* ; Matt. xxviii. 19, 20, 'go ye and teach all nations ;' whose conversion it is the duty of all men to promote to the utmost of their power. Rom. i. 14, 'I am debtor both to the Greeks and to the barbarians ; both to the wise, and to the unwise.'—*Christ. Doct., chap. 29, pp. 432-7.*

It is evident from this and many passages in his works, that his notions of Christian liberty and prerogative went far beyond those of the age in which he lived. Warton observes that he contended for that sort of individual or personal religion by which every man is to be his own priest. (In his edition of Milton's smaller poems, p. 326, Edit. 1785.) Several detached paragraphs of import similar to the former, we give in this connexion.

"The third priesthood only remaining, is common to all the faithful."—*Considerations, Vol. III., p. 33.*

"If all the faithful be a *holy and a royal priesthood*, not excluded from the dispensation of things holiest, after free election of the church," &c.—*Ibid, 30.*

"Heretofore in the first evangelic times (and it were happy for Christendom if it were so again), ministers of the gospel were by nothing else distinguished from other Christians but by their spiritual knowledge and sanctity of life."—*Ibid, 40.*

"This all Christians ought to know, that the title of *clergy (clerus)*, St. Peter (1 Pet. v. 3) gave to all God's people, till Pope Hyginus and the succeeding prelates took it from them, appropriating it to themselves and their priests only, and condemning the rest of God's inheritance to an injurious and alienate condition of *laity*."—*Reasons of Ch. Gov., Vol. III., 493.*

"Of which hireling crew Christendom might soon rid herself, and be happy, if Christians would but know their own dignity, their liberty, their adoption, . . . and let it not be wondered if I say their spiritual priesthood, whereby they have all equal access to any ministerial function, whenever called by their own abilities and the church, though they never came near the university."—*Considerations, Vol. III., 40.*

Of university learning as a preliminary requisite to ministerial functions in the Church, he evidently entertained but a poor opinion. His language on this head is frequently extremely sarcastic. Witness the following :

"I have thus at large examined the usual pretences of hirelings, colored over most commonly with the cause of learning and universities ; as if with divines learning stood and fell, wherein for the most part their pittance is so small ; and, to speak freely, it were much better there were not one divine in the universities, no school divinity known, the idle sophistry of monks, the canker of religion ; and that they who intended to be ministers, were trained up in the church only by the scripture, and in the original languages thereof at school ; without fetching the

compass of other arts and sciences, more than what they can well learn at secondary leisure, and at home. Neither speak I this in contempt of learning, or the ministry, but hating the common cheats of both."—*Considerations*, p. 38.

"Thus taught once for all, and thus now and then visited and confirmed, in the most destitute and poorest places of the land, under the government of their own elders performing all ministerial offices among them, they may be trusted to meet and edify one another, whether in church or chapel, or, to save them the trudging of many miles thither, nearer home, though in a house or barn. For notwithstanding the gaudy superstition of some devoted still ignorantly to temples, we may be well assured, that he who disdained not to be laid in a manger, disdains not to be preached in a barn; and that by such meetings as these, being indeed most apostolical and primitive, they will in a short time advance more in Christian knowledge and reformation of life, than by the many years' preaching of such an incumbent, I may say, such an incubus oftentimes, as will be meanly hired to abide long in those places."—*Ibid*, p. 26.

And so of the instruction of common Christians in the things of religion :

"I offer it to the reason of any man, whether he thinks the knowledge of Christ in religion harder than any other act or science to attain. I suppose he will grant that it is far easier, both of itself, and in regard of God's assisting Spirit, not particularly promised us to the attainment of any other knowledge, but of this only; since it was preached as well to the shepherds of Bethlehem by angels, and to the Eastern wise men by that star; and our Saviour declares himself anointed to preach the Gospel to the poor, then surely to their capacity. Therefore are the Scriptures translated into every vulgar tongue, as being held, in main, matters of belief and salvation, plain and easy to the poorest; and such no less than their teachers have the spirit to guide them in all truth. Hence we may conclude, if men be not all their lifetime under a teacher to learn logic, natural philosophy, ethics, or mathematics, which are more difficult, that certainly it is not necessary to the attainment of Christian knowledge, that men should sit all their life long at the feet of a pulpited divine; while he, a *lollard* indeed over his elbow cushion, in almost the seventh part of forty or fifty years, teaches them scarce half the principles of religion; and his sheep oftentimes sit the while to as little purpose of benefiting, as the sheep in their pews at Smithfield."—*Ibid*, 23, 24.

It is not of course to be expected that Milton should have written on this subject with the light accorded to the man of the New Church, but we can perceive, we think, the effect of a certain influx of truth of which his mind had become receptive by reason of his stern opposition to hierarchical rule, and the engraftment of a sturdy republican element, under the predominance of Cromwell, whose cause the poet espoused with the utmost ardor. It is not, therefore, a supererogation to present these extracts to our readers.

EDITORIAL ITEMS.

Information of the melancholy event communicated in the following item—melancholy not to the subject of it, but only to those who remain behind, and *suppose* themselves afflicted—has been already some few days in the city, but the letter of Mr. Hodson, who has been for so many years on terms of the greatest intimacy with the departed (not deceased), affords us just the notice we had hoped to receive before making the announcement in our pages. A more extended sketch of the life, labors, and character of our distinguished friend and brother will doubtless be given in the forthcoming No. of the "Intellectual Repository," which we shall be prompt to transfer to our work, but it needs no lengthened or elaborate memoir, no glowing eulogy, to give effect to the profound impression created throughout the entire bounds of the New Church by the simple annunciation, that the REV. SAMUEL NOBLE IS NO

MORE! Our own personal emotions on the occasion spring from a cause in which thousands share with us—indebtedness to his invaluable writings as a guide to the truths of the New Dispensation. Thousands, doubtless, can say with us that, in all human estimation, had it not been for the convincing light and demonstration of the “Appeal,” they would still have remained “strangers and foreigners” to the “city of the New Jerusalem, that cometh down from God out of heaven.” Their obligations on this score they never can forget; and the tide of grateful acknowledgment on this score will doubtless continue for ages to swell and flow as added multitudes fall into the train of their predecessors, and wend their way onwards to “the City of the Great King.” Few men have ever lived in any denomination of Christians, certainly none in the New Church, endowed with a higher power of luminous exposition. Truth, in his mind, seems to have possessed a peculiar transparency. This, together with a large measure of common sense, gives him a remarkable facility in throwing light upon obscure and difficult points, and commending spiritual truths to rational assent. His style is a model of clear, apt, and felicitous expression, and the perpetual working of a kind, candid, upright spirit gives it a charm to which no kindred mind, at least, can be insensible. But we are keeping our readers from the letter.

22 PORTUGAL-STREET, LINCOLN'S INN, Sept. 9, 1853.

MY DEAR SIR,—It has just occurred to me that you may not have been informed of the removal into the spiritual world of our long-loved and talented Pastor, the Rev. SAMUEL NOBLE. He died about 5 o'clock, on the morning of the 27th of August, at his residence. The immediate cause of death was the stone, which his physical powers were too exhausted to bear.

He has left his well-selected and valuable Library to the Society in Cross-street, over which he had presided for a period of 33 years, for the use of the minister thereof for the time being; thus affording to his successors those materials for the cultivation of their minds, which he had with so much advantage used for his own. May they each of them study them to as good a purpose!

Knowing him during the period of my own existence, and for many years very intimately, as he was for eleven years an inmate of our family, I can speak of his excellences in unqualified terms. Of most correct principles, kind, generous, and amiable, his company was courted by the men of the New Church, and he was the delight of the children; joining with them in the amusements suited to their ages, and instructing them in the best modes of performing their various games. As one of the “leaders in Jerusalem,” he rendered essential service to the cause of the New Church, especially by his writings; the chief of which will long be standard in the church.

Owing to his long illness, we had all of us become prepared for his removal, which had much subdued the poignancy of grief at the reality of the event. But we shall continue to miss his uses; and we feel assured that he was raised up for the purpose of aiding the Church in its infancy; others will be sent to carry on the work so well begun.

I cannot turn my mind to business matters in a letter relating to such a subject, but will write to you again soon.

Yours, very faithfully,

JAB. S. HOBSON.

The doings of the Board of Managers of the “American Swedenborg Printing and Publishing Society,” for the last month, present nothing of particular interest. New editions of some of the works are being printed, and the stereotyping of the Arcana goes on with remarkable rapidity. The sales-room at the Bible House is, in future, to be kept open on Friday evening of each week.

THE
NEW CHURCH REPOSITORY
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NOVEMBER, 1853.

No. 11.

ORIGINAL PAPERS.

ARTICLE I.

IMPOSITION OF HANDS AND ORDINATION BY LOT.

To the Editor of the N. C. Repository,

DEAR SIR :—Owing to the miscarriage of my copy of your magazine, I have only just seen the paper of N. F. C. in your May number. I had, indeed, heard of it, both from America and friends in this country, but having predetermined, from the character given to it, to pass it by, I was not anxious to obtain a sight of it. However, having seen it, I have so far relaxed my previous determination as to send you some remarks *occasioned by it*, if you do not consider them out of date. The paper is not to my mind; in saying so, I anticipate the remark usual in such cases,

“Let the galled jade wince.”

At my age, mere argumentation is at a discount, especially when seasoned plentifully with mere personalities. The wiser portion of your readers have no relish for such seasoning. I will therefore not offend their taste by keeping up the unpleasant sense of it, by noticing in detail any matters in the paper relating to myself personally. I therefore apply myself exclusively to the questions I have raised, and which I judge to be as follows: *In what light should ordination by imposition of hands be regarded? Was the Lot-ordination a moral or immoral proceeding?* In what I said in my former paper, it now appears that I gave too much credit to your readers for perceiving the truth of certain propositions which I deemed self-evident, for N. F. C. has controverted them, not, however, with any success, so far as I am concerned. I therefore, as the result of further experience, take up new ground;—*I distinctly charge the high party (being myself, ap-*

parently, regarded practically as one of the low party) with unlawfully, yet mistakenly, fabricating a THIRD sacrament (without, however, calling it so), and which, so described by them, might fitly be called the Divine Representative Institution, or Holy Sacrament of Ordination by the imposition of the hands of a minister of the highest grade, deriving his authority from the English Lot-Ordination of 1788. Now, I do not see that any citations from E. S. can warrant the fabrication of a third sacrament, or institution, having, as described by its originators, features and uses of a supernatural character *exactly resembling* the sacraments of Baptism and the Holy Supper. The withholding from such an institution the *name* of sacrament, will not impose upon thinkers accustomed to look at things rather than words. Either the ordination by imposition of hands with the spiritual effects attributed to it by the high party, is a divinely instituted representative ceremonial, to be observed under certain expressed conditions, *as indispensable to the conferring of "ministerial graces"* (in which case it is obviously a *third* sacrament, equally obligatory with the two sacraments); or, it is merely a convenient and significant form derived from the period *when representatives had power* (as such) which they possess no longer; and which may now be used (or not) in ordinations in any manner deemed expedient. The form, although significant, is without any supernatural power or sacramental efficacy. Ordination by imposition of hands cannot be proved from the writings of Swedenborg to be of the former or sacramental character; and therefore it can only be of the latter or optional character. There is no other alternative; no middle point, I conceive, between the two. I demand, therefore, proof positive from the Gospels; and also irrefragable, conclusive proof from the writings of Swedenborg, of the institution and nature of the sacramental ordination contended for; not mere inferential proof, but proof as distinct and clear as that given in the portions indicating to us from the Word of the New Testament, the fact of the Divine institution of the two sacraments; and as clearly explaining to us *its* nature and use, as *their* nature and spiritual uses are explained in the *UNIVERSAL Theology of the New Church*. For verily a *UNIVERSAL Theology* must little answer to its title, if there be really such an institution in existence, as the ordination by imposition of hands is described to be, and yet *it takes no notice of it* AS SUCH, but merely adverts to the fact of ordinations, leaving you to add the idea of imposition of hands, *if you please*, as a *customary* mode of proceeding when ordaining or recognizing religious teachers. I have no doubt whatever that all that can be cited respecting the *ceremonial* of ordination amounts to no more than an incidental advertence to the fact, that the continuance of the use of imposition of hands is derived from an ancient, *but as I shall show*, AN ABROGATED REPRESENTATIVE,—a representative which formerly had power, but now *has none*. It appears that all that can be gathered from a work professing to be a "*UNIVERSAL Theology of the New Church*" concerning ordination and its attributes is the following:—
 "The clergy are gifted with the graces of illustration and instruction because those graces have peculiar relation to their ministerial office,

and *their ordination* [here left perfectly undefined] conveys those graces" (n. 146). And it is afterwards said (n. 155) that these "graces," peculiarly bestowed on the clergy at their ordination, are conferred by the operation of the Holy Spirit. *And is this all?* Why it really amounts to no more than is contained in the words (as applicable to every one's position and calling,) "*As thy day is, so shall thy strength be*" (Deut. xxxiii.), and "*Without me ye can do nothing*" (John xv.) It is merely a statement of a Divine promise, that when a man publicly and sincerely covenants at his ordination (no matter according to what *ritual*) to serve God in the work of the ministry, God covenants to supply him with the needful graces for its performance, in addition to the aids he requires for his own regeneration. Nothing more!— There is not a word in this *UNIVERSAL Theology* about any Divine Representative called "imposition of hands," by a particular class of persons, *without which* (N. F. C. says, p. 229) *these ministerial graces cannot be obtained!!* The advocate of the High Party has here taken high ground, to which, we shall see, *he has no right*. He has taken *that* (no doubt through mistake) *which does not belong to him* nor to the clergy of his party, no grant from on high having ever been given for that purpose.

I do not dispute that imposition of hands *was once* a Divine Representative, having a specific spiritual power, under the representative Dispensations preceding the coming of the Lord. But *does this character still belong to it?* Not if Swedenborg says truly (in agreement with the constant conviction of the sound part of the Christian Church in all ages), that "*the Representatives of internal things CEASED BY THE COMING OF THE LORD*" (A. C. 4835). But *how "ceased?"* Of course they ceased to be *Divine* institutions *in actual operation* with a view to a special spiritual effect. They did not and could not cease to be representatives *altogether*; but they ceased to be representatives divinely chosen *for a special purpose*. All these representatives *still* exist, and teach spiritual knowledge in *THE WORD* of the Old Testament, *as representatives*; but they have no longer the *power*, formerly annexed to them by a special Divine appointment, *of opening heaven* in a special manner. A man may now sacrifice a lamb daily, but it would have no more spiritual power or effect than the act of the butcher or the cook. *ALL representatives ceased* by the coming of the Lord, and *AMONG THEM WAS THE REPRESENTATIVE OF IMPOSITION OF HANDS*. It previously had supernatural power; it has none now; any more than a present sacrifice of a lamb has a supernatural power. You may innocently use certain abrogated representatives in your ceremonials, if you please, on account of their ancient and present *meaning*; but you are guilty of a falsification of the truth, if you attribute to them *STILL that particular and supernatural power which ceased* by the coming of the Lord.

In place of all the abrogated representatives of the former church, it pleased the Lord to institute *two* new representatives or sacraments, having a specific spiritual power; the sacrament of *Baptism* in place of the representative rite of circumcision; and the sacrament of the *Holy Supper* in place of the uncharacteristic representatives. (N. F. C

admits no other sacraments than these, at least in *words*, however he may have set up another, in *fact*.) Both these sacraments have *the power of opening heaven and conferring special heavenly benefits*. They have not this power merely because the outward acts *always* represent, and must ever represent, the one, purification by truth, and the other, the reception of heavenly nourishment, but because the Lord *selected them, and bound himself by such selection, to give certain spiritual blessings through their instrumentality, which are obtainable by no other method*. "A sacrament is nothing else but a binding" (A. C. 3046). God has bound Himself, on the performance of baptism, to place baptized infants under the guardianship of angels, in order to their being kept by them in a state of receiving faith in the Lord (T. C. R. 678); and He has bound Himself on the celebration of the Holy Supper "to introduce into heaven those communicants who are regenerate,"—"to admit, at such times, the worthy receivers into his body, which consists of and is formed by heaven, and the church" (T. C. R. 728). "It is with the Holy Supper as with a covenant" (*ib.* 730). Such is the general nature of the sacraments, the uses of which are analogous to the ancient Divine Representatives, *all of which were abolished at the Lord's coming*. But N. F. C. has discovered another covenant, another binding, and a third sacrament, that of *imposition of hands by a certain class of persons, by which God has bound Himself to the communication of clerical graces; and has bound Himself not to confer those blessings, EXCEPT ON THE CONDITION N. F. C. describes, PRECISELY, as He has bound Himself not to bestow that specific blessing which is annexed to each of the two sacraments, except upon its due celebration*. "These two sacraments (says E. S.) are as it were two gates leading to eternal life." "There are no universal gates but these" (T. C. R. 721). "Oh! but there is a third gate," says N. F. C., but he prudently abstains from calling it a sacrament, just as in the Athanasian creed certain things are to be believed, but the belief of them is not to be avowed! What, indeed, is clerical imposition of hands but a *third gate* to eternal life (if according to N. F. C.), *without this gate* the church would soon be overrun with heresies, owing to the clergy being all mere stage players, for want of the clerical graces of illustration, instruction, &c., *alone obtainable through this gate,—aye, this PRINCIPAL gate*, for if there be *such a gate*, the other "two gates" would soon shut if this were closed! The parallel character of them is complete. God has bound Himself to give *certain* spiritual blessings through the two recognized sacraments, and *not without them*; and (say the High Party) God has bound Himself to give clerical graces through clerical imposition of hands, and *not without!*—The representative forms of the two recognized sacraments were *divinely selected for this purpose*, as recorded in the Gospels: (but is any one so rash as to add, with N. F. C.) and the representative forms of clerical imposition of hands in ordinations was *divinely selected* for the purpose of conferring clerical graces, and it is the *only mode of obtaining them* as recorded.

And such is your present equivocal position, brethren of the High Party. It is one, however, which you cannot be allowed with consis-

tency to occupy any longer. You must either *go back*, and confess that "imposition of hands" is an abrogated divine representative, now without power; or you must *go forward*, and proclaim it a *third sacrament*. And if you were to take the latter course; which I cannot imagine, I have no doubt that you would not stop there. Having, like the Romish Church, invented a "SACRAMENT OF ORDINATION," you would go on fabricating as many sacraments as you please. Marriage would soon be one,—provided it be celebrated by the *highest grade* of clergy. It is already in itself a common representative, although not a *Divinely appointed* representative, like the sacraments of Baptism and the Supper; but its performance being restricted to the *highest grade* of clergy, it wants a *reason* for such restriction, and it would soon get this sacramental one,—that a greater blessing comes from the *highest ministerial grade*, than could come through the inferior grades. How very natural such a tendency to progress!—but not, I am sure, a progress in the right direction. It exactly agrees with the assertions of Romanists and Puseyites, that the Sacraments have no efficacy unless administered *by the successors of the Apostles*. I believe *our* high party have not yet gone so far as to assert that *all* sacramental efficacy descends from the Lot-Ordination; but why do they hesitate to assert this, so consistent as it is with their notion of *exclusive* clerical graces through *a certain class* of persons imposing their hands on occasions of ordination, &c.? Why, gentlemen, do you not insist on the institution of *sponsors* being a portion, an essential portion, of the Divine Ordinance of baptism, on the authority of what is said in *T. C. R.* 685? Or why do you not say that Baptism is not valid without the sign of the cross on the forehead and the breast, in conformity with n. 682? You have there much stronger *inferential grounds* (your *only* grounds for clerical imposition of hands) for making these demands, than you will ever find for your pretended new sacrament, in the whole of the writings of Swedenborg. But you would say, "Oh! Swedenborg only refers to sponsors and signing the cross as things customary;" and so say I of all that he says about *imposition of hands*; it is merely his individual reference to the present practice of Christians as derived from ancient representatives.

In depriving you, as I verily believe I have done, of your *third* but unacknowledged sacrament, I feel that I have deprived the famous Lot-Ordination of every point of interest, *as such*. Having proved that no exclusive supernatural blessings came from clerical imposition of hands, it is no longer of any consequence *when, how, and where*, the now seen to be purely imaginary power of conferring clerical graces *originated*. Indeed the obsolete circumstance of the Lot-Ordination appears to have been resuscitated in your country from the oblivion to which it had been consigned by the generality of our people in this country, for the purpose of giving to the clerical pretensions I am combating, the authority of a *quasi* apostolical succession. Thus it appears that the two titles at the head of this communication are intimately, if not inseparately connected. N. F. C. having challenged the moral principle and argument alleged by me against the Lot, I must needs defend it; he has denounced it as

“false and ridiculous,” “a mere house of cards,” but I still regard it as possessing from its Divine Author, the character of a “rock of everlasting strength.” Let us then to the proof.

First, I advert to the fact, that God has not given to all men, and thus to any one, the right to ask and expect his guidance by casting a lot. I grant that he gave it by inspiration to the apostles, in order to elect a successor to Judas. I pass by Old Testament cases of a merely representative character as having no moral force of example, for they cannot apply to Christians, since *the binding of all former representatives ceased by the coming of the Lord*. But this grant to the apostles was an exceptional case. It stands by itself; and no man, on its example, can follow it with reason, unless he can show his claim to an *inspiration* by which he was granted something *peculiar to himself*. The liberty to proceed to the lot, and the inspiration granting it, in common honesty, cannot be separated. No man can have a right not granted to him by the only party that can bestow it. The right to guidance by lot is not given in the word to men generally. Then it is not given to any man individually, or any portion of men, under any circumstances, whether ordinary or extraordinary, for who is to judge whether a necessity is so extraordinary as to raise a just exceptional claim? Who is to do this but frail erring man, swayed by his wishes, which are ever liable to pervert his judgment from the simplicity of right? I have a *right* to expect from the Lord every good that I am allowed to ask for in the Lord's Prayer. Is guidance by lot included? No. Why? *Because it would be an evil, and not a good, in any case*. God is faithful to perform what he has promised, because what he has promised is alone good for man. Is God *therefore* so over generous, so *falsely* beneficent, as to grant, on man's *unauthorized* demand, what, *for man's good*, he has withheld? And is the Divine Government thus capricious? Are its unchangeable laws of unerring wisdom liable to suspension on any unauthorized or idle plea, that the circumstances are so extraordinary? I venture confidently to affirm, that if a man *may* use the lot when he pleases, he *ought always to use it*; it should be the rule, and not the exception. If he *may* use it, its being allowable shows that it is spiritually beneficial, being of course allowed him with a reference to eternal ends. Let any conscientious man press home the question on himself,—am I authorized to ask guidance by lot on any occasion by God? Can I expect it if I ask it without the sanction of a promise? If I do *thus* attempt to draw nigh to God with “strange fire,” is God likely to draw nigh to me? Can I, on any sure ground of reason and conscience, firmly and warrantably conclude, while thus acting without authority from God, and thus virtually against God, that I have, or can obtain *his* guidance? Am I not more likely, by being out of the *prescribed* path of providence, and entirely upon one of “will worship,” to be more likely to fall into the snare of the Devil, than to enjoy real and certain Divine guidance? Is *the answer* to such an unauthorized application more likely to be under the law of appointment, by which angels are led; or under the law of permission by which all that is

infernal is controlled?—It is in vain to say that “we have as good a right to this special guidance as the apostles had; we only follow their example!” As well might the inhabitants of a whole town *claim* a share of a benevolent man’s wealth, because he had promised to a *certain individual* pecuniary aid when required. And as for making the laws of the world of spirits concerning lots, an authority, as N. F. C. judges, for *us* (as mentioned in a “Memorable Relation”), that is manifestly quite out of the question.

N. F. C. has got on the dangerous ground, that a man *may* ask any thing of God that God has *not specifically and in so many words* forbidden to be asked for. Is this the prayer of faith;—a faith formed of known and express truths. Is this asking aright, or asking amiss? If the latter, no answer can be reasonably expected, if the apostle says *truly*, “*ye ask and have not, BECAUSE ye ask amiss.*” I can show a *general* law of God forbidding the lot to be resorted to; but I confess I cannot show a specific one: but what then? Is the general law, when *interpreted fairly and honestly*, less binding than a law ever so specific? God has not said, thou shall not ask me for a cart-load of dollars, but every intelligent Christian knows that asking for outward good is limited to that only which is fairly involved in the daily bread supplicated in the Lord’s Prayer. Just suppose N. F. C.’s plea admitted of the non-existence of any *specific* law of God forbidding the use of the lot, regardless of his not having examined whether there is a *general* law under which it may and must justly come; and I take it that this would find a fair analogy in the case of a man who should say, “I have a right to steal any article of value *not specifically mentioned* in the law of the land as not to be stolen.” When N. F. C. supposes that a man can ask of God what has been withheld (and which he must know has been withheld *ONLY because it is improper for him*) “from *proper* motives,” I am really surprised at the confusion of his ideas; and especially when he couples with the “*proper* motives,” a “*supposed* necessity” for asking such guidance by lot, as if it were possible that any real want can exist which God has not mercifully anticipated in the provisions of his Word. How can mistaken violations of truth and law, by *seizing upon* a lot guidance,—for however long the preceding prayer *asking guidance by the lot*, may be, there is no liberty of refusal allowed to God when it has been *predetermined* to take the lot answer which *must come* (except a Divine miracle be wrought to prevent it) as a certain and veritable Divine answer,—I say, how can such mistaken violations of truth and law in wresting from God without any authority, or lot guidance, be justly dignified by the imputation to them of “*proper* motives?” To make a motive “*proper*,” there must not only be the propriety of the will-intention, but also of right judgment and method of proceeding. We cannot say that Romauists burned Protestants from “*proper* motives,” merely because they *thought* they were “doing God service,” and under a “*supposed* necessity” to do so! When our friends in 1788 proceeded to the lot because they *fancied* they needed *special* guidance (which I deny that they did), was their motive “*proper*” merely because it included

a *desire* for guidance from heaven? Assuredly not. It is quite possible to love oneself *in* one's doctrines, however true they be, and from self to desire supernatural guidance for their dissemination. It would be easy to show that there are many things we may virtuously desire, but *only* in a particular way; deviate from that way, and you are involved in vice. The good desire changes its character when separated from the right way. God has given us reason and revelation to guide us in all things appertaining to our eternal peace. Are we then at liberty to fly in His face and tell Him, that the matter of ordaining must be an exception; and therefore that He *must* give us a special supernatural guidance therein? Can a man abandon the faithful use of God's gifts of reason and revelation, for some other guidance *in its own nature necessarily uncertain*—whether it be lot guidance, or resorting to witchcraft, for really it makes no *real* difference which, *so far as certainty* is concerned,—and yet justly plead that his motives are “proper,” because of his “*supposed necessity*?” Surely this will never do! I should like to read a paper from N. F. C. “on motives, their nature and quality.” His preparation to write such an essay, I feel persuaded, would be useful to him. Verily this is a very odd question that he has put to me. “Will Mr. Mason point to any law of God which FORBIDS the use of the lot, *when resorted to from proper motives, and in a supposed necessity*?” I really must at once strike out the words I have put *in Italics*. If I did not, I should hold myself ready to plead, that I might seize upon what any man had rightfully withheld from me under the plea of “proper motives” for taking it, and a “supposed necessity.” This will never do for New Church morality, nor any Christian morality, however it might square with some people's notion of “smartness.” Our author distinctly says we must not rob God. To do so is involved in the internal sense of the command, THOU SHALT NOT STEAL. What God has withheld from me (that is, guidance by lot) is his, and not mine. If I go to Him and say, I WILL *have it*, as every man *must* say who *binds and forces* his Maker by the lot to give him an answer (supposed by him without any warrant to be really a Divine answer) I as much rob God as if I withheld from Him the merit due to Him. Nay more, in the latter case, I *can* take that which my disobedience seeks; but in the former case, my disobedience brings me an answer that I have as much or more right to trace to the Devil, than to God! Let N. F. C. *prove* that I have a positive right, by specific grant, to guidance by lot, and then I am satisfied; but as for his negative right on the ground that there is no specific prohibition, I reject it as worthless. I fancy a lad saying to another, “That man has put up a notice not to rob his orchard of apples; so you see he clearly allows you to take his peaches.” After correcting (as above) N. F. C.'s question requiring me to point to a law of God which forbids the use of the lot, *with the utmost possible confidence, I point to the law of the decalogue, “THOU SHALT NOT STEAL.”* I can no more honestly take from God by force what I know he has not granted but withheld for my good (or attempt to do so, which is all the same), than I can honestly take anything from any man by force that I know is not my

own. On the party represented by N. F. C. lies the onus of proving that taking what we have no proveable right to *from God by force* (for a year's previous prayer would not change the *force used in a lot*), is not robbing God; or that robbing God is *not* forbidden by the command *THOU SHALT NOT STEAL* (see T. C. R. 319). Now I am not to be deprived of my notion of common honesty, either towards God or man, by the unwarrantable language applied to me in p. 231 by N. F. C. I am happy to say that *my views of morality* in this case have found favor in this country, as testified by volunteer letters which I have received for the purpose of telling me, as one writer expresses it, that I "have demolished the lot." And how it happens that these same moral views should be regarded in the United States as "false and ridiculous;" and as "a rag from the wardrobe of the puritans," I cannot conceive. I really cannot think that in this case N. F. C. represents N. C. opinion in your country. I am quite certain that not one Unitarian minister in any considerable town there would agree with him. And I am happy to own that false theology cannot put out the eyes of any well disposed mind, or deprive it of the power of sound moral judgment. N. F. C. says there are "many acts that are indifferent;" does he mean acts towards others which affect their rights, for these are the only acts under discussion? If he does, I shall only say that I more than doubt his accuracy.

I pass by the imputations of N. F. C. which I consider unmerited by anything I have written. If I have now spoken rightly in respect to the real questions at issue, his misrepresentations, direct or by implication, will find their own place. The supposed language he has put into the mouth of Robert Hindmarsh in a supposed answer to me, serves but to put in strong contrast before my mental vision, the mental peculiarities of N. F. C., and the actual bearing of R. H.—who, I believe, would agree with my argument on the unlawfulness of the Ordination lot were he here now; or, at any rate, he would meet my argument in a manner very different from that supposed.—I may add that, although I always felt in some general manner the impropriety of this lot, I was not led to see its decided immorality until the subject was mooted in your pages. When I was ordained by R. H., I was content to fall in with the required routine without giving a single thought to "the lot"—a not very uncommon case, I presume.

Faithfully, Yours,

WILLIAM MASON.

EXTRACT.

"It is of no advantage to man to know much, unless he live according to what he knows; for knowledge has no other end than goodness; and he who is made good, is in possession of a far richer treasure than he whose knowledge is the most extensive, and yet is destitute of goodness; for what the latter is seeking by his great acquirements, the former already possesses. It is, however, otherwise with him who is acquainted with many truths and goods, and has at the same time charity and conscience. They who know little, but yet possess conscience, become enlightened in the other world, even so as to become angels, and then their wisdom and intelligence are inexpressible."—A. C. 1100.

ARTICLE II.

NEW CHURCH CONTROVERSY.

WHEN I was a young man, I felt as satisfied and unconcerned while still reposing in the bosom of the Old Church, as if nothing could possibly happen to interfere with my fancied security. But it was not long before I was seriously disturbed in the enjoyment of this unsuspecting complacency. I found myself surrounded by friends, whose sincerity I was not willing to distrust, and whose zeal was made manifest to my senses by a thousand acts of outward devotion to the cause of the visible Church. At first I was pleased with this apparently wise demonstration of bustle and activity, and I could not but admire the hearty good will which seemed to be exerted in behalf of the interests of truth and religion. A great many champions were contending on all sides for positions, and opinions on which, for aught I know to the contrary, the future welfare of the church most essentially depended. But gradually I was led to investigate the differences in sentiment and views which existed between these formidable champions, and it was not long before I began to lose confidence as well in the purity of their motives, as in the efficiency of their earnestness and zeal. I thought I discovered that they were fighting with shadows—that they had thrown down the gauntlet of defiance in the presence of each other, without considering the nature of the cause they were about to espouse—that they were more bent on gaining a selfish and inconsiderate victory, than in promoting the great ends of truth and virtue—that they were magnifying their own fanciful notions into authoritative canons of the church, and while gravely professing to aim a blow at the heresies of an erring brother, they were all the while sending forth to the world their own crude and imperfect notions from the clefts and holes of that self-derived intelligence wherein they had entrenched themselves.

Now, if such were the views I entertained in regard to those unhappy schisms and contentions which distracted, and still continue to distract, a consummated and struggling church, it may readily be supposed that these views gave rise, in my mind, to many painful emotions, and that I found it exceedingly difficult to reconcile the jarring collisions existing in the church, with that spirit of charity which is so prominent a feature in the Gospel of our Saviour. It seemed too evident to my own simple convictions of the truth, that there was a marked and absolute antagonism between the religion of the Bible and the religion of its professed expounders, and my mind was daily concerned in contending with the bewildering thoughts which the unpleasant impressions occasioned. "Why is it," thought I to myself, "that men will sometimes talk with the wisdom of angels—that they will use the most eloquent language in recommending meekness and equanimity of spirit—that they will set off in the most engaging colors all the graces which are said to belong to the

Christian character—that they will speak in unmeasured terms of the transforming powers of religion—and yet in the hour of temptation, when their own pride is attacked, and their own selfish feelings are but slightly assailed, they at once assume the character of bitter opponents, and fret and foam their little self-importance away in uncharitable acts of affected scorn and angry opposition ?”

It was thus, Mr. Editor, that I found my mind seriously burdened with a deep sense of bewilderment and uneasiness, which was not only a positive drawback to my temporal happiness, but which threatened to shake the hopes I had founded on religion itself. I was like a man travelling in a pleasant country, who has placed himself under the friendship and direction of an efficient guide, professing to exercise no small degree of both knowledge and kindness, in pointing out the true path, but who soon after manifests not only a lamentable want of proper information in regard to the task he has undertaken to perform, but is ready to turn on and devour his charge if the latter should happen to express but a single doubt of the absolute qualification which his guide has assumed as belonging exclusively to himself.

Under these circumstances I was compelled to shift as best I could, and soon found myself retreating farther and farther from the sphere of evil by which I seemed to be surrounded. My heart was painfully affected by the heavy weight of desolation I felt, while, at the same time, I struggled onward, scarcely knowing how, or where my troubles were to end. Happily, however, under the guidance of a Kind Providence, I was induced to seek repose in the bosom of the New Church. This Church I confidently hoped would become a secure shelter to my wearied spirit, and would at once relieve my mind from those harsh greetings of opposition and discord which so shamefully prevailed among the advocates of the old theology, and which still seemed to fall on my ears from a distance like the warring and death-like struggles of an expiring kingdom divided against itself. “Here,” I was ready to exclaim, “within the walls of the New Jerusalem, where the way to Heaven is made plain,—where our solemn duties are most accurately pointed out and defined—where not the slightest room is left for altercation or dispute—where minor points of difference, so far as they may prevail, will only add to the perfection of the united whole—where Charity is prominently inscribed over her doorways, in her courts, and on her altars—‘where nothing shall enter that maketh a lie’—here at least may we hope for that peace, which neither the men nor the doctrines of the Old Church are calculated to bestow.”

And my repose within the courts of the New Jerusalem was at first delightful and refreshing. Certain it is that all her teachings tended to heavenly peace and harmony. There was nothing to conflict with the reasonings of my intellect—nothing to do violence to the feelings of my heart. Peace on earth, and good will towards men, were the great end and object—the evident tendency of the doctrines themselves, which must necessarily have been the case, since these doctrines were all derived from the Divine Word. But I am sorry to say this pleasing repose was not of very long continuance. Only a

few weeks or months had elapsed, before my ears began to be assailed by noises very similar to those to which they had been exposed during my sojourn in the Egypt of the old dispensation. The same murmurings—the same bickerings—the same discontent that had formerly prevailed in the land of bondage, now seemed to pervade the whole camp of Israel, and it really puzzled me to know sometimes whether the clatter by which I was surrounded savored most of that which was selfish and ungrateful, or that which was ridiculous. Suffer me, Mr. Editor, to rehearse my story and my troubles in my own simple way.

And, first, I have a distinct recollection of the unnecessary alarm created by that refined, and, as it seems to me, bold and inconsiderate piece of reasoning, called the Boston heresy, setting forth what was termed the conjugal relation between pastor and people, and perhaps about as little calculated, even if true, for the present progress and graces of the New Church, as the science of correspondence was calculated to edify the minds of the first converts to the Christian faith. A highly pompous, and withal a most solemn crusade must be waged against this ill-advised, and, if let alone, harmless pretension, and a terrible outcry was made that the whole Church—that Church which we all profess to believe is nourished by the Lord, even in the wilderness, for a time, and times, and half a time—was in the utmost danger, and that she must inevitably perish under the blighting influences of this abominable heresy, unless perchance rescued by the belligerent spirit of some earthly champion specially raised up for this very purpose. Poor me! I remember well how I quailed and cowered under the gloomy apprehensions which in certain quarters prevailed on this alarming subject—how I wondered, and feared, and suffered, while witnessing the almost mortal passes that were exchanged between the contending parties—until inquiring more coolly and deliberately into the causes of these unseemly encounters, I discovered at last that the whole din and noise constituted a false alarm, and that there was really nothing very formidable after all in that awkwardly propounded doctrine—the Boston heresy.

But again I looked round, and thought that new dangers were every where threatening not only the external prosperity, but the spiritual vitality, and growth in Christian graces, of the poor New Church. I was told that her organizations for the purposes of Church government were radically vicious—that her efforts to spread the heavenly doctrines were injudicious and mistaken—that the translations of the writings of the Church were inaccurate and imperfect—and that the uses to be performed in regard to each of these particulars had been most lamentably overlooked and neglected. Now here, Mr. Editor, was your humble servant again exposed to feelings that were truly grievous and harrowing. I wondered how it was that the wise, and learned, and good men of the Church, should discharge their duties so defectively, not to say so culpably, that, either from want of discernment or want of affection, they should disregard the plain and obvious demands of the New Christian dispensation—that they should fall into so many blunders affecting the

light and life of the heavenly doctrines they professed to hold so dear and recommended so highly. All this was matter of wonder and surprise to me, until I saw by degrees that the evils complained of were magnified most unreasonably by those who were disposed to cavil about them—that they were but the ordinary failings of men engaged in the first movements of a mighty, but infant reformation—and that the most objectionable and offensive portions of what was complained of might be traced in a great measure to the very persons who were foremost in scolding and reviling their less culpable neighbors.

