

# The Herald of Light,

A MONTHLY JOURNAL OF THE LORD'S NEW CHURCH.



The New Church is the body of Christ, including within itself the good, of every sect and persuasion, throughout the world, excluding none. In its visible form it embraces all who confess that Jesus is the Lord; receive the Holy Scriptures as his Divine Word, and accept the Doctrine of Regeneration, through obedience to its commandments and in the uses of a godly and self-denying life.

REV. T. L. HARRIS, EDITOR.

VOL. II.]      **SEPTEMBER, 1858.**      [No. 5.]

## CONTENTS:

	Page.
Mission of the New Church, and how it is to be accomplished.....	186
Flowers.....	207
The Children of Hymen.....	208
Who and What is Jesus Christ?.....	213
A Poet's Life.....	220
Much in Little.....	221
The New Church: Prospects and Duties.....	222
"    Earth.....	227
John Champney's Fortune.....	228
Notice.....	236
Prayer Circles in the New Church.....	237
The Preaching of the Cross.....	239
"The Crisis,".....	242

PUBLISHED BY THE NEW CHURCH PUBLISHING ASSOCIATION,  
447 Broome-Street, New-York.

TERMS:—\$1.50 per annum, payable in advance.

T. B. HARRISON & CO., PRINTERS,

No. 41 BROOME-STREET,

# ARCANA OF CHRISTIANITY:

AN UNFOLDING OF THE CELESTIAL SENSE OF THE WORD.

T. L. HARRIS.

Whether as regards the origin or the contents of this Work, it may justly be regarded as deserving of universal perusal. Written through the same peculiar state occupied by the illustrious Swedenborg during the period of his illumination, it presents the most abundant evidences of its superhuman origin. It is one of the most fascinating as well as awe-inspiring of books. While it unlocks the hidden shrines and sanctuaries of the Divine Word, it solves the most important problems which have engaged the attention and challenged the inquiry of man.

To the Spiritualist it offers a triumphant vindication of the facts, both of ancient and modern mediatorial experience, while it presents the most stupendous views of Natural, Spiritual and Divine Truth evolved as yet through modern illumination. To the Orthodox Christian it places the doctrine of grace on an impregnable foundation, and vindicates the claims of vital and experimental religion. To the sincere Inquirer of every school of faith, it reconciles, by grand unitary views, the conflicting claims of apparently hostile doctrines, and affords a path to the long desired abiding place of Christian unity.

A Baptist Clergyman speaks of the work as follows: "During the sabbath I was engaged in reading the Arcana, and frequently were my eyes melted into tears of joy for the Lord's goodness in giving such wonderful and soul-stirring disclosures in these latter days. By the truth-loving and truth-seeking Christian it will be prized as a precious treasure." A well-known divine of the New Church gives this opinion after reading: "It is the most powerful, comprehensive, stupendous, beautiful book I ever read in my life." Such portions of it as relate to the System of the Universe have already won from reviewers the unqualified title "The Prose Epic of the Nineteenth Century."

Arcana of Christianity, with Index, . . . . .	\$1 50,	Postage 31 cts.
" " " with Index and Appendix, . . . . .	1 75,	" 35 "
Appendix to Arcana of Christianity, . . . . .	50,	" 10 "

---

## NOTICE.

Those of our friends who have occasion to address us respecting subscriptions, will confer a great favor by being particular to write plainly the names of persons and places—to give the State, County and Post Office, to which they wish the Magazine sent, and to state the number with which they wish to commence. All communications relating to the *business* department of the Magazine, should be directed to the

NEW CHURCH PUBLISHING ASSOCIATION,  
447 Broome Street, New York.

1860, Sept. 18.

# THE HERALD OF LIGHT.

VOL. II.

SEPTEMBER, 1858.

No. 5.

THE MISSION OF THE NEW CHURCH,  
AND HOW IT IS TO BE ACCOMPLISHED.

NUMBER TWO.