Passing over many difficulties in the Church of minor importance, my next temptation was involved in the question about the trine in the ministry, or perhaps I might say more properly about the order and character of the Priesthood. And on this subject I must confess that I have witnessed some genuine, downright, angry fighting; blows given and received that would have done credit to champions of other days, who labored so earnestly and so valiantly for all that we now esteem the dishonor and disgrace of the Church which has just passed away. The real merits of this feud I seem to have understood less than those pertaining to the controversies I have already mentioned, nor do I profess yet to understand them. I believe, Mr. Editor, I should be somewhat disposed to side with yourself, and with the men of your own party, provided you agree to assign to this subject no more than its proper place in the category of disputed items presented by learned gentlemen in the Church for the consideration of their less informed and less pugnacious brethren. What I mean is this: Let us talk the matter over in a kind and friendly temper, but let us not hold each other at daggers' points on matters about which each of us has an undoubted right freely to cherish his own opinion, and which right there is as little doubt each of us ought to continue freely to exercise. On this last point I might perhaps say something in your own favor, but I forbear. What my own feelings above all other things would indicate in regard to this, as well as the other subjects I have mentioned, is simply, that not one of them is of sufficient importance to justify the controversial slaying and slaughtering, the engendering of the narrow-minded and uncharitable sentiments, which there is too much reason to believe have unhappily attended their discussion.

But I have not yet completed the catalogue of grievances by which my onward path in the New Church has been rendered so rough and unpleasant. Another of these annoyances naturally enough grew out of the discussion of the question of slavery. Only to think that Mason and Dixon's line should, in most instances, have been the arbiter with Newchurchmen in deciding this grave question both in the affirmative and negative. Why one would have supposed this disgrace was quite sufficient for a conclave of Methodist clergymen in the Old Church, as happened a few years ago in the city of New York, without introducing the same standard of orthodoxy on this subject among the professed receivers of the heavenly doctrines, and yet, with but few exceptions, there is reason to believe

that all on the South side of the line took one view of the subject, and all on the North side took another. And yet who so captious, and dogmatic, and belligerent, as some of these very *precise* champions of the doubtful truth they professed to advocate! They could not, and would not be contradicted. It was not with the patient spirit of the old Grecian (pagan as he was) that they were able to say, "Strike, but hear me," but rather like unmannerly and untaught Christian children, their exclamation was, "Fire away, ye lubberly knaves, but rest assured we will send you back as good as you shall give!"

A more recent brand of discord is the avowal on the part of some that the Church has been committed by their brethren to what is called Pseudo-spiritualism, a charge to which I am afraid is attached importance enough to make it the prolific theme of another round of bitter rebuke and biting sarcasm. But I will not here undertake to anticipate the evils that may flow from this new budget that has just been opened. I trust and pray that the pause, which at the present moment seems to have taken place, may not be the awful prelude preceding the storm and the earthquake.

Nor will I say more on a subject which ecclesiastical legislation in this country has still more recently magnified into one of polemical strife and altercation, although with the ostensible design of putting an end to controversy. I allude to the question of re-baptism into the New Church. Perhaps it was not intended that this adjudication should hereafter become an established canon of the Convention which sanctions it—perhaps we may still be permitted to exercise our private judgments on a subject falling within the purview of our own free thought and reason—perhaps a mandate nowhere clearly to be found in the writings of the New Church may not be of insuperable obligation, even though endorsed by so important an authority as that of a General Council. It is true that we have had many instances of the mischievous effects of similar decrees issued by similar councils, but we know that these decrees are more and more relaxing their binding force every day, and we see no good reason why it should not be so in the instance we have just mentioned. What we most fear is, that the attempt to stifle a free exercise of opinion and judgment in this particular, is likely to open a new source of prolonged controversy, calculated to do serious injury to the best interests of the Church. May the Lord avert a catastrophe so distressing and mischievous!

And now, Mr. Editor, it is not for me to say how much you and I have contributed our individual share to the general mass of evil of which I have been speaking. Perhaps neither of us have sinned in this respect more than our brethren. And yet this very article may possibly be cited against the writer as sufficient evidence of entertaining the very same spirit of controversy and fault-finding which he has undertaken to condemn in others. But however this may be, I trust we may be able at least to see and acknowledge the important truth, that it was not in this spirit that our blessed Saviour inculcated his precepts of love and mercy to the world—that it was not in this

spirit that the highly gifted and enlightened scribe of the New Church sought to make his writings acceptable to men—that it was not in this spirit the wisest and best men have been able to accomplish the greatest amount of good in the world. Our Divine Lord himself was meek and lowly of heart. John, the beloved disciple, the one whose bosom most deeply glowed with the sacred flame of love and charity, was the most humble and unassuming amongst his immediate followers. Swedenborg was so simple in his disposition that he seemed to be scarcely conscious that he was endowed with extraordinary powers, and I believe never attempted to dispute with others on controverted points. It is much to be feared that whenever our zeal becomes greatest, our love of self is not the faintest or weakest. There can be no harm, however, in attempting to teach and instruct each other. Nay, it is our duty to do so on all proper and fit occasions. But we should always endeavor to do this in meekness, in wisdom, and in charity. And having thus acted, let us commit the rest to the divine providence of the Lord. He is with his Church, and if she is but meek and lowly like himself, he will guide her into all truth. This may not be made apparent to us at once, but we may rest perfectly satisfied that it will be brought about in due time. “Trust in the Lord and do good: so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord: and he shall give thee the desires of thine heart. Commit thy way unto the Lord: trust also in him, and he shall bring it to pass. And he shall bring forth thy righteousness as the light, and thy judgment as the noon day.”

A SIMPLE ONE.

ARTICLE III.

SOCIAL INTERCOURSE IN THE NEW CHURCH.

THE social spirit which unites individuals into societies and contributes so much to enlarge the means of reciprocal enjoyments among men, might doubtless be more cultivated and better understood by the members of the Lord's New Church than by those who are without the direct influence of her life-giving doctrines. This is, at the least, a reasonable supposition. It is not only to that spirit which tends to the formation of bodies of men for the purpose of sustaining Divine Worship and extending a knowledge of the doctrines that we refer, but to that same element manifested in a different way and in a lesser degree. The word “sociability” is commonly used to express the idea; a disposition to interchange and communicate somewhat of our common gifts, in all the varieties of our relations to, and intercourse with, each other, for the sake of mutual benefit in life. This willingness to contribute to the delight of others by friendly intercourse and conversation, is grounded in charity. Swedenborg makes mention in the *Doctrine of Charity* of many diversions and recrea-

tions which belong to it; and under this head in that work, at No. 121, he says, "Thus a man's nature, in his diversions, is determined by his affection of charity. When he has this affection, he has all the things, above mentioned, for recreation; he has spectacles and games, music and song, and all the beauties of the garden and the field, *and all the delights of social intercourse.*"

The reason why the members of the Lord's New Church can better encourage and enjoy among themselves this social spirit, is because the elements necessary to union, are, or should be, with them, more numerous and of a higher nature than with others. These elements are the various similarities of thought and affection which exist in different minds. They may be, it is true, of a bad origin as well as of a good one. We read in the work entitled "Heaven and Hell," at No. 205, "All are consociated in heaven according to spiritual affinities, which are those of good and truth in their order; thus in the whole heaven, thus in every society, and thus in every house; hence it is that the angels who are in similar good and truth, know each other, as those related by consanguinity and affinity in the earth, just as if they had been acquainted from infancy." And in the same work, at No. 588: "That the heavenly societies are innumerable, and all discriminated according to the goods of love, of charity, and of faith," may be seen in the article concerning the societies of which the heavens consist, No. 41-50; and in the article concerning the immensity of heaven, No. 415-420: "The case therefore is the same with the infernal societies, which are discriminated according to the evils opposite to those goods. Every evil is of infinite variety, like every good."

From these extracts we learn that the principle of consociation is to be found in the spiritual affinity of goods and truths in different minds, and likewise of their opposite evils and falses. These truths are all plain enough, and probably very familiar to the ears of New-churchmen; but their repetition here will serve the design of this article, it is hoped, without lessening their importance. It is a peculiarity of the writings of Swedenborg, that the truths which they contain never become trite by repetition. The light of the sun is never wearisome, save to the eye diseased. We are now led to remark that there exist at the present day certain distinctions in society, founded upon supposed differences of caste and station, and that wealth alone is sometimes allowed to create peculiar advantages in respect to social intercourse, which are almost of common right, and cannot be considered as matters of purchase. We speak now of society generally; but in the New Church, from its beginning, there has been a custom of having social meetings, where all can meet together upon a common plane, and where the distinctions, drawn only from birth or wealth, are not regarded. In some parts of the country this good custom seems to be growing into disuse. The diversions of charity are lost sight of by very many of the present generation of the church.

It is proper that some distinctions should exist, but they are only such as arise from the spiritual states and affinities of different individuals. A separation is only made between goods and truths of

different kinds and discriminations, "according to the goods of love, of charity, and of faith."

Of course this can be effected only in societies of Newchurchmen, and, therefore, in mixed companies and parties, where it is impossible to find similarity of thought and affection to any considerable degree, the true distinctions can never be fully recognized. With regard to our social conduct among *strangers*, it has been urged against us that the people of the New Church are exclusive and sectarian. This is, indeed, too apt to be the case. How often do we hear the exclamation, "I find no enjoyment except in the company of Newchurchmen." This feeling arises from two causes—one in the state of each party.

The one out of the Church lacks in a great degree, though not entirely, a knowledge of her doctrines, and consequently possesses little sympathy for her children; while, on the other hand, the professed Newchurchman, seeing in his fellow-man so little in agreement with his own views, and so much in disagreement, fails to recognize the small remnant towards which he is to exercise charity, and places himself beyond the sphere of his neighbor, wrapping himself up in his own exclusiveness.

The duties of Newchurchmen in their social relations in life, are of very great variety, according to the states of individuals and societies, whether of the New Church or out of it, and are to be regulated according to the different degrees of good and truth in those individuals and societies who are our neighbors, all by the same rule. By the cultivation of a social spirit in all the different relations, domestic, civil, and ecclesiastical, we form lines of connection and communication between similar thoughts and affections, and strengthen the Lord's kingdom on earth as it is done in heaven. We may be the means of doing good to another which we cannot know of until we place ourselves in certain natural situations and on certain natural planes, where he is only to be found and ministered unto. While, then, we owe much to each other as Newchurchmen, in the cultivation of social intercourse, in sympathy for all the good undertakings of each other, and in mutual aid and co-operation in the building up of Zion, we owe much also to the stranger, to him who is poor and lacketh much, to those whose spheres may be somewhat unpleasant, but whose lives may be improved by our example and assistance.

Let Newchurchmen be public spirited, liberal citizens, encouraging all public undertakings which have in view the improvement of mankind; mixing with society and moulding the character of the present age by their good influences. And in their own sphere, among their own brethren, let them lose no opportunities of strengthening the social ties of brotherly love and charity, which can be best done by mutual efforts in *united* societies, by parties for rational amusements, entertainments, and recreations, in which they may have "spectacles and games, music and song, and all the beauties of the garden and the field, and all the delights of social intercourse."

W. H. H.
Baltimore.

P. S. A day or two after the above was written, the writer accidentally met with an old letter, bearing date February 1st, 1825, and addressed to a minister of the New Church by a prominent and active lay member of that day. In that letter, after speaking of a scheme which was then on foot to establish a community or commonwealth of Newchurchmen, somewhat on the Socialist plan, the gentleman says, "We must mix with the world; how else can the *Lord regenerate us? we must come into states of trial and temptation.* These people say they retire for '*simple food and raiment and rest.*' I say, there is no rest *here; this is not our resting-place, 'tis our place of probation,* and we cannot flee from it. *Am I right in this or not?"* The writer of this communication has no present means of knowing what the reply was to the final query in the above extract, but he has no doubt that the answer was in the affirmative.

ARTICLE IV.

LIGHT FROM THE EAST;

OR, NEW CONFIRMATIONS OF SWEDENBORG'S TEACHINGS FROM THE ASIATIC LANGUAGES AND RELIGIONS.

No. II.

C H I N A .

1.

To a better understanding of the scope of the several papers which we may furnish on the general subject above announced, it may be proper for us to state that our field of inquiry embraces two distinct departments, the first pertaining to the fact of a *primitive revelation* imparted in the most ancient periods of the world's history, and the traces of which may still be discovered in the records or traditions of all nations scattered over the face of the globe, but which prevail more especially in some of the remote regions of Eastern Asia; the second having respect to the existence of a science of *genuine representatives or correspondences*, as evinced by the structure and usages of the little studied, scarcely accessible, and deeply mysterious languages of Middle or Central Asia. I shall pursue my investigations in the order now mentioned, although from the necessity of the case, I shall be constrained to give but a cursory glance at the immense multitudes of proofs which cluster upon the right hand and the left of the course marked out. In the present No. I propose to submit to the reader one or two brief *souvenirs* of my Oriental reading, of which the first is a translation from the Mandchou of a very ancient tradition which was transmitted from father to son down to the time that it was committed to writing in the famous lexicological work, written both in the Mandchou and Chinese languages, and which bears the title (approximately expressed) of "The Mirror

Book." It is in substance as follows:—"Our ancestors inhabited a delightful country in a long range of white mountains, where they had their origin. They were very happy and had all things in abundance. There was also a lake called Boulkhouri, near which there lived a holy virgin, the eldest daughter of heaven. One day as she was bathing in the lake, a holy bird approached her and dropped from its beak a fruit into the bosom of the virgin. This fruit was of a red color; the virgin ate of it and became pregnant without the help of any man, and gave birth to a son of celestial sanctity and of a divine origin."

That a distorted but still legible pre-intimation of the Lord's miraculous conception and birth is shadowed forth in this legend may perhaps be reasonably admitted. We are inclined to attach a little more importance to it from the fact of its connexion with the Mandchou race, of whom Swedenborg speaks under the denomination of the inhabitants of Great Tartary, who are designated by him as the providential depositaries and guardians of the Word of the Ancient Scriptures. "Concerning that ancient Word which had been in Asia before the Israelitish Word, it is permitted to relate this news, that it is still reserved there among the people who live in Great Tartary. I have conversed with spirits and angels who were thence, in the spiritual world, who informed me that they possess the Word, and have possessed it from ancient times, and that they perform their divine worship according to this Word, and that it consists of mere correspondences. * * * They told me further, that they do not suffer foreigners to come among them, except the Chinese, with whom they cultivate peace, because the Chinese Emperor is from their country; and also that they are so populous that they do not believe any country in the whole world to be more populous." (T. C. R. 279.) The *Mandchous* and the *Tartars of China*, are, in effect, the same people. The name itself, *Mandchou*, denotes a *multitudinous population*, in accordance with what Swedenborg says of their ideas of the populousness of their own country. They are a people celebrated for preserving all literary productions of which they have any knowledge, and by their extracts, copies, and translations have performed, in this respect, an important service in behalf of a great part of Asia, by perpetuating its most desirable treasures. Like the Jews they are tenacious of what they possess, and are at present of a somewhat gross, and carnal genius. One evidence of this is, perhaps, the fact of their calling themselves *bodies* instead of *souls*, contrary to what is the case with most of the Shemitic families. But with all abatements they are to the Newchurchman an interesting race of people, and to him it is not surprising that some of the most indubitable traces of an earlier revelation should be found among them. I had hoped, in this view, that the recent explorations of Gabet and Huc, noticed in a previous No. of the Repository, would have been more fruitful in definite results than they prove to be, but I can still refer with pleasure to the scattered rays of light, on this head, which our brother, Mr. Wallis (G. W.), has happily brought together in his papers published during the present year in the "Intellectual Reposi-

tory." There can be no doubt, I think, that we are destined ere long to know more of the interior history of the Mandchou Tartars, and the more that is known of them, the more will the evidence accumulate, that in their origin they stood near to the source of the primitive revelation. In respect to their language, I would observe, that it is far easier than the Chinese, or, in fact, any other Oriental tongue, and as the study of it presents scarcely any more difficulties than that of the Italian or the Spanish, it were much to be wished that the disciples of the New Jerusalem should, as circumstances might admit, cultivate an acquaintance with it. Few, if any, facilities for this exist in English, but in French there is a very good grammar, in pamphlet form, by Gabelentz, which might easily be transferred into English.

C H I N A .

2.

The following legend, which came in my way while employed in certain literary labors for the Royal Asiatic Society of Paris, has not before appeared in English. Its value is about upon a par with that of the preceding, though it actually embodies an extract from the National Annals of China, a work held in the utmost veneration by all Eastern Asiatic nations:—

"In the palace of one of our emperors in remote times, there appeared suddenly a bright light towards the South West. When the emperor saw this light, he asked the wise men who were skilled in the art of divination, what its meaning might be. They showed him the ancient Chinese annals, in which it was written that this foretold the appearance of a great Saint in the West, whose religion, one thousand years after his birth, should be adopted by many nations. The lord of created beings assumed humanity. One thousand and thirteen years after, an emperor, under the Hang-ming dynasty, beheld in a vision a man whose color was that of gold, resplendent as the sun, and whose stature exceeded ten feet. Having entered the royal palace, this man exclaimed: 'My religion shall extend itself throughout this land!' On the morrow, the emperor summoned a council of the wise men, and one of them on opening the annals discovered the singular analogy existing between them and the dream. Joy filled the breast of the emperor, when after consulting many other works of antiquity he found a passage which corresponded to this period. Then he sent the prince Tsung to the West with eighteen men to search for the religion of Buddha. Scarcely had they entered the kingdom of Tou-che when they encountered two men with a white horse, which bore upon its back an image of Buddha. The prince Tsung turned and followed them. They travelled to the city of Lo-yang, and for six years after these two persons remained, enlightening the nations, and making them converts to their faith. Then ascending toward the heavens, they repeated to the emperor the following lines, which are a quotation from a very ancient work that contains a prediction of all the states through which mankind must pass, from the beginning to the end of time. The fox is not of the race of lions; the lamp has not the brilliancy of the sun, nor of

the moon; the lake cannot compare with the sea, nor the little hill with the lofty mountain. The atmosphere of prayer diffusing itself over the surface of the earth, shedding its fertilizing dews upon the germs of happiness, and divine blessings causing every where marvellous change, *all people shall advance in the path that leads to restoration.*"

The book from which this passage is quoted is an object of the deepest veneration among the people of the eastern part of Asia. Formerly it did not exist in their languages; thus it was inaccessible to the Thibetians. But by the command of Kien-long it was translated from the *Chinese* into the *Mandchou* tongue. Afterwards it was translated into the *Thibetian*, by the two doctors Tobka-Cheriy-edouze and Ti-Kiynirigatamby, and again, into the *Mongolian* by Rabimba-biyadzeioudé. "A benefactor of mankind," says the Chinese, "named Hou-lin, devoted to the cause of religion, and anxious for the spread of the holy doctrines, not only gave his time and attention to this object, but also contributed means sufficient to print the book in these four languages, viz: the Chinese, the Mandchou, the Mongolian, and the Thibetian. He dedicated this religious work to all men whom wisdom, virtue, and piety rendered illustrious. The religion of Buddha, that treasure to humanity, shall live through all time, spreading far and wide its benign influence, driving war and pestilence before it, and causing the voice of the famishing to be heard no more."

In this same book we found an account of the creation in six days, of the fall of man, together with a prediction of his future restoration. What is there related concerning the Saviour or Redeemer, under the name of Buddha, is often identical with the history of Christ.

C H I N A .

3.

The Orientals frequently use the words *Horse*, *Car* and *Chariot* in a figurative sense. Thus, we remark them in the titles of many of their works on philosophy, etc. Besides others among the Chinese, there is one: "The Book of the *Five Chariots*;" among the Indians, "The *Chariot* of Argyle," etc., etc. We could adduce here an abundance of examples in regard to this point. By *chariot* are generally understood *theory*, *doctrine*, *science*, *knowledge*, *apprehension*, *wisdom*, etc. Now, compare this with what Swedenborg says upon the same matter, relatively to the correspondence in the Holy Word of God.

But the department of linguistic confirmations I shall enter upon more fully in my next.

TARTARY.

Moral doctrines of the Buddha religion; translated from original Mongolese sources.

"As the novices humbly besought Buddha to initiate them more deeply into the mysteries of his faith, and to dispel the cloud of uncertainty which hung over them, he, supreme in power, opened the sacred code, and in a clear and orderly manner, unfolded to them the *full sense* of the Divine Word. Conscious of their own igno-

rance, and full of reverence for their holy teacher, they meekly bowed themselves, and listened. Buddha, in explaining his doctrines, spoke thus: 'There are *ten* species of transgression against the divine commands. If you ask, "What are they?" I reply that there are three belonging to the *Will*; four to *Thought*, expressed in words; three to exterior *Action*; which is manifested in the gestures of the body, and in those deeds of violence which are the indication of evil desires. The three of the *Will* are envy, anger, and indocility; the four of language, expressing the *Thoughts*, are the speech which sows discord, the abusive curse, the lie, and all words without sincerity. In every existing thing there is a triplicity, as will, thought, and action; or, as length, breadth, and thickness. In this are seen the *three divine powers*. Though man may not acknowledge his belief in these *three powers* which govern all things in the *triple world*,* he must perceive the truth, but he thrusts it back in his heart, and calls it an error.' Buddha, the Supreme of all existences, continued manifesting his doctrine, and spoke to his disciples as follows: 'When a man plunges himself into the vices of his own corrupt and fallen nature, and does not endeavor to amend his life, and improve his heart, continually accumulating sins and prevarications, then, those sins and evils will submerge his whole essence, like the waters which, flowing into the sea, soon grow large and deep. How can ever such a man arrive at the happiness and delight of a heavenly state? The wicked, who understands his interior state of abjection, repenting his sins, and improving his life, he alone can gradually and *imperceptibly* recover heavenly blessings, and his iniquities will disappear one after another successively, and by slow degrees. But it is only after having purified the heart from its defilements and vices, that a man *begins to know the real source of life*.' Buddha continued to manifest his doctrine, by saying: 'If you ask me, what is the object of your meditations, I answer, I meditate the Divine Law and Precepts!' If you ask me what I practice, I answer you, I practice the same Divine instructions which are my doctrine. If you ask me what I speak, I answer, I speak of the Divine things contained in my doctrine. This very Divine doctrine fills my thought, and is the object of my reflections; not even an instant can I lose it out of sight! When I contemplate heaven and earth, I say to myself, they are not eternal; when I contemplate the rivers and the mountains, I say to myself, they are not eternal; when I contemplate all existing beings, so various in their forms and aspects, so abundant and diversified in their species, then I say again to myself, they are not eternal! May every man submit his heart, and give up his will and unrighteous desires; then, and in no other way, he will enter into life.' Buddha, the Su-

* Buddhism and Brahmanism recognize a *triple world*, a universe in *three parts*, enclosed one within another, of which the two interior are invisible, and can only be manifested through the exterior which envelops them. This idea is very current among the people of Eastern Asia, and is apparent in all their writings and discourses. To give an example here, *en passant*, in a famous Tamil legend, entitled, "Tiruvalluvar tcharita," we read the following passage: "The Dévi, rising, began to pray, 'Lord,' she cried, 'is there, in the *triple world*, the inmost kernel of which thou dost thyself inhabit, is there a being who, having lived a life of unblemished virtue, has attained his highest aim?"

preme of all existences, continued teaching his disciples, saying, 'There is no more violent passion than voluptuous excitement, and carnal pleasure; nothing surpasses sensual delight. But, most happily, there is but *one* passion of this description, for if there were *two*, no one single man in the whole universe would be enabled to follow the precepts of truth.' At that moment, a wicked and unholy spirit approached to tempt Buddha, the Lord and Master of all created beings. This wicked spirit presented him a handsome, charming girl, with the intention to tempt his heart, and try his heavenly goodness. But Buddha, the incarnate God, said to him, 'What wilt thou? Thou hast the power of seducing mortal men, but never wilt thou be able to shake the virtue of him in whom the Six Perfections are existing; go away, thou tempting spirit, I can make no use of thee!' Having thus spoken, the spirit of evil became obedient to the divine voice of Buddha, and full of the profoundest respect for his divine virtue, he requested to become initiated into the prayers and the doctrine of holiness. Another day, Buddha was instructing his disciples, and he spoke to them as follows: 'May your conduct be irreproachable, and may you each say within yourselves, "I, who reside in this polluted world, I must be similar to the Nenuphar-flower, which contracts no defilement in the midst of the dunghill. To cut off the life, has not the same effect and value as to cut off the vicious dispositions of the heart, for the *heart* is the root of all, the dwelling-place of the good or bad *will*, which, in its turns, gives birth to the *thoughts*, and thus going farther, becomes *actions*: after having destroyed the principle, and the root, all that proceeds from them, will vanish.'" Then Buddha said, 'The way is spiritual and immaterial; if we be content only to *know* this way without *walking* in it, not any advantage will be obtained. It is required to live with a careful attention and control of our *will*.' He said further, 'There are in the middle of the heart three vices; when they begin to boil within, if then we place not the five covers (five senses) on this pot of wickedness, then we can by no means arrive at the knowledge of heavenly truth. Beware, O man, of following unreflectingly thy *own* feeling, for, in no way are we allowed to follow our *own* prompting!' Buddha continued teaching his disciples, and spoke thus: 'I consider the application to devout and fervent prayer, as the gold and the silk beheld in dreams. The man who, practising virtue, applies himself to extirpate the *root* of his passions, is like to him who rolls in his hand between his fingers the pearls of a chaplet, if he takes them, *one by one*, he can easily detach them from the chain; in extirpating, *one by one*, our evil propensities, we arrive at perfection. O, passion, I know thy source, and thy principle; it is from my *own* thoughts that thou derivest thine existence. If I had not thought of thee, thou wouldst not have been originated! Thou art a memorial which Chekiafo has left to the world. The man who lives a virtuous life, as I have taught him, conforming himself in everything to the heavenly commands, resembles him who eats honey, for honey is full of sweetness within as well as without. It is the same with my prayers; their virtue is wonderfully sweet; he who walks in this way, will enter

into the right way of heavenly delight. But think not the extatic contemplations always quite as firm a pillar as the Sumiry mountain! Before all things, it is the pursuit of the *new birth* which I regard as important. The *new birth* I regard as a light equally bright in the day-time and in the night. I regard the mutations of our interior like the *tree of the four seasons*, for it is like the seasons that the states of our soul, the dispositions of our heart, undergo changes, by passing from summer to winter, and from winter to summer.' Thus spoke Buddha, the incarnate God, and the Supreme of all beings."

(*To be continued.*)

ARTICLE V.

EXTRACTS

FROM SWEDENBORG'S SPIRITUAL DIARY.

(*Continued from p. 464.*)

1673. ((Their opinion during the life of the body had been, that they had existed as spirits from eternity, on which account they were very backward to receive the conviction flowing from the fact that they were born, insisting that they had been spirits from eternity. But being still pressed by the conviction that the fact was not so, inasmuch as they would by no means deceive any one, they said that they now knew that they had not existed from eternity, but were born like others, but that they had [somehow] imbibed that opinion of their having been eternally spirits, and thus infused into bodies, just as certain persons on our earth [run into the same conceit]. Still so upright are they that the indications of their penitence for having entertained such an opinion moved me much, seeing that they now know that they were not from eternity, as the Lord alone is from eternity.—1748, March 23.))

1674. ((When certain ones [of these spirits] approached me my face grew hot, which is also a sign of their presence; otherwise they remain at a very considerable distance in the plane of the head, in front towards the right, over against the right side of the forehead.))

1675. (A certain chiding spirit came to me, but in a different manner from those who were of the spirits of the earth Jupiter, and taking his stand at my side addressed me in that position; but still he seemed to hover somewhat above the head, about the region of the fontinel (the fount of pulsation), and spoke with me. He was able to explore the minuter things [of my mind or memory] and to bring them forth, and that too in a skilful connexion, so that he would restrain [even my own] restraining thought, nor did he withdraw himself thence. He brought forth the things which he discovered [in my memory], and chided me on account of them. Some things he was not permitted to produce; what he did produce were such things as he supposed to be mine, and for which he regarded me as

the responsible cause. After having conversed with him for some time, it was given me to understand that he was one of the spirits of those of whom I am now speaking, who in their life-time were chiders of their fellow-men, though doing it in a subtle manner. From hence I was able to conclude that the men of that region or planet were distinguished by very profound thought, and that consequently this kind of chiding took place, wherefore it was granted to me to speak in like manner. He would fain also in a similar way become an angel, but when I remarked that it was not angelical to search only into a man's evils to the neglect of his goods, and without an attempt to excuse his evils, he still insisted that this was done for the sake of reformation and therefore was a good; and when he heard me say that that was not angelical, he replied that neither was it angelical to speak thus with him and to detect his evils, to which when I answered that this was nothing more than declaring the fact as it showed itself to be, inasmuch as I did not inquire into his evils, but he disclosed them himself, and I had only said what had come from him, he was then unwilling to remain any longer, being still pleased, however, that I should say that he might become an angel, provided he would not set his heart so much upon the fact of his becoming one—this produced an exhilarating effect upon him, concerning which also held some further conversation together.)

1676. ((It was moreover shown to me what kind of form those spirits of the better class possessed, namely, that they were like a black cloud with something of white and human interspersed, destitute of any definite shape, as is usually the case with a radiated cloud. They said that they were white inwardly; then, that they hoped to become angels; then, that this black color would be turned into a beautiful azure, a specimen of which of most splendid hue was shown to me, and from the whole I concluded that they were from that region, or from that earth.))

1677. (The spirits in question wondered when I said that the things [seen and heard by me] were written, and could thus be published to the world, so that by the writing alone they could be made known to many thousands. They remarked that such an art was not permitted, supposing it might prove magical. But when I replied to them that such an art existed in our earth, familiar to every one, and therefore lawful; and moreover that there was a necessity for it, inasmuch as there is no one, to my knowledge, on this earth, with whom spirits converse, as they do in other earths, and therefore men could not be reformed through this medium; [and when I farther remarked] that though the inhabitants of our earth know from revelation that there is a heaven, that there are spirits and angels, and that there is a life after death, yet that very few believe these truths, because they have not the privilege of conversing with those in the other life,—then they were satisfied and \odot persuaded that for those in this earth such communication was necessary, but not for them in their earths, as they are instructed in various ways by angels. These things from the \odot above are their words, written down from their own mouth or thought.)

1678. (((I inquired of them whether they could see objects through my eyes. They replied, that they did not see; and when I again pressed them for a true answer, they said that they did not wish to see such things, because they were material, and that they strongly withdrew their vision from them, that they might not see what they did not know.)))

1679. (I spake farther with them respecting their offspring, and they said they had at most but three or four children; that the house of each was separate from that of every other; and that they were content to live in small chambers, of which one was represented to me. It was of beautiful architecture, having in a kind of rotunda a hearth that supplied light to the whole apartment, in which O was a table. Their sleeping places are at the sides, where there is one single bed continuously extended, like a wall, where they lie one after another. There was a coverlid of an obscurely golden color.)

1680. (The light in the rotunda was like a living flame rising to a considerable height. They informed me that it was not a burning, but only a shining, fire, and that they have such species of woods among them as when cut and disposed on the hearth diffuse around them a kind of lucid flame. In lucidity and color it resembled our flame, so that I took it to have been a burning flame, which gave light to the whole chamber. Two pieces of wood were represented to me in which there was this kind of light. The appearance was as if they formed a fire of coals, or as if there were a mere fiery something glowing within, and which shone through. Such stieks of wood are cut and placed upon the hearth, and from them the luminousness originates.)

CORRESPONDENCE.

REV. MR. BARRETT'S REPLY TO J. YOUNG SCAMMON.

CHICAGO, Sept. 11, 1853.

REV. GEO. BUSH,

DEAR BRO.:—In the last No. of the *New Church Repository*, I notice a communication from Mr. J. Young Scammon, of this city, in reply to a letter signed "M.," published in the August No., giving some account of the doings of the General Convention at its last meeting. In his communication, Mr. Scammon says: "I should like, however, before closing this letter, to say, that the publication of the report made by Mr. Barrett, in opposition to the conclusions of the Ecclesiastical Committee, was objected to [by the Convention] upon the ground that it was not correct in its statement of facts." Now, "the truth of history" requires me to say, that in this statement Mr. Scammon labors under an entire mistake. To the best of my recollection, not one word of objection to the publication in the *Journal of the Minority Report* referred to, was urged upon the ground that said report contained anything incorrect in point of fact. And lest I might have forgotten what was said in the course of the discussion, I have taken pains to inquire of others who were present through the whole of that debate, and I have not yet found the first individual who does not agree with me in declaring that no such objection to the printing of the *Minority Report* as that above alleged by Mr.

Scammon was urged in Convention by a single individual. If any objection of this kind had been offered, it certainly would have been natural on my part to have inquired *what* facts set forth in the Minority Report were not correct. But to this hour I declare myself totally ignorant of any thing in that Report which is incorrect in point of fact; and not only so, but ignorant of what those facts are which Mr. Scammon or any one else deems incorrectly stated. It was *assumed* by Mr. S., and others, that the views of the minority on the subject of re-baptism, as set forth in their Report, were false and heretical, and therefore, it was urged the Journal of the Convention should not be made the vehicle of disseminating such views,—certainly not, unless the opposite views, and the grounds thereof, were presented at the same time, or, as Mr. Scammon expressed it, “unless the antidote were sent forth with the bane.” And when it was urged on the other side, that the majority of the Ecclesiastical Committee were at liberty to present the opposite view as fully and as strongly as they pleased, it was but too evident that the majority felt it might not be so very easy to overthrow the Minority Report by fair argument, and that the safer course would be that which has been pursued by the *framers* of dogmas, and the *confirmers* thereof, in all ages of the Church—to keep out of sight all views not in agreement with their own.

The action of the Convention in refusing to publish that Minority Report, was so extraordinary, and withal so unusual, that we need not much wonder why some who voted with the majority, should feel themselves called upon to seek some other than the true reasons, to justify such action before the New Church public.

And, now I have taken up my pen, let me briefly notice Mr. Scammon's argument for re-baptism, in the second paragraph of his letter. Summarily stated, it is this: There is not, and cannot be, but *one true church* in the world at the same time; the *New Church* is the only living Church now existing; baptism is the only door of entrance to this Church; no one but a professed Newchurchman can open this door, or introduce men into the Church; therefore, *those only* who have received baptism at the hands of a New Church minister (one authorized by the General Convention, or by some other body of professed Newchurchmen, to administer it) are in the Church or of the Church. This, no doubt, seems to our brother Scammon, very logical, and quite unanswerable. Strange that he should so impose upon himself by a mere form of words, and so overlook things—*realities!* But without stopping now to point out the fallacies here involved, and the evident lack of comprehension of our author's teachings in relation to the nature, design, efficacy, and use of baptism, that is here indicated, I think every one who has not deeply confirmed himself in a view similar to the one entertained by Mr. Scammon, must see that there is a grand fallacy somewhere, when he considers that, according to this argument, the ten thousands of meek, humble-minded, pious, devoted, self-sacrificing individuals in the various Christian denominations around us, are none of them in the Church, or kingdom of the Lord, for “the Church is the Lord's kingdom on earth.” They are all *out of* the Church, even out of the “external church”—*outside* the kingdom of the Lord, because they have not come in *through the door* (baptism by the hands of a recognized New Church minister). And there is no other way, argues our brother, of getting into the Church. And not only are these ten thousands of the meek and lowly on earth connected with other church organizations than our own, *outside* the Church and kingdom of the Lord, but the editor of the New Church Repository, the Rev. Mr. Wiggins, the editor of the Age, another New Church periodical, the Rev. Mr. Ford, the Rev. Augustus Clissold, Dr. Emanuel Tafel, and many others, whose lives are devoted to the service of the New Church, by proclaiming her glorious truths through the pulpit and the press—none of these, according to Mr. Scammon's argument, are *in* even the Lord's “external church,” because they have not come in through that only gate of entrance, baptism at the hand of a recognized New Church minister. While, on the other hand, persons of low, grovelling, and selfish aims—of a mean, narrow, and miserly spirit—if they believe, and openly profess their faith in the doctrines of the New Church, and have received baptism at the hand of a New Church minister, are, forsooth, in the church and kingdom of the Lord!

Now, what intelligent Newchurchman, who has not confirmed himself in opposition to the view I am advocating, cannot see that an argument which leads to *such*

conclusions, *must* be fallacious, or be based upon false premises? And who does not recognize in the conclusions themselves, more of the bigotry, exclusiveness, and narrow-mindedness of that Old Dispensation which is passing away, than of the breadth and catholicity of the New which is being ushered in?

And what is the authority for these strange conclusions, *forced* upon us, be it remembered, by Mr. Scammon's views of baptism and Church authority? Will he or the brethren who voted with him on this question, oblige us by pointing to any thing in the writings of the illumined herald of the New Jerusalem, to justify them? I will point them to scores of passages which prove these conclusions false, and the argument which leads to them fallacious. Over and over again does our author tell us, as in A. C. 6637, "that *every one* who lives in the good of charity and of faith, is a church and kingdom of the Lord," and consequently, is in or of the church; and that "the church in general is constituted of those who are churches in particular, however remote they are from each other as to place of abode."—*Ib.* "For the church is the Lord's kingdom in the earths. That it is called the church, is not from the circumstance of having the Word and doctrinals thence derived, nor from the circumstance of *the Lord being known there*, and of the sacraments being there administered, but it is the church from this, that they *live* according to the Word, or according to doctrine derived from the Word, and that doctrine is the rule of life. They who are not such, are not of the church, *but are out of it.*"—*Ib.* Now, I presume Mr. Scammon will admit that there are *some* who profess faith in the doctrines of the New Church, and who have been baptised by a New Church minister who, nevertheless, do not "*live* according to doctrine derived from the Word." How then, can he, consistently with his professed deference to the authority and teachings of Swedenborg, maintain that such persons are in, or of the church, when our author so explicitly declares that they "*are not* of the church, but are *out* of it?"