In the light of the internal sense of the Divine Word it is evident that there was a Golden Age upon this planet, not indeed characterized by the harmonic conditions existing upon the unfallen orbs of the universe, yet still distinguished by the most beautiful traits of human virtue. The race of men called "Adam" in the Word were differenced from men at the present time, first of all, by the possession of the faculty of internal or spiritual respiration. In the Old Church there is not the slightest knowledge of this fact, but in the New not alone is it a doctrine discovered in the Word, but also a demonstrated verity.

The reestablishment of internal respiration precedes the New or Millennial condition of the Church. Men subsist at the present time through external or natural breath. When the respiration ceases the body dies. The return of internal respiration to the race will be attended with great moral changes. These changes are now at our doors. To inhale at once the two auras, the spiritual and the natural, with a continued organic action from the internal or psychical to the external or corporeal body, seems a thing incredible from the stand-point either of the learning or the religion of our time, yet this is a pivotal fact around which play the revolving harmonies of a new dispensation.

It is the solemn crisis-point which the world must pass in its emergence from the subversive to the orderly civilization. It is spoken of in the Scriptures as a deluge of fire, as the great day of the Lord, as the destruction of the world, as the end of all things, as the melting of the elements with fervent heat; and its coming is predicted as that of a thief in the night. As

it approaches there are indications, startling indications, alike in the church, in society, and in the corporate and individual man, of which the return of Mediumship upon a vast scale is not the least significant. As one who has passed this crisis-point, as one in whom the faculty of internal respiration is continually active, and not as a theorist who writes simply from the vague hypothesis, I am compelled to admonish my brethren that the day of the Lord cometh. It is not my province to speak concerning the precise time in which internal respiration is to become general, save that Humanity is in the first labor-pains which attend it. That a catastrophe is drawing near, more terrific if possible than that which is called the deluge in the Word, and which can find no less sublime, no less awful a correspondence than that of the burning of the world, I am constrained to utter this solemn affirmation. I speak not from my selfhood as a man, but from the stand-point of the World of Causes, where the Divine Word is opened in its celestial degree.

The nature of this crisis:—of this a few words. Its premonitions are first, great depression as if some inexplicable sorrow were pressing upon the soul; the affecting language of the Scriptures is realized and the grasshopper becomes a burden. There is a sensation as if within the epigastric region were powers so vast that they might serve, if liberated, as the motive forces of the world. Sensation retires from the extremities and centers itself about the heart. Deep sleep, during which respiration of the natural sort becomes infantile and in some cases appears to cease; abstraction from the natural world; inability to converse as before in brilliant and fluent speech upon ordinary topics; growing acuteness in all the sensories; loss of the desire for natural food; moral agonies as if the spirit were being wrenched asunder by pains which sensorially affect the body and are reproduced in physical sufferings; a faintness as if for the want of elements necessary for the continuance of physical life, yet of which the natural atmosphere affords no supply; inability to read books except such as minister most directly to the soul-wants or that open vistas into the eternal regions; sensibility, continually increasing, of a circumference of consciousness reaching out into other minds; a merging and a blending as it were

of the identity into Nature, yet without the loss of any personal trait or attribute; shivering at times as if a cold electricity were thrilling to the very feet; increased susceptibility to the dynamic power both of persons and things; a gradual approximation to the realm of presentiments; a fine perception of things hidden and latent in the minds of acquaintances and friends; a growing inability to comply with the merely arbitrary and conventional customs of the times; these are some of the premonitions which go before and which announce the opening of the avenues of the breast for the inflowing of the aura of the Heavens.

There are other symptoms. Intuitive perception, as it is called, or the ability of perceiving spiritual truths to be true in their own quality, is one of the most important. For instance, when one takes up the Divine Word, and internally, by a process superior to ratiocination, senses its Divine Spirit and owns the God within it; or when one through the letter of the Scriptures hears a Divine Voice addressing his inmosts and stirring him up to righteousness; or, again, when one feels within himself that there is in his selfhood no good thing and that he can neither think or act, neither conceive or execute rightly, save through a Divine Influence; or again, when a man, in spite of the sophistication of an external church, perceives that justification *by faith alone* is a moral impossibility, and that the legal fiction of imputed righteousness, by which the sinner enters Heaven upon the strength of qualities in another which he does not possess assimilated to himself, is without a basis in Divine Truth; when the Divine Rectitude makes its appeal to all the consenting affections, and when a justification not through faith alone, for faith without works is dead, nor of faith combined with works which spring from a selfish motive, for by the deeds merely of the law can no man living be justified, but *a justification through charity combined with its own appropriate faith*, is seen and felt as the one thing needful;—when, in fine, the distinguishing and reconciling truth of the Gospel is seen in its own light, and received in its own love, then may the believer look up and rejoice, because the old states are passing away and the kingdom of God is at hand.

When, be our previous belief, our previous church association

what it may, whether Orthodox or Liberal, we grow to embrace in our charity the good of all communions, looking upon all created Spirits, whether lost or saved, with a direct and personal benignity; when, lenient in our judgment of others, because we cannot scan the motives, we yet seek to stand for ourselves in the fullest noonday of conscience, penetrating by its beams to the obscurest crannies of the moral nature, stripping all our own acts of their palliatives and holding them up for inspection in the direct light of God and His Word; when, all-consecrated to the Divine Will, we stand ready in all things to be His servants, through mockings and scourgings, through backbiting and revilings, through poverty and the loss of friends, through contempt and misrepresentation, tender as women, unsophisticated as children, firm as men, asking no end in life but to fulfill our use; when we have accustomed ourselves reverently to consult through prayer His Will who is our guide and our enlightener; then still stronger evidences are afforded, when combined with former tests, that a new dispensation is already in us, and working from a plane of heavenly causes to that of organic physical results.

Invariably, when we begin to be conscious that the body itself is attacked by Evil Spirits, internal respiration may be expected in the sequel, should the Lord see fit. On this point we wish to be very distinctly understood. "Why," we are often asked, "do the agonies of death, protracted sometimes for years, wring the bodies as well as the souls of many of those who receive the doctrines of the Lord in His New Church and try to live them?" "Why is it apparently so much easier to go to Heaven in the Old Church? The Methodist is converted, and, after a few agonizing hours often lives a calm, undisturbed spiritual life to a good old age. The Unitarian becomes an exemplary moralist, keeping the letter of the commandments as scrupulously as ever did Nicodemus or Saul of Tarsus, and adds to these practical examples of rectitude, the Greek love of the Beautiful, and embalms and enhallows them with a tender sweetness from Christianity on its natural and humanitarian side; so his life broadens upon its even way, and so little is he disturbed by demons from the hells that he looks at last upon all spiritual experiences, such as come from contact with the dynamic pow-

ers of the invisible world, as baseless chimeras. How shall we reconcile the hard service of a New Dispensation with the easy service of an Old one? Ought not the New to be better?"

The answer comes both to the Unitarian and the Orthodox believer when the body drops like the withered cocoon from the half-formed embryo of the spirit. In the next life the Methodist is the Methodist still; the Romanist the Romanist still; the Unitarian the Unitarian still. All men must fight their battles against the Hells; all in whom the germ of the regenerate condition is vivified. The Lord in His great mercy has hitherto veiled the intermediate state, as its arcana belong to the new dispensation. But every step short of absolute Angelhood which the Christian believer has failed to take in this life, must be trodden there. But few of those in whom the work of regeneration has begun, whether among Unitarian or Orthodox Christians are more than in a germ-condition when they leave this world, few comparatively. Their struggles begin beyond the grave, and there it is literally true that they are saved so as by fire. Their waking up is commonly in a sad state, and they are exposed to direful infestations, because the planes are formed, the evils not yet fully eradicated, through which the Hells inflow. But of this more in another place.

There is no doubt that the Christian Dispensation, in its first age, was more exacting than that which preceded it, the Jewish. The Jew kept the commandments in the letter, but the witness of the Spirit in the heart was utterly unknown. Not without organic throes and crises did that penetrative fire of the Divine Life enter into the breasts of the first Christian disciples. Wherever men and women in the Old Church come up to the primitive states, which then existed, they pass into a fight, a sore fight, a fight, not only of afflictions but of terrible afflictions. To live by the daily directions of the immanent Spirit of God is the crowning glory of the Christian man. It is conformity to the tone, the manners, the customs, the forms of thought of an immediate society which makes life easy. It is not hard for a man to preach and pray and read the Bible by course, to attend preachments, to partake of sacraments, to observe legal justice in his dealings, when immense organizations exist, wherein these things