"A church is a church from the presence of charity and faith in man; and if these are not in him, then there is no church with him. It is generally believed that the church exists wherever the Word is, and where the Lord is known; whereas, the church consists only of those who from the heart acknowledge the Divinity of the Lord, and who learn truths from Him by the Word, and *do* them. No others form any part of the church whatever."—*Ap. Ex.* 288. Now, will our friend maintain that *none* who have not received what he understands by New Church baptism, are such as our author here declares the church to consist of; and that *all* who have received such baptism, *are* such, and therefore, in the church? He *must*, to be consistent, and so must the General Convention, if it would justify the article complained of in its Constitution.

Then, what are we to do with those numerous passages in which our author declares that the external of the Lord's church consists of those who are in apparent or external truths, who qualify their good by such truths as they find in the literal sense of the Word, who believe that they are saved by the blood of Christ, literally so? If they form the external church, they are certainly *in* the church, and *make* a part of it. And how did they get there? Certainly they came not in through Mr. Scammon's and the General Convention's door; for persons in such exterior truths cannot be supposed to have been "baptised by a New Church minister."

But enough. I have said already much more than I intended when I commenced, but not a tithe of what I have to say, and mean to say (*Deo volente*) at another time, and perhaps, in another place. As a friend of the General Convention—none the less friend, because I have on more than one occasion spoken freely of its omissions and commissions—as a friend of the New Church, and an ardent wisher of its prosperity—as a friend of religious liberty, and an avowed and uncompromising foe to bigotry, intolerance, and all Babel-building, and graven image-making, I could not do otherwise than oppose, to the utmost of my powers, some of the acts of the Convention at its last meeting—acts, which seemed to a large minority, unreasonable, arbitrary, and oppressive, alike discreditable to the Convention, and dishonorable to the cause which she professes to hold dear. Whether those acts will be repudiated or annulled at a future meeting, remains to be seen.

In conclusion, I would add, that the pronouncing of "M.'s" communication a "woeful distortion" of facts touching the proceedings of the General Convention, is,

to my mind, quite as remarkable, and I may say, unjustifiable, as some other things in Mr. Scammon's letter. For a more faithful picture of the doings and proceedings of a body, drawn at short notice, and without notes taken at the time, than that given by your correspondent "M.," I think I have rarely seen.

Yours, truly,

B. F. BARNETT.

LETTER FROM MR. MURRAY ON THE SAME SUBJECT.

CHICAGO, Sept. 10, 1853.

REV. GEO. BUSH,

DEAR SIR :—In the September No. of the Repository, just received, I find a letter severely reflecting upon some portions of my sketch of Conventional proceedings signed "M." and printed in the Aug. No.

I doubt not in the least that the aspect of those proceedings was very different to the writer of that letter from what it was to me. Our different positions on the subject may easily account for that; but this would not excuse statements for a public print especially, fairly liable to the imputations of being "most wofully distorted," or "the reverse of true;" and I hope you will allow me, without loss of time, to meet those imputations, and vindicate the essential truth of what I wrote.

I would first remark, that my sketch of the meeting was not intended to occupy the ground of an official report, or to be confined to the letter of its transactions. The discussions which took place, and the intentions and opinions *openly manifested* at the social meetings, private gatherings, &c., among the members, during every recess, presented features of the Convention as much worthy of attention, and, with proper discretion, as legitimate subjects of remark, as the debates during the formal meetings, and frequently afforded a truer, because more freely manifested, indication of the positions of the members. My account was a faithful reproduction of the impressions made by the meeting of the Convention, as a whole.

Let us now examine the instances of distortion and untruth cited in the letter above mentioned.

First, That a scruple or doubt as to the validity of baptism administered by New Church ministers, not themselves rebaptized, was admitted, on the part of the majority, to be without reasonable foundation, and without effect upon their own minds, is denied, *point blank*. Now, if the writer had asked me, as he has had many opportunities of doing, what authority I had for this statement, he would have saved me the necessity of repeating it here, and of saying that the admission was volunteered by a minister, probably the most zealous and effective of any, in supporting the objectionable measure.

The circumstance mentioned about "one of the oldest receivers," only shows what is not disputed, that the feeling referred to (for it is rather a feeling, than a rational principle) exists to some extent, having been fostered by the powerful influence of magnates, who keep themselves free from its dominion; who "bind heavy burdens," &c. I repeat distinctly that the prominent advocates of the new rule did not profess themselves influenced by such a scruple in their own persons (one of them, as I have said, expressly and voluntarily disclaimed it), and that it was not presented to the Convention as a serious argument, *per se*, but only as affecting the minds of individuals, whose feelings were entitled to regard in the regulations of the Church. If now, consistency forces them to take a different stand, that must not affect "the truth of history." But what more have we offered as the "true" "reverse" of my statement? Simply a series of truisms, perverted in their application, and therefore vitiated in their conclusion (which I may hereafter notice more at large), and at all events, leaving the particular point under consideration entirely out of view, except by a remote inference.

To the question which follows, how men got out of the external past church into the New Church, except through the door, I can for the present give no answer more "satisfactory" than to ask another, viz: How could men get through the door, when there was no one to open it? According to the doctrine here propound-

ed (or rather implied, for it will hardly bear an open statement), some "thief and robber" must have "climbed up some other way," opened the door for *his successors*, and then, perhaps, climbed back again, to come in himself, *regular*. Is this a fit and worthy origin for a ministry of the New Church, claiming to be the exclusive vicars of God upon earth, who only can admit men into the communion of Christians on earth, and in heaven? And yet, libel that it is, upon the ground assumed in the letter before me, no other conclusion is possible.

The next exception raised, is to my statement that the argument based upon the different positions of clergy and laity, was a *pretext*, so *evidently* a pretext, that it was scarcely noticed on the other side. Now, what was this argument, as referred to in the same paragraph, and in that, when it was first mentioned by me? It was this: that because the clergy were officers of the church, and because some of the members could not recognize them as properly qualified officers, unless they had been re-baptized, therefore it was proper to insist upon the rule as a condition of introduction into the ministry, even though in the case of private members it were not applied.

I stigmatized this as a "pretext,"—first, because such reasoning would not bear examination a moment,—would lead to absurdities, &c.; and secondly, because it was plain that the motive, desire, and intention, was to apply the same rule universally to clergy and laity as soon as it could be done, consequently, that no real distinction was maintained in this respect between the clergy and laity.

And now, I beg you to observe that *the reply to my allegation proves it true*. Mr. Scammon says it was held, "that to constitute a man an officer in the Convention, who was not, and could not be recognized by a majority of the Convention, as a member of the external New Church, was an imposition," &c. Here the objection to being made an officer is based upon the primary one, *that the candidate is not a member*. Where, then, is the difference of position between the clergy and laity in this matter, and what becomes of the argument based upon it? Is not the "pretext" laid bare by its own advocate?

I will observe, however, that I had, and have no recollection of the argument here presented being made before the Convention in so open a manner. I knew well that such was the feeling on the part of some, but it was not so plainly expressed. Had it been urged and acted upon, several members who voted in that body, *would have been deprived of their seats*, unless, indeed, it were deemed allowable that those not members of the New Church might be members of the New Church General Convention.

Next follows a criticism of my analysis of the votes cast upon the question. I quote: "It conveys the impression that all Michigan was against the proposition except one clergyman." Practically, this is a *true* impression, though Mr. Scammon's statement is also correct, and gives a more precise idea of the state of the case, for which I thank him, having no desire to conceal anything.

"It asserts" (I quote again) "that Maine was against it;" true—but it also states that all the ministers were for it, so that no wrong impression is given here; add to this that Mr. Sewall was active in his opposition, and that Mr. Dike said nothing.

"Wisconsin was against it," (I quote now from my communication)—and so it was, even according to this letter, two to one; add to this that Mr. Butterfield, especially, and Mr. Ladd also, were warm in their opposition, and that Mr. Child, a delegate from the Massachusetts Association, manifested no particular interest, except by voting with his colleagues. "So was Pennsylvania, as far as represented." "Pennsylvania," says Mr. S., "was not represented at all, except by Mr. Ford." I see no chance for an argument here.

"Ohio was divided;" on coming to this, which is also confirmed, I see that my statement was wrong in not putting Wisconsin among the divided States; this was an inadvertence, the occasion of which will be understood from the remarks just made in reference to Wisconsin.

"So was New-York (divided) in sentiment expressed, if not in vote." I did not mean that the delegates from Henderson talked one way and voted the other, and did not think of being so understood. I referred to the gentleman from New-York City, one of the oldest and most intelligent receivers in the country, who presented a powerful argument against the measure proposed, in the course of which he

stated that the question at issue had occupied his attention for many years, during which he had diligently sought in the writings of Swedenborg for some authority for the ground assumed by the majority—but he had looked in vain—not a passage could he find by which such conclusions could be rationally supported. And here I am reminded, and had I time and space, would like well to give your readers a faint sketch of the eloquent appeal of Mr. Barrett on this question, but I cannot, and pass on to notice what is left of Mr. Scammon's letter.

As to Massachusetts and Illinois, my statement stands unimpugned, except that I owe Mr. Clapp an apology. Mr. Ladd has been already reckoned for Wisconsin; only on paper does he belong to Illinois.

To the remarks about the majorities, no particular reply is necessary; the record now shows for itself, and does not conflict with my account. I must, however, express my dissent from the "probable" result claimed by Mr. S., had the delegates cast full votes, in accordance with the *known* sentiments of their constituents. This question of *interpolating the crude fancies of men among the distinct commands of the Lord*, is a new one to the Church, and though the personal influence of a hierarchy has induced a temporary acquiescence, I mistake, utterly, if a revulsion does not follow. It may be that for a while a schismatical few may succeed in driving from the Convention all who oppose their tests, and thus secure a frigid torpor that will accord with their notions of "order" and "unity." But when that time arrives, should it ever be, it will be plain to all that such a Convention does not truly represent the New Church, the Church that proclaims liberty, the destruction of Babylon, and her every *mystery*.

I write plainly and freely, because I know that I am influenced by no personal or unworthy feeling. My warmest sympathies have ever been with that Convention; I have defended it upon every occasion, at home and abroad. My earliest efforts, and my latest, have been to keep all who would hear me, true to their allegiance, confident that the right principle was there, and that every laudable end contemplated by the Church and its friends, could best be secured by such adherence. *Nor do I give it up yet, nor mean to*; and I feel the right of a friend to speak plainly of its errors, believing, as yet, that the Church it represents, is not responsible for the hasty and ill-considered work forced through at the late meeting; work which debases the General Convention to the organ of an exclusive sect; whereat astonishment vies with grief and shame in the breasts of those who had loved and esteemed it in a higher character.

But I wander from my purpose. I have yet a few words to say in reply to Mr. Scammon.

"So far," says he, "from its being acknowledged that there was but a mere inference to justify their action, the majority placed themselves upon what they esteemed and declared to be the teachings of Swedenborg." Here is the whole matter confessed, or what, under the circumstances, amounts to the same thing, not denied. We are told they "esteem and declare" certain ideas to be the teachings of Swedenborg. Does not the very expression *intimate a doubt*? To "esteem and declare" is to declare an *opinion*; an *opinion* is always an uncertainty, *the result of an inference*, and has no authority.

They "esteem and declare" that because he says one thing, he must mean something else, which he does not say. What is this but an inference? If they have any better authority, *why is it not produced*? A good deal has been written on both sides of this question, and nothing has yet been brought forward which directly sustains the majority in their view. Everything is inference, *mere inference*, and even the reasonings by which different persons support their conclusion, are entirely contradictory, as inconsistent with each other as with the true spirit of the author they misinterpret. They desecrate the divine rites of the church by human legislation, and have no justification but that of *opinions, doubted among themselves*, and utterly repudiated by others who hold to the same authorities. In what has the arrogance of Rome exceeded this?

With regard to the Minority Report in the case of Mr. Ford, it was wholly an afterthought to accuse it of being incorrect in point of fact. One member said he should have done so had he heard or read it more attentively, and *regretted having missed the opportunity to give so good a reason for refusing to publish*. The lack of an

argumentative report on the other side was urged, but knowing, as they did, that their motion would be strenuously opposed, they should have provided for that, had they desired the Church to take a rational view of the subject, instead of having it submit implicitly to the *dictum* of authority.

The concluding remarks of the letter appear plausible and moderate; but closely examined, in connexion with what precedes, they say to all, "submit, or stand aside, for I am holier than thou."

I cannot allow to pass unchallenged the assumption that the Convention has the right to determine who shall be its officers (in the sense here intended), or what qualifications they shall possess. I did not before understand the prominent announcement in Sec. 22, of the new Constitution, that all ministers and licentiates were to be considered *officers of the Convention*. I see now its intention very clearly, viz: to give the Convention a technically constitutional authority over the ministry, and thus over all the ministrations of the Church, *more irresponsible and despotic than we have yet imagined*. I can now only call attention to this point, and warn clergy as well as laity that their liberties are in danger.

Hoping you will excuse the length of this paper, which is three times what I intended at the outset, I remain very truly yours,

ROBT. H. MURRAY.

ETERNITY OF THE HELLS.

MY DEAR PROFESSOR :—Allow me to say a few words which may possibly relieve the difficulties your correspondent, noticed on the cover of your October number, feels in regard to what he calls "the eternity of the hells."

This word "eternity," requires, in the first place, a brief elucidation. Eternal existence is that which is independent of time; in other words, is purely spiritual existence. Infernal existence, consequently, in order to be deemed eternal, must be a condition of mind or spirit. Accordingly, the simple question one has to entertain in approaching this subject, is this: Is there any such thing known to man as an infernal state of mind—a state, for example, in which self-love and the love of the world aspire to rule over the love of God and the neighbor? If the answer be in the affirmative, the question is at once lifted out of time and space, and becomes one of purely spiritual moment. Thus, in denying the "eternity of the hells," your correspondent simply denies that any evil man remains evil, or does not, at some period of his career, become a good man.

Now on what ground does this denial proceed? On the ground either of something in God, or something in man. If no evil man remains evil, it must be that such a condition is repugnant either to the perfection of the divine love, or else to the man himself as spiritually constituted. Is it to the latter? Certainly not: because the man, as spiritually constituted, is a form of self-love—is made up of this ruling love, and has no self-hood apart from it. To suppose, then, that an infernal condition, or a condition in which self-love shall be paramount to charity, is ever repugnant to him, is to suppose a contradiction in terms, and so extinguish thought. Is the condition then repugnant to the Divine Love, in any such sense, as to render it incumbent upon that Love to reverse it? Evidently not; because the very perfection of the Divine Love lies in communicating freedom to man, or in enabling him to be good and wise as of himself, and if, therefore, the Divine should interfere with any one's spiritual freedom in one direction, in the direction of self-love, He would, of course, do so in every other; that is, He would deny it altogether. It seems to me that we utterly misapprehend the perfection of the Divine Love and the life which is its gift, when we feel it necessary to deny the existence of evil, as a permanent feature of human nature. This denial, doubtless, to him who makes it, seems prompted by a sincere reverence for the Divine Love and wisdom. But I cannot believe it an intelligent reverence. The perfection of the Divine Love lies in the fact that God would communicate His own blessedness to man. It would have been a very imperfect love, of course, which should have determined to communicate any thing short of its own blessedness to its creature. If, for example, God had made

the creature susceptible only of animal delights, or the delights of sense, it would doubtless have been love; but love so inferior to His own, as to be exactly measured by the difference between the pig and man. Perfect love consists in communicating *its own* to another; nay, more; in communicating, if possible, its *very self* to another. Now, it is impossible for man to become a recipient of the divine Love, and hence of the divine blessedness, unless he be in freedom, because freedom is the very essence of love, and a love which is constrained, is no love, is, in fact and at best, mere servility. But how can man be in freedom to love the Lord supremely, unless he may also, if he please, love himself supremely? The question seems to me unanswerable. Human life is utterly inconceivable without moral freedom, and moral freedom is an absurdity, if it be denied ultimation, save in one direction. Some persons would have the divine love cut off in infancy in every one who should incline to evil, and so relegate him to angelic tuition. But this amounts to the same impeachment of the *perfect* love of God, and would be tantamount to a complete defeat of creation. For if, the very moment I begin to taste the delights of self-love, and incline towards a life of evil, I find myself, not merely tripped up, punished, and corrected, but actually killed off, why then, it is obvious that I shall never have any chance of freely knowing the superior delights of charity, but shall go on to be killed off to all eternity, to the endless prorogation of my destiny. Surely we must acknowledge the absurdity of such a state of things, and hesitate ascribing it to perfect Wisdom.

We shall never practically attain to a true theology and philosophy, until we rise above the natural conception of creative Love to a spiritual conception. We suppose that Love to consist primarily in heaping a man up with sensuous joys, whereas it primarily consists in giving him the joys of charity and knowledge, and the joys of sense only subordinately thereto. But if man refuses these higher influences, and obstinately subjects himself only to the lower, the divine love has no anger, but remains the same towards him as ever, preserving and fostering his delights so far as the equal welfare of all His creatures allows. Thus the existence of evil offends only the natural mind, while to the spiritual mind it is an argument only of the perfect and ineffable Love of God. We in our naturalism would like every one to be precisely like ourselves, and if we had our own foolish way, would fast depopulate creation. But God is infinitely above our carnal thoughts. He gives life in all possible richness to all creatures, and if they do not receive it in an orderly manner, He does not grow angry as we should, and extinguish them, He only guards them in their own chosen path, and permits interference with them only in so far as their own necessities, or the necessities of universal order, prompt.

The logic which quarrels with infernal existence, would, if fairly carried out, quarrel also with celestial existence. The deepest bliss of celestial life lies in the fact that it is wholly unconstrained *ab extra*, and divinely made to express the interior delights of the subject. If, therefore, the Lord should constrain the selfish evolution of man, or overcome evil, save in a purely normal manner, that is, through the elevation of the subject, we should have no guarantee that the freedom of the heavens would be permanent. In fact their freedom would *ipso facto* be found to be fallacious. Unless, therefore, your correspondent can show me that it is more congruous with the *perfection* of the divine Love and Wisdom to extinguish evil than to tolerate it, I must abide in my present convictions. If he be able to do this, on the other hand, I of course will instantly admit that evil has no place in the universe, because the divine Love and Wisdom are absolute, and tolerate no reflection upon their supremacy.

At the same time, I have no doubt that, as Swedenborg teaches (*A. C.* 587, 592, 689, 967; *T. C. R.* 459, &c.), infernal existence is always meliorating, because to doubt this, would be to doubt the operation of the Divine Natural Humanity, to which it is the express glory of New Church truth, to show that the hells, equally with the heavens, are completely obedient. In his latest work, the "True Christian Religion," n. 123, Swedenborg declines the attempt to describe the manner in which, what he calls the *redemptive* process, subsequent upon the Last Judgment, or the reduction of all things to order by the Lord, both in heaven and hell, took place, because, as he said, the process was still incomplete. But, in truth, the process must always be prolific in fruit. It must always be the operation of the Divine

Natural Humanity, to whom the hells are as subject as the heavens, to soften their malignant ultimatum in nature, or what is the same thing, bring them more and more under practical subordination to the heavens. In fact, it is only on this principle that the Newchurchman can explain the phenomenon of human progress. We cannot account for the social advances, the advances in science and art, of the last hundred years, save upon the hypothesis that the Lord's dominion over the hells, or over the lusts of self-love, and the love of the world, is absolute, and tending, therefore, to give them a continually mitigated social ultimatum. Thus, while I hold that it can never be expected, nor even desired, by the intelligent Newchurchman, that the distinction of good and evil, or heaven and hell, should be in the least degree weakened, I yet, for my own private part, have no doubt that it is the constant aim and operation of the Divine Natural Humanity to allay all outward hostility between them, on the natural plane, by reducing the latter to the utter practical subservience of the former. All our social advances imply this—imply the increasing enforced subjection of self-love to brotherly love. And the Newchurchman, consequently, in every fact of such social advance, sees only a new argument of praise and glory to Him, who has given him also a deathless spiritual inheritance among good men on high.

I am, my dear Professor, yours truly,

H. J.

THE MODERN "WOMAN'S MOVEMENT."

To the Editor of the N. C. Repository,

REV. AND DEAR SIR :—How painful and strange it is that we are so often compelled to differ in opinion even from N. C. friends. I wonder if Bro. C.'s article on "the Modern Woman's Movement," made any heart but mine beat sadly. Perhaps not; if a sense of justice did not compel me, I should not trouble you with my thoughts concerning it. From first to last I find myself strangely perplexed, and off my reckonings. May I be allowed to present my difficulties? It is proposed to look "at the cause of the movement, rather than the question of the rights or the wrongs of women." That is, we are not to inquire whether there is a necessity for the movement, or whether its practical objects are or are not good, but are to determine the nature of its origin without reference to these. I must be pardoned for saying that this seems to me like judging a case without considering the attendant circumstances which determine its character, and such judgment we must be cautious of receiving. But upon what is this opinion of the evil origin of the Woman's Movement founded? The writer tells us in one sentence, "Identity of the male and female genius; identity of *modes* of development, culture, and identity of employments claimed by the female and her advocates, all show how far the subject is from being understood." Of course we must all cheerfully agree that the subject is not well understood by most, and that N. C. principles alone can place it on its true basis; but let us examine these claims, and determine what they really are, that we may form a correct estimate of their deviation from the true standard, which Bro. C. holds up to our view in a manner so truly delightful and edifying.

First, stands "identity of the male and female genius claimed by the female and her advocates." This claim was loudly set up by a few speakers at the beginning of the movement, but I see little or nothing written concerning it at present, and I have opportunities for reading most, if not all that is written by authorities on the subject. The general conclusion seems to be that time and experience must determine the matter; what is claimed is a *fair opportunity to develop and test the genius of woman*, and the question, it is thought, cannot otherwise be decided.

Mrs. P. W. Davis, the most prominent leader of the movement, and editress of "The Una" (which is the only paper devoted to the elevation of women, according to recently developed ideas), adopts Swedenborg's ideas on the subject, and openly advocates them as his, though it must be allowed she does not always follow them to their logical sequences. Several other prominent individuals recognize a difference in the male and female mind. It is most probable that the untheorizing minds of the *commonalty* think very little about it. On the whole, the subject is still

open for discussion. Identity of modes of development or culture is the next claim mentioned by Bro. C. This claim is sometimes made *in behalf of those who may desire it*, that all may have *the largest freedom to develop and test their capabilities!* I doubt, however, whether the abstract proposition would find favor with the majority of those who are zealously affected in the cause of Woman’s Rights. They demand *freedom*, it is true, in all things, and for all, but each one is to be her own judge of how she will use this freedom. It seems doubtful whether the error, if made, would be a very dangerous one. We find the *same* means of *spiritual* development and culture supplied to both sexes; the same Word, the same dispensation of truth, the same ordinances of religion, &c. Such, I apprehend, are the differences in reception, that identity in modes of culture could by no possibility produce similar mental results in both sexes.

Identity of employment is the third and last claim to which Bro. C. takes exception. *Freedom in the choice of employments*, especially for those women who have their own livelihood to gain, is the *real* claim. This liberty has been, and in the present state of the world, doubtless will be abused; but not more, it is to be presumed, than the similar liberty which man possesses, and, on N. C. principles, I cannot see that the possible *abuse* of freedom should be a ground for depriving any one of the largest measure which does not interfere with the rights of others. In the present case, there is an imperative necessity for this freedom. The employments of women among the great laboring class are so restricted, that a terrible competition and inexpressible suffering is the result. Wretched mothers, with their shivering, half-starved babes, weep in every garret. Hundreds of our sex are yearly forced into the lowest degradation, because they have not food and shelter. Thousands more are condemned to a demoralizing beggary. It is horrible! Thankful am I that American women are everywhere rousing themselves to consider the evil, and seek a remedy. It is better for them to strive, groping in the dark, than not to strive at all.

The leaders of this movement are mostly wives and mothers; they claim for themselves and each other, that what they have been led to consider their duty to their sex has not led them to neglect the duties of those sacred relations. I know not why it should. The repugnance which we feel to the idea of women speaking in public, is apt to mislead our judgment. The question is not whether in a perfectly orderly state of society this would be admissible, but whether in the present case it has not a justifying necessity. In the existing state of the world, our choice must often be a choice of evils; and, all things considered, it would seem that the Woman’s Movement is the least of those we have to choose. It certainly needs very much to be directed aright, and where can we look for this but to the men of the N. C. Shall we have it, or will they continue to stand aloof, and do nothing to enlighten, persuade, and guide those who so much need it. Incalculable would be the good which might be effected by wise and prudent counsels, accompanied by kindly co-operation in all truly benevolent and just objects, and such, undeniably, are many of those proposed by the advocates of the Woman’s Movement. It cannot, however, be supposed that they will give ear, or be much influenced by those who ridicule or indiscriminately oppose their measures. Yet, nature did not make woman a dogmatic theorist, or revolutionist, and, in this case, it is pleasant to observe how far the benevolent impulses, and the practical plans of these women for the good of their sex, outrun their theories, and how the bitterness and antagonism manifested by some in their first struggle, is dying away, as noble and talented men step forth, one by one, to the rescue. With what gratitude, indeed, will their names be remembered and repeated by American women! How strange and sad, if not one among them is found to have spoken in behalf of the New Church.

P.

MISCELLANY.

MIRACLES.

From the mere fact of transferring to our pages the following article from the *Christian Inquirer*, the Unitarian organ in this city, the reader will not infer that we, as a matter of course, adopt the views as our own. We neither adopt nor reject. We hold them under advisement, as involving considerations worthy to be deeply weighed. Certainly to a New-churchman, that interpretation of any recorded fact will be most acceptable which implies the least of a departure from the fixed and immutable laws of order. It is the substance of a Report on the subject of Miracles:

To the Editors of the Christian Inquirer:

In the remarks heretofore made respecting the connection of miracles with the operations of natural laws, we may have pledged ourselves to the discussion of a question which might arise in the application of our theory to the raising of the dead—a miracle quite conspicuous in the Gospel narratives, and which, from its nature, would seem to challenge an investigation. We confess to some difficulty or obscurity here, which might leave some grounds of objection in minds not disposed to accept our conclusions. And yet we think that the difficulty is by no means insuperable, or the obscurity beyond the possibility of an *eclaircissement*. As for our own opinion, we may say that it is pretty well settled. But while thus affirming the strength of our belief, we would respect the scruples of others; nor presume to dogmatize upon a subject so recondite and difficult of approach to the modest inquirer. We shall not reproach the dissenting reader with incredulity, if he will allow us the same charitable latitude in our own way.

The difficulty of the question now under consideration inheres in the fact, that our actual and veritable revivification of a body in which the vital forces are spent, and the spark of life has become extinct, is a violation of natural law; because the moment that respiration stops, and the blood ceases to flow, decomposition begins, and there ensues a momentary destruction of the organic structure. To raise the dead under these circumstances, is as great an act of creative power as to call a man into being from the loose particles of dust under our feet. For our own part, we say frankly that we doubt whether it ever was done. Not that we would set bounds to omnipotence or say that anything is impossible with God. We doubt it, because we doubt that any such power was ever delegated to another; because no exigency of sufficient magnitude has ever arisen to call for its display; and because we prefer to accept that solution of the difficulty which best harmonizes with our notions of the consistency and uniformity of the divine action. We are averse to any and all attempts, for any or all reasons, to bring the Deity into conflict with the established order of his own works; or in any way to charge him tacitly with changeableness and incompetency. Order is Heaven's first law; if it were not, we might have reason to dread the caprice that might, without warning, involve the universe in confusion and ruin.

Still we would desire, above all things, not to bring these views into antagonism with the sacred narrative. Nor need we do so, if we can be granted a liberty no wider than is often conceded the orthodox commentator. We would but seek to disclaim that strict adherence to the letter which every literalist has found to be the rock that has wrecked him. In doing this, we shall leave a margin wide enough for dissent to make its mark upon.

We find in the Gospels accounts of three instances in which persons are alleged to have been raised from the dead: the son of the widow of Nain, the daughter of Jairus, and Lazarus. We put the son of the widow first, because we see nothing in the narrative which implies that Jesus thought the young man to have been dead—dead in a strictly physiological and exact meaning of the word; although he may have been so regarded in the popular sense and by the disciples.

In the case of the Ruler's daughter, Jesus says expressly, "The maid is *not dead*, but sleepeth." Nor does it avail that the writers say she was dead, or that the bystanders "laughed him to scorn, *knowing* that she was dead." It is sufficient that Jesus said that she was "not dead." This at once confutes the popular notion, and shakes our confidence in—not the narrator's veracity, but in his discrimination. Jesus knew better than he; and in a matter of so debatable a nature, surely we are bound to accept the word of the master before that of the disciple.

The third instance is that of Lazarus. Let us look closely at the account which John gives us. When Jesus is told that Lazarus is sick, he says, "*This sickness is not unto death.*" Here Jesus pledges his veracity and puts his prophetic character at stake upon the issue of this sickness. He says that it will not terminate in death. After a few days, Jesus says to his disciples, "Our friend Lazarus sleepeth; but I go that I may awake him out of sleep." Hereupon they understand him to mean that Lazarus is reposing in an ordinary slumber, and they say to Jesus, "If he sleep, he shall do well." But Jesus did not mean by the word sleep precisely what they meant, but a deeper forgetfulness and suspension of the mental faculties—a kind of syncope or trance, which they mistook for death, and which was, in their apprehension of it, death; followed too often by the sad consequences attending premature interment. When, therefore, Jesus perceived their obtuseness—the time, perhaps, being unfavorable to a prolonged discussion of the phenomenon—he said plainly, "He is dead." That is, in the popular notion of it, he is dead; he is committed to the tomb; and that, without any interference, seals his fate as effectually as if he were dead. Were I not here to awaken him from this deathlike sleep, it were his sleep of death.

So in the case of the young man Eutychus, whom Luke relates in Acts xx. to have fallen down from the third loft *dead*; Paul says of him, "Trouble not yourselves, for his life is in him;" and restores him. We have here proof that the sacred writers used the word *dead* in a very loose way, and applied it as well to *apparent* as to *real* death.

We find, likewise, instances somewhat similar in the Old Testament. When the son of the widow of Zarephath is said to have died, we find Elijah using the ordinary means of resuscitation resorted to in cases of suspended animation. So when the son of the woman of Shunem is said to have died, Elisha restores warmth to the body by lying upon it, and thereby communicating a portion of his own vital heat; so he breathes into its mouth to inflate the lungs, and resorts to the usual expedients. In both cases, the means unequivocally are the interpreters of the character of the condition to which they were applied.

It is related in 2 Kings xiii. : "And Elisha died, and they buried him. And the bands of the Moabites invaded the land at the coming in of the year. And it came to pass as they were burying a man, that behold they spied a band of men; and they cast the man into the sepulchre of Elisha; and when the man was let down and touched the bones of Elisha, he revived and stood up on his feet." That the writer who records this fact regarded it as a miracle, we cannot well doubt; but the reader who has read of, and perhaps seen, the occurrence of equally remarkable things, will readily understand that the man they were about to bury was not dead in reality, but in such a condition as to resemble in external appearance one that is dead; and that the shock he experienced in being cast into the sepulchre was the cause of his reviving. The accidental falling of a coffin has many times been the cause of awakening the imprisoned inmate.

We conclude, therefore, as we think we have a right to do, that we have in Scripture no account of a person being raised from the dead. (We do not here speak, however, of the resurrection of Christ.) The persons there spoken of as dead were not dead; even upon the showing of the writers themselves, when closely questioned as to the critical sense of the word used by them. And hence we class this kind of miracle with others already spoken of, and reduce them all to the same amenability to a common law. In averring that the writers of the sacred narrative were mistaken, we go no farther than to say that they were not infallible—that they were not gifted with such an insight into the hidden recesses of nature's arcanum as to place them above the possibility of being deceived. In this matter, too, they probably exercised, not a judgment enlightened by direct inspiration, but by cursory observation.

A recent occurrence, which must be familiar to all of our readers, will serve as a very pertinent illustration of our position. Among the victims of the disaster which happened to the cars upon the New-York and New-Haven Railroad at Norwalk Bridge was Miss Griswold, the daughter of Rev. Dr. Rufus W. Griswold. She went down with the forward cars into the water, and was submerged for such a length of time as to be taken out for dead. Indeed, the medical gentlemen present on the occasion said that she was dead--and that it was impossible that any person who had been under the water so long as she had been could be resuscitated. And these were gentlemen of character and experience in their profession. An apostle would have confirmed their verdict. And yet, a philanthropic gentleman, by the most persevering and untiring exertions, did restore her; and she is now alive and well.

An officer of the British army in India gives us a story in substance as follows, which has been so well attested as to obtain very general credit. While at the court of one of the Rajahs of that country, he met a fakir, dervish, or other functionary of a religious order, who could submit to be buried alive for a great length of time without endangering his life. On the occasion of this visit, a well-contrived experiment was made to test the truth of the fakir's ability. After having been suitably prepared, his body was enclosed in a linen bag, the bag was put into a wooden box, the box, sealed with the Rajah's signet, was buried some five or six feet in the ground, the earth thrown in and trodden down, and then oats sown upon the surface of it. A guard was set to watch it night and day for several months; at the end of which time the box was disinterred, the fakir taken out and restored to life and health by his attendant. This is not claimed either as a miracle or a trick. It is explicable upon entirely natural principles. Lazarus had been in the grave but four days--the fakir more than as many months. But Lazarus was awakened by the word of Jesus--by a divine power--but still, in strict accordance with the eternal and undeviating laws of God's government. We must so believe. Is it more agreeable to a rational and abiding faith in the fact of the heavenly message. Jesus doubtless knew the mode of the operation of the subtle spiritual agency. Not so, however, the apostles. They were the depositories of a power above their comprehension, and exercised it under a superior influence and direction.

W. G. H.

In the same paper with the above occurs an editorial article on the subject of Worship, to which we give our assent in the fullest and most unhesitating manner. We could not well wish a greater blessing to the New Church than to have such sentiments universally prevalent.

"The first condition of any improvement in this direction is a better appreciation of the meaning and the claims of worship. The very idea of worship needs to be revived in our churches. With how many of our congregations does this idea hold a prominent place in their scheme of religion? With how many is it the meaning and motive and end of church going? To say nothing of minor motives, custom, fashion, love of excitement, which actuate many, even the more thoughtful come not so much for worship as for doctrine, not so much to offer homage as to hear discussions, not so much to praise and to pray as to be intellectually fed and entertained. The preaching occupies an altogether disproportionate place in our congregational theory of church exercises. Take away the sermon from our meetings, and the service would be thought by most, and would be to them, in fact, an utter blank. They would see no reason in that case for coming to church at all, so entirely is the service in their minds identified with the sermon, and so nugatory and meaningless to them the other exercises.

The congregational theory of religious ministrations has let go the idea of worship. It regards the minister and the congregation as two distinct parties in this business, one of which is wholly passive, while the other acts for them. The congregation are not there as worshipers, but as subjects, on whom the preacher is to operate without any co-operation of their own. They have nothing to do but to sit still while hymn, prayer, and discourse are successively played off for their edification.

We do not mean that this is the conscious or avowed theory of our church services. But this is the working view, as gathered from the actual practice of our churches. To this view must be ascribed, we think, the want of what may be termed a church atmosphere in our places of worship, and of that reverential demeanor on the part of those who frequent them, which belong to such places.

In connexion with the above we may state that the Rev. President Wayland, of Brown University, Providence, R. I., lately delivered a sermon at Rochester, N. Y., on the "Apostolic Ministry," in which, as reported in the *New-York Tribune*, we recognize a vein of thought quite germane to our own, and which no doubt represents the sentiments or impression of a rapidly growing portion of the Christian world. We quote from the above mentioned Report. The remarks made relative to the Baptist denomination find an easy application elsewhere.

It has for many years been plain that the Baptist denomination were following the tendency (still more strongly prevailing in some other denominations) to erect a Clerical Aristocracy. The *spirit* of such a tendency is (*virtually*) the following: The clergy claim, and the laity yield, the duties and offices actively connected with religion. The clergy restrict to themselves the performance of religious rites and the conferment of spiritual privileges. On private Christians devolves only the raising of funds, to support the Church and its operations. In return, the laity are relieved from all further religious obligations, and partake in the merit of the clerical services and devotions. This seems to us the *spirit* (varying indeed in degree, but not in nature) of the tendency to which we have alluded.

Among the Baptists it has been restricted, alike by the nature and spirit of their organization, and by the independence of the laity. Yet, the evidence of its existence is not wanting. Conventions, assuming to represent the *Denomination*, consist almost solely of Ministers. Ministers are the officers of its religious and benevolent associations. Religious newspapers and the religious press, speaking properly the voice of the whole body, are almost universally controlled by Ministers. Ministers are at the head of their colleges and high educational establishments. The administration of religious and church ordinances and the public proclaiming of religious truth, are confined, either by rule, or not less inflexible custom, to the Ministry; a practice, which, whatever the views of other denominations, *they* have never assumed to find in the New Testament. The Missionaries sent to foreign lands are Ministers, with here and there an exception, so rare as hardly to be counted.

In all these the participation of Laymen has been confined to raising the means of support. They have withdrawn from the offices designed to advance religion. They rarely labor with self-denial, or write, or speak to promote its interests. Social, religious, and devotional meetings, formerly conducted and sustained by Laymen, are now in many cases effete or abandoned.

At the same time the Clerical Aristocracy has been restricted and rendered exclusive in its numbers. There is indeed, no law, no organization by which this result could be effected, but it has been done by the prevailing views of Theological education. Greatly decreased importance has been attached to the idea of an inward call, a spiritual inspiration, which, acting above and independently of human ordinance, designates with unerring certainty those divinely set apart for this office; and opinion acting with proscription, power has ordained that no man should be recognized as regularly educated and fit for the ministry, except after a period of six, or eight, or nine years of preparation; and that all thus trained should be so regarded, almost irrespective of the inward call. It is obvious that such a rule must admit many whose only qualifications is such a course of training, and exclude many, who are by age, or poverty, or other circumstances, hopelessly shut out from such an expenditure of time, yet manifestly, inwardly and divinely called.