are practiced in the letter, but, when we go a step beyond, when we penetrate through the crust of religion, and seek, not alone to maintain a decorous conformity with its customs, but to be partakers, in the aroused and the enkindled depths of being, of all its life-giving and soul-renewing fervors; when we aim at being servants of God in a peculiar sense, harkeners to and obeyers of His Inner Voice in its special message, as adapted not to by-gone but to living events; when we are required not merely to enjoy the blessings won for us through the men who heard God in the past, but to hear God for ourselves in the present, and to work in obedience to His directions in ultimating higher forms of Christian faith and action for the benefit of the future,—then come blows.

The particle that rests contentedly in the trunk of the old oak, embraced by myriads of kindred atoms, lives an easy life, encircled by all that tenacious rind of long-continued power; but the particle that mounts in the live sap, that springs from branch to branchlet, that with quick, elastic motion bounds forth into the newest shoot, balancing and swaying in every breath of upper heaven, that, still obedient to all its finest promptings, throws itself out into the youngest leaf-point, and then, opening to the wonders of the skies, displays itself in the pendant blossom, mingled with its kindred aromas of forest and plain and mountain, till, pregnant with all those gracious influences, and sympathetic to the large motion of the sun and stars, it matures within itself the germ of the future oak of long ages to come, and so, disengaged from its primitive associations, rounds and ripens in its place,—methinks that particle must live a life of more laborious yet far more blessed, far more useful action. So with man in the Old Church and in the New. We struggle, we groan oppressed with unknown weights of sorrow, we yearn with longings for a Beauty that lives as yet only in the archetypal world; we pant within ourselves to be born anew into a power beyond the selfhood; we experience the stern resistance of ingrained, inherited evil states; and so daily bear our cross, because these are all conditions necessary to the growth-act. We are to pass to the next life, not spiritual neophytes, not mere eggs or caterpillars of an unborn beauty, but with elastic and full-



formed powers; to be men and women of the angel-world. Pressing onward to original states, the borderers as it were, through whom the Divine Architect is outbuilding the circumference of a new and nobler civilization, a new and nobler Christian faith and life, we stand exposed to the peculiar hardships and temptations incident to those through whom states are formed and empires fashioned.

When the day dawns and the first beams of the rising sun stream in through blind and lattice, the eyes of men are still heavy with sleep. The crisis of awakening, though of daily recurrence, involves the rousing up of myriads of dormant powers. So in Christendom to-day. The morning is abroad; the hill-tops of the sciences, the mountains of the affections, are all a-blaze with dawn; but it is the first hour and men dream on. It is easier to dream, snugly wrapt in the bed-clothes of an old creed-life and form-life, than to play the part of a living man in the waking activities which belong to the crisis-era of the destinies of mankind. But the sleepers, who find the drowsy pillow with its monotonous under-tone of respiration so pleasant now, are losing time hard to make up.

The new day has come, and in its radiant light the waking man must bear the burdens of the hour, and bear too often, not his own burdens alone, but lift unshared the weight that many sleepers should raise with him. There are thousands of men in the Old Church daily warring against the Divine Spirit which is calling them to the New. In England, Germany and Great Britain, the sects are full of men who know intellectually, for instance, that the doctrine that there is more than one God is false; who know that the one true and living God has historically revealed Himself in the Divine Man, in whom dwells the fullness of the Godhead bodily; who know that the doctrine of justification by faith alone is wicked and pernicious, but that the opposite doctrine of justification by charity in unison with its own true faith is of Divine validity and power. These things they know by a diffused light which the Divine Spirit has shed abroad upon the nations. But the light that thousands see but one in a thousand has moral courage to communicate. Hence we who are few and yet comparatively faithful to that shining

light must bear the burdens of the many, who see, but are not faithful in declaring it. The immense Sectarian machinery of the Christian world is turned against the doctrine of regeneration through charity combined with its own faith. We are human units, organically united to the human commonwealth, and, living as we do, in the very heart of the universal body of mankind, and in the great aorta, where the Divine currents pour toward all its far extremities, we suffer in a two-fold manner, bearing, if I may so speak, at once the Divine and the human pain. For the Divine yearning to re-create the race descends into us and we feel it and yield ourselves to inspire the very affections of Deity, and, in forms of truth and through channels of use, to ultimate them to mankind; while the human grief of the bowed, crushed, trampled souls of our brethren, on whom the ponderous incubus of old dogma lies like a mill-stone upon some cradled babe, by sympathy, communicates to our hearts a measure of their own despair. Nor this alone, but we suffer by the reaction of the old organizations, traditionally wedded to impure dogma and who reject the light. When we consider that a large share of pulpit power is mesmeric, of church power mesmeric also, we discover the alarming fact that acquiescence in dogmas is caused in a myriad of instances by streams of magnetism flowing through master minds. Dynamically we are conscious of this resistant influence and suffer from it, both bodily and spiritually.

The whole world is a Spiritual Fact; all visible objects receptive and transmissive of spiritual qualities; man himself, the microcosm, is as to his body a congeries of organs through which such Societies of Spirits as correspond to his dominant faith and his prevailing love, continually outpour their life. The great orator speaks, but, when he thinks that his selfhood is all in all, spirit fire is burning through his nerves; and when, like a human volcano, he pours forth the burning currents of his impassioned thought, the lava fire that flows through him is poured out from the Spiritual Society or Societies whose members are his tutelary Genii; or if, in the present chaos of the Lower Spiritual World, whole Societies pass away, a vaster thought is poured upon him, a more impetuous torrent of feeling rushes through

him, from that seething vortex of amassed and gathered multitudes of Spirits. Against this the New Church has to contend, and the wonder is, in the prevailing grossness and darkness, not that so few receive but that any receive at all. But God's footsteps cannot be stayed, nor can carnal ease, denominational vain glory, impure dogma or compact and ancient organizations, do more than to make it self-evident to the world that the power which recreates and remolds the Christian Church is of God and not of man.

The organization of the New Church into visible bodies of affiliated believers is a necessity, growing out of the appearance of the phenomena which indicate the great crisis that awaits the race. "Get thee into the ark," was the command of Jehovah to the ancient Noachic Church. Against the storm of Spiritual Tormentors soon to be, and even now, let loose upon the earth, against the ravages of Satan and his hosts, who, in the breaking up of the very foundations of an effete civilization, avail themselves of the opportunities of a transition era, when faith is weak and wavering, obscure and doubtful, and divorced from its proper charities, to sow the seeds of moral disorder in the human breast, still the cry is, as of old, "Get thee into the ark." Every organization of an ecclesiastical sort, save that of the New Church, belongs to an age whose topmost monuments, whose highest mountains are to be overwhelmed. To be alone is no unsafe thing when God is with us, when none are raised up as yet with whom in Divine order we may coalesce, but in order for the effectual working of the Divine New Church System we must come forth from our loneliness at the Lord's behest, unbosom ourselves in soul-confidences and blend in social fellowship and religious union with those who, in the doctrine of Justification through Charity combined with its own true Faith, have taken a public stand in favor of the averments of a new and better age.

Wherever the New Church exists, as an organic reality in visible form, it cannot fail to be a church of mediatorial experiences. It will draw, by the law of the attraction of moral similarity, those ripe souls whom God is preparing to be the bearing fruit-stalks of the tree of moral and celestial life. An esteemed clerical brother from the South, writes thus of that nucleus of

the New Church which has been established under our own ministration:

"Another feature which pleased me still more was the simplicity of manners and the warm-heartedness which seemed to characterize all present. There was a freedom from all that stiffness and from the conventionalisms of society which are too often found among professors, and which makes a stranger particularly feel cramped and fettered. I was surprised to find myself, though a stranger, so easy in their society. The Spirit of the Lord was evidently with them. His image is visible both in their hearts and lives. They are thriving, growing Christians, looking for a higher light and striving for a higher life."