The result of all this is what might be expected. The laity, feeling responsible only for the discharge of their part of the contract, and unconcerned for the spiritual condition of the Church, have grown worldly, and laid aside the idea of self-denial for the cause of religion. The Clergy, introduced to their office by educa-

tion rather than by an inward calling, summoned to their duties by official relation rather than by a love of spiritual results, have performed the outward routine of their work with perfunctory listlessness. And of those who seek to enter the Ministry, a large portion are repelled, the most valuable frequently appalled by the preparation demanded, while those who enter are by a protracted training separated from popular sympathy, and unfitted for advancing religion among the masses of men. The laity are excused (or excluded) from the labors of religion, the clergy are diminished in number, and frequently wanting in adaptation, and give to their spiritual duties a formal and inefficient service. The denomination has felt the evil of all this in the want of spirituality in its members, in the decreasing number of accessions to, and in their waning influence, and in the general diminished efficacy of its whole organization. The number of its ministers is lessening, *relatively* to the growth of population by the demand for their labors, and the number of those entering the ministry is rapidly diminishing *absolutely*. The sermon of Dr. Wayland is an attempt to bring back the denomination to the ancient usage of faith and practice, in following which they formerly attained to a high degree of spiritual prosperity and numerical importance. It is based on the words of Christ, "Go ye into all the world and preach the Gospel to every creature." The course of thought is simply thus:

1st. What is the *Gospel*? It is the good news of salvation offered to men who otherwise were lost.

2d. What is *preaching* the Gospel? It is inviting men to avail themselves of the offer of salvation, and teaching them to obey the commands of Christ.

3d. *Who* is to preach the Gospel? *Every one*. Every Christian, in proportion to the ability which God has given him, and especially those who are designated by an inward calling, and adapted by outward qualifications for this office. "There is in the Church of Christ no ministerial caste, no class elevated in rank above their brethren, on whom devolves the discharge of the more dignified or more honorable portions of Christian labor, while the rest of the disciples are to do nothing but raise the funds for their support. The minister does the same work that is to be done by every other member." "A Christian Church is a company of believers, each one united to Christ and pervaded by his spirit, and *each one* devoting every talent, whether ordinary, or peculiar, to the work of evangelizing the world."

What then should be Christian and Ministerial education?

Each Christian, without regard to his calling or profession, should improve each intellectual gift that he may use it for the Master.

Every candidate for the Ministry should procure *such an education as his circumstances allow*, but should by no means regard himself as excluded from the Ministry because unable to devote as much time to preparation as those otherwise situated. Institutions for theological education should be so arranged as to enable each man to spend such time as he is able in gaining such a preparation as his character, circumstances and future location render desirable.

Thus the Ministry will be increased at once in numbers, energy and adaptation, and the *whole Church* will be united in diffusing the Gospel.

These views come from a source entitled to regard, they are the result of earnest thought, and they appeal for confirmation at once to common sense, to the experience of the Christian Church, and to the authority of the New Testament.

INTERESTING MOVEMENT IN A BAPTIST CHURCH IN CONNECTICUT.

We announced, in a recent No. of the Repository, the fact of the publication of a pamphlet, which we had seen, containing a letter of rather remarkable character, addressed by the First Baptist Church in Groton, Conn., to the Stonington Union Association, to which said Church has heretofore belonged—a connection giving the latter body a certain kind of superintendence and control over the former. The letter is replete, as will be seen, with New Church sentiments, for the most part, extremely well put, though we are rather surprised, that "among the truths which they cherish in their understandings," there is no distinct allu-

sion to the great truth of the Divine Trinity in the one person of our Lord and Saviour Jesus Christ. But for this omission there may have been reasons which we, as strangers at a distance, cannot well appreciate. Be this as it may, we are happy to meet any thing from this quarter so much in advance of what we had any reason to expect. The letter is signed, and the pamphlet published, in the name of the Church, although we have understood from subsequent correspondence with the parties, that it is, in fact, only a portion, though a major portion, of the Church that do really endorse the sentiments of the letter. We learn, too, that the publication has been followed by a course of proceedings on the part of the Stonington Association peculiarly trying, and, as they think, uncandid and unkind towards the little band of inquirers who have pushed their investigations into a new region, somewhat in advance of their fellows. We have heard repeatedly from the devoted brother who drew up the paper, and who is every day becoming more and more established in the truths of the New Dispensation. He informs us that he is now going through a "great fight of afflictions" in consequence of his firm adherence to the truth as he now sees it. In a recent letter he remarks, "It is a time of deep trials among us. I often feel the force and truthfulness of what you said in your first letter to me, that 'the old bottles would not admit the new wine, and the fermentation might end in the bursting of our Society.' Things have now come to a crisis, and what the end will be I cannot tell. About five-sixths of our present Society sympathize deeply with our pastor and myself, and wish him to continue with us. But others, claiming to be the true Baptist Church, virtually demand that because we are for improvements and new ideas, we shall leave the house. I have labored earnestly and for years to build up our Church and Society, amid trials and difficulty. They are strongly attached to me and to Mr. M. We are in turmoil, and do not know which way to turn." Meantime, a Committee has been appointed to examine and report upon the sentiments of the Letter, and that report we have seen, together with the rejoinder of the heretical brethren. Their refutation of its criticisms and cavils is able and triumphant, and may, ere long, appear in print. If so, we shall bring it to the notice of our readers. The case of these Baptist brethren is evidently one that draws strongly on the sympathies of the New Church, and we trust they may be remembered by them in their prayer, that the Lord's "kingdom may come," as come it will, breaking down all opposing principles.

The First Baptist Church in Groton, to the Stonington Union Association, to be holden with the Noank Baptist Church, on the 15th and 16th of June, 1853.

DEAR BRETHREN :—We are happy to greet the members of the Stonington Union Association on the present occasion by our annual epistle. We can say in sincerity, that we love God and our neighbor, Christ and his cause. We are in the enjoyment of a good degree of love among ourselves, which we desire to cultivate, still more and more; realizing that charity is the bond of perfectness, that love is the life and mainspring of the Christian's action; its absence, or in other words, the love of self and the world, his darkness and death. We love the truth and are endeavoring to seek after it, as for hidden treasures. We desire to buy the truth, and sell it not. We are happy in saying that there has been much agitation of thought among us ever since we have enjoyed the labors of our present pastor, and we think it has been highly conducive to the enlargement of our understanding. Our desire is not to pass by or reject any of the truths advocated by our Fathers, but tenaciously to cherish them in our understandings. But we realize that the age in which we live demands of us as christians, a higher wisdom than any which has preceded it.

One of the truths which we cherish in our understandings is, that the true measure of our efficiency and usefulness in the cause of our Lord and Master, is, the degree of *love and wisdom*, to which we have attained. This is also the true measure of our joy and happiness as Christians, in the present world; and we believe will be the measure of our usefulness, and consequent enjoyment, with the angels of God in heaven; and the unfading crown of our glory in eternity.

Another truth which we cherish is, that God only is uncreated; and that he alone, therefore, has love and wisdom underived in himself; that the great inexhaustible, and eternal fountain of love and wisdom, life and light, exists from him, the one only living and true God, as an ever shining sun. Another truth which we cherish is, that we, together with all finite intelligences, visible and invisible, are created forms perfectly adapted to be the gradual and growing recipients of this love and wisdom in an infinite variety of degrees. God has made our will the receptacle of love. The sum total of our affections makes up our *love*, and our will is its habitation. God has made our understanding the receptacle of wisdom. The sum total of the truths apprehended by us makes up our wisdom, and our understanding is its habitation. We are therefore receptives only; for what have we that we did not receive.

We say these things, Brethren; that you may understand that we glory not in self. Another truth which we cherish, is, that God is no respecter of persons; That the great fountain of his *love* and *wisdom* which is life and light, is ever shining impartially on all his creatures, the evil as well as the good, and the just as well as the unjust. "If any man lack wisdom let him ask of God who giveth to all men liberally and unbraideth none." "Behold I stand at the door and knock, if any man hear my voice and open the door, I will come in to him and sup with him and he with me."

Another truth which we cherish, is, that man's only hope of being elevated to a higher happiness than he now enjoys, lies in the right use of the liberty with which he is endowed, and his only danger of not realizing that hope is a corresponding perversion of that liberty.

We are therefore unwilling to take the ground that God could save all and will not, but prefer to believe that he would save all and cannot. For he is unwilling that any should perish. We seek not therefore to change the Father of lights, in whom is no variableness or shadow of turning; but seek to change and humble ourselves, and thus comply with the conditions on which the Holy Spirit is ever received.

If man had not the *given ability* to change or act, in himself, he could not be responsible! for ability and accountability are ever co-extensive. Another truth which we cherish, is, that actions make character; for every act of life fixes its own impress upon us. The character of the individual constitutes the book out of which he must receive his judgment in Eternity; for the books will be opened. "There is nothing covered that shall not be revealed, nor hid that shall not be known." Actions only can make God's promises our property. Hence we believe, brethren, not only in the possibility of self cultivation, but in its necessity. We believe also in the "washing of regeneration and renewing of the Holy Spirit which God has shed on us abundantly, through Jesus Christ our Saviour." We believe the washing spoken of in this scripture denotes a purification from evils. "Now ye are clean through the word which I have spoken unto you." We believe that regeneration is that progressive work which is commenced and carried on in the man by the Holy Spirit, until he has achieved a triumph over the love of self and the world. That the term regeneration as used in scripture denotes a progressive work, is clear from the passage in Matthew. For Jesus Christ was himself regenerated as to his human, which was made perfect by degrees through temptation and suffering, as appears in what he says to his disciples. "Verily I say unto you that ye which have followed me in the regeneration, when the son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Again in Revelation, "To him that overcometh will I grant to sit with me in my throne, as I have overcome and am set down with my Father in his throne." We believe that regeneration is the work of the Holy Spirit, but that, it is not effected, without man's co-operation; that as soon as man has been brought to a state of rationality sufficient to discover what evils are, that he always has the *given ability* to choose in and from himself, and commence a life of self denial; and that unless the man does so choose in and from himself, he cannot be regenerated by the Holy Spirit. "Except a man deny himself and take up his cross and follow me, he cannot be my disciple." That the ability to open the door of the will, involves the ability to keep it shut; and that unless the person does open the door of his will, the Spirit of Divine Love and Wisdom, which is the Holy Spirit of truth, cannot pene-

trate it. For will is the citadel of the affections. That in the great effort of God to regenerate man, unless the affections be reached by the Holy Spirit, not even conception can ever take place. The natural generation of man, denotes the production of the man; and must therefore involve conception, birth and manhood, and encompass the whole period of time necessary to their existence. To this the spiritual generation of man, which is regeneration, most beautifully corresponds. "Of his own will begat he us by the word of truth." "That which is born of the flesh is flesh, that which is born of the Spirit is spirit."

The term regeneration therefore has a signification in the New Testament, as widely distinct from *birth*, as that of birth from *conception* or that of manhood from either. Who does not know that Judson labored in Burmah seven long years, before the field of the Burmese mind could be brought to a state of cultivation, in which spiritual seed could germinate, and who will say that this preparatory work was no part of Burmese regeneration, or that it was any less the work of the Holy Spirit, than anything which followed. It is at least clear that it was not birth. We do not believe, therefore, that man can be regenerated by an act of instantaneous mercy, without his own agency, any more than we believe that the whole world was so regenerated by Jesus Christ, 1853 years ago. It is very clear that this was not done. Brethren, are we not laboring with God for the regeneration of the world.

Another truth which we cherish, is, that water baptism is neither regeneration nor conversion; but that it is a divinely appointed institution, and that it marks the boundary of the church; that submission to the ordinance is an act of obedience to the God of Heaven; that it cannot give faith but must be preceded by it. That it cannot give the Holy Spirit, for this is from God; but that when there exists a faith in God's word sufficient to believe his promise by the apostle Peter, the person's act of obedience in water baptism makes that promise his property. We do not believe the person's increased reception of the Spirit consequent on baptism is sufficient for his future regenerative growth; for this will require various renewings of the Holy Spirit, according to the receptive attainments of the person, and which he cannot expect to receive, only in so far as he performs other acts of obedience.

Another truth which we cherish is, that conversion is not water baptism; but that which precedes it; and is a yielding of the will to God, with a decision of the mind to be governed for life by his word, so far as the person may be able to understand it.

Another truth which we cherish is, that a man's mind is his spirit, that the word of God is God's mind and is his spirit. That in so far as the truths of God's word are received into the understanding, and yielded to in the will, in so far the person has the Holy Spirit. It is no where said by any of the prophets, that the Holy Spirit spoke by them, or that God spoke to them by the Holy Spirit; but they spoke from Jehovah; or God the Father; the ever omniscient and omnipresent Spirit. Jesus Christ is prophetically alluded to as the Holy One, and it is said that the Holy Spirit was not yet given, because the son of man was not yet glorified. We therefore conclude that the Holy Spirit comprehends whatever proceeds *through the Son* from the Father.

We believe the word of God to be eternal truth, and that it can never change; but that our preceptions of that truth, must ever be subject to change. Views which seem to our mental vision to be truths to-day, a higher mental state may discover either as errors or mere appearances to-morrow. He bringeth to naught the understanding of the prudent.

We believe that the truths of God's word from his book of revelation, as well as those from his book of Nature, are progressively unfolded to the human understanding according to the laws of the Divine Providence; and that the known of God's truth is yet infinitely less than the unknown. As a church we desire to humble ourselves before God. We realize that we have the most abundant reason to praise and adore him for his goodness during the past year. In the midst of trials and difficulty, he has been with us. His gospel has borne down the stubborn will, causing the penitential tear to flow, and prayer has been answered in the conversion of souls to God. Twenty-three willing converts have put on the yoke of discipleship to the Lord Jesus, by obediently following him in the ordinance of baptism, and uniting themselves with the church. We are at present enjoying the labors of brother ERASTUS MINER, and are praying in the hope that his labors may be still fur-

ther blessed among us. Our congregation in regard to its numbers, pecuniary ability and liberality, compared to what it was three years ago, has been considerably increased. Our trials are severe and the sea sometimes appears rough, but we hope by the help of God to out-ride the storm.

Our Sabbath School numbers 2 Superintendents, 10 teachers and 40 scholars. We sympathize with the various benevolent objects of the day. We have expended during the past year upon our house and fixtures, and in the purchase of a small addition to our lot of land, the sum of \$260. In addition to this we have raised more than our ordinary amount for benevolent purposes; if it has not gone in the ordinary channels, our trials may be our apology. Our alterations the past year are as follows. Added by baptism 23, experience 5, dismissed 4, died 2; present number 175.

In behalf of the church,
S. S. LAMB, *Church Clerk.*

NOTICES OF BOOKS.

1.—THE RELIGION OF GOOD SENSE. *By* EDWARD RICHER.

THE KEY TO THE MYSTERY. *By* EDWARD RICHER.

Such are the titles of the first two volumes of a series recently started by Mr. John Simms, of Belfast, Ireland, to be called "The Spiritual Library," of which we have already made an announcement some months back in the Repository. Of the actual success of the enterprise up to this time we are not informed; but the prompting from which it is undertaken is so excellent, that we cannot but hope that it will be abundantly sustained by the British and American public. Mr. Simms is not, we believe, technically a Newchurchman, but his experience in Mesmerism has had the effect, as it has had in hundreds of other cases, of creating a lively interest in the revelations of Swedenborg, which he does not hesitate to avow, and moved by this impulse, he has commenced the publication of "The Spiritual Library," in the earnest hope of effecting a lodgment in other minds of the profound convictions relative to a spiritual world, which have taken possession of his own. Most heartily do we bid him "God speed" in the laudable undertaking. His selection of the above two works of Richer we think well advised, as being finely adapted to the states of the majority of those whom he is in hopes to reach by his publication; and to Newchurchmen, not conversant with French, it is performing a signal service to make them acquainted in Richer with one of the brightest luminaries of the New Dispensation. In the "Religion of Good Sense," under the form of a dialogue, which gives more scope to the vivacity of French genius, the reader is taken pleasantly over most of the fundamental principles of the system, and their harmony with the dictates of a sound common sense clearly and strikingly evinced. In the "Key to the Mystery" we have a rapid but luminous sketch of the drift of the Apocalypse as spiritually interpreted. The exposé is admirably conducted, and the spirit of the book shown to be something incomparably above and beyond the crude theory of prophetic fortune-telling, which nearly every modern commentator has gone upon in his fruitless endeavors to enucleate the true mind of the Spirit in this wonderful series of visions. The third volume announced for the series is "The Future Life, by Emanuel Swedenborg," for which we are waiting with much anxiety.

2.—NOTES CRITICAL, ILLUSTRATIVE, AND PRACTICAL, on the *Book of Daniel*; with an *Introductory Dissertation*. By ALBERT BARNES. New-York: Leavitt & Allen. 1853.

Our readers need scarcely to be informed that Mr. Barnes' principles of interpretation and our own are widely different, and that we cannot therefore attach the same importance to his results as will the Christian world at large. But we have borne a willing testimony to the zeal and assiduity with which he has labored in the Biblical field. This testimony we bear afresh in the present case. The volume on Daniel is elaborated with the utmost care, and evinces a range of research and a scrupulousness of discrimination which impresses us exceedingly. We have met with nothing in his previous commentaries marked by more untiring labor or more solid judgment than what we find in this exposition. From the stand-point which he occupies, it is, we think, impossible fairly to resist the conclusions which he reaches in regard to the general scope of Daniel's prophecies, and we are happy to see that he dissents throughout nearly the whole vein of his explications from the miserably cold, cramped, jejune, and we had almost said profane, solutions of Prof. Stuart, who has done quite as much as he can now have any pleasure to reflect upon, in emasculating the Word of God of every divine attribute.

EDITORIAL ITEMS.

The thirteenth Annual Report of the American and Foreign Anti-Slavery Society, recently published, contains a general *conspectus* of the doings of the various religious bodies in our country in reference to the subject of Slavery. Among them the "Swedenborgians" are honored with the following notice: "The New Church, or the 'Church of the New Jerusalem,' commonly known as the Swedenborgian Church, as such, neither has done, so far as we can learn, nor is doing any thing with reference to American slavery, excepting to let it alone with all their might. As a reason for it, we are told that the principles of the Church are such as to favor but little *associated action* among its members. The editor of '*The Anglo-American New Church Repository and Monthly Review*' (Rev. George Bush) has, in several numbers of the periodical, discussed the subject of slavery as if he were feeling after the truth; and his cautious, inquiring, half-digested essays appear to have met with severe condemnation on the part of his brethren, North and South. He seems to have been honestly desirous that the subject should be discussed in his Church, but he cannot find, it would appear, any one to second his efforts. The 'Newchurchmen' as a body, are evidently disposed to acquiesce passively in the system of slavery, as in their opinion a providential allotment, although some of their number go so far as to *justify* it. We believe, however, such cases are rare, except at the South. We should gather from the discussions above alluded to, that the talented editor holds to the original, intrinsic, and radical wrong involved in the system, to the nullity of all claims to property in man, and to the obligation of the immediate *mental* surrender of all such claims. He would lay the axe at the root of the *traffic*, but has no conception of the duty of immediate manumission. Notwithstanding this, he is constitutionally, and from principle, in favor of *AGITATION*; and would be glad, if we do not misapprehend him, of never giving it up until the evil is agitated out of the land. If, as is claimed by this Church, 'all Life is an emanation of Love,' how can they for a moment justify, palliate, or neglect to oppose, a system which dooms so large a portion of their fellow-countrymen to a condition which is the emanation of hate, tyranny, ignorance and brutality." As to united action, by the New Church at large, on this subject, we do not feel moved to deplore the lack of it with any special intensity of regret. The organization which would be requisite

for such a purpose could easily be wielded for other ends, and we trust it may be long before the New Church shall have to play with such a dangerous instrument. The very scheme and programme of such an organization would inevitably be a charter of sectarianism and spiritual dominion which would entail infinite mischiefs upon the Church. It is the very genius of the New Jerusalem to develop the individual, and set him upon an independent course of action. In contending with evil he does not wait for co-operation, which is usually a license to inertness, but he enters at once single-handed into the work, according to the light he possesses, leaning upon the Lord alone. And yet this very course secures, in fact, the largest possible amount of sympathy and co-action. As to our own personal sentiments relative to this theme, we have only to say that we stand immovably by the positions assumed in our articles on the subject, and these positions, we saw from the outset, could not be acceptable to the extremes of either party—the party of *pro's* or the party of *anti's*. But this is a matter of little consequence. Our views of right and of duty on this and all other topics, are deliberately and conscientiously formed, without reference to the opinions of others, or any particular concern as to the reception they may meet with. In the present case the writer of the Report speaks of our essays as “half-digested,” doubtless for the reason, that we have “no conception of the duty of immediate manumission.” Possibly the time may come when he may see that our views on the point of “immediate manumission”—views to which we were brought by the spirit of New Church teachings—afford the true reason why our essays, above alluded to, so far from half-digested, are in fact, wholly and thoroughly digested, and such as will stand the test of the most rigid examination. This time, we say, may *possibly* come, but more *probably* it never will come. The ground which the ardent Anti-Slavery reformer occupies is one peculiarly unfavorable to his appreciating the principles on which a Newchurchman is constrained to act, for *he* has been taught the distinction between truth rational as represented by Ishmael, and lacking in a proportionate mixture of good, and truth rational as represented by Isaac, in which the softening and humanizing element of good is evermore and actively present. The writer asks, “How can they, for a moment, justify, palliate, or neglect to oppose a system which dooms,” &c. Whatever of intrinsic evil may be involved in the system, we trust no Newchurchman can justify, palliate, or neglect to oppose it, but it is not to be inferred that this antagonism does not exist because it is not opposed precisely in the same way in which the Report writer and his coadjutors may think it ought to be opposed, and in which they have set themselves to oppose it. Newchurchmen have their own way of viewing things, and of doing things.

The attractions of the Crystal Palace, now open in this city for exhibition, are trumpeted through a thousand organs, and are drawing tens of thousands within their sphere. So far as our humble notes can tend to swell the tide of pilgrimage that sets from all parts of the land to this shrine of art and industry, we hope they may avail, at least with the circle of readers and friends who may be disposed to give some little weight to our commendations. Having, through the courtesy extended by the Directors to the city Press in all its departments, been enabled to make repeated visits to this splendid receptacle of the works of human ingenuity, we can sincerely testify that our admiring gaze has been feasted with new wonders at every visit, till we have felt constrained to regard it as one of the grandest memorabilia of our lives to have been permitted to witness what has been brought together under that sublimely enchanting dome. We are grateful that our lot in existence has fallen to us contemporaneously with such a magnificent display. To those who can possibly find it consistent with their means or their avocations, we would say, Fail not by any means to come and see these exquisite achievements of the creative mind of man.

The American Swedenborg Printing and Publishing Society has issued new editions of “Heaven and Hell,” “Divine Love and Wisdom,” and “Divine Providence,” and is now pre-

pared to supply purchasers with these works at their Sales-room, No. 47 New Bible-House. New Church friends are reminded, that in addition to the usual business hours during the day, this room is open for their accommodation on Friday evening of each week, and their visits then, or at any other time, cordially requested.

A valued N. C. correspondent in the West Indies writes us as follows: "I have a short time ago had a letter from Baron Dirckinck, wherein he says that he has a plan by which the New Church would be universally politically acknowledged, but the plan was not ripe, as yet; this certainly is a grand scheme. God speed it! I have often thought, in my own mind, if it might not be feasible for the leading members of the New Church, in America and in Europe, to give out a Manifesto, wherein the Christian world would be exhorted to examine, and seriously investigate the Heavenly Doctrines of the New Church, in order to avert the calamities that are visiting many nations, for men are generally morally corrupted, and many because they do not know better. Baron Dirckinck is anxious to translate into Danish, *Em. Swedenborg's* theological works, but seems to want means for that purpose, and, unfortunately, our little society here is too poor to render him any assistance; but do you not think, my dear sir, that the New Church in England and America would do for him what it has done for M. Le Boys des Guays and Dr. Tafel, for a similar purpose, and if so, it would be bestowing a great blessing on Scandinavia, where the Danish language is read and understood. I am glad to perceive that a Dr. Kahl, at the University of Lund, in Sweden, is a writer on Swedenborg's doctrines, and is likely, with Baron Dirckinck, to become a leader of the New Church in the North of Europe."

From a letter recently received from a New Church friend we extract the following paragraph, leaving it to our readers to compare their own impressions on the subject with those of the writer.—"The extraordinary introduction into the New Church, by W. S., is by one of the most extraordinary *doors* into the 'Church of the New Jerusalem,' I have ever known. It is extraordinary from beginning to end. But after all that is said about the apparently good and bad spirits, I think it is impossible to determine whether any of them were good spirits; but it may be that some of them, and particularly the females seen in the 'delightful valley,' were good spirits. The fact of their so often recommending W. S. to join the 'Church of the New Jerusalem' (provided, by that Church they meant *that Church*, and not any of the Latter Day Saints, such as the Mormons, the Perfectionists, and others of the same stamp, all of which claim to be of the Church of the New Jerusalem), would seem to indicate that *some* of them were good spirits. The circumstance of his seeing himself *out of himself*, and being *disgusted with himself*, seems to indicate that he indeed saw himself, as he really was *in himself* at that time. But the whole vision seems to be a sort of *phantasmagoria* of mental and physical disease, which formed a fit theatre for evil and deceptive spirits to revel in; and it is very doubtful whether good spirits had much of any thing to do with it."

Our former correspondent, who signs himself "A Needy One," writes thus:—"I can hardly receive the internal sense from authority, which authority is itself unsustained by the indubitable seal of the Divine. Nor can I as yet receive it from reason—my internal senses are not open to perceive its certainty. It seems to me much like the revealings of the fancy—a fancy indeed honored by the presence and co-operation of reason to give an orderly and life-like character to its productions. Still I love to think there is truthfulness in these fanciful rationalities. Indeed imperceptibly I adopt more and more of the system as at least possibly—and sometimes it seems as probably a fact. But I must say *in general* all the reason and life I have is repugnant to its adoption, as *indeed* the truth of God. I am waiting at the pool for the moving of the waters. I hope to be interiorly aided yet to perceive the real truth."

The long waited-for and anxiously desired volume of Judge Edmonds on *Spiritual Manifestations* has at length appeared, and is selling we learn with great rapidity. We shall endeavor to find room for a notice of the work in our next.

Rev. Mr. Fernald's *Compendium of Swedenborg's writings* has just been published by Mr. Clapp. We have not yet received a copy.

Extract of a letter recently received: "It may interest you to learn that Rev. T. P. Rodman, of South Bridgewater, Mass., preached yesterday (Sunday, Sept. 17th) in the village of Hanover, West Meriden, Conn., occupying, through the courtesy of the Orthodox Congregational Society, their new and beautiful house of worship. His two sermons, and the statement of the leading doctrines of the New Church, which he presented in the evening, were listened to with close attention by a large audience, and were well calculated to interest his hearers, and to incite them to further inquiry respecting the Church. Several receivers were present from other places, and incipient measures were taken to form an Association of the few receivers scattered throughout the State, for the performance of such uses as are incumbent upon us at the present time, in relation to the community around us."

It will be seen that we have commenced a series of able articles from the pen of our brother, Dr. Rohrig, on the confirmations of Swedenborg's doctrine of correspondences, drawn from the genius of several of the languages of Central Asia, in which he appears to be well versed. We doubt if there are many men in Europe, at this day, since Klaproth has left the field, who are so well qualified as Dr. R. to engage in these researches.

The following paragraph occurs in a letter lately received from a Georgia correspondent:—"I have lately been reading 'Dealings with the Inquisition,' by Rev. Giacinto Achilli, D.D., &c. (Harper & Co., 1851), and as I read many parts of his most interesting book, I seemed to see his hand feeling about for our illumined author to guide him. All that his mind seems to want to constitute him an illustrious author and preacher, is the metaphysics of Swedenborg. He prefers the doctrine of faith of the Protestant Church to the works of the Catholic, and at the same time finds that the faith of the understanding will not save and renovate his heart, nor will the fruits of such a faith be the life of love to the Lord, that he desires. Now it is just here that he wants the luminous expositions of Swedenborg: and I think good and great service would be oftentimes done by us of the New Church, if, in the course of our reading, we would suggest the names of such persons as objects for missive tracts and pamphlets and volumes. Now, I will pay for a copy of Swedenborg's 'True Christian Religion,' if you will write to me that you have found his address and have sent it to him. I presume he is in London. Mr. Hodson will find him out." It will doubtless afford our friend a high gratification to be informed, that Dr. Achilli is now a resident of this country, in the vicinity of New-York, that he is a cordial receiver of the Heavenly Doctrines, that during the past summer he has been one of our constant hearers in Brooklyn, and that a few days since he left with us, in beautifully written manuscript, a translation into Italian of the "Doctrine of Life," by Swedenborg, which we earnestly desire to obtain means to publish for the benefit of the Italian population of this country, as the time has not yet come for the circulation of our writings in the atmosphere of the Papal throne. But Dr. A. anticipates hereafter a grand field for the New Church among his own countrymen, as he is persuaded that they can never, as a people, receive any other system of doctrines. Despotic Popery on the one hand and evangelical Protestantism on the other, he thinks equally abhorrent to the true genius of the Italian race, and therefore is assured in his own mind that the platform of the New Jerusalem is that upon which alone they can eventually stand. He is desirous of devoting the remainder of his life to the advancement of the New Church in such a way as the Divine Providence may indicate.

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ORIGINAL PAPERS.

ARTICLE I.

THE CHURCH A TEACHING MOTHER.

A SERMON TO THE YOUNG.

BY THE REV. A. E. FORD.

We give insertion to the following discourse for the many excellent ideas it embodies, while at the same time we feel constrained to dissent somewhat from the view presented of the Church as the mother which is to be honored. There is to us an apparent confounding of the internal with the external, which tends to beget false notions of both. The maternal functions which the author ascribes to the Church do not strike us as predicable of the internal Church, and if we refer them to the external Church we seem to be "brought up," so to speak, in front of the "Holy Mother Church," the great object of veneration with the Catholics. This view of the Church is certainly fraught with mischiefs, as it tends to merge within it the right of private judgment, and to sink the duty of parents in the functions of a superseding body of men who claim to stand in the place of the Lord himself to the souls of his creatures. We seem to ourselves to perceive an approach to this view of the Church in the general tenor of the ensuing discourse, and to this feature of it, if it exist, we are forced to take exception. Otherwise it will be seen to be marked by a very suggestive vein of thought, and with the discriminations which doubtless existed in the mind of the author may be read with much profit.

"Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee."—Exodus xx. 12.

By "Father" is here meant the Lord, for reasons which commend themselves to every understanding. As in every family the father loves the children that have sprung from him, and provides for their happiness; so does the Lord, to whom we all owe our being and existence, continually provide for our temporal and our eternal welfare. Even the heathen know enough every where to call the God whom they acknowledge and worship, their "Father."

But to the more youthful portion of my hearers, whom I principally wish to address on the present occasion, it may not be quite so plain, who is meant by "mother" in this commandment. Let me say then, that those who have enjoyed the light of the Word, have, by a kind of heavenly instinct, been accustomed, ever since the origin of Christianity, to call the Church, by that endearing name. "Holy Mother Church" is the common appellation given to it, among those who pride themselves on clinging to its ancient usages and forms; and this name would not have come down from generation to generation, and been repeated from millions of hearts, unless there had been some divine foundation for it. The Church is most truly a mother; and when she looks to the Lord and desires to do His will, a most tender and loving mother to all, especially to the young. None can do well without her cherishing care and ministering love. Can the father of a family do all that is necessary in bringing up the children, in giving them food every day, in providing them with clothing, and forming their minds to virtue, without the help of the mother? Even so the Lord does not do us good, apart from the Church. He does us good by or through the Church, and because the good He can thus do us, is proportionate to our reverence and love for the Church, therefore in the commandment in which He bids us honor himself, He bids us honor the Church also.

But it may be asked, what proof have we that the Church is really so important an agent and dispenser of the goodness of our heavenly Father towards us? For if she does really minister to us in this way, if it can be shown that she renders us this and that service in reference to our souls, just as an earthly mother ministers to this and that necessity of our bodies, it is plain that a foundation is laid in reason and gratitude for showing to her all love and affection. I shall endeavor to point out two or three of the benefits for which we are beholden to the Church.

1. In the first place she testifies to us that certain writings are the very Word of God. These writings have much about them, as men are inclined to judge at the present day, contrary to the idea that they are from Heaven and the Lord. We find that multitudes, on account of strange things contained in its letter, are willing to go in the face of the testimony which the Church bears, and has always borne on this point, and to cast away what was taught them in their childhood and youth and what they then believed concerning the sanctity of the Holy Scriptures. Does any one suppose that if he were called upon to determine whether the book of Genesis or of Revelation were of divine origin, he would find it an easy question, or would be very likely to reach a true conclusion? If he does, he deceives himself—for there would be innumerable things to create doubt in his mind, and innumerable others to lead him astray. For this reason the Lord has mercifully provided that those in Christian lands should be delivered from the danger of coming to this question as a new one, by providing that they should have a belief of the divine origin of the Word instilled into their minds from their earliest years, together with arguments in favor of it. From this cause it happens that when

the young reach the period at which they have to determine this point for themselves they have strong bonds to break if they reject it, and many and great helps if they confirm it. Now this mercy is *from* the Lord, but it is *by* the Church.

2. The second benefit for which we are indebted to the motherly care of the Church is that she teaches us the true doctrine of the Word. Supposing it settled that certain books *have* a divine origin, it is another difficulty to ascertain what they really teach. It is a common sentiment that any man, if he will only take the Bible and honestly investigate its meaning for himself, independently of all that was ever before known or taught concerning it, will surely be led into the truth. But in practice, this method conducts to the most conflicting and contradictory doctrines, as we daily see. It is impossible for the young to search out and establish a system of doctrines by themselves, because their minds are not sufficiently developed,—impossible for the majority of adults, because of the necessary avocations of life,—impossible even for great minds applying themselves solely to the work. I do not mean to say by this that doctrine is not to be judged of by every one so minded, independently of all human authority, but that this never is done independently of something derived from the stock of truth which has been already known, admitted, and taught, in the Church. By doctrine I mean systematic instruction concerning God and man, concerning Heaven and the way of attaining it by regeneration; in a word concerning all that interests us as those who are to be saved or lost eternally by life in this lower state of being. Now my youthful hearers can see it, as a fact, that they are not put to the toil and trouble, nay, the impossible task, of finding out for themselves whether the Bible teaches, *e. g.*, that Jesus Christ is God, or, as some affirm, a mere man; whether there is a Trinity of persons in which he is the second, or whether he is the only God of Heaven and Earth; whether his humanity is Divine and Infinite, or human and limited. Multitudes of such points are put into form and taught them without care, concern, or trouble on their part, with confirming passages from the Word. How great a benefit this is, they will never know until riper years enable them to reflect upon it. Such as it is they enjoy it from the Church, for this form of doctrine is taught them in Sabbath Schools by catechisms, in Church by sermons, and if they learn it at home from their parents, still they learn it from the Church, for their parents derive their knowledge of it through the Church, and it is she who tells them that it is their duty to instruct you and makes them her agents for this end.

3. But again we must refer to the Church, all the good which comes to us by her various outward agencies and instrumentalities. Such are its priesthood, with its various functions of teaching the truths of the Word and leading into the good of life, of administering the Holy sacraments, of counselling, animating and consoling in private. Such also are Sunday Schools, social meetings, colleges, books of religious instruction, and various publications; for all these instrumental agencies we may call the hands by which the Church carries out the kind and loving wishes of her heart, that we her children being

taught the truths of the Word may live upright and useful lives, and so attain salvation.

“But,” some one will ask, “where, and what is the Church, that I am required to love and reverence? For unless she is pointed out to me so that I can see her and know her, I shall be like a lost child running hither and thither looking for the mother from which it has been separated, and uncertain where she is to be found.” The Church you should learn to love is that external body of Christians professing the doctrines of the New Church, to which you, together with your parents or guardians, may belong. I do not mean that this outward body is the whole of the Church, far from it. The essential Church is the good and truth which is in the hearts and minds of its members, put there by and from the Lord himself. But the outward body with all the arrangements and apparatus I have spoken of, with its ministry, its sacraments, its worship on the Lord’s day, its forms or modes for that purpose, its chants, its Sabbath schools, its constitutions even for transacting its temporal affairs—what are all these but the inventions and contrivances of the Church’s love and concern for the spiritual welfare of her children? They are the eyes by which she watches for your welfare, the feet by which she goes about on her errands of kindness for you, the hands by which she accomplishes the dictates of her tender concern for your spiritual and eternal good; say not therefore as many say, “what is this external Church? Is it not a mere collection of men got together who have devised by their human prudence this and that institution, taken this or that measure? I will love the internal Church, but leave the external out of my regards,” for this would be exactly like saying, “I will love the excellent qualities of my mother’s heart and mind—but as for her person, what is that but so much dust and ashes, put for a little while into shape?” whereas your own hearts will teach you that your love for your mother makes you dwell tenderly on her face and features, makes your eye follow her form with delight, makes you love the very shape and fashion of the garments she wears. If there is anything divine within our mother the Church, then that divine comes down into what she says and does, and alas for those of her children who fail to see and feel it! I do not mean that all things which the Church does are to be considered so right that they are not to be questioned, or that she is to be esteemed infallible in all things that she says, but I mean that notwithstanding her faults and imperfections, we are to see, to feel, and acknowledge, a certain *sacredness*, *holiness*, and *divineness*, in these things, and that these very faults are not to be rudely upbraided to her, cavilled at, borne impatiently, much less made a cause for abandoning her, but are to be patiently borne with, to be spoken of and dealt with lovingly and gently. To overlook the presence of the Lord in the external Church, and to think that everything is from Him are alike to be avoided. To love the internal in the external is the rule by which we may be kept safe from both these extremes.