During my happy period of ministration to this beloved people the Divine Influence has been so sensibly manifested that I have enjoyed a more ultimated sense of Heaven begun below than could ever have been reasonably anticipated. Yet these were lonely mourners, dwelling in the twilight of a nobler and richer consciousness, or, sick at heart with effete forms and vainly seeking for religious associations satisfactory to the inmost longings of being, two years ago. Here we see the New Church in action, in systematic action, though, as yet of course, in its germ condition. It combines the fervor of Methodism with the dignity and order of the Church of England, and maintains more than a Unitarian freedom, with a faith, an interior faith, in the interior things of God's Word, found only before in the deep experiences of the illumined seers of all ages. It is emphatically a Church of Insight, where, free from the cramping and dwarfing discipline of petty ecclesiastical tyrants, the soul is left free to grow, and does grow.

It is, we grant, an innovation, looked upon as a golden impossibility by many of those who have seen its need, nor could it have been maintained but by the Lord's Divine Presence and Influence. Nor can it endure or unfold to its perfection save through His indwelling and abiding Spirit therein. It is a significant fact that in the three centers where New Church Societies formed from among the readers of Swedenborg have been established in this country, (we refer here to those in three of our principal cities,) their prosperity is on the wane and their

noblest hearts are filled with sorrow. How loyal to the truth, how earnest, devoted and energetic are the good hearts in these congregations, those speak most glowingly who know them best; but, dwarfed and fettered in their denominational action, they live in a house of discord and cry vainly for quietness and peace. We refer to this in no fault-finding spirit, but for a very necessary purpose. They have not recognized, at least in a united capacity, that in the New Church every variety of orderly and normal human faculty must have full, free play; nor have they in its full sense comprehended that the New Church means something more than a new sect. The writings of Swedenborg are explicit on this point. For those who would understand what his views are, we would recommend the perusal of the "Golden Reed, or the true measure of a True Church," a work of sterling value and written by as experienced and thorough a student of the illumined Swede as the New World affords (Rev. B. F. Barrett). He shows conclusively that Swedenborg's idea of a Church was not that ideal which is realized among sectarists of any class, but that it includes all who love and worship the Lord, receive His Divine Word, and accept and practically seek to outwork the doctrine of regeneration as taught in that Word, through the uses of an orderly life, in the spirit and letter of the commandments. Upon these three doctrines doth it stand, no more and no less.

A wise man of old tells us that though a fool be brayed in a mortar it will not cure him of his folly; and no grinding between the upper and the nether mill-stones of religious strife will ever convince the sectarist of his lamentable infatuation. But the golden men and women, the charity people, they will see the truth, aye, gladly see it, gladly embrace and own and live it when it comes to them in the shape of practical exemplification; and blessed be God that there are such; they cheer the wintry solitude of this arctic world with omens of Heaven's coming age of fruits and flowers. Among the Heart-people the New Church will make its appearance till the world is redolent of its sweet fragrance, full of its happy music, cheered and kindled by its genial, celestial life.

To draw together the Heart-people of the world into unions which the Lord Christ's heart fills and inspires; to present to the

many the spectacle of religious organizations in which the unity of the spirit exists in the fullest play of all the human faculties; to realize all that Catholic and Protestant worthies in all time have prayed for as the millennium; to knit together the loving, the truly loving of all communities into one great communion and commonwealth of Love; to girdle the world with the missionary outposts of Justification by Charity combined with its own Faith, as the earth has been circled by the fortifications of the party who avow the doctrine of justification by faith alone; to fertilize the arid sciences by the copious rains of influx from the skies; to make the bitter wells of theological discussion sweet and sacred as "Siloa's brook, flowing fast by the oracles of God;" to re-write all literature from the Catholic stand-point of universal and celestial wisdom; to plant the standard of Christianity as the all-embracing and reconciling love, on every outpost and frontier of the world's desolation; in a word, to ultimate Heaven on earth, fulfilling thus the common prayer of all Christian ages, is the New Church work; and in doing that work she will not fail, for God is with her.