To “honor,” in the fourth commandment is, as you know, to “love;” and love is a fountain from whence proceed many streams. I mean

to say that when one loves the Church, it will lead him to have many different affections towards her, and many ways of showing them in speaking and acting. But I will mention now only that duty towards the Church which principally concerns the young, which is, that they reverence the Church as the *Instructress* provided for them by the mercy of the Lord. The Church is the teacher of *all* both old and young, because the truth which she ministers to us is as food and drink, as drink when we imbibe it, and food when we live it—and you know that if our souls are to live, to grow, and thrive, and be happy, they must have their nourishment as well as the body. But still there is a difference between what she does for the one and for the other. The adult (if they are worthy to be called her children) are in the actual course of regeneration, but the young are only in the way of being prepared for it. Because you are in this preparatory state, and regeneration itself goes a little way, or a great way towards perfection, according as one is prepared for it, it will be well to say what constitutes a good state of preparation. It consists in a stock or store of good and truth laid up within us, or in our minds and hearts before our adult years. Good is laid up first, and truth afterwards. You have often observed the beautiful heavenly smile on the face of an infant. This, whenever you may see it, is a sign that the Lord is giving it good within. Do not think that an infant cannot be good, because it cannot think and speak. That there is something good about it, you may know by the kindness and love you feel towards it when you take it into your arms, by the way that all who are near it delight to caress it, speak to it and do it kindness. It is the unconscious innocence and goodness which the Lord is giving to it every moment, that calls out those feelings in others. This good does not pass away with the smile of the infant, but remains with it, enters into forms and abides with its little spirit, just as the food which enters its mouth is added to, and remains with its body. For this reason it is called *remains* and is given to it from the Lord alone, because none but himself, and the angels who have all they give from Him alone, are concerned in it. It is not parents or nurses who teach it its heavenly smile, nor does it learn it of itself, it is something given to it without any earthly agency. But after a while this infant grows into a child and a youth, and then it begins to learn by its own endeavors, and by the instructions of others. This is the time when it begins to receive the remains of truth,—and then it is, that the office of the Church, as a mother appointed by the Lord, begins. For then by means of parents and instructors, and guardians, and Sabbath School teachers, and ministers,—by what she teaches in Church, by what she addresses to the ear in the harmony of the organ, in the concord of worshipping voices, in the skill and symbolism of architecture, she instils into the boy or the girl, the young man, or the young woman, her lessons by the avenues at once of the body and of the mind, sending them in, so to speak, by every possible inlet. How important, how unspeakably important, that all this teaching should be responded to by the pupils! for what does the lesson without docility, resemble, but teaching letters to a stone or holding a candle for

a dead man to see by, or drawing water in a vessel whose bottom is pierced with many holes? If this teaching is attended to with diligence, if it is received with reverence, if it is treasured up in the memory as Divine truth, if you delight in coming to Church and attending the Sabbath School; if you seek to live what you there hear, though it may all vanish away from your memory, it really no more departs than the rocks and mountains leave their places. It causes you to have a full, instead of a slender store of remains, and thus you will enter on your course of regeneration with the greatest advantage. You can see in every thing about you the advantage of a good preparation. If a seed is half withered when it is put into the ground, no one expects a healthy plant from it; if a tree is stunted in its first year's growth it is not likely to bear abundant fruit, a sickly child is not apt to grow into a robust and strong man. It is not less the case in the affairs of the spirit than in those of the world and the body, that a good beginning makes a good ending. The remains I am speaking of are the beginning and the foundation, from and by which the Lord works in us. We are called in Scripture the work of the Lord's hands—which means that it is the Lord, who, as a workman, makes us new creatures. Now you know that every workman must have something in the work itself, where it is of any magnitude on which to stand while he carries on and adds to its various parts. For example, they who build the large ships in the dockyards, what could they do towards finishing them, if they could not stand on them, walk on them, go about them, and put scaffolding to their sides? How could they put on the deck, unless they could have a foot-hold on the timbers, or put on the rigging unless they could stand on the decks. In like manner, what the Lord has given us last, that he stands upon, so to speak, while he adds something yet further to us as his workmanship. Now remains, are like the keel, which you know the ship-builders lay down first of all to give themselves a footing, without which they could not perform their labor.

How kind and loving the Church is to her younger children, how reverently and docilely her lessons should be received by them may appear from this further circumstance, that a time is infallibly coming, when a thief will approach as it were by night to steal away, to ruin and destroy the precious treasure laid up by the hand of the Lord, which if it can be accomplished, forever prevents the soul from being built up, I mean, regenerated and saved. For when the young begin to reason for themselves, they invariably have thoughts, such as these: that perhaps the Bible is not true; or that it is no more from God than other books; or that there is no other world than this; or, if there is, that there is no place of suffering where great miseries are endured, and true happiness is forever absent. At the same time they are tempted to say "what is the use of living by all these strict rules?" and thus to give way to evil desires and passions. Perhaps some of my young hearers know already that such thoughts pass through their minds. However it is a trial they have to go through with, and nothing less than their salvation depends upon their going through with it safely. He goes through it most safely, who has the

largest store of lessons from his spiritual mother treasured up in his mind and who clings to them, but he fails who has few of them, and is prevailed upon to cast them away. How their number gives safety may be illustrated, by comparison. The hives in which bees store their honey, is liable to attack from moths, which are a sort of butterfly, creeping in by night and laying their eggs within the hive. These eggs, which are very many, are hatched out in the course of time, into little caterpillars who guard themselves so that the bees cannot get at them, and as they grow eat up the comb and honey, and at length attack and destroy the young bees, just as they are issuing from the egg, and thus in time break up and destroy the whole hive. The bees know how dreadful an enemy the moth is, and therefore they set watchers at all the entrances of the hive, to prevent her getting admission. Now this is not merely a comparison, but a real correspondence, for the hive is the mind, the bees are its truths, the moth is the thief (or such thoughts as I have spoken of) coming to kill and destroy, the ravages of the young caterpillars are the destruction of remains, and the watching bees are the truths which guard against and reject such false and deadly thoughts. Now I have heard from those who have to do with bees that the stronger and fuller of bees a hive is, the more able are the bees to guard themselves against their enemy. Treasure up, then, while you may, the lessons of your spiritual mother and cleave to them when the thief cometh. You know not how all-important this counsel is. Many a man and many a woman has, at this moment, a heart full of the bitterest remorse, when they think of the innocence of their childhood and youth, and they tear their hair and beat their breasts when they are alone, to think that they cannot recall them, and it is dreadful to think, what may be the end with them when they become spirits. Would this have been the case had they had such a spiritual mother, as you have, or had they never turned their back upon her teachings?

I will mention only one thing more, in conclusion, one blessing of which the Church has been a medium to you from the Lord, and which she would have you remember always, as reminding you continually of her lessons. I refer to your baptism. This is the act of the Church, because it is one of the institutions given to her by the Lord for the benefit of her children. It was from her that you received it, for so far as your parents were concerned in it, they only acted according to what the Church teaches, and so far as the minister was concerned he acted by the authority of the Church. I call it a blessing, because you would greatly mistake if you thought there was nothing more in it than what met the eye. Angels were present in it, and always will be present with heavenly influences so often as you think of its meaning and endeavor to fulfil it. Its meaning is that you should learn and live the truths of the Word. As you sometimes put a ring on your finger, in order that your eye resting upon it may remind you of something, instead of trusting merely to your memory, so your spiritual mother said, in effect, at your baptism, "By means of this holy sacrament as an outward sign I would have you always bear in mind the lessons I give you as the medium of your Heavenly

Father's love." Think often, then, my youthful hearers, of your baptism, regard it as a solemn pledge that you are to learn every thing good and true, and do it to the best of your ability, not complaining as some do, that it was a thing you were not consulted about, but making it your own, recognizing in it the goodness of the Lord anticipating your own reason. What kind of a quarrel would it be in a young man, to complain that his father provided the swaddling clothes, which protected his tender body from the inclemency of the seasons, or that his mother made them, without consulting him? It behoved him when a boy to acknowledge their kindness, to rejoice that it was so done, and by no means to rescind their act, to the extent of his power, in his riper years. Let your baptism be often reflected on; learn its nature and incidents; pray to the Lord that you may believe and do the things of which it was designed to be a standing mentor, and you will then do much to secure what the Church desired, and always desires earnestly on your behalf. It will be one instance of obedience to the command, "Honor thy father and thy mother," leading to the keeping of all the remainder.

ARTICLE II.

EARLY HISTORY OF THE NEW CHURCH.

MY DEAR SIR:—As the year is drawing to a close, I think it only just to myself, to send a few observations for insertion in the Repository, upon the strictures on my last letter, in order that they may appear in the same volume. An earlier reply, perhaps, would have been construed into a love of controversy, which is as contrary to my feelings as it is to any aim of which I am conscious.

Your correspondent, "N. F. C." (January p. 45-7) cannot see how the information I furnished either supports my own view, or that of "Delta," and he concludes his letter with these memorable words: "Sir, I thank God, that if I am gifted with little of the spirit that is able to raise mortals to the skies, I have none, I trust, of that other spirit, which would drag angels down." Your correspondent, "S. M. W." (March, p. 143-4), strikes in with this equally strange question: "Does your correspondent stand, in his weak efforts to destroy the offensive establishment of an orderly clergy, upon ground so insecure that he must needs endeavor to plant his ruthless feet upon the ruins of the reputation of the best and most revered disciples of the New Dispensation?" To all which Mr. Bateman, p. 144, adds his hope, "that your English correspondent will not allow those admirable talents with which the Lord has endowed him, to be placed at the service of any infernal spirit who may seek to make him the instrument of throwing discredit on our ordinations, by proving that the first ordainer was associated with evil or mistaken men in the year following his own ordination." This is the light, then, in which I suppose I must have stood with your readers

since the commencement of the year, and it suggests the reflection that people may affect a marvellous regard for the reputation of the dead, while they show very little either for the reputation or the feelings of their *living* brethren.

I have referred to my letter published in your November number, to ascertain whether or not I had penned one sentence which could call down such a judgment upon me. On the contrary, in the last paragraph but one (p. 518), I find myself fully admitting the respect due to Mr. Hindmarsh, and pointing out the real bearing of the facts. That point is so important that you will allow me to make a re-statement of it. It had been argued that the ministry of the "New Church," as now instituted, was entitled to our unreserved adhesion, because it had originated from men of apostolic minds. Who were those men? What record remained of them? Their general reputation and their writings we know, *but what did we know tending to show the apostolic simplicity of character claimed for them to such a degree, as to warrant us in accepting their conclusions as being heaven-directed rather than our own?* That was the question my letter was calculated to throw some light upon, and, instead of writing in the ruthless spirit attributed to me, there are few sentences of my own in the letter, which consists almost entirely of an extract from an address *printed and published by Mr. Sibly!* I challenge any of your readers to point to one word in my letter tending to aggravate those statements. I even abstained from clearing up the occurrence so darkly alluded to by Mr. Sibly, though I well knew what it was. Mr. Bateman, however, lets the cat out of the bag, and behold, your readers are informed (p. 145), that "the evil was no other than an erroneous view of Swedenborg's teachings in the treatise on Scortatory Love—a work which was viewed from an unchaste ground," &c. In the name of common sense, who is it that has shown most of the spirit "that would drag angels down from the skies?"—your correspondent, who respected the silence of Mr. Sibly, and said no more on the point, or the personal friend of that gentleman, and of Mr. Hindmarsh, who has hastened to let you know that he was in the secret?

There is an old country saying, that "one man may steal a horse, while another dares not look over the hedge!" Mr. Sibly, to prove that he was minister of the *first* New Church Society, "exhumes from the dust and rubbish of the past the record of an alleged dark, mysterious, untold offence," &c. (see p. 143)—a record which had then never appeared in print, and but for his zeal in regard of the "primogeniture," never *could* have appeared. Mr. Rich, on the other hand, to prove that all these parties were as subject to errors of opinion as other men, quotes a passage from Mr. Sibly's publication, and is made the subject of the most grievous accusations that can well be heaped upon him.

Let me say, once for all, that I have been far from charging Mr. Hindmarsh either with *practical* or *theoretical* immorality. I established that his colleagues, and the church at that time, did not regard his judgment as *infallible*. That was all I aimed to establish, and I

took the simplest method of doing so. Perhaps "N. F. C." will now be able to discover how the information contained in my letter supports my view of the case. I may remark here, however, that Mr. Bateman's letter suggests something more than a mere difference of opinion about a printed book in the case of others. "The evil," he says, "was no other than an erroneous view of Swedenborg's treatise on *Scottatory Love*—a work which was viewed from an unchaste ground by some of the earlier receivers of the doctrines, and abused to the shame of those bodies which were intended to be temples of the Holy Spirit." It was, then, a false principle produced into evil, or else Mr. Bateman has penned a very improper sentence, and in point of fact, it is well known to several members here, though Mr. Hawkins may have forgotten it, that such evils really existed at a period a little later. I forbear to mention names, but Mr. Hawkins must have heard at the time of a gentleman who broke his leg, and whether some persons regarded it as a judgment upon his orthodoxy, or his heterodoxy! It really surprises me beyond measure, to read the letter to which my venerable friend has affixed his signature. He agrees with Mr. Bateman in treating the matter as a *mere opinion*; and his friend, "S. M. W." speaks of it with the most edifying indifference as a *theoretical* error. Let us see this theoretical error stated in the words of Mr. Hawkins. It was held, he says, "that if a husband and wife did not agree, they might separate, and the man take a concubine," to which he adds, with a simplicity almost amusing, "*I forget whether or not the wife was to have the same privilege!*" To treat such a doctrine as mere opinion, in the head of a religious body, simply because he did not himself act upon it, is absurd, and not at all consistent with the view which the church took of it at the time. Such an opinion, held by a person of influence in a religious body, could not be harmless; events proved that it was not, and how deeply the elder Hindmarsh was grieved, nay, "distracted," by the circumstances, has been shown by Mr. Bateman. With an "ignorant, immoral watchman" (see Mr. Mason's letter) on this side, the ground threatening to open under his feet on that, and his talented, headstrong son, rushing forward with the sword in one hand, and the trowel in the other, to build the walls of Jerusalem, any poor old Methodist preacher in the world *would* have been distracted. Pity him, and praise his goodness of heart when he laid aside his pen, despairing of human effort, and read "the best sermon ever written"—the words of blessing which fell from the lips of Jesus, to his troubled people.

Had I been actuated by the spirit attributed to me at the end of Mr. Cabell's letter, I could have shown from abundance of *other printed documents*, that Mr. Clowes, whose evangelic spirit no one will question, was grossly abused and calumniated by the Separatists, because he conscientiously remained in the path of duty to which he had been called by Providence. I had all this matter at my fingers' ends when I wrote the unfortunate letter which has brought down the hand of the dark spirit of hierarchy so heavily upon me. Perhaps Mr. Bateman will kindly help me out with this

charge also—if it be one—and inform your readers what the publications alluded to really contain.

We must presume that Mr. Sibly did not feel that he had been guilty of any impropriety when he published the address that some “infernial spirit” prompted me to quote. We may presume also that the church at that time, which “held many solemn meetings” on the subject, thought it no impropriety to record their proceedings in their minute book. Moved, perhaps, by the “infernial spirit,” whose instrument, I am told, I have “permitted myself to become,” I have been, within the last hour or two, in search of those records. The original minute book is now before me,* and it commences under date, May 7th, 1787, with a record that the Society to which it belongs had been formed after “a misunderstanding” as to their objects among the members of its predecessor. The place of meeting is recorded as New Court, Middle Temple, London. The name taken by the members is, “*the Society for promoting the Heavenly Doctrines of the New Jerusalem Church.*” Their object is defined to be “*to promote the knowledge and practice of the doctrines contained in the theological writings of Emanuel Swedenborg, by meeting together as often as convenient, to read and converse on the said writings, in order thereby to become more and more acquainted with the internal or spiritual sense of the Holy Word.*” They go on with this object in view until April 7th, 1788, under which date we read, “Mr. R. Hindmarsh proposed that the Society should in future be denominated, “*the New Church, signified by the New Jerusalem in the Revelation;*” the church in Eastcheap, it must be observed, having been entered upon in the January preceding. The proposition of Mr. Hindmarsh was unanimously carried on Sunday, 18th of May, but the record of this meeting is so singular that I shall quote it entire :

“*Sunday, May 18th, 1788. At a full meeting of the Society, the question for altering the name of the Society was put and unanimously approved of; in consequence of which the name is to be in future, ‘the New Church, signified by the New Jerusalem in the Revelation.’*”

[Here observe that the church was *instituted*, but what was a church without its offices? Was it still-born, or would it go? This question was put to the trial immediately.]

“*James Hindmarsh and Samuel Smith having signified their desire of being baptised into the faith of the new heaven and New Church, the New Church unanimously requested them to baptize each other.*”

“*It is agreed for them to be baptised next Sunday.*”

“*James Hindmarsh and Samuel Smith being proposed as ministers of the New Church, they were unanimously elected this day.*”

In accordance with these resolutions, it is stated under date of Sunday, May 25th, that Mr. James Hindmarsh, and Mr. Samuel

*NOTE.—Mr. Sibly had stated in his printed address that it was in his possession, and, as I knew that his books and papers had come into the possession of his grand-daughter—now Mrs. Hart—it was at her house that I inquired for it, and her husband found it, on searching in a stone closet. They kindly permitted me to make use of it, and I shall now return it to them.

Smith mutually baptized each other. In the meantime, the programme of the intended ordination of the above gentlemen must have been in preparation, for the famous ceremony of the Lot, and the laying on of hands, is placed on record under date of the Sunday following, viz., June 1st, 1788. It seems to me a singular mistake to suppose that Mr. Hindmarsh *ordained the first ministers*. The twelve who drew lots, *all* laid their right hands on the persons ordained, and Mr. Hindmarsh was only distinguished from the other eleven as the *reader*. The ballot papers were prepared by Mr. Hindmarsh, as the Secretary of the Society. On one of these papers Mr. H. had made a private mark, resolving that he would not read the service unless that particular lot was drawn by him. This proved to be the case, and then, being requested to act as reader, as he had anticipated, he complied without hesitating. It seems to me that this point has not been clearly understood, and it is one that ought to be of some importance in the discussion.

But I have this further remark to make upon it. There were sixteen papers, and twelve of them were marked with a cross, the drawers of which, it was previously understood, were to ordain the ministers. Mr. Hindmarsh informs us (see your Magazine for July, 1852, p. 327) that he wrote the word "Ordain" on one of those so marked, in order to determine him about the propriety of reading the service. Here I cannot help being struck with this singularity. The church understood that the twelve members were performing the act of ordination. Mr. Hindmarsh considered *he alone* was performing it. Why did he suppose that the mere act of reading the service made him the ordainer in any degree above his eleven brethren?

The account given by Mr. Sibly in a MS. of his now before me reads differently. After mentioning the twelve who drew lots, he continues: "It was afterwards ascertained that *a particular mark* was made on one of the lots, *besides the word ordain*." From which I should infer that all the twelve papers had "ordain" written on them in accordance with the intention of the Society in the selection of the twelve men, and that Mr. H. had made a private mark, not very observable, on one of them. This account of the matter is more agreeable to my idea of propriety than that given by himself, but, perhaps, most persons would prefer accepting his own (referred to above) as the most accurate.

The minutes of the ceremony now before me are in Mr. Hindmarsh's own handwriting, and I transcribe his very words to assist your readers to a proper conclusion. The names are given as in all the accounts, and in your own Magazine (place cited above). In the margin, then, against the names, Mr. H. has written: "N. B. *A particular mark* was made on one of the *Lots*, appointing that person to *read* on whom it should fall, and it fell on Robert Hindmarsh." He records also the laying on of hands by the twelve in each case.

These particulars being of some moment, I could not pass them over. My object, however, in referring to the minute book was to ascertain in what terms the Society recorded the transactions of those "*many solemn meetings*" which Mr. Sibly says were held in 1789, on

the matters which I quoted from his address. What do I find? The record continues in Mr. Hindmarsh's handwriting to May 4th, 1789, and to the 47th page of the MS. The next record is in another handwriting under date, April 11th, 1790, and on page 63 of the MS., *the intermediate pages being torn out!* Those destroyed pages, therefore, contained the record of which I was in search.

It happens that a fair copy of this minute book is in existence, in the handwriting of Mr. William Hill, and with the same hiatus of nearly a twelvemonth in the records; as the transcriber takes no notice of the deficiency, and as he made the copy about 1791, it is presumable that the parties in office had agreed to destroy the record of those differences, and that when Mr. Sibly published his address, the circumstances were confined to his own bosom, and might have slumbered there till this moment. Again then, I ask, if that gentleman is held innocent of any harm in the first publication of such matters, why should I be subject to such heavy penalties for *quoting* his publication as a matter of history?

With respect to the other part of the quotation from Mr. Sibly's address, namely, that which refers to the removal from Eastcheap, I am more fortunate in the minute-book. Under date June 4th, 1792, it was proposed that the reasons for leaving should be placed on record, but the meeting would not then decide upon it. A month afterwards, July 2d (showing how deliberately they proceeded), we read that, the meeting having been opened with the Lord's Prayer, "the motion for recording the reasons of the Society's quitting Eastcheap was taken into consideration, and *passed unanimously.*" The words are inserted exactly as proposed for the meeting of June, and are as follows:

"June 4th, 1792. This being the first monthly Church Meeting of the Society, since its removal from Eastcheap to Stone-street, Tottenham Court Road, the Society judge it expedient *to leave to posterity* [mark this] the reason of such removal—that it was on two accounts. The first was on a difference which arose in the Society of Eastcheap concerning Church Government, and which more particularly manifested itself at the Conference of 1792, on the confirmation of the Minute of the former Conference, 1791, respecting the appointment of ministers and priests in the New Church, it being contended by Mr. James Hindmarsh, Mr. Francis Leicester, Mr. John Illingworth, Mr. Thomas Parken, Mr. Robert Jackson, Mr. Robert Hindmarsh, and Mr. Richard Thompson, that the appointment ought alone to originate in the priests already ordained, contrary to the opinion of the whole Conference beside, who judged it proper to confirm their former Minute.

"The other cause was, that Mr. Robert Hindmarsh, one of the seven, had taken the place of worship in Eastcheap, of the landlord, into his own hands, without the previous knowledge of the other two joint tenants, whereby the Society found themselves obliged either to give in to his measures or quit, although R. H. declared himself not one of the Society."

Under date of January 6th 1794 (that being a yearly meeting), it is recorded that "the Society thought it proper to recognize its members." Three lists are then given. 1st. A list of members "declared to be in full communion," consisting of sixty-five names. 2d. A list of persons "acknowledged as members, but at present in the country, or in a state of suspense," consisting of twenty-eight names. 3d. A list of persons "considered no longer as members,"

consisting of forty-three names, the first of which is that of Mr. Hindmarsh. Notwithstanding the destruction of the record in the minute-book, therefore, concerning the alleged "sorrowful occurrence," and the personal esteem in which Mr. Hindmarsh continued to be held, it is clear that the Church at that time, in the most deliberate manner, considered him to have sufficiently erred in the matters named in the above extract to justify my original argument—namely, that there is no ground for demanding our adhesion to the system of Mr. Hindmarsh beyond any intrinsic merits it may have—none whatever in the improbability of his having done wrong.

To relieve the tedium of these dry facts, I will give one more extract from the minute-book, and then close. The separation, it appears, had become a matter of world-wide notoriety, and the members on both sides were subject to annoying imputations in consequence: hence the following minute, and copy of a letter under date of April 7th, 1794:

"It appearing to the meeting that a false report had been circulated throughout many parts of the kingdom, that the Society had separated on account of holding different political opinions, it was resolved unanimously that a letter be sent to as many places as the committee may judge proper, to counteract the evil—of which (letter) the following is a copy:

"DEAR SIR:—We are sorry that, although we have the pleasure of writing to our friend, it should be upon so disagreeable a subject, but as the Lord's Church should be our greatest concern in this life, we thought it our duty to vindicate the truth from the false aspersions of those Satanical spirits who are continual stirring up the minds of all they can to traduce and vilify what they cannot destroy, for our friend knows better than we can tell him, that all hell is in arms against the Lord's New Church.

"We understand it has been reported at Salisbury, also at Bath, Bristol, and Birmingham, that the Society in Red-Cross-street has differed about Politics, and that they are separated in consequence thereof; a letter also from Birmingham has been seen to that purport, though the person who showed the letter would not discover the signature.

"Whoever may be the unhappy propagator of such a falsity we know not, but our soul bleeds for them; for what an awful thing it is thus to promote a falsehood, and that to the injury of and against the Lord's Church, consequently against the Lord, for supposing as a Society we only constitute the sole of the foot, still we are in the Lord's body, the Church; therefore it were better that a millstone was hung about their neck and that they were cast into the sea, than they should offend even one of the Lord's little ones. But this is not the first shaft that has been shot: hitherto they have only aimed at our friend Sibly by various evil reports and anonymous letters containing the most absurd unintelligible nonsense, which no doubt he has brought upon himself by that never-failing means, *a single eye and a simple heart*; but as they find their envenomed darts have not had the desired effect, they have now attacked the Society as a body, and, like true assassins, endeavored, so far as they were able, to give a stab in the dark; but the day will come when the examining angel will unfold the latent evils and falses now hid under specious appearances, and then how aghast and abashed must they stand: *yea, awfully so.*

"So far from the above being true we have had but one heart and one mind, endeavoring to promote, so far as our poor abilities enable us, the good of the Lord's Church and the good of each other. We censure none, we judge none, but endeavor to maintain the unity of the Spirit in the bond of peace, well knowing that as no two persons can possibly be in a similar state, so neither can any two societies, and thus is manifested the beauty of the harmonious variety in the divine unity.

"It is with pleasure we can assure our friend that we lay this down as an unalterable rule, that as a church we have nothing to do with politics, for when we

meet to worship the Lord or to promote the everlasting good of each other, how can we consistently introduce the worldly politics of the day? Politics we have, it is true, and we think it the only politics the New Church has anything to do with—to desire to love the Lord above all things, and our neighbor as ourselves. These are the politics we continually wish to promote, not only by word but in practice, and if we are to be vilified for this, we rejoice, and it is our sincere desire to give more occasion.

“We should not have troubled you with this, only, in affection for the truth, we think it our duty thus far to endeavor to oppose those falses, which, although they cannot in reality injure the Lord’s Church (for he that keepeth Israel neither slumbers nor sleeps), yet they may revert back upon, and injure the promoters of such evils; for if the stone of falsity is thrown against the rock of truth, it will rebound back upon the flinger.

“We also write in love to our friend that he should not believe every spirit, for there are many false spirits gone out into the world.

“We would also beg our friend, for the truth’s sake, to contradict such evil reports so far as his judgment shall direct.

“We commend our kindest affection to all who love the Lord Jesus Christ Jehovah in sincerity. Signed, D. RICHARDSON, *President.*”

The earnest simplicity of this document is like a last glimmer of the spirit which animated the old Puritans, but there are several points where the religion and reason of its writer, if strictly examined, seem to part company. It is interesting, however, not only as a part of the little history we have had under review, but as illustrating the tone of thought and feeling among the first receivers, and as such I have taken the pains to copy it.

I cannot conclude without a few words on the general bearings of the subject. Taking England and America together, there is no disguising the fact that we have got an “ordained” and “consecrated” ministry, claiming a superior right to govern as well as to teach in the Church. Thus, we have a distinct order of men instituted, and one which is made self-perpetuating by the laying on of hands in a kind of apostolical succession. This order professes to derive its origin from an individual “appointed by the divine auspices,” and therefore *another* such appointment and origin is not looked for. The facts, however, at which I have just glanced, must prove that such an origin is purely imaginary. In the view of the first Society, their twelve representatives, of whom Mr. Hindmarsh was one, officiated as ordainers, and Mr. H. only assumed that function to himself by a private act, not even mentioned by him until some years afterwards. Along with this, it is to be borne in mind, that the original minute, in his own handwriting, does not mention the word “ordain,” but states that “a particular mark” was made on the ticket which fell to him, and that because it did so, he consented to read the service—understanding, however, *in his own mind*, that he was really *the ordaining priest*. This assumption of his has been made the ground of the new Apostolical succession, and I seriously ask, whether Mr. Hindmarsh’s private understanding of the case could make it such as he supposed? Had it been clearly seen that the twelve ordained the first ministers, it would also have been manifest, even as a prescriptive right, that any society could ordain itself a minister in like manner.

It is not true that I wish to destroy a harmless and orderly clergy. However innocent, under certain circumstances, it is, as a system,

fraught with peril. With all my heart I honor every good man that has entered into it; but if the attempt is made to underprop such a system by giving it a sainted foundation which has no reality in fact, I know not what respect should make me hesitate to declare whatever may be known to me on the subject. In Mr. Clowes, I see the gentle, diligent soul, working with all his might in the field where he providentially found himself, spreading far and wide a knowledge of the glorious truths that had been discovered to him, and steadily refusing to sanction the system which I, and many others, also, see reason to condemn. Elsewhere, I see men remarkable for their zeal and their talents, and nearly all of them estimable for their private virtues, stepping aside from the pursuits which marked their place in society, and laboring to erect that very system, in the midst of a discord only comparable to that of Babel, *and which has continued to this hour*. It is from its fruits that I presume to judge the principle, and if I could see a CHRISTIAN BROTHERHOOD, devoted to all human uses, growing up under the instruction and guidance of this new priesthood, it would, in defiance of all theory, and notwithstanding its origin, command my respect and have my support. I have neither the ambition of an Erostratus, to destroy the existing temple, nor have I any darling plan of my own on which to found a new one. They who agree with Mr. Bateman, take it for granted that a new ecclesiastical system is necessary, and if they can "honestly pay for it," they regard that as a sufficient indication of the designs of Providence. On the contrary, I think the possession of money, and of all conceivable material resources, miserably low ground, and bitterly will they be disappointed who imagine they can draw together even the first elements of a Christian society by such means. Let Mr. Bateman candidly tell you what his own experience has been, and let him believe me when I add, that his disappointments only affect me with sorrow of heart, that so much zeal and such untiring energy should be utterly lost to the cause, as I understand it, through a fatal mistake of his understanding. It was not by such means that the first Christians formed those linked brotherhoods, extending from city to city of the Roman Empire, which preserved society from ruin when the old political system and the habits of ages fell away from the new form of human association set up by the apostles. Why will these influential members of the "New Church" be as blind to the lessons of history, as they are insensible to the feelings which are throbbing in the hearts of all around them, and to the glorious mission that would open before them, if they would only follow in the wake of the broad light left by the prophetic spirit of Swedenborg? It is truly heart-sickening to cast only a single glance along the starry road, with here and there a solitary traveller, and then, as the vision fades away, to look down upon the human ant-hill, and see the thousands that are building their habitations in the dust.

It is marvellous in an age like this, with art and discovery opening out new fields for the employment of our noblest powers, and commerce, with the horn of plenty, waiting for the *true word* to pour her rich gifts at the feet of every son and daughter of the human race,

that men who profess to stand at the fountain-head of the everflowing wonders of the new age, should find nothing to do, nothing to say, for the moral and physical wretchedness in which millions are sunk. Alas, what a mission it is for the "crown of all former churches;" what a mockery of the idea, that the All-wise has passed his "*Last Judgment*" upon the collective human race, when a world lies at our feet to be saved, and we "ordain" one another, not to martyrdom for human welfare, but to preach drowsy sermons on the virtues to here and there a few score of individuals, who are really too virtuous to require them, or too happy to be disturbed by them! Is it not enough to make one believe that the last judgment on doings like these, on human infirmity, and human stupidity, has yet to be pronounced?

With truest regards, believe me, your friend and brother in the good cause,

ELIHU RICH.

ARTICLE III.

LIGHT FROM THE EAST;

OR, NEW CONFIRMATIONS OF SWEDENBORG'S TEACHINGS FROM THE ASIATIC LANGUAGES AND RELIGIONS.

No. III.

We announced in No. II. the intention to enter, in the present article, into our purposed elucidations in regard to Correspondences. Having, however, since that time been induced to give to that interesting subject some more ample development, and also to transform it into lectures, which after being delivered, will be successively reproduced in the Repository, for the use of our distant brethren in the Church, we will not be able, before No. IV. of the series, to give entire or partially the confirmations which we intend on that head. We therefore in this No. continue our literary communications concerning the Eastern World.

TURKESTAN.

There exist two interesting didactical works, written in Tartar-turkish and Osmanic. Both are manuscripts, as the Oriental press is not yet very far advanced in its labors, and both treat, on the same ground, a variety of subjects referring to nature (*tabiet*), the things of creation (*makhhlukat*), moral science (*edeb*), and philosophy (*ilmi hikm*). The one is preserved in the Library of the "Hagia Sophia," in Constantinople, and the other, called "Divani Zati," belongs to the Imperial Library of Vienna. They both treat, in a different order and succession, on the following heads:—Knowledge of the Elements; The Atmospheres; Of the Sun; Of Truth; Of the Mysteries of the Air; Of the Water that gives Life to all things; Of the Earth; Of the Spirit of the Earth; Of the Spiritual Existence of other Celestial Bodies, Suns, and Stars; Of the Possibility that all Beings issue from one and the same Substance, the Prototype of all

that exists, and which is Life itself; Of the perfect Concordance of the Microcosm and the Macrocosm, or Man considered as a Universe and the Universe as a Man, etc. We read therein, amongst many other remarkable things, that every thing existing is animated by something interior (*itchindeki nesne*), by which it took rise and from which it constantly derives its life (*ömrini*). Every sentiment in the heart (*göngülde*) and all thought (*fikir*), it is said again, and all our affections, are invisible persons from another world without the reach of our senses. Their appearance or manifestation takes place in us when they act upon us and communicate to us their own essence. And this manifestation, becoming transparent and visible in our bodily features and perceptible in our actions, is what they call feelings, passions, dispositions of mind, etc., etc.

INDIA.

1.

The conviction that we cannot do any thing good by ourselves, but that we are led to it by the Lord alone, that by our own efforts we cannot even turn our regards to Him, but that the Lord effectuates it by acting upon us; this conviction was doubtless general amongst the most ancients, and seems to be inscribed in every human heart that will candidly listen to the Lord's voice which constantly makes itself heard in its inmost ground. One fact with regard to this, out of many others, may be seen in the following little Oriental tale:

We thus quote from Saadi's travels in Hindustan, according to the VIIIth Book of the Bostân, a passage which struck us particularly in this respect. Saadi tells us there as follows: "Every time when I lift the hands for prayer, towards the throne of Him who knows all secrets of the heart, that idol (that *poupée* or puppet of China, which I have seen, and of which they caused the arms to be lifted up by the aid of a hidden string, in order to deceive the people) becomes present to my mind, and casts earthly dust into the eye of my pride. And seeing my human pride thus humiliated, I then understand that it is not by my own power that I have lifted the hands, but that from the invisible world and by a divinely influent agency the hidden string is drawn which makes them to be lifted towards my Lord and Creator."

INDIA.

2.

In the writings of the Hindoos we often read of facts, which seem of importance so slight, as scarce to merit recital, but which, nevertheless, bear relation to truths of the most elevated order. The following examples may be cited:

We see, according to the belief of the Indians, that there are precious stones in the *spiritual* world. Thus Vikrama bestowed eight precious stones upon an indigent Brahmin. "The King," says the legend, "had obtained them in Hell, whither he had descended with eight women, who pretended to be the *eight perfections*, for the pur-

pose of adorning himself with the eight precious stones which corresponded to each of their virtues."

The castes of India seem to us to represent the four discrete degrees, viz., the "*Celestial*," the "*Spiritual*," the "*Spiritual-natural*," and the "*Natural*." The first and highest is the *sacerdotal caste*; the second, to which the king belongs, is the caste of warriors; the first sprung from the head of Brahma; the second from his breast; while the third emanated from his belly, and the fourth from his feet. The first is also designated as the *Solar race*, and the second as the *Lunar race*. Now let us recapitulate: I. *Caste—Priesthood, Head of Brahma, Solar race.* II. *Caste—Warriors, ("Truth") Royalty, Breast of Brahma, Lunar race.* Primitively these two castes formed one, like the bow and the arrow. But the second, wishing to be independent, revolted against the higher caste, and hence arose the famous struggle between the Solar and Lunar races. Does not this represent to us the universal contest of reason against sentiment, of rationalism against divine truth, of truth (no longer *verum e bono*), against the good from which it took its origin? History tells us that the Lunar race triumphed, and for a certain time it was the first caste. The primitive order was disturbed; Truth, independent of Good, Truth, negative and destructive, gained supremacy. Again there was a change, a return to the divine order, and the solar race was reinstated in its empire. May there not be in this history a hidden allusion to the revolt of doubt, which combats against truth, and afterwards serves to consolidate and defend it? or to the reconciliation of antinomies, or the fall and redemption, or to the combat of the proprium of man against universal order, and his final identification with the will of the Lord? There is no more intercourse between these four castes, than between the four degrees, viz., the "*Celestial*," the "*Spiritual*," the "*Spiritual-natural*," and the "*Natural*."

INDIA.

8.

Truth is not possessed exclusively by any certain system or sect. But like the rays of the noble orb which gives us light, it knows no privilege; it is the property of all, destined, since the beginning of time, to the use of all who seek it with a pure and earnest heart. I am reminded on this occasion of a little Tamil story, from the Kathà-mandjari on religious error. The facts related in it are daily occurring before our eyes, in the so-called civilized world. But now let us listen while the Orientals speak! "Some men, who had always been blind, went together to a certain place to beg. Wishing to see an elephant, as well as their senses would permit, they communicated their desire to a driver. The latter, checking his beast, said, 'You must go away as soon as you have seen it well.' 'Agreed,' they answered. Then, one of them, to satisfy his curiosity, touched the foot, another the trunk, another the ear. After having examined it thus, they left it, and when they had walked a little distance, they began to discuss the nature of the animal. He who had touched the foot, said, 'An elephant is like a mortar.' He who had

examined the trunk, said, 'It is like a pestle.' He who had felt the ear, said, 'It is like a fan.' He who thought he had seen it by touching its tail, said, 'It most resembled a broom.' Thus they differed and then disputed so eagerly and incessantly, that they lost their path in inextricable mazes." Thus it is with disputants of many sects, each of which has a vague, inadequate idea of the attributes of God, which are beyond all human understanding.