The enlightened pagan, when Christianity is presented to him by the Missionaries, is apt to reply, "First Christianize yourselves; put your faith in home practice before you seek to pro-elyte mankind." Here is the point where the Old Church fails. The stream rises no higher than its source. The faith that gushes forth from a fount of home bitterness will never fertilize the barren desert and make the world's waste places sing for joy. There is no denomination where Christian holiness is lived, no faith where common charity is exemplified, as is proved by the confessions of the best men and women in all the sects; nor is it possible, by any method now extant, to convert those in the church as a mass to Christianity as a whole,—to Christianity as a realized Divine ideal. Those who attempt it fail. Up then with the broad banner on which is inscribed, "Justification by Charity, combined with its own Faith." Here is the germinal-point whence the tree of the Christian future is to grow. As the doctrine of justification by faith alone has been a flying scorpion stinging to death the world's heart, so that of justification by charity with its own faith will follow like a flying dove, aye, fol-

low with outstretched wings of peace, the Holy Comforter, the blessed Spirit of God, imparting benedictions and scattering blessings widely as the ancient curse. Here then are some of the initiatory and prospective duties of the New Church pointed out while the weapons of its warfare are also shown.

---

FLOWERS.

Ye flowers, that are the types of pure affections,  
That blossom in the soul of Deity,—  
Ye image forth His infinite perfections  
And show His lovely attributes to me.

Where'er ye bloom kind Heaven has left its traces,  
And Angels print their foot-marks on the earth :  
Ye bear the glory of the Upper Spaces :  
In God, sweet flowers, ye had your primal birth.

The innocence, from man that hath departed,  
Lingers forever, in your fragrant breath :  
Kindred to Spirits pure and gentle-hearted,  
Ye bloom the brighter for a seeming death.

Surviving life's incessant alternations,  
In borrowed splendors, changeful yet divine,  
Ye shall endure to glad the Golden Nations,  
Oh! floral prophets of an age benign.

When War's red sabre rusts on moor and prairie,  
And bloodless armies reap the fields of love ;  
When every heart adores the Sox of Mary,  
And the fierce raven flies before the dove ;

Still shall ye bloom, in lustre recreated,  
Upon the green earth's tessellated floor,  
By loving man, in Eden reinstated,  
Seen with the inner eye and prized the more.

## THE CHILDREN OF HYMEN:

A STORY OF THE INNER LIFE.

### CHAPTER III.—CONTINUED.

The conception of Heaven as the Archetypal World, where every orderly form which exists on earth is preëxistent, must be received and welcomed in the mind before any true conception can be realized of the second life of man. When the Christian on earth says "Heaven is here," which he often does where natural beauty smiles upon him from the sky or from the landscape, or where Devotion kindled her flame, or where Philanthropy gathers her outcasts, unawares he gives utterance to the most absolute of verities; nor alone is this true in principle but also to the minutest detail, for Heaven interpenetrates the diurnal world, as the Spirit does the body, clothing it with a grace and imparting to it a motion from its own essential life.

Harmonic Civilization exists in the composite society of that great sphere of many peoples which we term the Orb of the Incarnation. That ideal which the lover of human welfare seeks perpetually to find is there realized. Of this civilization it may be truly said that the heart thereof is the personality of our Lord. Those who would study the problem of social organization, the problem of the reconstruction of the shattered and fast dissolving commonwealth of earthly nations, must look to Heaven. The Church there exists as the highest expression of man's spiritual life. It is that Church, the New Jerusalem, the sacred city of God, which now descends to man below. The common truism, that man is a religious being, finds there its ample verification. All things are said and all labors accomplished with a direct reference to God and He is everywhere present. I took up a leaf which had dropt from the garland of Amodeo and truly it may be said that it was of that tree "whose leaves are for the healing of the nations." Varied as are the forest trees in Heaven, the fruit-bearing plants and vines that fill the orchards and abound in all the gardens, there is not a solitary leaf on all of them but that is formed to express some central truth, and, to the angelic eye,



the interwoven net-work is a hieroglyph or a succession of hieroglyphs, inscribed with wisdom.