PALESTINE.

An Orientalist of our own time, M. J. J. Clement Mullet, in a special dissertation, expresses the following opinion on the value of the word *day* (*yōm*), in the Bible, particularly in the 1st and 2d chapters of Genesis: "If the *day* in the creation is the symbol of a period in which a phenomenon was accomplished, it is not essential that the solar rays should come to illumine it, nor that the revolution of the stars should mark its duration. The movement necessary for this accomplishment is the '*varietas motionum*' requisite according to St. Augustine for the existence of time. Logic refuses not to recognize days or periods, the commencement of which is symbolically indicated by the morning, and the end by the evening. If Moses could have perceived anything but a figurative expression in the word *day*, or had he not been able to understand a *divine or celestial day of indefinite length, the doctrine of which was spread throughout the Orient*, as we may infer from the texts cited, how could he have described the great works of the first three days?" etc., etc. I quote this passage to show how a certain effort is everywhere manifesting itself to escape from the yoke of the old theology, and, insensibly, to approach an exposition more full, more rational, and more conformable with the heavenly doctrines of the New Dispensation.

SYRIA.

The interior of Syria is inhabited by a religious sect, remarkable, indeed, but hitherto almost unknown. It is a half-barbarous tribe, dwelling in mountains almost inaccessible, and professing a religion which differs from every one of the existing beliefs. Travellers have sometimes supposed them to be Christians, or a remnant of the Gnostics, or Mahometans, worshipers of the Sun, Jews, Magicians, etc., etc.; but no one has been able to give a clear and definite idea of their true religion. They are called *Ansaris* or *Ansarians*. It is only recently that a few distinguished personages, such as the Consul-general from Prussia to Syria, M. von Wildenbruch, and M. Catafago, the Chancellor of the Consulate, have interested themselves in this mysterious race, large in numbers, but whose very existence was scarcely known. M. de Sacy, Niebuhr, and some other authors have, indeed, mentioned the Ansaris, but their knowledge of them was very limited. They call themselves "*Unitarians*." They recognize one God, who rules over heaven and earth, and who is the

father of men. They call him the "Lord," or "God," *Ali*, which means, *God the Most High*. He is identical with Christ. They have a prayer to the Lord Jesus Christ, and a prayer and invocation to the Sun (contained in the 53d chapter of their Bible, of which I shall speak presently). Their religious books have been purchased by M. Catafago, who sent a part of them to the libraries and literary societies of Paris. These books are not printed, but are still in manuscript. The first we would mention is the manuscript treatise, entitled, "Manual of the Chaikhs," a highly interesting work, worthy of printing and translation. It contains thirty-four chapters. I shall endeavor to give an idea of it by quoting the titles of some of the chapters which impressed me most forcibly. Chapter II., or "Chapter of *Remembrance*." In this chapter the author essays to prove by different authorities which he cites, that the true believer should ever be mindful that he is in the presence of God. Chapter IV. is entitled, "Prayer of the *Seven* hierarchies of the great luminous world, and of the little terrestrial world." Chapter VII., "Prayer of the names of the personifications of the magnificent and majestic *gate* of God, which is *great, glorious, and surrounded with light*." Chapter IX., "Prayer of the names of the personifications of the *gate*, according to the books of those who profess the *Unitarian* religion."

Among their feasts there are the feasts of the *equinoxes*, of the transfigurations of the divinity, etc. "The letter *l*," they say, "has a mystic signification in the transfigurations of the Lord" (Chapter XX). Their *doctrinal code* has been preserved in manuscript to the present day, like the book of which we have just been speaking. M. Catafago has very recently been able to procure a single copy of it in Syria. It is a quarto volume, containing 410 pages, entitled, "*Collection of proofs and veridical traditions, with their signs and significations*." The author (Chükh Abou-Saïd Maimoun Ben Kassem-al Tabrani, who, however, does little more than recapitulate their ancient belief), follows the title with a preface which is a solemn profession of faith, wherein he renders thanks to the Lord or God, the Most High ("Ali") in whom he distinguishes a Trinity, or *three principles*; 1st. *Trinity*, properly speaking, or the essence of beings. 2d. *Light*, which manifests itself to men in *human form*, their own form. 3d. The gate which is the faithful spirit. "The Lord," say the Ansaris, "confided his *mystery* to you, who are not of our race; among you he manifested his great work. He destined you to receive it, but you have neglected and lost it, while the Persians have preserved it even after its disappearance, by means of the *fire* and *light* in which he made himself known." In *heat* and *light* the Ansaris recognize the image of a divine manifestation; and then they distinguish *three degrees* or manners of existing in the great luminous world; 1st. The "*maana*" (literally the *meaning* or *signification*). 2d. The "*ism*" (the *name*.) 3d. The "*Bab*" (the *gate, opening, or entrance*.) The five senses are sometimes called the five "*Bab*," or *gates*.

According to a prophecy existing among the Ansaris, the day will come when *all religions shall be blended into one*. "That day," they say, "has come already. For this reason God has called it '*light*.'"

They recognize the excellence of the days of the equinoxes. The change from cold to heat (the vernal equinox), and the change from heat to cold (the autumnal equinox). During these two days they observe the ceremony of "eating" and "drinking." But it appears as if these mystic terms and innumerable other peculiarities of the faith of the Ansaris should be taken in a wholly different acceptation. Within their depths there may be hidden stores of meaning. These chapters close with the phrase: "*Let those who have an understanding, comprehend!*"

I conclude these articles with the Ansaris' prayer to the Lord as it is contained in their "Ritual," and according to the translation which M. Catafago communicated to the Asiatic Society:

"Lord, my God, Thou art the Most High, the All-Powerful, the Only, One and Eternal; none has given birth to Thee; thou canst give birth to none; Thou hast no equal! Thou hast made known thy name, which is thy *soul*, thy *veil*, thy *throne*, to all thy creatures, as a child, and in the *human* form, whilst near to thee this very name is grand and holy above all things. Thou hast made it known to men to prove thou art eternal and divine. Thou wilt manifest thyself to them to reward those who shall come at thy bidding to acknowledge thy divinity. Most Blessed Lord, O my God, who can compare with thee in greatness? Who is wise unto thy wisdom? Who is like to thee in gentleness? What generosity is not lost in thine? Thou showerest blessings on all thy creatures! Thou recallest them by thy beneficence, thy periodical manifestations in *turns* and *revolutions*! Thy mercy overwhelms those who have already been receivers of thy infinite bounties! I conjure thee, Lord, my God, *by thy highest symbol*, by thy own exalted *name*, and by thy generous *gate*, to increase in us thy grace; I conjure thee, Lord, by thy holy Christmas night, which brought thee to our earth, not to close our hearts against all knowledge of thee! Thou hast guided us to the right path, now grant us, Lord, full mercy, pardon, grace, indulgence; give us hope of meeting thee; grant to us thy favor, and give us that which none but thee can give! O Lord, our God, be gracious to us still, and guard us from the arts of those who would fain seduce us to the worship of another God! O, Eternal Sun of our souls! O, infinite bounty! Thou art our only aid! O, great Ali, our God! O, prince of the bees!* thou art our only refuge! We fall before thee, prostrate, and to thee we pray for our own, and for our brothers' sakes; O, lend a listening ear to these our heartfelt vows and prayers!"

(To be continued.)

* The "bees" here seems to signify those who labor unceasingly for their regeneration, under the influence of the Lord.

ARTICLE IV.

WHAT BASIS DOES THE LOT-ORDINATION AFFORD FOR CLERICAL
ORDINATION ?

To the Editor of the New Church Repository,

DEAR SIR :—In my last communication I gave strong indications of unwillingness to leave any one in quiet possession of any thing not properly his own, and especially if obtained by force or fraud under groundless pretences. It is in further expression of this unwillingness that I enter my protest against the pretensions of N. F. C. and his friends, to take to themselves any advantage, sanction, dignity, example, or authority appertaining, or supposed to appertain, to the English Lot-Ordination of 1788. That ordination was altogether a *popular* ordination founded on *popular* principles, and is directly, therefore, opposed to the *exclusive* CLERICAL ordination by the hands of a CLERICAL CLASS, which alone has the power, by imposing their hands, of conferring ministerial graces. And yet N. F. C. has most unaccountably at the same time endorsed the *popular* ordination and taken possession of its *supposed* sanction, to which he can have no right, in support of principles to which it is directly opposed. If the authority of the lot (were it worth anything as an authority) belong to any one, it belongs to me, as advocating the equal efficacy of popular and clerical ordination, and that the blessing comes not through certain ordaining hands, but altogether into and through the devout purpose of the party ordained, or, to speak still more exactly, the party publicly devoting himself to the work of the ministry by the ceremonial commonly called ordination. N. F. C. has endorsed the following statement (in p. 326, July, 1852).

“It was suggested that twelve persons should be selected from the male members present to *represent the whole body of the Church*; that those twelve should be chosen by lot; that when so chosen, they should ALL place their right hands upon the head of the person to be ordained: and that *one of these should be requested by the rest to read and perform (?) the ceremony*. This proposal was acceded to and adopted.”

Now I ask what trace is to be found here of *clerical* ordination ? There were two persons ordained by these representatives (by lot) of the whole body of the Church; *they were ordained by the whole body of the Church* through their representatives. Is it not so ? If not, why is it not so ? And if the two persons ordained did not get their ordination through clerical mediums, and they certainly did not, then their ordination *could not make them clerical mediums to others*, could not confer upon them any exclusive personal privilege, that is to say, the exclusive privilege of being the only two men in existence who, by the imposition of their hands, could bring down ministerial graces of the New Jerusalem type. Do pray, my learned antagonist, look into this matter a little more closely. In your excessive eagerness you have taken into your service, without due examination, a helper

whose face is directly against you. You have come forward and presented him as your dear friend to your opponents, who alone are entitled to claim his friendship, and show you incontrovertibly, that he is no friend of yours, but quite the contrary. It is really surprising to what an extent you have misunderstood the matter. You say, (page 230) of the persons met to settle how the two were to be ordained; "They (the two) must be inaugurated. *But who was to be the ordainer?*" Not so; it had been unanimously settled that they were to be ordained by the whole body of the Church. There can be no doubt about that. The only question that remained unsettled was this:—which twelve of the men assembled shall *represent* the real ordainers, the whole body of the Church? This point they settled by lot, and the only result thus sought and obtained was, the determining—not who should ordain, but who should represent the ordainers—the whole body of the Church. The twelve consequently could not *at the same time* represent any clerical ordainers or class of ordainers whatever. With this first ordination any sort of *clerical* ordination has no features in common.

The more closely this lotting is looked into, the more numerous appear its incongruities. Here was an ordination to be effected ministerially by twelve men who were not ministers, but laymen; who were ALL to place their right hands on the head of the party ordained by THEM, and then, we are told, that they were to select *one* of their number not only to read the Ordination service, but *also* "to perform the ceremony!" Now, according to "N. F. C.," the gist of the ceremony is the imposition of hands, in which they were *all* to join. The *one* had only then, for his part (besides laying on his right hand), to read something deemed suitable. Now, who "performed the ceremony," the twelve, or the one? "N. F. C." must reply, "the twelve, certainly, for read what you will at an ordination," says he, "it is the *representative rite* of laying on of hands that brings down the 'ministerial graces.'"

I would ask "N. F. C.," then, how he can make good his adopted conclusion, that Robert Hindmarsh was ordained "under the Divine auspices of the Lord," merely because THEY—the eleven—asked him to do—what was *no part* of the lot "under the Divine auspices"—*to read the service*. I am utterly at a loss to see how *his* reading the service *on the part of the ordainers of two OTHERS*, could have the effect of ordaining himself. Explain it how you will, if ordained at all, *he ordained himself*. If the act of ordaining by imposition of hands had the effect of turning one of the ordainers into a person thereby ordained, the whole twelve must, for the same reason, have become ordained ministers, by the act of ordaining, performed by each. This is really very mysterious, very mysterious, indeed, and yet it is very clear and straight forward to my argumentative antagonist, "N. F. C.!" Why—that also is very mysterious; very mysterious, indeed! But Mr. Robert Hindmarsh is believed by "N. F. C." to have been divinely ordained by and on this occasion. No hands were laid upon *him*. Ordination *is* by imposition of hands. But he was ordained without. He was ordained duly, although wanting alto-

gether that essential element of ordination. And "N. F. C." affirms this. I have heard of Elder So-and-so laying his hands upon a minister elect at his ordination; but no one ever imagined that this act transmuted Elder So-and-so into the Reverend So-and-so. If the reading a service in place of a minister gives the character of a minister to such reader, so that his subsequent readings are those of a minister, and not of a layman, I expect there are more ministers amongst us than are reported in our authorized lists. This is surely the easiest and the most remarkable manner ever imagined by which a layman can be turned into a clergyman. Let twelve persons be chosen by lot; and let them choose one of their number to read something, or to do some act commonly done by a clergyman, and lo! he becomes, by that act, a clergyman! I wonder where this transmuting efficacy lies. Is it in the lotting? or is it in the reading? It is, indeed, a mystery! No, says "N. F. C.," it is no mystery at all. Robert Hindmarsh, unknown to those who were engaged in seeking God's guidance, by lot, wrote the word ORDAIN on one of the twelve lot-papers, and that paper having fallen to him, he became the Ordainer, and the SOLE Ordainer (the other eleven hands went for nothing. No efficacy had any one of them in procuring ministerial graces for the two persons ordained). Here is a pretty branglement. The ELEVEN who had honestly engaged in seeking the divine guidance, by lot, were swamped by the ONE, and that by a private, secret act, performed by their Secretary, without their knowledge, which, unknown to them, neutralized them as ordainers. The lot appointed them all ordainers, *divinely* (we are told), but the efficacy of the lot, as regards the eleven, was destroyed by one of their number, and by a *mere human stratagem of his own contrivance*, by which he put himself in their place, and monopolized all the Divine unction the lotting procured, into his own single person. Common minds can only discern in this act of the Secretary (who became, by the lot, one of the ordainers), a somewhat secret Jacobian contrivance, prompted by proprium; but "N. F. C." can discern nothing but a divine impulse of the one, overpowering the divine leading of the eleven, although the latter was procured by a combined seeking of the Lord, unitedly (we are told) after combined consultation!

Is it possible, that after taking this insight into this famous lot, and finding its utter opposition to the principles of its zealous sponsor and surety, we can be awake when we read the words of "N. F. C.," as follows (on p. 233, May, 1853): "There is a manifest difference between the right of a church to *choose* a minister, and to *ordain* one." We wonder how a thoroughly popular ordination can have the effect of *restricting* the right of the church to ordain, or how an ordination by the whole body of the church through their representatives can be an authority for *confining* the right to confer ordination to the clergy alone. And (p. 229) when "N. F. C." affirms that the same ministerial graces are not given by the Lord when no holy hands are laid on a teacher, will he tell us what holy hands were laid on Mr. Hindmarsh? or how he got his ministerial graces (so abundantly as he believes Mr. H. possessed them) without? Can he point to the dispensation which

touched his particular case, and made it an exception to the general rule? Was it because he read the service, which did *not* ordain *him*, while he joined with the eleven in ordaining the other two? But, says, "N. F. C.," Mr. H. had a "double choice,"—a choice to do what? Granting, even, that it was a double choice, it could be a choice for no purpose but that which was sought to be effected, and what was that purpose? Not to ordain *him*, and make *him* an ordaining minister; but the sole purpose sought was to choose twelve men to ordain two persons in the name and on the behalf of the whole body of the church. That so learned a writer as "N. F. C." should apply the expression "double choice" to a matter so totally different from the real matter of fact, is really very unaccountable—except on the principle, that the stronger the will, the weaker the understanding, in any matter of "fond opinion."

"But you, Mr. Mason (my antagonist may say) were yourself ordained by the man you now say was never made a minister according to the only order we recognize." Yes, I reply, I was ordained by the church through the instrumentality of Mr. Hindmarsh, a minister, *de facto*. His being such was quite enough for me; no matter, no matter at all, by what ritual, or no ritual, the church had made him a minister, *de facto*.

Really, it was a most uncharitable act, whatever the intention, to exhume this lot-affair; and a great act of mercy it will be, every way, if we re-inter it in silence, at which funeral I am willing to officiate, and pronounce a wo upon that man who shall awake it from its just and merciful doom, everlasting rest. If it be resuscitated, it will only be for a time, until its deadly wounds break out again, and men become impatient of its stay above ground.

WILLIAM MASON.

P. S. It may be some relief to your readers, if I promise, as I now do, to trouble them no more.

ARTICLE V.

A SUGGESTED RATIONALE OF THE RESPONSES IN SPIRIT RAPPINGS.

We insert the following without assuming any responsibility as to its logical or scientific correctness. It is evidently the production of one who has thought profoundly on the subject, and may afford a clew to some valuable conclusions on the phenomena in question.

THE spirits attendant on every man are mediums or subjects, by which powers through heaven from the Lord are accommodated and communicated to men in this life; accommodation appears to be graduating those powers to the degree in which man is. And we are taught that every thing which is done in that life is by mediums, who are there termed subjects, because they are, by influx of the spheres of others, made entirely subject to them; *i. e.*, they are so taken possession of by influx of the spheres of others that the proprium of the

influenced spheres becomes the proprium of the medium, for the time, and who, mistaking the influent proprium as his own, thinks and feels all that he says and does to be of his own ; thus he is subject to their minds.

Now, the principle which makes all operation by subjects a law of that life, makes it a law of this life, and which law is developed and made actual here, in proportion as men become spiritual in the natural, and, as they do so, their spheres become spiritual, and we, unconsciously to our mere natural, flow by our spheres into suitable persons, and subject them as mediums, for the purposes of our ministry in the uses of this life. The law here spoken of is the great law, cognizable in the Divine Trinity itself, to wit, that all things done to one shall be done by another. The wisdom of this law appears to be providing employment for all. That is, there shall be, for and in, every act, a first, second, and third person. The Father does all things by means of the Son, and all come to the Father by means of the Son ; the Father proceeds in the Holy Spirit by means of the Son, as the *end* of a creative series flows into the *effect* by means of the cause ; the end is as the first person, the cause is as the second person, and the effect is as the third person.

Now, it is known to all who have duly examined the subject, that men in dying do not lose the ties of the spiritual relations—ties of friendship, &c.—which were established between themselves and those they left behind them in this life ; but that those ties continue to exist, for a longer or shorter time, according to their quality. And also, men, in proportion as they are spiritual in the natural, have spiritual relations with men who are yet in this life ; and it seems that it may be said, that every man in this life is connected by spiritual relations, with spirits of both the living and the dead—relations which are not affected by space or distance, but which exist and operate by a communication by spheres, without regard to space, whether one be in Ohio, another in London, or China.

And a man who is thus related, in going into the circle of a Medium of Spiritual manifestations, takes with him, as it were, all of those with whom he is thus spiritually connected, that is, he takes them with him by means of their spheres ; and by the things in him, by which they are, or were, known to him ; for the knowledges which a man has of another, is that other to him ; and moreover, a man in going into such a circle, must be more active than usual, in thought, as to spirits and spiritual things, which activity is necessarily extended to all with whom he is thus connected or associated, and by their necessary reciprocation, are more actively present with him by their spheres.

Thus, a man in presenting himself, or putting himself in relation to such a Medium, either by his general sphere, or by the sphere of particular questions, whether put mentally, or by spoken words, is presenting all of his spiritual relations, acquaintances, and friends, of both worlds, whether he or they know it or not. When a man speaks or thinks, he thinks and speaks from all that he knows, or from the all of him ; thus, in speaking to a medium, his questions contain all that

he knows about the subject of the question ; the sphere of his thoughts is the sphere of his mind, or of the whole man as to the subject or thing it is upon ; and he and they may no more know that the things of his interior memory are, by afflux, impressing the medium, and causing influx into forms expressive of things in relation to them, than the rose is conscious that its sphere of fragrance is at a distance from itself, delighting our senses. This is said on grounds that will be shown by-and-by. Let me repeat, that a man's sphere being qualified by the sphere of his knowledges, of all his spiritual relations, acquaintances, &c., its afflux upon the "medium" of the circle, must modify or change his forms in relation to all of them, making the medium a centre of influx of all the principles or qualities which those modifications of his forms correspond to, and the medium is a form or power by which such influx terminates, through or by means of natural things, in sounds or motions, expressive of these principles or qualities.

That the things known of a man while living, or by which he was characterized in the minds of those who knew him, are what influx is into, when the deceased is the subject of thought, appears to be made evident by instances like this: A gentleman had an acquaintance who was known to him, as an old saw-filer, and the harsh sounds of saw-filing were associated with what he knew of him. This gentleman being in a circle of a "rapping" medium, said that he would not believe, unless the spirit of the saw-filer should be called up, as the subject of spiritual manifestation, whereupon, there were soon heard the harsh sounds as of saw-filing, and the rapping, and all manifestation in connection with the subject, made it satisfactory, that it was really the spirit of the old saw-filer that was summoned.

Now, it seems evident that the sphere of that gentleman's mind contained all that he knew of the saw-filer, and which were the old saw-filer to him, and the afflux of that sphere upon the medium, made an impression which corresponded to all the spiritual principles of those things, and, consequently, the influx of those principles into forms expressive of things known of the old saw-filer. And it also seems evident, that the result would have been the same, if the spirit of the saw-filer had really presented himself, for he could have flowed in only by his sphere, and could only have flowed into the things which were known of him, for there were no other vessels to receive influx as to him, and which were him, so far as they went. Every group of spiritual qualities is a man, and must, by afflux of their sphere, cause influx into the image of a man, in appearance, or in name, expressive of those qualities ; the group of qualities by which the old saw-filer was known, being him so far as he was known, a question through the "medium" as to his name could but bring the name of the saw-filer, for the qualities which characterized him in the minds of another, were his name.

And, furthermore, it seems to be a law that afflux from without must always precede and be the cause of influx from within ; i. e., that there is no influx without previous afflux ; this seems to be so clearly and forcibly true, that it may be left to rest upon assertion till

it can be shown to be true. It appears to rest upon the law which made the written and the unwritten words necessary, or that which makes generation necessary before regeneration can be. That is, again, influx by a "medium" into spiritual manifestation, must always be preceded and caused by afflux from without.

Another instance to the same effect. A man known as a loco-foco match maker, and who had things of speech, accent, spelling, &c., very peculiar to him, all of which things characterized him in the minds of those to whom he was known, a gentleman visited the circle of a "medium," and by the afflux of the sphere of those things which qualified the match-maker in his mind upon the "medium," caused influx of the spiritual of those things into expression, that *necessarily* declared that the inflowing spiritual was the sphere of the spirit of the match-maker; for such a group of qualities were the match-maker to him. That there were things told by the "rappings" of the saw-filer, or the match-maker, that those gentlemen knew nothing about, does not contradict this, because what they did know of them, were true qualities of them, and these being in connection, or entwined with all other things of their whole lives, a thousand things of them might have been told, which those gentlemen were ignorant of; *i. e.*, the spiritual principles of what was known of them contained all other things of them.

Another instance: A gentleman, an acquaintance and friend of Clay, Calhoun, and Webster, in going into the circle of a medium, and being, of course, as all are at such times, thoughtful as to spirits and spiritual things, could not but impress the medium by the afflux of his sphere, with those things in him, by and in which, those great men were known to him, and that impression upon the medium caused an influx of the spiritual qualities of those things, into forms of expression by a "rapping," &c., which were characteristic of those men. What that gentleman knew of Calhoun and Webster, were really them to him; *i. e.*, as far as those things went; and, being them in quality, other things of them accompanying those things known of them, may legitimately have followed in the spiritual manifestation; *i. e.*, from some few things or qualities of a man, the whole man may be "rapped" out or exhibited. On the same principle, Dr. Franklin, or any other man, who is known in some things, may be made to appear as a subject of spiritual manifestation, and such appearances are hieroglyphics of the reality, and a hieroglyphic person can talk as really and as wisely as a real man.

The sphere of a man's questions as to the dates of the deaths of his relatives, contain forms of all the particulars asked about, so far as he ever knew them, and its afflux upon the medium makes an impression which is a modification of forms of the medium, as to all of those particulars, and the consequent influx from within, into the particulars of that modification, is, in effect, an explication of them into distinct knowledges, which are the particulars asked for, and the sphere of those knowledges, by its influx into forms of sounds or motions, "rapping," &c., is reading out the answers. Many of the particulars of the subject of the question may have escaped his external

memory, and became buried in his internal memory. Still, the sphere of his mind as to those questions, contains all that he ever knew of them, as well as particulars of his relatives or others, which he never knew, for, by virtue of the inseparable connection of any particular of a man with all other particulars of him, or which constitute him, continued influx into those things which are known, may explicate, or read, or "rap" out the whole history of those whom the questions are concerning. Now, it seems plain, these principles are of universal application.

The principle stated in the above, that the things which are known of a man, are a clue, or are a trail to all things of him, which are not known, on account of the *inseparable and undying connection* of one thing of an individual with all other things of him, seems to sanction the inference, that all things of the maternal body of our Lord were so connected by a life common to all things of it, that one thing of that body could not go, or be dissipated, before all were ready to go; it was this, that made that body retain all of its natural or physical properties, size, weight, shape, &c., till its death on the Cross summed up the death of all things of it, and then dissipation of all the material forms of it followed; one form of it could not lose its natural life till all forms of it could expire together.

The above has reference to this, that the maternal essence, or body of our Lord, which was the field of His temptation combats with the hells, lost, successively, forms of its active evil spiritual, in His successive victories; but still that body retained its physical properties till the summing up of all combats, the suffering and death on the Cross, which death was the sum of the deaths of all of its forms, and that body disappeared by being dissipated, which took place by the loss of the life of cohesion of its material integrants, and was like the loss or dissipation of a knit or woven fabric, by having all of its threads drawn out. The materials in the case of our Lord, were woven out of life, or of living substance.

Z. H. H.

ARTICLE VI.

EXTRACTS

FROM SWEDENBORG'S SPIRITUAL DIARY.

(Continued from p. 510.)

1681. And when I represented to them the magnificent palaces of our earth, which our spirits admired, but those thought but little of because they were of stone and such materials, which they call monsters, being mere marble semblances; they remarked that there were still more magnificent ones among them, which they represented before the spirits of our earth, who said that they had never seen any thing more magnificent. Some of them, but not the most magnifi-

cent, were represented, but only in a very partial manner, to me ; more was not granted lest it should inhere in my memory. But they have temples in which they worship the Lord, made with tall trees, which they said were exceedingly lofty, and which they so dispose as to make the thick branches spread wide on every side around. These branches they bend, train, prune, lop, and extend in such a manner as to form palaces in a kind of series, by means of arches with beautiful entrances, one arched recess being joined to another, and so on through a large extent of space. In this manner a whole forest, is formed as it were [into palaces], with porticos long and broad, and with arched entrances and doorways. The visitors upon coming thither find the forest all laid out in walks, of which, however, the more interior portions were not shown to me, except that I perceived the folding-doors or gates (*valvas*) and the overarchings, and that every thing was effected by the beautiful disposition of the branches of trees. Splendid elevated grades or terraces are also formed, which lead upward by a winding ascent. Arranging and conjoining thus the branches of trees, they adapt them both to purposes of use and of ornament, and when they have mounted [to the highest parts] they then fall upon their knees and worship the Lord. The trunks of the trees below, on which these structures rest, stand four and four [four on either side (?)], and of these they dispose the branches this way and that, some for the flooring, some for the doorways, some for the walls, which are also furnished with doors, and some for the roofs, through which the rays of the sun penetrate and give light, while those that support the floor and those around the doors are stripped of bark in order to appear of a whiter hue. The walks underneath and the external adornings were such as inspired our spirits with the deepest admiration, and they described them as being of a magnificence that surpassed description. Two or three of them were shown separately. These were colored, as they [the inhabitants] are greatly enamoured of any thing that reflects a bright and beautiful sky color. But beside this there were obscure golden colors, mixed with a slight infusion of white. Their habitations, however, are on the earth, and not on these elevated stagings, which serve them as holy places. Accordingly they commend and value and prefer to all others their own architectural arts, and the simple style of building conformed to them.

1682. ((I inquired of them how it was as to those among them who were evil, for they, as it was said, are an upright class of spirits. They replied that it is not permitted to any one to be bad, and that if any one does think or speak badly, he is first rebuked by a certain spirit, who says to him, that if he repeats the offence he will die ; and he does die in a fainting fit, if he is again guilty of that which is thus prohibited. In this manner the people are preserved from the contagion of evils. A certain spirit of this class was present, speaking with me as with those to whom he then administered rebuke, and addressed me in a similar manner, [and I observed that] he induced upon a part of the abdomen)) (some degree of pain, as was usually

the case with them, to each one of whom the rebuker is accustomed to relate whatever of evil he had thought or done, and to punish him with pain in the bowels, saying to him that if he does thus again he will die, (: which with us corresponds to remorse of conscience, for with those who speak with spirits there are manifest pains :) and one said that they die in a fainting or swooning fit (*per deliquium*), and that they became such spirits as torture, chide, and admonish men. He was at the back of my head, and thus spake in a kind of undulatory way.—1848, March 25.)

Concerning Conjugal Love, and [the Love] of Parents towards Children.

1683. Whence the origin of love truly conjugal, whence the love of parents towards children, and the [perhaps] still greater love towards grandchildren, no one has hitherto known, when yet, as there is something celestial in those loves, [knowledge respecting them] ought to come from heaven, and thus to flow, as a universal principle, into the minds of all. Nothing of this nature can be without a cause in the inmosts and the supreme, nor could any thing by any means *exist* without a cause in the inmosts and the supreme; for what is there without a cause and a principle of being? [In this case] the principle is manifest, to wit, the Lord's love towards the universe of creatures, as well angels and spirits as men, as being of Him, whence that love in itself is compared to conjugal love, and is predicated of the Lord as the bridegroom and husband, and of the Church as the bride and wife. Apart from the Lord's love towards all and each of his creatures, and his manifest influx into the inner and inmost of human minds, there never could exist any conjugal love, consequently any love of good, which is in various ways derived from conjugal love. In like manner, unless the Lord loved all and each as a father his children, and the inmost heaven from the Lord, as a mother her infants, there would by no means exist any *storgé* [or parental affection]. The greater love or *storgé* towards grandchildren cannot be a matter of self-origination; wherefore love descends; it comes from the source now indicated.—1748, March 25.

Continuation concerning Spirits who are unwilling to admit that they have lived in the Body. Spirits of another Earth.

1684. ((I inquired of them how they could so value and love the things by which they were surrounded, such as houses and buildings formed of trees, when yet they were so averse to corporeal things that they could have no intercourse with such as were intent upon the interests of their bodies. They hesitated somewhat, scarcely knowing what to answer, but at length replied that the objects above mentioned are their celestial things, and that in their heaven they are delighted with similar things, for in the life of the body they had taken pleasure in these arboreal structures rising upwards from the earth as being celestial, because they knew there were such things in heaven. Since, moreover, they are not carried away, like the in-

habitants of our-earth, by any earthly loves, such as the love of possessions, wealth, fine mansions, pomps, luxurious living, and splendid garments; and since, too, they are not affected by the number of societies, as they live every family by itself, therefore, they cannot value and love any thing else than objects of the above kind, from whence it is not to be inferred that they place an undue estimate upon their bodies.—1748, March 25.

1685. Since, therefore, they had no other pleasures in life than such as are now mentioned, and inasmuch as they hoped, during their life-time, for similar though more perfect enjoyments [in the life to come], it is not surprising if they are delighted in these things, and prize and love them. Similar but more perfect things are represented to them in their heaven, concerning which some said that they knew that their joy was not essentially in those things, but in the things that flowed from them, and are in them; and, moreover, that they held in aversion bodily things, even their own bodies; whence again it was evident to me, that my anxiety, as in a former case, arose from the mutual aversion subsisting between those spirits and ours, as has been already intimated.)

1686. (((Their action was into the region of the left knee, above, and a little below, with a certain undulation or vibration quite sensible, from which I concluded that they do not love those corporeal things which pertain to the sole of the foot, but [simply] natural things; for that kind of movement above the knee, and midway of the thigh upwards, signifies that which is celestial, because thus are celestial and natural things conjoined; so that there are those in whom celestial and natural things are conjoined, as there are others in whom spiritual and natural things are conjoined.—1748, March 25.)))

1687. (When the men of that earth are punished on account of evils, there appears to them a mouth with open jaws (*rictus*), as wide as that of a lion, but of a dark and livid color, at the sight of which they shudder, dreading that it should be either heard or seen. They call him the devil who punishes those, and those only, who in some way profane holy things.—1748, March 25. Such an open-jawed mouth, on approaching, seems to swallow the head, tearing it from the body, which is reported among them to be attended with extreme pain.)

Concerning those who constitute the Province of the Dura Mater.

1688. There were a number of spirits above me at a medium distance overhead, about the region of the cerebrum, who acted by a sort of common pulsation, which was at first a reciprocal undulation, as it were, downwards and upwards with a certain cool kind of breathing upon my forehead. Their motion, as I have remarked, was a kind of reciprocal one, such as I have sometimes experienced from a multitude of spirits. From this species of up and down motion, I could infer that they were not of the more interior class, as *their* movement is that of gyres.

1689. These same spirits afterwards exhibited a flaming light, quite resplendent, under the left side of the chin (: hak :)*, then under

* A Swedish word for chin.

the left eye, but more obscurely, then above the eye, but still not clearly, notwithstanding the light was of a flaming brightness, though not white. Spirits are accustomed thus to exhibit certain kinds of lights.

1690. When I afterwards held my left hand on the left part of the cranium or head, I perceived also an undulating pulse under the palm of the hand with the up and down motion.

1691. When I inquired who they were, they were unwilling to speak; it was said they did not speak willingly, and when driven to it that they were still averse, saying that thus it would be detected of what quality they were. I perceived that those were of this character who constituted the province of the *dura mater*, which is a common integument, or rather a substratum, in the brain, of those things which are celestial and spiritual, for although the *dura mater* is extended over, and thus appears above, yet it is not overlaid but underlaid in respect to those things, since it comprises (*tenet*) the exteriors of the brain, while spiritual and celestial things [occupy] the interiors.

1692. Those that constitute the province of the *dura mater* were such in the life of the body as neither thought nor spoke of spiritual things, but were such as never supposed the existence of any thing but what was natural, and even considered that which is spiritual and celestial to be natural, nor was it possible for them, by reason of the crassitude of their interiors, to have any other idea. Still they did not confess it, and if driven to confess what idea they had of spiritual and celestial things, they could say no otherwise than that it was a certain natural something; they went no further. At the same time they attend divine worship, and pray, and sing; [in a word,] those who constitute the province of the *dura mater* are not among spirits, but among genii, wherefore their motion corresponds to the pulsation of the heart.

1693. There were afterwards others who also caused a pulsation, but not up and down, but transversely, which I was enabled to perceive by the hand. Then again there were others [who produced the same effect], not so reciprocally, but more fully, so that the pulsation filled the hollow of the hand. Others again there were whose pulsation projected itself from one finger to another, thus by leaps (*subsultim*); and these were perceived above the head, while the former [operated] within, thus with variety. I was not well instructed as to who they were, unless that they are such as speak and think somewhat of spiritual and celestial things, but only from the external senses, or from the experience of these senses, understanding in fact nothing else. In hearing I had an impression as if from the female sex, wherefore these constitute the province of the external skin of the head, for the more they reason from the bodily senses respecting spiritual and celestial things, the more exterior do they become.—
1748, March 25.

Concerning the Punishment of Lasciviousness.

1694. (((((There are those who in the life of the body indulge in lascivious thoughts, giving habitually a lascivious turn to what

others converse about, even when the subject is holy. Such a habit is wont to prevail with young men, when their minds, by reason of their age, are occupied with such things; but when the same thing occurs with adults and old men, namely, the turning every thing they hear into this direction, or revolving it over [in their thoughts], these undergo such a punishment [as I am about to describe].))))

1695. (((((For they do not cease to have similar ideas in the other life, which because they reign, and thus cause that whatever is heard to be turned into lasciviousness, and because their thoughts go forth into representations, and whatever they see they turn into obscene representations, that stand forth before other spirits, causing them great offence,)))) (((((((therefore the angels are averse to such things, and abominate them, while these [filthy] representations fall upon the simple-minded who are taken wholly by surprise by them.))))))

1696. (((((((There is a punishment [appointed for such] which I saw and grieved at beholding it. A certain offender, I know not who he was, was thrown down into a horizontal posture, in the presence of the spirits whom he had thus wounded and scandalized, and was made to revolve with a quick motion like a roller, from left to right, and then transversely in another position, and so on in almost every posture, and so as to be apparent to all. Sometimes he was clothed with garments with which he would fain conceal himself, because such had been his character in his life time, and again he was half naked. In this manner he was turned horizontally towards several quarters and made to revolve in full view of spirits, till a degree of shame was inspired into him, which appeared from the circumstance of his not wishing to be divested of his clothes. Again he was made to rotate in a different manner, to wit, from the head to the feet as if round an axis, being violently whirled round not with his length parallel to the axis, but transversely or perpendicularly to it. He was then subjected again to a horizontal motion back and forth from left to right, and right to left; then again with extreme pain towards the right, like a hinge, with resistance, for two forces are then acting, one roundwise and the other backwards, so that he was violently forced towards the part to which he was made to revolve, and as he was thus acted upon by two forces, and yet driven in one direction, the result was a kind of rending asunder accompanied with excruciating pain. The punishment thus evolved itself from the offence, and thence also the phantasy, which flows as a consequence from the crime, thus being an image of it, which is wonderful.

1697. He afterwards withdrew himself elsewhere, where he was ashamed of attempting to speak any more, [the spirits mean time] tempting him by various methods, to see whether he would continue to indulge in the same kind of thoughts, but as he is then in the memory of his shame and pain he takes special care not to perpetrate the like again; thus he hides, as it were, in his own estimation, though they know where he is.—1748, March 26.)))))

1698. This punishment was seen towards the front at almost a middle distance, in the plane of the right eye.

ARTICLE VII.

THE ERRORS AND FALSITIES INVOLVED IN THE POPULAR DOCTRINE
OF THE ATONEMENT.

No. III.

In the closing paragraph of our preceding article on this subject, we observed, that "no mere external work of Christ can by any means be available to our salvation, however believingly applied by faith, without such an internal process as shall reinstamp the Divine image upon the soul." To this we are aware that the advocates of the popular theory will reply that provision is made, on their view, for such an internal process, inasmuch as the exercise of a genuine faith will not fail to operate a saving change in the affections and thoughts of its subjects. This assumption creates of itself a new issue, to wit, in respect to the true nature and function of faith in the economy of redemption, the discussion of which we shall wave at present, with the simple remark, that as charity or love is the essential life or soul of saving faith, so the justifying virtue usually ascribed to the act of faith does in reality pertain to the principle of love or charity, which gives it all its efficacy. How absurd would it be to leave out all consideration of the soul in speaking of a bodily act which could never have been performed apart from the soul. Faith and charity sustain the same relation to each other as do the body and the soul. Consequently, we are brought back by the mere definition of a true faith, to the ground already assumed, to wit, that our salvation stands not in a putative transfer of merit, but in the positive state of the affections, for there is no imputation possible in the sphere of love, which is the very essence both of spiritual and of natural life. But we proceed with our argument.

We have already seen that the fundamental ground on which a vicarious atonement is urged is, that the claims of the Divine attribute of justice cannot otherwise be satisfied. The true reply to this is found in a true view of the nature of Divine justice, which is not a distinct attribute by itself, but simply a peculiar form or phase of love. It is love viewed, not so much in its absolute essence, as in its relative bearing upon certain mental states of its objects. So there is nothing vindictive, retributive, or penal in a human government till some transgression occurs to put the subject in an attitude of antagonism to the benign course of law. Then the benevolent, parental, and tutelary genius of the government—that which makes its operation desirable and lovely to the well-disposed subject—assumes an angry phase, and becomes avenging justice. But its own intrinsic nature is not thereby changed in the least. That principle which was before, love, has now become, *to the offender*, justice; but it does not cease thereby to be love still, nor can there possibly be any distinct or independent attribute in the Divine nature which is not resolvable

into some form of Love or Wisdom, which comprise the whole circle of His perfections. So long, therefore, as a man is placed by his moral state in contrariety to the Divine love, so long that love must necessarily appear to him, and be to him, a stern and avenging justice; and by no other means can that aspect of the Divine love be changed than by a change in the state which has produced it. There is, in fact, no problem in the condition of man, the sinner, which is to be solved by the operation of a fancied principle of justice, but the great question is how the matter shall be managed in reference to the great law of love. The object of the atoning work of Christ, therefore, is not to release from the grasp of justice a trembling victim, but to reinstate him in a right relation to the action of the Divine love. *From* such a relation he could remove himself; *into* it he could never restore himself except by a Divine interposition in his behalf. This interposition has been effected by the coming of Jehovah himself into our nature, and not by the incarnation of the so-called second person of the sacred Trinity.

Again, as to the principle of justice, so termed, it is to be observed that in its legitimate operation among men, it prescribes rather what we shall do to others, than what others shall do to us. A man who is faithful, conscientious, and punctual in the performance of all his duties towards his fellow-men, is to be esteemed a just man. But it is not requisite to this that he should be inexorably stern in exacting from others what is due to him. He may remit their dues in whole or in part, according to his good pleasure, without any impeachment of his justice. And if this holds in regard to man, why not also in regard to God? May he not act the part of the noble creditor in the parable, who "frankly forgave" the entire debt of the debtor?

Once more, we remark, that according to the common theory of atonement, although Divine justice cannot suffer the offence to go unpunished, yet it matters not whether the reprisals be made upon the transgressor himself, or upon some one else supposed to stand in his place. But here again the apprehended Divine justice is at variance with all current notions of human justice. When a malefactor is condemned to the gibbet, what sort of laws would those be deemed which should sanction the execution of an innocent person, *even with his own consent*, in lieu of the real criminal? Such a substitution is not only wholly unknown to any civilized government, but it is revolting to our most primitive conceptions of equity among men. And "shall man be more just than his Maker?" The thing has been put to the test in the annals of the criminal jurisprudence of England. When Fountleroy, the forger, was sentenced to death some thirty or forty years ago, a person, whose name we cannot recall, wrote an urgent letter to the King, or the Parliament, entreating to be put to death instead of the culprit, as he was tired of life. He even went so far as to plead the supposed property of the Divine justice, in admitting a commutation, by reason of which a substitute was provided for the human race. But his request was not heeded, nor is there reason to suppose that any government on earth would yield to the strange suicidal wish of the petitioner.

Yet this is the property which men have ascribed to the justice of the Most High—a property repudiated of all human instincts—a property which would at once be stigmatized as gross cruelty by the spontaneous verdict of the world. The fact, however, is, that justice, so far as it is attributable to the Lord, like love, mercy, faithfulness, and all other moral qualities, differs not from the same principle in man, except in degree. In the one case it is finite, in the other infinite. That cannot be just in God which every one intuitively perceives would be unjust in man.

The previous vein of remark receives new confirmation from the fact that the terms "just," "justice," &c., as employed in the Scriptures, do not properly carry with them the idea of *punishing for guilt*. The original terms, both in the Old and New Testaments, are equivalent to the English words, "righteous," "righteousness," by which they are most commonly rendered in the established version—words which never convey an idea at variance with beneficence, clemency, benignity. So far, indeed, from this being the case, we find an inspired writer saying, "If we confess our sins, He is faithful and *just* to forgive us our sins," etc. Is it not obvious from this, that Divine justice consists rather in forgiving men upon repentance, than punishing their sins? How great then the perversion of representing the justice of God as implying inexorable vengeance. Yet, upon this fundamental fallacy is built the whole popular dogma of vicarious atonement.

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

THE NEW CHURCH NOT A NEW SECT.

MY DEAR PROFESSOR:—There is no finer sight than a locomotive on a railroad, leading a train of cars, full of passengers and merchandize, safely and speedily to its destination. The fierce power evolved in the steam is harnessed to human uses, and becomes beautiful and friendly by that association. But disconnect the train of cars, and leave the locomotive to obey its own impulses merely, and nothing can be more uninteresting. Instead of being, as before, a beautiful and beneficent object, it now becomes a frightful and mischievous one, prompting no hope but that the fire which feeds its activity may die out before it comes into luckless collision with any obstacle. In short, the locomotive exists only for the service of the train, and, consequently, when the train is unattached, its life is bound quietly to expire.

Now, our religious life stands in exactly the same relation to our secular life, that this locomotive does to its dependent train of cars. As the locomotive exists only for its subserviency to the ends of human intercourse and commerce, and is beautiful by that subserviency, so religion exists only for the ends of human charity, and is beautiful by that alliance. Accordingly, we see no more attractive sight than that of a religious man *primarily* intent upon fulfilling his social duties—his duties to his family, to his neighborhood, to the church, to society, or the State. One feels religion to be exceedingly beautiful and benignant, when linked with these social uses, and lending its supernal might to promote human happiness. But disconnect these uses—let religion grow self-conscious or become its own end—let the religious man study to be *first* devout, *then* charitable—let him seek chiefly to grow fruitful in the exercises of piety, to frequent churches, to give money to the poor, to distinguish himself in the divine regard, in short, from other men—and

immediately his religion ceases to be amiable or attractive. Like the locomotive spurning the service of the cars, it becomes a nuisance instead of a blessing, only fit to be removed from sight. It is now a merely fanatical power, unregulated by human uses, and inflamed by the baleful fires of self-conceit. Hence nothing is so odious, or so hopeless, as piety unenlivened by charity. It is odious because it makes itself the end of its own activity, and it is hopeless because it claims to be peculiarly acceptable to God, so turning the very light which is in it into darkness.

Now, what is true of the religious man, or lesser church, is true also of the religious society, or larger church. A religious society which is primarily intent upon public worship, and only secondarily upon private worship, or the offices of charity: a society which aims to constitute itself a church by virtue of a *distinctive* priesthood, and *distinctive* ordinances, instead of a unitary priesthood and unitary ordinances: a society which, instead of diligently seeking to draw all sincere Christians into unity, so healing their existing divisions, diligently strives on the other hand, to perpetuate these divisions, by excluding from its fellowship every one that does not acknowledge the same doctrinals with itself:—such a society has not begun as yet to know the temper of true religion. It may call itself Old Church or New Church, according to its own foolish fantasy; but it is simply *no* church, according to the apprehension of the angels. Let us quote a few sentences from Swedenborg on this subject:

“*Doctrinals do not serve to distinguish churches before the Lord*—that is to say, the Lord knows no distinction between a church professing New Church doctrine, and one professing Old Church doctrine, if the life of charity be wanting—*but this is effected by a life according to doctrinals*, all of which, if they are true, regard charity as their fundamental: *for what is the end of doctrinals but to teach how man should live?* The several churches in the Christian world are distinguished by their doctrinals, and the members of those churches have hence taken various names. This distinction of names arises solely from doctrinals, and *would never have had place, if the members of the church had made love to the Lord, and charity towards their neighbor the principal point of faith.* Doctrinals would then be only varieties of opinion concerning the mysteries of faith, which they *who are true Christians* would leave to every one to receive according to his conscience, whilst it would be the language of their hearts that **HE IS A TRUE CHRISTIAN WHO LIVES AS A CHRISTIAN, that is, as the Lord teaches.** **THUS ONE CHURCH WOULD BE FORMED OUT OF ALL THESE DIVERSE ONES, and all disagreements arising from mere doctrinals would vanish; yea, all the animosities of one against another would be dissipated in a moment, AND THE KINGDOM OF THE LORD WOULD BE ESTABLISHED ON THE EARTH.**”—*A. C. 1799.*

“Schism and heresies would never have existed in the church, *had charity continued to live and rule*; for in such case they would *not have called schism by the name of schism, nor heresy by the name of heresy*, but they would have called them doctrinals agreeable to each persons particular opinion, or way of thinking, which they would have left to every one's conscience, *not judging or condemning any for their opinions*, provided they did not deny fundamental principles; that is, the Lord, eternal life, and the Word, and maintained nothing contrary to divine order; that is, the commandments of the decalogue.”—*A. C. 1834.*

“Since the Lord's advent, man is no longer considered in heaven in reference to externals, but to internals.”—*A. C. 1008.*

“Faith in the Word means nothing but love and charity, hence doctrinals and tenets of faith are not faith, but only appurtenances of it.”—*A. C. 2116.*

“Love to the Lord *cannot possibly be separated from love to the neighbor*, for the Lord's love is towards the whole human race, which he desires to save eternally, and to adjoin entirely to himself, so as for none of them to perish: wherefore **WHOSOEVER HAS LOVE TO THE LORD, HAS THE LORD'S LOVE, and cannot help loving his neighbor.**”—*A. C. 2028.*

“When it is said there is no salvation in any name but that of the Lord, it means that there is salvation in no other doctrine; that is, **IN NO OTHER THING THAN MUTUAL LOVE, which is the true doctrine of faith.**”—*A. C. 2009.*

“The essential of worship is hearty adoration of the Lord, which does not exist save in so far as the heart be principled in charity or neighborly love. All true worship is adoration of the Lord, for the Lord is never present in external worship unless internal worship be contained in it.”—*A. C. 1150.*

"Many say 'that there is no internal worship without external, when yet the truth of the case is, that there is no external without internal.'"—A. C. 1175.

"The most favorable principle to evils of life, is that which represents church-membership to be affected by truth, or faith, instead of goodness."—A. C. 2851.

"The New Church is to be established only among those *who are in a life of good*."—A. C. 3898.

"The regenerate man"—and it is the precise distinction of the New Church from the Old, that it has to do only with *regenerate* men—"makes (comparatively) no account of the things of faith or truth."—A. C. 3122. See also 3652.

"The church is one, notwithstanding its diversities of doctrine, when all acknowledge *charity as the essential* of the church, or what is the same thing, when they have respect to *life as the end of doctrine*, that is, when they inquire *HOW A MAN OF THE CHURCH LIVES, and not so much what are his sentiments*."—A. C. 3341.

"The church *must needs vary as to doctrine*, one society or one man professing one opinion, and another, another. *But as long as each lives in charity, HE IS IN THE TRUTH AS TO LIFE, whether he be as to doctrine or not*, and consequently, the Lord's church or kingdom is in him."—A. C. 3451.

"Doctrinals are not designed to direct the thoughts so much as the life, for what is their end but that a man may become what they teach him to be?"—A. C. 2982.

But what is the use of multiplying quotations taken from the lips of Swedenborg? If any thing be more palpably enforced by him than any thing else, it is the utter worthlessness of piety apart from charity. If any thing be conspicuous on his page, it is the incessant contrast he draws between forensic religion, religion as a *cultus*, as a *theskeia*, and vital religion, or religion regarded as the animating principle of one's social and secular life. Swedenborg found the church full of idolatry,* that is, full of the most lavish dominical reverence for the bare name of the Lord, and the most parsimonious secular observance of his spirit. He found it exhibiting a complete prostration of charity to piety, or love to faith. He found it teaching that there was no essential connection between the locomotive and the cars, and that when any coupling took place, it was only to test or prove the power of the locomotive. He found the clergy teaching that man could therefore worship God by devout genuflexions at the altar and earnest oral prayer, to the practically ignoring a life of social use. He found them teaching that God coveted that sort of worship, and that man consequently had only to prosecute it with due diligence, in order to commend himself to the fullest divine complacency. In short, he found the church, not professedly of course, but practically, placing the worship of God in a mere "voluntary humility," or interested deference on the part of the worshiper, precisely like that accorded to earthly potentates by their courtiers: and he rescued it from this degradation by placing it solely in the conformity of the worshiper's inmost affections to infinite goodness and truth. He never quarrelled with the ministry of the church as such, nor with the administration of its ordinance as such—as is evident from the fact that, at the last solemn moment of his life, he sent for a clergyman of the Lutheran Church to take the Sacrament at his hands. His quarrel with the church respected not so much its ecclesiastical form and usages, as those internal evils of life and falsities of doctrine, which were entwined with its purely sensuous interpretation of Christianity. And even then he took good care to intimate that there was a large residuum of individuals in the church who were but little corrupted by these evils and falsities. "*The greater part*," he says, A. E. 233, "of those who are born within the churches where the doctrine of faith alone, and justification thereby is received, prevails, do not know what faith alone is, nor what is understood by justification; wherefore when they hear those things from their teachers, they think that a life according to the precepts of God in the

* Idolatry—compounded of *εἰδωλον* *eidolon* and *λατρεία* *latreia*—is sensuous worship as contradistinguished from spiritual, and means the servitude yielded to *some visible finite form or image*. It is of no consequence whether we invoke the *eidolon* by one name or another: the spirit of the worship is the same.

Word is thereby understood. . . . It is, however, to be observed, that there are very few who thus live from doctrine, although it is believed by the preachers that all who hear their preachings are under their influence; for it is from the divine providence of the Lord *that there are but very few such.*"

Now, my dear Professor, if all these things be true, then we can have no difficulty in determining what is meant by the New Church. A REGENERATE LIFE OF MAN IS MEANT, and nothing else; a life of love to God and love to man. If we want to know how this love will be exhibited, the answer abounds on every hand: *in faithfully observing the duties of one's vocation, and shunning evils as sins.* A New Church society consequently is a SOCIETY OF REGENERATE PERSONS, or a society in which mutual love reigns to the exclusion of all rivalries, jealousies, contentions, and wranglings about truth. Thus it is not so much an ecclesiastical or conventional society, as it is a spiritual brotherhood, created by interior affinities, and making comparatively little of external organization inasmuch as they are inwardly organized by the very fact of their being ruled by the spirit of charity, which can never fail to organize its subjects, and bring them into all that order which the Lord himself designs.

It is a wholly pleasant, indeed, and proper thing for those who love the truth to come together at stated periods, and celebrate, by orderly song and solemn sermon, if need be, or, at all events, by mutual admonition and encouragement, the divine benefactions towards mankind. But such persons will not, on this ground alone, suppose themselves entitled exclusively to the name of New Church, or New Jerusalem, nor will they summon the world to recognize them as such. This would involve a sad mistake, as teaching the world to view the New Church as primarily an institution for social worship, and to identify it merely with a more than ordinarily orthodox profession of religion. It may be worse than a mistake, even a violence done to charity, when such persons go farther, and exact a re-baptism from those who seek to worship with them. Indeed, I heard a sermon the other day from a gentleman whose private character I much esteem, the burden of which was, to teach children to obey not merely their parents—who, in all conscience, should be their main teachers—but *the church* also; and this church was—what do you think? *the outward and visible body of persons worshiping in any particular place* without regard necessarily to their regenerate character. What an idea of the church to impose on the majestic and humane Swedenborg, and what a ruthless piece of spiritual exegesis altogether, when set even against the enlightened common sense of the day. The New Church, as I regard it, is nowhere an object of natural vision. It has no embodiment save in the fruits of a regenerate life, and these are not visually but naturally discerned. We can never say, "Lo here, and Lo there," as the Old Church does, but only say, that wherever the spirit of charity is, there the Church is. The church is not a church by virtue of its Sunday worship, nor by virtue of any amount of properly ordained ministry, and faultless administration of the Sacraments. No, the church is constituted only by a regenerate life, or a life of charity, in all its members; and social worship on Sunday, or any day, is neither the chief means by which that life is procured, nor yet the most legitimate fruit by which it is avouched. The church or society dates from its individual members, not these from the society: hence before the New Church can properly become self-conscious, erect itself into a denominational body, and ask the public recognition, it must be perfectly sure that every individual member is a regenerate person, and for this purpose it must point to some far different fruits than a mere *profession* of belief in Swedenborg or any other name. A regenerate life is its distinguishing badge. But regeneration does not consist solely in possessing any amount of divine knowledge. It consists in living a good life. Social worship is by no means an unequivocal expression of the regenerate life, else there would be no social worship among the rest of the world. It is simply a consecrated pleasure of the church, one of its sacred delights or sports; and a very great delight, I avow, it is, to feel one's self encircled by persons upon whose cordial humility, upon whose manly magnanimity, upon whose unfeigned brotherly love, you may at all times reckon without any misgiving: but it gives no more life to the church than the kisses I bestow upon my children give life to me. These kisses express the exuberance of my love, the joyful and sportive running-over of a life already there in its fulness: and

social worship in like manner expresses our exuberant love of God, or that joyfal excess of inflowing life which will not be contained within the strict forms of spiritual activity, but flows over to baptize and hallow for a moment the base bodily activity also. Thus it is strictly an *esoteric* delight, shunning conspicuity, with which strangers have no right to mingle. It blows no trumpets, broadens no phylacteries, exacts no change of cravat, covets no observation, but quietly proceeds to an upper chamber perhaps, or at all events shuts its door, and goes about its chosen business with as little consciousness of acting a part as a parent has in kissing his children. To take our worship out of this sheltered and unconscious condition—to expose it to public gaze, the gaze of men utterly incredulous of it, and then in face of this incredulity to claim for it a special sanctity, and make it the basis or the representative of a peculiar ecclesiastical organization—this certainly, as it seems to me, is to complicate one's delight with very gratuitous embarrassments, and expose one's self to the inevitable mortification which flows from the imitation of a very bad example.

Now I beg that your readers will not misunderstand me. I say no word and cherish no thought in disparagement of external worship. I desire, on the contrary, to see its forms greatly enlarged and glorified. I simply design to say that there can be nothing in such worship which is in itself *constitutive of the New Church*. What distinguishes the New Church from the Old, is not so much a visible organism, involving a more authentic priesthood and more virtuous Sacraments than have hitherto existed in the Christian world, but in a higher form of spiritual life, asserting itself in a larger scope of humanitarian uses.

I have the warmest personal regards of course towards all the readers of Swedenborg, because one feels that no one can delight in the truths he finds there without being a good man, and I should be the last person in the world to cavil at any organization they might devise for social worship, provided they excluded from it all sectarian ends. But I have too profound a conviction of the unparalleled worth of Swedenborg to the world at large, and too single a regard also for their own spiritual welfare, to hold my peace when I see them unconsciously teaching the world to view the New Church as merely a new organization for public worship, and to identify the humane and enlightened Swedenborg with the founder of a new sect.

I remain, my dear Professor, ever truly yours,
New-York, Nov., 1853.

H. J.

ADDITIONAL LETTERS FROM A LUTHERAN CLERGYMAN.

REV. AND DEAR SIR:—Without delay I hasten to answer your kind letter of the 12th inst. Could I have, with some certainty, anticipated your desire to publish the contents of my letter, I would have written it in a different style, and have had it arranged systematically. I am happy to see that you feel so much interest in my case, which, indeed, humbles me very much. I am already happy to have entered the heavenly Jerusalem, and I would, indeed, have been contented, if even nobody ever had noticed me therein. My intention to form your dear acquaintance was, when I wrote my first letter, to ascertain your address, and then to ask you for some tracts, Sunday-school books, and a liturgy of the New Jerusalem. "L'homme propose, Dieu dispose," says the Frenchman. What regards the publication of that letter, I will have no objection, if you only leave the names out. I would immediately be known to be the man. You must understand, dear brother, that although I am already known as a friend of Swedenborg's writings, no American minister, as yet, has rebuked me for it; on the contrary, some of those to whom I have spoken on the subject, have listened with great attention to what I told them about the doctrines of the Church, especially about the doctrines of the Trinity, the Atonement, and the inner (or spiritual) man, viz., that we are a perfect man in form, etc., after death. Nothing excites more the attention of true Christians of the Old Church, than the fact that, according to Swedenborg, the life of man after death is that of his love and faith, and that such as his faith had been, when he lived in

this world, such his life remains to eternity. American ministers, I perceive, are, in general, more susceptible for the truth than German divines, because the latter, most all, are more or less adherents to a philosophical school. Some of them, also, are worn out by investigations, and dislike to examine new things. Then, they generally creep behind the "Augsburg Confession," and, afraid to lose their last little faith, nothing in the world can persuade them to get out of their creep hole. Some of these German brethren in the ministry have made me awful trouble. I pity to say that I found some of them who have lost almost entirely all natural love toward their fellow men, and are not ashamed to attack each other in their organs like men without conscience. If you could read German, I would send you some of their papers, to convince you; and I believe, if you would read them, you would say, their way to fight for orthodoxy is beastish. They call each other by nicknames, slander their moral character, and ridicule each other. Some of these men are dead formalists, and some (but less) are hot revivalists. And now see what the infidel papers say to all this. O! what a corruption.

Of course, all this, on the one hand, would almost urge me to abandon all connexion with the Old Church, and I apprehend this to be your own intimation, but I feel yet so much love towards my mother church, especially as there are yet so many lovely and good men and things in her, that I feel presently unable to do so. Just think, I am born, baptized, confirmed, educated, licensed, and ordained in her. I believe, myself, that after some time, I will have to leave her, but I always apprehend this thought with horror. Yet, still, when I think that my home is no more in her, and that I know where to go to, oh! of course, then my heart beats with joy, and I should like almost to fly off, like a bird, into the free air, and tune my harp to sing praises to the Lord, who has freed me from captivity.

Rev. Mr. Werner, in Wurtemberg, a great friend of Dr. Tafel, remained in the Lutheran Church (so told me Bro. Kirchner) until they turned him out. I, for my part, do not see that I shall wait that long, and I do, indeed, believe that this would never be done as long as I remain in connexion with the New School Lutherans. You are, perhaps, not aware that there are two great divisions, the New and the Old School Lutherans. The first oblige no minister to strict adherence to the "Augsburg Confession," but adopt the Bible as the only rule. There is great liberty amongst them, and they never expel any man who believes in the Deity of the Lord Jesus Christ. Dr. K., editor of the New School organ, who knows that I differ widely from the belief of his brethren, and who also knows that I read Swedenborg's works, once said to me, "Brother, I love you, though you are not orthodox. I wish I could convince you of your errors regarding the atonement, but I confess I am too weak to meet your philosophy." This brother is one of my bosom friends in the Church, and though I believe it would not astonish him if I left the Church, still, it would grieve him.

Now, dear brother, you may think, perhaps, that pecuniary circumstances retain me from joining (externally) immediately the New Jerusalem. But no, I am poor, and my pastor's salary is no more, presently, than \$300 annually, of which I must pay rent, and keep my family. This is, as you easy can see, not sufficient to support me; and my fees almost amount to nothing. The Presbyterians, anxious to obtain a missionary for their Church in Philadelphia, offered me \$400, and if it would not have been for conscience' sake, I would have accepted. At the time I was much embarrassed, and I would almost have accepted, when God sent Bro. Kirchner to Pittsburg. I need not to say much more about this point, as you see plainly, that I am willing, and most surely will, some of these days, join the New Jerusalem, fully and permanently, only wait, and give me a little more time. I am but three months here. Let me stay a year or two, and if the Lord spareth my life, I will, *free and open*, be a workman in His vineyard. I will now labor for the N. J. as good and as much as possible, and, I tell you, dear brother, that I preach the true doctrine without hesitation, and it is accepted, without opposition, with great pleasure.

Brother F., a Lutheran clergyman in this place, came to hear me preach a few Sabbaths ago. I preached from Luke xvi. 19-31. After preaching, he expressed himself without animation on my part, very favorable of what he had heard, and told me plainly that he had learned a great "truth to-night." "The only objection I have to your preaching," said he, "is, that you are not practical enough, and

I, indeed, am afraid your people do not fully understand you." At this moment some of my people passed by us, and calling them, I said, Friends, brother F. thinks you did not understand me; please tell the gentleman whether you did or not. "Well, sir," said one of them, "we were just speaking about the two sermons which we heard about this text to-day, and, indeed, we did understand them; but such things we have never heard in our lives." "I am happy," says the other one, "to know that I exist as a man after death; before, I never had an idea about that, and, indeed, I often doubted the continuation of man's existence after death, because I could not understand what a spirit was, and how I could, without the body, exist." "Well," says a third, "I always thought it absurd to wait until the day of resurrection; and I did never understand what spirits of men do, and how they exist till that time. But it seems to me rather, that no resurrection of the body is necessary." I turned round, and went, not willing to say anything about that point, as I never, as yet, had spoken against this old doctrine. The reason why Bro. F. doubted whether the people might have understood me was, because he is a Pennsylvania German, and does not understand plain German himself.

Thus I go on, preaching the truth, and can be very useful. If I would boldly turn out, and say, I believe Swedenborg to be the messenger of the Lord, they would at once shut themselves up against the truth. It is very difficult to labor amongst the Germans, in general, and the only denomination that has any influence upon them in this country, are the Lutherans. The Methodists, Presbyterians, United Brethren, etc., will never do much amongst them. The Germans are a reasoning people, and except you give them reasons, they will not adopt things easy. Amongst all the nations on earth, there is none that is less superstitious than the Germans are, and as the corruptive doctrines of the Old Church will not suffice them, they generally become infidels. Strange to behold, whilst all denominations more or less abhor science in religious matters, and preach down reason in matters of faith, fighting constantly against scientific discoveries, against which their faith cannot stand the test, the New Jerusalem hails them with a hearty welcome. Now, dear brother, I wish to know, how I could be useful to the New Church, if I should leave the Lutheran Church in futurity. Is there any prospect to engage myself for the N. J. thus, that I can do better, as presently I do?

I will say, in addition, that I preach English to a little country congregation, and, as I pronounce the English well, and better than usually the Germans do, it is possible that I may, after some time, be able to preach English entirely. Write, and be as free to me, as I am to you, and tell me what you think about my becoming a useful preacher of the New Church. I now would, in conclusion, pray to send me on some tracts, and, if you can, a Liturgy of the New Church. In my present liturgical services in the Church, I use a German Prayer-book of the New Church, called, "Geist des Gebetes des Herrn and der 10 Gebote in Morgen, and Abend-Gebeten auf jeden Tagen der Woche, nebst Einleitung Was uns Noth thut. Und Einem Anhang von den Lehrsaetzen aus der Neuen Kirche. Harrisburg: Gedruckt bey Joseph Ehrenfried. 1840." I judge from this book, that you must have some German tracts, and if you could get me a number of them, I would be very thankful. I would distribute them amongst my people, and this would do them much good, indeed.

Please to put my name down as a subscriber of the N. C. Repository. I have no paper of our Church, and know, indeed, not what is going on in the New Church of this country, or elsewhere. Would you be able to make up some Sunday School books of the New Church as a present to my congregation? My people can most all read German and English; of course, the first they can understand better.

Receive my kindest respects. Very truly and affectionately yours, etc.

P. S. I write in great haste, as I have presently very much to do. On Sunday I preach twice, sometimes four times (when I go in the country); on Tuesday, Bible-class; Wednesday, lecture; and Thursday, prayer-meeting, where I always lecture, too.

There is not a single soul in this place, that I know, who is a member of the New Church.

REV. GEORGE BUSH,

DEAR BROTHER:—Being somewhat acquainted with the difficult position of an Editor and Professor, I know that your time is scarce. It is on this account, fearing to become importunate, that I have delayed my reply to your kind last letter, because I know, to answer all my letters, will be expecting too much. I feared already, before receiving your last letter, that you would apprise me of your pressure of business, and that you could not possibly answer all my letters. Indeed, my dearly beloved brother, to refrain from the pleasure of receiving sometimes a few lines from your hand, would make me feel very sad, as the day when your letter arrives is always a festival to me. I feel the necessity of communication with my brethren of the true faith, and I know but few as yet, and none, with whom I can unite as perfectly as with you. Your views on "ordination," etc., etc., as expressed in the *New Church Repository*, are exactly mine. I therefore pray, hoping you will grant my petition, to write to me, if possible, from time to time. I thank you very kindly for the present of your *New Church Repository*, and "*Swedenborg's Marriage and its Violations*." I am very happy to see that you have commenced an article on the Atonement. I wish you may carry it through in the same manner as it is begun. Before the reception of the last number of the *Repository*, I had resolved to write an article on the atonement myself. If there is one point of Old Church doctrine whose weakness is felt throughout the Old Church, it is their conception of the atonement. Thousands of candid, intelligent ministers feel this, but it is partly fear for men—partly fear of becoming infidels, which retains them from free investigation. Equally is the weakness of an imputed righteousness felt; but as the doctrine of the atonement is wrong, the latter, as the consequence of the former, can not possibly be right; the "vicarious nature" of the atonement brings the vicarious righteousness of the atoner. I wish that in the continuation of your article on the atonement, you may not forget to bring in the understanding of the Old Testament sacrifices, and forget not to show the origin of this doctrine, and that, before St. Augustin, Origenes had an entirely different understanding of the atonement. You can easily show that the "Satisfaction-theory" ("*Satisfactions-theorie*," as we call it in the German) took its rise with the Gnostical, and especially with the Marcionistical idea of *Justitia Dei*. But you will undoubtedly make things come all right. My intention is to write an article on the atonement in German, if you print German, and will accept of it. As a tract it may do much good. Please let me know about this. Would you accept of an article in your *Repository*, in which I would, by translating and quoting from German authors, show that there is constantly a movement in the Old Church towards the New Jerusalem and its heavenly doctrines? And thus I would like to prove the coming of the New Jerusalem according to the verbal expressions of Swedenborg. If you would accept of such an article, provided that you will give it shape and form afterwards, then let me know, and I will go to work as soon as possible. But I would not like to fix the time when it shall be ready for print. Perhaps I first wait until your article on the atonement comes to a close, and then I might write mine as a supplement to yours.

The list of German tracts has not yet arrived. Did you mail them? *Let me know whether you can read German.*

I received a letter from Brother S., the German pastor in B., of whom I told you in one of my letters. Perhaps it will afford you some pleasure to read the letter; for this reason I enclose it. Brother S. is a firm Newchurchman. I preach the New Church doctrines quite freely. I do not mention Swedenborg's name, and perhaps this is the reason why they are accepted so well amongst my people. You think that the trial will come, and hope I will not shrink from it. Never! How could I? But still, I will not boast on my own power. No; I will remain in prayer to the Lord, that I may be strengthened at the hour of trial to remain firm and faithful, and endure, by love and wisdom, all that cometh with humiliation and patience. Now, farewell for this time!

I remain, in bonds of love, yours ever truly.

P. S.—I consider myself presently (like Oberlin) a missionary of the New Church, and perhaps do thus better, at least for the present, as I could do, if I would place myself in an imprudent opposition to the Lutheran Church.

REPLY OF "M." TO "F."

To the Editor of the *New Church Repository*,

DEAR SIR:—The hasty sketch of Conventional proceedings which was printed in your August number, requires, it appears, still further defence.

Article IV., signed "F." in the *Repository* for October, is devoted to its review. Its harshness is rebuked, its truth and justice questioned, and the writer is called upon, in many pointed inquiries, to define his position, and explain his dogmatic assertions. Nor is this all: the reviewer, unable, it would appear, otherwise to account for the "objections" which he deprecates, proceeds to invent an hypothesis, which he thinks accounts for the whole, viz: "the denial of a clergy at all," and censures the want of candor that has not openly placed them upon that ground, so "obviously the true position."

To enter into an extended discussion of this subject, which would be necessary in order to reply in full to the whole of the article, would require more time and preparation than I have now at command; nor is it necessary. Abler pens than mine have already done this, and will, I hope, continue it.

Several articles appeared in the first volume of the *Repository*, and reports have been published with the Journals of the General Convention for 1839 and 1847. The Minority Report in the case of Mr. Ford is published in the *Repository* for August, 1853. To these I refer, as amply supporting all I have written.

Still, I do not wish wholly to neglect F.'s communication, and will indicate in brief how his different points strike my view of the case.

First, I agree that the mockery of a rite, as would be the performance of Mahomedan, infidel, or idiot, is not the rite itself,—of the Mormon I "judge not."

Secondly, I agree that "affection conjoins, and thought brings presence;" but the argument that would prove therefrom that the "thought of the Trinitarian or Unitarian" in baptism cannot be such as to "open heaven" "where the Lord Jesus Christ is known and worshiped as the one only God of Heaven and Earth," proves too much, and therefore proves nothing. *That argument would invalidate all the Baptisms of the "Old Church" from the Council of Nice to the present time.* For the doctrine of the Lord, here referred to, is not peculiar to the "new heavens."

How then will he reconcile his argument, with the validity of "Old Church" baptism from the Council of Nice to the Last Judgment? And when he shall have accomplished that, and proved that notwithstanding his argument, "Old Church" baptism was valid during that period, I have another question for him to solve, viz: From the time of the Last Judgment up to the organization of the "external New Church" (a term I believe, of about thirty years), was there no valid Christian baptism? Did one entire generation of the Christian world arise and pass away, without insertion among Christians in the spiritual world? Can we believe that had such been the case, Swedenborg could have written as he did, during that very interim, of the "Baptism which is at this day with Christians" and of the "distinct arrangement in the spiritual world" effected thereby,—and all without a single note of exception, or an intimation that the operation of this important rite "upon which the preservation of the whole universe depends" was suspended, until a dozen of his followers should be brought to make up their minds that it was time to give it a new start? Does "F." believe this?

If not, and if he admits that "Old Church" baptism was valid up to the "organization" of the "New Church," can he tell what change took place at that time (or since) in the character of the "Old Church" which rendered its ministrations less effective? It is commonly conceded that since the Last Judgment, in conformity with the predictions of Swedenborg, there has been universally a greater and growing freedom and consequent rationality in the religious conceptions or "thought" of the "Old Church." As their faith approaches the truth, do their ordinances recede from heavenly recognition? In the very midnight of their darkness, their baptism introduced their tender infants to the special guardianship of angels, and now that they are emerging from that night, are they denied that privilege?

But "does not affection conjoin and thought bring presence?" Certainly, but thought may be of generals, or of particulars, and no where does Swedenborg authorize the idea, that the particulars of thought with regard to Christian doctrine,

affect the general operation of a rite common to all. Is not "F." then too confident in asserting the impossibility of the thought of the Trinitarian or Unitarian, in Baptism, being such as to "open" heaven, yea, the "new heaven?" Is he not thereby begging the very question at issue? Are the doors of the "new heaven" more jealously guarded than were the heavens of angels heretofore the guardians of the baptized? Has the new order, ushered in by the Last Judgment, made protection and guardianship less free? What are we to think?

I proceed to consider another argument, viz: "The Old Church is dead, the New Church supersedes it. New wine must have new bottles. The New Church must have a new ministry and new ordinances."

The ordinances are of Divine appointment and remain unchanged. As well might it be said that we have a new Word as that we have new ordinances. "Those sacraments," says Swedendorg (*T. C. R.* No. 669), "may be compared to a double temple, one of which is below and the other above, and in the lower of which the gospel concerning the new advent of the Lord is preached." See other comparisons in the same number, showing the sacraments to be permanent, in themselves unaffected by the corruptions of the Church, and only waiting its renovation to be recognized in their true character.

But, says "F." "if not new ordinances, why a new ministry? Why a new ordination? Why a New Church?"

The New Church is the new doctrine, and those who receive and live it, but as a mere external ecclesiastical institution, it is not, in its character, new:—the ordination is not new, the ministry is not new. Externally, with its ordinances, ordinations and ministry, the New Church is like the Old:—the New is internal. Swedenborg says, that falses are to be removed before the New Church can descend from the New Heaven, and that this must be a gradual process, which will take place first among the clergy and thus among the laity, and then adduces the appropriate quotation, "No man putteth new wine into old bottles," &c. (*T. C. R.* 784). Does this appear as if the new bottles were a new clergy and new sacraments?

But we are told "that a new and living way is opened for admission into the Church on earth and in heaven, and this new baptism alone opens that way to this New Church."

Will "F." allow me to inquire who opened this *new* and living external way, and who declares it to be the *only* way to this New Church, on earth and in heaven? Has the same authority which established the former way, given this its exclusive charter? If so, tell us when, where, and how?

The only answer is that the commission was limited and that its period has expired. But this argument, like some others, proves too much. If it proves anything, it proves (what some believe) that the rite of Christian baptism, as of Divine authority, has ceased altogether. An expired commission can only be renewed by the same authority that originated it.

But is it true that the form of the commission given by the Saviour, was intended to operate as a limitation? It does not necessarily do so; that is not the idea which most readily attaches to it; it does not read like "thus far and no farther," and the inference that such it was to be, is too weak to make any headway among the multiplied difficulties that beset such an hypothesis. Consider too that the commission of these same disciples was renewed by the Lord in 1770 when they were sent throughout the spiritual world to proclaim the Gospel of the sole dominion of the Lord Jesus Christ, *T. C. R.* 791. See also the passage already referred to in No. 784.

As the result of these considerations and of many others not here touched upon, I charge and repeat that there is no sufficient ground in Scripture, in reason, or from Swedenborg, for the conclusion that the ordinances of the so called "Old Church" are without validity, and furthermore that the act of the General Convention, in adopting a rule, practically stigmatizing one of them as such is sacrilegious in its character; and therefore as a member of the Church it represents, I call upon it to recede from that act, or to come forward and by an appeal to reason and the authorities recognized by the Church, justify itself before God and man.

It does not seem necessary that I should extend this paper by any remarks upon the strange supposition of "F." that I would deny a clergy altogether. I think he will now see that this *inference* of his, together with the imputation of a want of candor, is entirely gratuitous, as they are wholly unfounded in fact.

If, on a former occasion, or now, I am thought to have written harshly, I hope to be excused; such was not my intention. Neither would I be disrespectful towards the seniors of the Church. But I cannot receive, upon even their authority, what conflicts with my reason, nor is it consistent with the affection I bear towards the New Church, to allow without a protest, and an effort to remove it, what appears to me a stain upon its fair front. M.

INTERESTING INTELLIGENCE FROM FRANCE.

Our friend, Dr. Rœhrig, has just received letters from the N. C. brethren in Paris, Messrs. Minot, Poirson, Le Boys des Guays, &c., copious extracts from which we are permitted to insert in our pages. The letter from Le Boys des Guays containing, among other things, a detailed account of his labors, receipts, expenditures, &c., in the way of translation, is published, it will be seen, at the special request of Mr. L. B. des G. himself. We trust that this will be merely the first instalment of a rich fund of similar contributions from our French brethren—made through Dr. R. as a medium. The writer alludes to the discussion respecting the eternity of the hells, which he understood was agitating the minds of multitudes in this country. On this point he says; "It seems to us clear that in proportion as the influx of Heaven shall hereafter preponderate, the influx of Hell will diminish, so that if the universe of creatures (on earth) becomes, by the heavenly influx, obedient to the Lord alone, the Hells must needs eventually be shut to them, as already the Antediluvian hells have been shut." He then passes to another subject.

The other question concerns Spirito-dynamic experiences and the earnest desire of numerous persons of all creeds to entertain direct, manifest, external communications with the spirit-world. On this head we would refer you to Swedenborg's *A. C.* 1749; *Spirit. Diary*, 1622; *A. E.* 1173. Please recommend, through the press, these passages to all our beloved brethren of the N. C. in America, that if ever any of them should be induced to indulge in investigations of that kind, they may be deterred by the above quotations from that authority on which our faith is founded, as well as by the Lord's Word itself, which contains ample and most positive instruction on this subject.

We have handed to M. Le Boys des Guays, Mr. Chauvenet's letter. A great writer has said, "The style is the man." Applying this to Mr. C., we have much reason to see in him a warm-hearted brother in our faith, and could earnestly desire to see him one day amongst us.

The cordial reception which Prof. Bush has given you on the soil of your new father-land, shows us by experience the spirit of fraternity existing in the N. C., on the other continent.

We think, dear Rœhrig, that a correspondence, such as that which seems to get into life, through your intermediumship, between our Church of France, and her sister in the United States, would be attended with important results to both. It would be well if both Churches would communicate to each other what concerns their spiritual welfare, and their common progress. The real New Church in America must, doubtless, be such as you describe it. The American, by his own nature, loves and fulfils valuable uses; idle and lazy people seem to him worthless. We have even heard, from several sources, that the Americans accustom their youth to try by themselves to put in work all the qualities they may some day expect to have! And instead of encouraging their little minds by useless trifles, as they generally do in our France, entertaining them with various fanciful plays and low amusements, the Americans, on the other hand, teach them to think on the employment of their feeble resources for developing themselves without artificial means. This circumstance contributes to give to the child, and then to the man, that reflecting, mature, positive, and practical character, which every one acknowledges to belong to the Americans. This character, the result of early training in good uses, when applied

to our heavenly doctrines, produces likewise a good spiritual society. So the doctrine of Helvetius, or the doctrine of (what is called) enlightened self-interest (in itself an infernal interest), is turned by the Lord to the advantage of the New Church. We thus think, that the heavenly doctrines of the New Church cannot fail to secure much progress in your free and noble new-home country.

The New Church in France is but few in numbers, and but little disseminated. It does all in her power to remain faithful to the divine truths given by the Lord, through Swedenborg. The French spirit, although hindered by external conditions, is advancing, we doubt not, to its final glorious destiny, which is to be accomplished by the providential means which the Lord has presented to the universe from all eternity, to wit, the performance of celestial uses.

MEM. Le Boys des Guays was paying us a visit, when your last letter arrived. He manifested the pleasure he would have, if he could receive more often letters from you. He says that he intends to see his brethren in America with his wife, as soon as the printing of the French translation of the Arcana shall be completed. All our brethren here wish you to assure their friendship to the sister Church in America.

I copy you here the letter which M. Le Boys des Guays has addressed to Mr. J. Andrews, of Boston (now in Paris), requesting you to give it the utmost possible publicity.

OCTOBER 18th, 1853.

To Mr. Andrews, of Boston :

DEAR SIR :—I have just now received a letter from M. Minot, who announces to me your presence in Paris, and your intended departure on the 20th instant, and requesting me to forward you, by the next post, the particulars respecting the progress of the publications already made, as well as the state of those remaining to be made, together with the spiritual condition of France, in regard to our doctrines. I am sorry, my dear brother, not to have been in Paris when you passed through that city. We could then have had an ample conference on these subjects, which I can at present but briefly touch upon, as little time remains to the starting of the post.

(1.) *As to the publications already issued.* The catalogues that appear on the covers of the lately published works, up to the present time, announced what we have accomplished, after the lapse of 15 years from the time when we first commenced them. I only observe to you, that these publications have always gone on in proportion to the pecuniary resources which were at our disposal, and these resources having been more abundant this year, we have published more works than in the space of the four years preceding. Besides the ordinary but limited annual contributions which come to me from France, I have received, during the last year, (1.) From the Society, by open subscription in England, 5606,75 francs. Also, from the Manchester Society, independent of its general subscription, 600 francs for the purchase of books. Total, 6206,75 francs. (2.) From the American Bible Union, which had charged me to translate the four Evangelists and the Apostles, on the indication of Prof. Bush, the sum of 2500 francs, which I have employed for the publication of the French translation of Swedenborg's works: my work having lately been put into the hands of Mr. Thomas Devan, agent of the Bible Union. (3.) From Mr. Chauvenet of Annapolis, 1030,25 francs—the first instalment of the subscription opened this year in the United States. Making an aggregate, in all, of 9737 francs.

With this sum I shall finish the publication of the Heavenly Arcana. At the commencement of the year I had five volumes to publish, out of sixteen, of which this work is composed. Two have been published; two others will leave the press in a month; and the fifth and last, will be published in March next. The expense of every volume of the Arcana, based upon an edition of 750 copies, varies from 1800 to 2000 francs. Besides these, four volumes, which will bear the date of 1853, we have published, and shall publish during the year—"The Goods of Charity" (from the Decalogue), with Analytical Table and Index; "Doctrine of Charity," do.; "Doctrine of Charity (Posthum)," do.; "The Word and its Sanctity," do.; "The Omnipresence and Omniscience of God," do.; "True Christ. Religion," Vol. III. do.

(2.) *Of the publications which yet remain to be completed.* We have already commenced the printing of the "Divine Providence;" four sheets 18mo. having been printed off. We shall then publish successively, if it please the Lord—"Conjugal Love," and the "Apocalypse Revealed." When the Arcana is finished, we shall undertake the great work—"The Apocalypse Explained;" which belongs, as it were, together with the former; and we shall print it of the same type and size. I think that 16,000 francs will suffice for this enterprise. The execution will proceed rapidly or slowly, according to the amount of means at our disposal. We have besides to publish the Index to the Arcana. This work, which will be printed with

two columns, in smaller type than the rest, and will contain more matter than either of the other volumes, will cost about 2400 francs; estimating the cost of the treatise on the "Divine Providence," 1206 francs; that of the "Heavenly Doctrines," at 200; that on "Conjugal Love," at 1600; the "Apoc. Rev.," at 3600, we have a sum total required of 25,600 francs.

So far as to the works, most urgent and indispensable. As to the "Adversaria," and the "Diarium," it is first of all necessary to bring to a completion the works above recited, before we enter upon these, and even then we have to decide whether it will be expedient to publish the whole of them, or whether it might not be preferable to give a collection of extracts.

(3.) *As to the spiritual condition of France in regard to the Heavenly Doctrines.* Divine Providence being not only in generals, but also in particulars, and even in the very singulars, —for all the hairs of our heads are numbered, and not a single one falls, without the permission of our Father who is in Heaven, we must be constantly convinced, that whatever happens, the Lord permits it, merely for the conducting of the human race to its final destination, which is the New Jerusalem, wherein every one will live in peace under his own vine and fig-tree. Whenever the disciple of the New Church reflects a little on past and present wants, he will see in each the finger of God. As to the condition of France, in particular, that which happens to-day, shows us visibly the manifest action of the Divine Providence. France, especially for the century last past, has been driven and tossed to and fro, between Philosophism and Roman Catholicism, or rather between Naturalism and Idolatry. Those two infernal forces must still struggle with each other, till they mutually annul each other; for if the one should be wholly victorious and destroy its rival (itself surviving), the merciful ends of the Lord would not be fulfilled. Admitting the complete victory of Philosophism over Roman Catholicism, France would become atheistic; or, to say the least, Arianistic. But, supposing on the contrary, Roman Catholicism to break down Naturalism, France would fall into the grossest idolatry. Consequently the struggle between them must needs continue, in order that they may mutually annul each other. At the present moment, Catholicism seems to have the greatest power, and see you not, at the same time, that the clergy is increasing in strength, by taking hold of the education of youth. But this promotes rather our interest than its own. The clergy will, it is true, be for the present, masters of the intellects of its pupils, and so remain till they have attained to the age of rationality, when they will escape—and discussing within their own minds the false religious principles with which they have been imbued, they will be more disposed to receive true principles, than if they had merely sucked the poison of our philosophical schools.

But, as the post is just starting, I have only time to give you ideally, a cordial parting grasp of the hand, and to assure you of all my affection.

LE BOYS DES GUAYS.

ST. AMAND (Cher).

M. Les Boys des Guays, wishes to be kindly remembered to you, and writes you himself a few lines herein enclosed. He will write you in a short time again, relative to his visit to the United States. Three new converts will unite with the Church here, amongst whom is one of considerable distinction, from the Fauborg St. Antoine. Mr. Richardson's health is much enfeebled. We have no news of Mad. St. Amour in Africa. Now, as to yourself, beloved brother, may the Lord lead and guide your good intentions for the New Church, and maintain your courage and energy. You are called to render to our Church most eminent services, by your acquaintance with all eastern tongues, and especially those which have, more than any other, traces of their first and celestial origin. It is the task reserved to you, to connect the broken links of the language, which, as formerly, is to conjoin the earth to the heavens.

Assure our friendship to all our brethren in the New Church of America.

MINOT,
POIRSON,
DORMONT,
et alii.

} *Of the New Church in Paris.*

NOTICES OF BOOKS.

- 1.—SPIRITUALISM, by JOHN W. EDMONDS, and GEORGE T. DEXTER, M.D. *With an Appendix by NATHANIEL P. TALLMADGE, late U. S. Senator, and Governor of Wisconsin.* Vol. I. New-York: Partridge & Brittan. 1853. 8vo. pp. 505.

Seldom indeed have we encountered a work of which we find it so difficult to speak, to our own satisfaction, as in the present case. While on the one hand we are disposed to recognize all that is sincere, truthful, wise, and wonderful in the book—while we would do full justice to the earnest convictions and the exemplary candor that breathe through its pages—while we fully admit a deep providential end in the permission of the marvels out of which this volume and scores of others have grown—we cannot, on the other, be blind to the manifold falsities and weaknesses which abound in its pages. Our judgment of the work is, of course, formed from a New Church stand-point, and no one who knows what that is can be surprised at the intimation of the little value to be attached to any thing, come from what professed source it may, which contravenes the teachings embodied in its writings. It will doubtless be difficult for multitudes of intelligent and well-meaning men to acquit this position of the odium of a narrow, bigotted, and abject submission to a one-man authority, but for this imputation we are prepared, as we hope our readers will be, for the indifference with which we are compelled to regard it.

The volume before us is made up, for the most part, of a series of alleged communications from the spirits of Swedenborg and Lord Bacon, written originally by the hand of Dr. Dexter, and subsequently revised and arranged for the press by Judge Edmonds. It contains, besides, a number of visions, accorded to the latter gentleman, with an occasional interloping revelation from somewhat less respectable sources. An extended introduction from the hand of each of the gentlemen, acquaints us with the circumstances of their first interest in these manifestations, and of their initiation into the mysteries of mediumship. The narrative is frank, straightforward, and interesting. The personal experience of the Judge, as here recorded, is very remarkable, and the facts asserted certainly such as to challenge the world of Sadducees and sensualists to a solution that shall not leave them an inch of *terra firma* on which their skepticism shall longer find a foothold. After the introduction, which occupies about a hundred pages, the body of the work opens with several communications professing to come from Swedenborg (or Sweedenborg, as the name is uniformly misspelt through the volume), professing to develope, in a scientific manner, the laws and the process of the creation of man, together with the principles which govern his relation to other beings and other worlds. To these "lectures," as the inditing seer is pleased to term them, we concede the possession, in several points, of very considerable merit. They offer very readable and plausible hints as to many of the phases of spirit-life, and the moral tone of these diatribes is at least up to the standard of Seneca or Epictetus. That it goes much beyond that we have not as yet discovered.

The fact, however, that these chapters were actually written off-hand at the various *seances*, whether in the Judge's Library or elsewhere, and that too by a physician in daily practice, who could have little or no time to prepare them beforehand,

and who evidently had never made a special study of these phenomena or digested them into a system, strikes us as carrying with it evidence exceedingly strong of some prompting from behind the curtain of a really preternatural character. Of the precise nature or source of the invisible agency we do not assume to offer an opinion. That it is something which leaves all merely natural solutions at fault, is to our minds extremely clear. And yet, that its emanations and utterances are not *ergo* of intrinsic truth, is to us equally clear. And who can say but that in the entire consistency of these two positions is to be read one grand end of the providential permission of this order of marvels which has burst into being at the present day? Who is prepared to affirm that any assurance is more needed at this epoch of the world, than that real communications may come to us from the world of spirits, and yet be pervaded by the rankest of falsities? What immense sequences hang upon an admission to this effect! How destructive of the old theory of instantaneous translation, at the moment of death, of the souls of the good and the bad into the pure light of truth! How confirmatory, on the other hand, of the revelations of the New Church, that as the tree falleth so it shall lie, that even in what is deemed "the land of uprightness," the wicked as here, "will deal unjustly, and will not behold the majesty of the Lord." We come far short in our estimate of the importance that attaches to the doing away of the old notions on this single point. Carried out to its full results, it must inevitably end in a total subversion of the current eschatology of the church. No strictures, therefore, that we may feel compelled to pass upon any part of the present work, can abate the force of this consideration in favor of the spiritual phenomena now so rife over the land.

Nor, in truth, do we dissent materially from the general deductions of Judge Edmonds in view of all the facts of the case. He sees in them the teachings of the gravest lessons on the themes of life, death, and immortality. Specifically they teach, in his view, (1) The existence of man after this life. (2) That we are not by death separated from those whom we have loved on earth. (3) That death is thus robbed of the undefined and mysterious terrors which have so long encircled it. (4) That our most secret thoughts can be known to and be revealed by the intelligence which is thus surrounding and communing with us. (5) That our conduct in this life elaborates our destiny hereafter. To all this he adds the assurance conveyed of the grand doctrine of Progression, a doctrine which we hesitate to receive without a very essential modification of its form as it stands in the mind of Judge Edmonds and most other spiritualists. But, with this exception, we have no question that the spirit manifestations will be overruled to exert a salutary influence on thousands of minds in the above respects.

We have remarked that Swedenborg and Bacon are the spiritual personages who principally figure in the book. Whether they came because they were called for, or offered their oracular services spontaneously, does not appear. But the appending their names to the communications given, is, no doubt, fairly to be considered as an integral part of the phenomena out of which the book has grown. As to the identity of the personages, we perceive Judge E. does not positively swear, and we certainly do not; especially as it respects the former. Indeed, if we are to look to his case for an example or proof of the vaunted law of Progression, we fear we should be compelled to read in it a progress backward instead of forward, for, to our thinking, he talks like a far more advanced spirit in his printed than in his dictated writings. *Ecce signum.*

"Truth is the sentiment of the heart, without alteration of the original germ of the idea."—P. 105.

There must have been an immense "alteration of the original germ of the ideas" in Swedenborg's mind ere he could have propounded such a nebulous definition of truth as the above. Indeed there is nothing more observable in the tenor of these revelations than a certain vague, misty, intangible kind of statement which we can scarce think would, in a plea at the bar, have satisfied the acknowledged acumen and precision of thought of Judge E. upon the bench. We observe, too, that while many of the questions propounded are of great pith and moment, and such as we should ourselves like exceedingly to hear answered, the supernal respondents are very apt to *dodge* the real point submitted, somewhat as in the following instances :

"Mr. Warren inquired if man was the product of the gradual progress and development of the creation below him, as maintained in the work called "Vestiges of Creation.

"It was answered :

"I can't tell. It is so far back our oldest inhabitant here would probably not remember ; but I can make some inquiries if you wish, and let you know some time during these lectures."—P. 129.

Our subsequent reading, however, has not brought us to the proffered reply.

So on another occasion :

"I asked : You say that the spirit sometimes leaves the embryo it once entered, returns (of course to its original elements ?) and occupies some other body. Does that ever happen with an adult body ?"

"I should not like to answer that question without more time for investigation. My present impressions are, that it is not possible. Still, the laws of God are so multifarious, so peculiar, that I dare not reply to what I cannot properly say I understand."—P. 148.

This matter of embryology, by the way, including the philosophy of sex, is set forth in some very curious lights in the course of these "unfoldings from the interior." We give our readers a sample :

"The spirit which enters the body of the child on being born, is the principle or germ. (Principle or germ of what ?) It has not existed previously as a sentient form, but has existed, as a principle, from the beginning."—P. 108.

A rather cloudy enunciation, but implying on the whole, that the embryo body has been devoid of an indwelling spirit, up to the time of its birth. From a subsequent page, however, it appears that the spirit did not mean what his words very manifestly convey.

"Mr. Warren asked if he had rightly understood the other night, that the soul did not enter the body until after it was born. And it was answered :

"No. When there is sufficient life or vitality to maintain a balance between the spirit action and the material action, then the spirit enters the embryo ; but even then it does not always occupy that germ. It sometimes, from the death of the embryo, returns and occupies some other body."—P. 121.

We are here also a good deal obfuscated, but we will give the author all the benefit of his own subsequent explanations. He has more to say on the subject.

"I think I cannot be mistaken, that the child which has never been impressed with external natural effects (what effects are these ?) does not receive the soul that was destined for that body, but the germ enters a new body. The principle, or germ constituting the soul, has no more to distinguish it than the human embryo has, and

neither has the soul any particular body designed for it. The soul, when it enters a body, does so the moment that body acquires natural mortal vitality or life. It grows with the body, and assumes its shape, form, appearance and sex; and this it is which distinguishes, in my opinion, the sex of the spirit; which, if indeed emanating from one source, could not be divided into sexes, but must exist as a principle in oneness of form and substance.

"The development of the body, either as male or female, determines the sex of the soul; and as we pass through many transformations in our passage to heaven, that sex the body of the soul always maintains, in whatever state it may exist, until it is united with the source from which it emanated."—P. 109.

It sounds strangely enough to hear Swedenborg talking of the development of the body determining the sex of the soul, but this vein is not yet exhausted.

"I mentioned that the spirit emanated from one source, which was God, or the universal germ. This germ has neither sex nor speciality, but being implanted in the embryo, there assumes the characteristics of the body which is to be developed. The exact time when the spirit is introduced into the embryo is not yet known, but the embryo must possess sufficient vitality to permit the development of both spirit and body. Life is distinct from spirit, and the union of the two is not understood, even by spirits of a higher development.

"But the embryo must possess sufficient of life to maintain the spirit connection; thus when the spirit enters the embryo, there must be vitality enough to maintain an equilibrium of the two forces. The sex of the human or animal is not determined at first, but there is a stage when the stronger vital forces direct the development, and thus characterize the sex."—P. 118, 119.

"In short, then, God exists as a principle! He is one self, and without any distinctive characteristic as to person or sex. Now, if this is so—and who should doubt it?—why should the same principles, emanating from this source, possess properties distinct from the germ from whence they sprang? Why should the spirit of man possess sex when the spirit of God is characterized by no gender?

"No! It is the principle which vitalizes the organization, and it is the organization in some condition of ethereal refinements which is designated by sex, not the soul."—P. 138.

This, however, did not satisfactorily answer Judge E.'s whole question. He had proposed the query; "Whether each male could have its female to eternity?" To this it was answered:

"Why, no. This fact exists in and through all nature, through even the vegetable world, that the male and female go together, and in some or other this division, I maintain, is known to be the case.

"Now whether one male is formed for another female, and the twain go hand in hand through the various stages of eternity, I cannot say, but reasoning from what I know, I should say, No. For in one stage of existence, the affinities which attract male to female, and otherwise, might act as a repellant in another stage. Besides, when the soul leaves the body, it might be attracted by its affinities to some parts of the universe where the mate of this soul would not—could not follow. Therefore, if I understood your question, I should say, No. I believe that division of sexes materially, takes place under a general law, and has no marked or special direction from the great God, except in the operation and effect of those laws, which in his wisdom he has established for the government of man."—P. 139.

The querists have not yet done. The answers thus far obtained seem to leave certain things in apparent conflict with certain other things. Judge E. pushes the inquiry.

"Am I then to understand you to mean to say that, in your opinion, the division of the sexes is an attribute of our material organization, and not of our spiritual? I ask the question, because I have imbibed the idea, and think from some of your writings—though as I have not time to look, I can not say—but from some quasi

reliable source, that each human being has its mate with which it unites in your stage of existence, if not in ours, and they two, progress on together, until they finally unite and amalgamate into one being."—*P.* 139.

But here again the oracle played the "artful dodger," as the record runs: "This was not answered at this meeting, from some interruption in the circle." So far as we have read the answer has not yet turned up.

On casting a glance over the above quotations, no reader familiar with Swedenborg would hesitate to say, that such utterances could never have proceeded from him, unless on the hypothesis that he no longer retains his personal identity. Can the Swedenborg "of the spheres," be, by any possibility, the same with him who taught on earth the profound philosophy contained in the following paragraphs?

"Man is man from his spirit, and not from his body; and the corporeal form is added to the spirit according to its form, and not the reverse; for the spirit is clothed with a body according to its own form; wherefore the spirit of man acts into every part, yea, into the minutest particulars of the body, insomuch that the part which is not actuated by the spirit, or in which the spirit is not acting, does not live."—*H. & H.* 453.

"Soul, in an universal sense, is that by and from which another thing is and lives; thus the soul of the body is its spirit, for by and from the spirit the body lives."—*A. C.* 2930.

"It is a known thing that the soul of man has its beginning in the ovum of the mother, and is afterwards perfected in the womb, and is then encompassed with a tender body, and this of such a nature, that by it the soul is enabled to act suitably in the world into which it is born."—*A. C.* 3570.

"Every man from his father has his *esse* of life, which is called his soul; the *existere* of life thence derived is what is called body; hence the body is the similitude of its soul, for the soul by it exercises the activities of its life at pleasure; hence it is that men are born into the similitude of their fathers, and that families are known asunder."—*A. C.* 10,823.

"All things which are in the body, which are called members, viscera, and organs, are no other than natural corporeal forms, corresponding to the spiritual forms of the mind; whence all and singular the things of the body, so correspond to all and singular things of the mind, that whatsoever the mind wills and thinks, the body acts in an instant at its nod."—*A. E.* 1004.

Nothing can be clearer from this than that the above speculations of the *pseudo* Swedenborg on embryology are altogether idle and vapid. In like manner, in regard to the origin of the distinction of sex, Swedenborg unequivocally places it in the spirit, and makes it operative from the first moment of conception. His philosophy solves, in fact, the grand problem on this subject. The seminal germ of a human being is a derivate from the brain of the father. That brain has two lobes, of which one is more especially the seat of the love principle, the other of the intellect principle; in other words, in the one we recognize the element of the male, in the other of the female, principle. According to the relative activity of the one or the other of these portions of the brain at the time of the descent to the ultimates of the body, is the sex of the future offspring. This plastic germ, from its inception, is constantly busied in elaborating a body corresponding with the sex of the spirit—a male, if the spirit be male, a female, if the spirit be female. The idea that the human germ, or principle, has no distinct sex in the outset, and that it does not enter the fetal body till after it has reached a certain stage of development, is abundantly absurd when it is seen, as it must be by every intelligent reader of Swedenborg, that, apart from the animating informing spirit, there is no vital principle

to carry forward the process of corporeal development. The life of the body is the life of the spirit or soul, and this spirit or soul must necessarily be male or female.

But the incongruity here is no greater than that which appears in scores of pages elsewhere throughout the book. Did our limits allow, we should hardly resist the temptation to accumulate a mass of testimony on this head. But we must cut short our critique. As disciples of the doctrine promulgated through Swedenborg, we feel strongly prompted to disclaim for him the paternity of the teachings which here bear his name. Who can imagine for a moment that he would ever have dictated what is ascribed to him in the following record :

“The first question I asked was this : In the course of my investigations of this matter, I obtained the idea that man consisted of three things, which I called body, soul, and spirit. Is that the same as what you describe as body, life, and spirit ? the life being the connection between the other two ? And if so, whence did I derive the idea, and is it correct ?

“It was answered :

“There is no peculiar force in saying ‘body, life, and spirit,’ for the body is merely the constituent of the machine formed and fashioned to hold the spirit, and moved and impelled by the vital power of life.

“You are right, and I imagine you gleaned the idea from one Swedenborg, who wrote many foolish things on earth, which he is willing to rectify in spirit.”—P. 146.

No other, of course, than a lying spirit would have prompted this, if any spirit outside the flesh had aught to do with it, which we do not deny, as we are in no great danger of erring when we ascribe such gross slanders to extra mundane injection. If these pretended Swedenborgs will but condescend to specify the items which need “rectifying in spirit,” we shall know better what to think of them, but as long as they are *num* on this point, they must look for precious little heed to their intimations from the “undeveloped” men of the New Church.

On the whole, the reader can scarcely fail to have inferred that our estimate of the intrinsic value of the book before us is very slight. But it is having a great sale and a wide circulation. In the course of things, it will fall into the hands of many who know nothing of Swedenborg or his teachings but what they learn from this volume. We are grieved to think how sadly they will be deceived if they take these jejune sentimentalities for the profound doctrines of truth and life which are to be read in his published works. At the top of our voice would we warn the simple-minded reader that he has here nothing but a travestie of the genuine revelations of the Seer of the New Church. Compared with the solid gold of his writings, we have here little else than a cart-load of spiritual *speller*. Swedenborg, indeed ! Who that is at all conversant with his illuminated pages but must be convinced that in the spirit-world his whole soul must be transfused into the genius of that divine economy which it was his mission to make known to men. Consequently, if he spoke from that world, he would speak the language of that dispensation. How is the fact ? From the beginning to the end of the volume we defy the reader to cull out a single sentence of distinctive import indicating the existence of such a stupendous system of truth as he was occupied with unfolding on earth. The whole thing is ignored *in toto*. How far the convicted falsity that marks this department of the assumptions of the book may go to destroy confidence in every other part we shall not undertake to say. How far it ought to go in this direction, we have our own opinion.

- 2.—THE CITIZEN AND STRANGER'S PICTORIAL AND BUSINESS DIRECTORY, for the City of New-York, and its Vicinity. 1853. SOLYMAN BROWN. New-York: Charles Spalding & Co., Publishers.

The useful and the beautiful are admirably combined in this little work, for which, in fact, the editor's name is a sufficient pledge. While the eye is gratified with the exquisite pictorial illustrations, one can hardly believe, without examination, how large an amount of Local, Statistical, Educational, Ecclesiastical, and Eleemosynary information is condensed within its 300 pages. So far from being adapted merely to the use of the transient visitor to the city, it may safely be shelved as a manual of permanent value on the various topics embraced within its range. So far as our recommendation may avail, it will be one of the first things inquired for by the numerous pilgrims to the shrine of Art and Industry, to which so many thousands are now wending their way.

- 3.—SPIRITUAL TORRENTS, by MAD. J. M. B. DE LA MOTHE GUYON. Translated by A. E. FORD. With parallel passages from the writings of EMANUEL SWEDENBORG.

We cannot, perhaps, put our own estimate of this work into any more fitting form of expression than to say, that we sincerely regret not having the requisite time at command to sit down and read it through from beginning to end. From the transient glances we have bestowed upon its pages, we instinctively perceive that it would be to us a savory dish from a well replenished board. The exemplary, though suffering life of Mad. Guyon, and her profound spiritual experience cannot but have been productive of fruits of which all might profit, the Newchurchman as well as others. We had not the idea, however, to what an extent this remark holds true till we saw, in Mr. Ford's translation, how nearly every paragraph in the volume is brought into relationship with New Church teachings by the copious array of parallelisms drawn from the writings of Swedenborg. The plan of the work is, in this respect, the same with that published some years ago by Mr. Ford, entitled, "Guardian Spirits," translated from the German. That we have always regarded as a most interesting volume, and the present, though of a different vein, will be found on perusal, of an equal claim upon the spiritually minded. If any one should deem a caveat necessary on the score of such falsities of doctrine as were to be expected from Mad. G.'s ecclesiastical relations, it will be found very clearly and satisfactorily stated in the translator's preface.

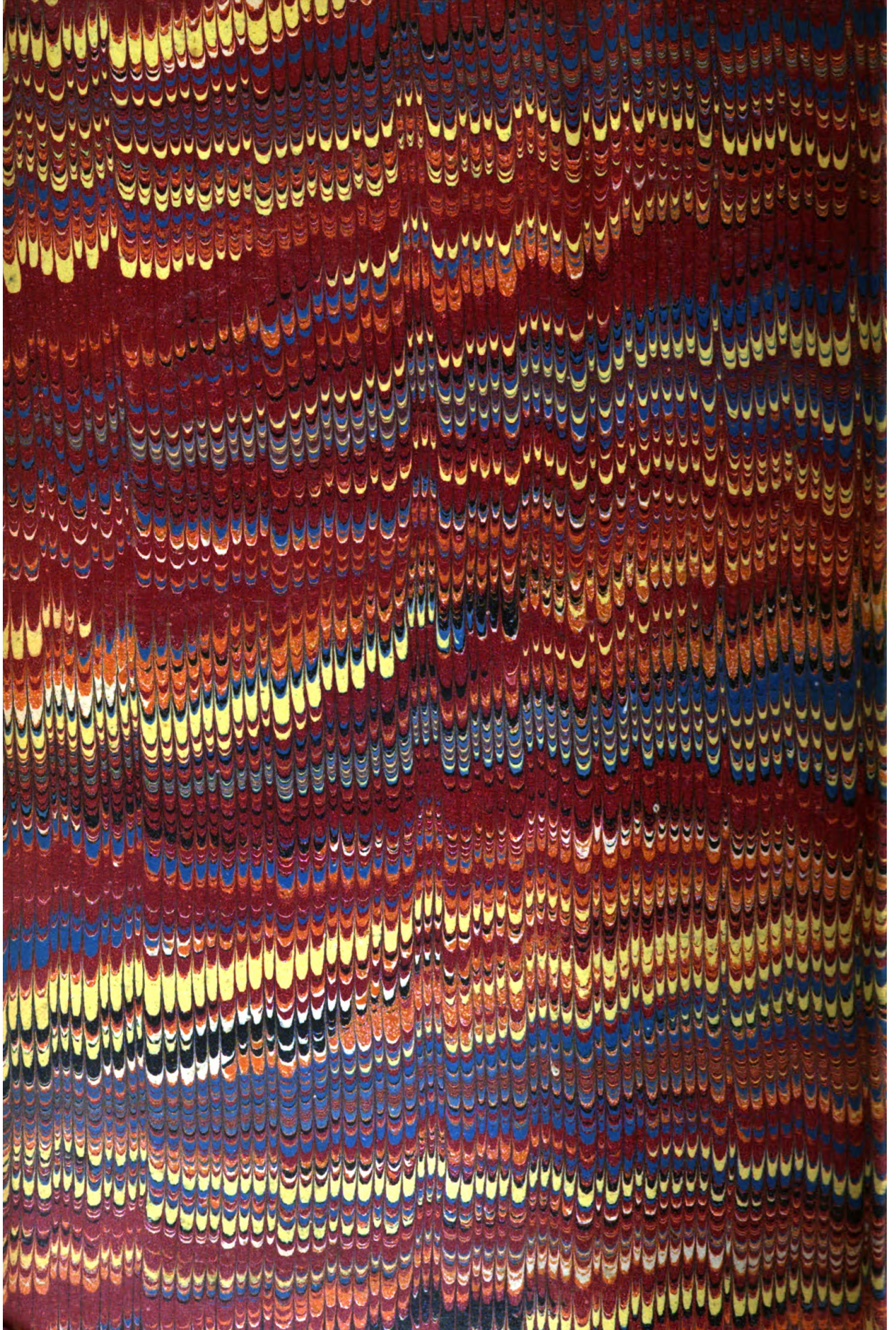
- 4.—OUTLINES OF COMPARATIVE PHILOLOGY, with a Sketch of the Languages of Europe, arranged upon Philologic Principles; and a Brief History of the Art of Writing. By M. SCHELE DE VERE, of the University of Virginia. New-York: G. P. Putnam. 1853.

An immense amount of philological information is embodied in this moderate sized volume. It far transcends the expectations we had formed from the title. Whoever would possess himself of the latest results of linguistic research, extending over the whole field embraced by the labors of the greatest scholars of Europe, has little need to look beyond the contents of Prof. De Vere's treatise. We have not room to specify or characterize, but we have no hesitation to pronounce.

EDITORIAL ITEMS.

The initiative which is taken in the following letter from Baltimore we hope may be followed up with equal zeal elsewhere. We shall be happy to take charge of any funds that may be appropriated to the purpose:—"Dear Sir,—The information relative to Dr. Achilli, communicated in your November number, was last evening the subject of conversation, in casual social intercourse among a few New Church friends in this city, on whose behalf I address to you this communication. We enter cordially into the desire to see Dr. Achilli's translation of the 'Doctrine of Life' into Italian, published. We hope it may be printed in a very handsome style—say in 8vo., uniform with the London editions of the writings, or those of the Swedenborg Printing Association; and to that end we contribute the sum of twenty dollars, which I now enclose you." We are somewhat sanguine in the hope that good things are yet in store for the Italian people. In addition to the case of Dr. Achilli, we have recently received a visit from another ecclesiastic who has recently seceded from the Roman Church, and become an ardent receiver of the doctrines of the New Jerusalem. Like his brethren of the same faith, he has a burning desire to return to his own country, as soon as the Lord's Providence shall have prepared the way, and there proclaim the precious truths which have come to him in a foreign land, and of such a result, at no distant day, they all speak with the utmost confidence. Prof. Botta, of Turin, who is now in the United States, collecting the religious statistics of the different denominations, and with whom we have had an interview, speaks with much interest of the new views of doctrinal truth which he has discovered in Swedenborg, though he said nothing which could imply a commitment to the system. He spoke of it in the language simply of a free and liberal mind, in view of a form of religious faith which was peculiarly marked by its *practical* features. How desirable that such minds, wherever they are, should have access to the invaluable tract indicated above. For seventy-five dollars it could be stereotyped, and one or two thousand copies distributed. Who will be the next to follow the example of our Baltimore friends?

We regret to read in the last No. of the Cincinnati "Messenger" the following notice, and our regret is so much the deeper, as we understand that not more than two or three weeks uninterrupted labor is requisite to bring the works to a completion. In these circumstances why cancel and destroy the existing sheets? Why efface the fruits of eighteen months' hard labor bestowed upon a worthy enterprise? Can this be right? Can it be viewed otherwise than as an intimation that the labor has been wrongly bestowed from the outset? And shall we suppose that a man so conscientious, so studious of Divine guidance, as our brother, has been all this time wearing out his strength in the performance of a use to which, after all, he had no real call? However, it may be with him, we cannot believe, for ourselves, that such a decision would meet the Divine approbation, and if the sacred associations of childhood and home prompt the exclamation in the song, "Woodman, spare that tree," our earnest hopes and religious convictions would incline us to say, "Workman, spare those sheets." But to the notice. After stating that Mr. D.'s health had for some months been so feeble as to compel the delay of the publication, the writer then says that "he now appears a little better, and hopes were entertained of his recovery. About one or two weeks of steady labor will suffice to finish the work, and as Mr. D. is sufficiently restored to perform that amount of labor, the book will make its appearance, so that they who want it can have it." In a paragraph subsequently written, in the same paper, the writer says, "Since writing the notice found in another column, concerning the appearance of the Rev. R. De Charms' work on Pseudo-Spiritualism, we regret much to be under the necessity of saying that the present state of his health compels him now to abandon all further attempts to get this work out; and, if his health is not restored by a journey westward, he has definitively and positively determined,



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