The leaves, as they disappear, which they do by a fragrant exhalation of their particles, descend into the minds of men upon our own earth, producing there exquisitely agreeable sensations to all such as are in states of charity. The spicy forests of the Upper Land, in this manner, distribute their everlasting wealth, and the leaves of the Heavens reappear in doctrines, upon minds of the natural world. Amoleta took from her own garland a single blossom, which expanded its bright corolla as I gazed; then slowly melting away it was lost from sight. In a moment more I began to feel it in my breast, and then it was coursing through my veins, and then remounting to the heart, whence, absorbed into the affectional nature, it produced a tender delight. "So," said that beloved one, "when the flowers of the Heavens have accomplished their celestial use they are imparted as a love-gift to the fond, the gentle and true, who are yet confined within the house of their mortality. Leaves are for doctrines and flowers for charities; leaves for the enrichment of the mind with truth, charities for the insemination of the heart with love. There is prepared for every child of God in Heaven a crown of living leaf, 'which is undefiled and that fadeth not away,' while his beautiful conjugal associate receives a corresponding coronet of matchless and immortal flowers. No art can portray, no language describe their respective radiances. They go crowned with such on days of high solemnity and in their sacred religious rites, and these become more fragrant, more lovely, more glorious to eternity. When one would bestow a thought or love-token upon some beloved friend in the natural world a leaf or blossom is seen to disengage itself from these illumined circlets, and, passes from sight, while, emerging from the leaf or flower-bud, a new leaf or flower appears in the place of the one which has been bestowed in mercy. The new are invariably of a higher order of perfection than the old. So the eternal crowns of the Angels are continually becoming more glorious."

I turned to Amodeo and said, "My brother are these crowns woven of the leaves and flowers which appear upon the trees of the garden of this paradise?" He laid his hand upon his heart,

while a wondrous smile illumined his countenance, and replied, "According to the degree and quality of the truth and mercy that we cherish in the heart, the glory and beauty of the crowns which we receive is varied. The flowers and leaves of the trees of our paradise are indeed beautiful, but those which appear in our garlands are different, and the immediate gift of our Lord, and are from a tree in the inmost of our garden, which is called the tree of life, and where the Yucca sings. There are crowns there for all who are to come here."

At this I lifted up my eyes in joy and worship, and my mind was full of praise. A vivid green leaf was then presented from the crown of one who had sung the praises of the Lord while he had lived on earth, and, rapidly absorbed into the mental structure, it produced a sweet and flowing melody, so that I began to sing:

"Far from the world of strife below,  
My Savior and my King,  
I rise Thy perfect love to know;—  
My heart Thy gift I bring.

"Here let me rest, and, at Thy feet,  
Rejoice, with sins forgiven,  
The saints of every age to greet,—  
The loved of every Heaven.

"Here may I hold commune with Thee,  
And, through eternal days,  
Thy Love Divine with rapture see,  
And sing Thy endless praise."

Now also I began to inhale, by an internal process, into the mind from the heart, the fragrance of that little blossom which had been Amoleta's gift, and that too produced this lyrical ultimatum:

The Lord alone is great and wise,  
Our Savior and our King;  
He fills with light our happy eyes;  
Thrilled by His love we sing.

There's not a flower that blooms above  
But wins its fragrant breath  
From Him, who, in His wondrous love,  
Redeemed our souls from death.

Through every Heaven He walks abroad,  
And, thrilled in every part,  
We haste to meet our Savior God,  
And clasp Him to the heart.

I now beheld approaching a chariot, drawn by two fiery horses, but its pathway was through the level air and the coursers were fleet as the wind and brilliant as the sun. Their manes were streaming as with silver fire, and their bodies, which shone as if formed of pure, translucent diamond, were glittering as if with innumerable stars of gold. The chariot itself was in color like yellow amber without, and within like opal and pearl. I thought, as I gazed upon it, of the translation of Elijah, when, to my great surprise, a mild and venerable man emerged from it, in appearance of about seventy years of age, and with him an elderly lady, both attired with extreme neatness and simplicity, but in an antiquated costume. "Age," said Amoleta, "is denoted here by increase of youth and vigor, while the features externally become more infantile. The gentleman whom you see was known on earth as John Wesley, but his companion as Lady Huntington. They are now Angels. You are permitted to behold them not as they are but as they appeared in former times. They are conjugally united."

Perhaps the reader has seen the last of the transformations of the crýsalis, when from the withered and the brown cocoon emerges the scarlet butterfly. So rapidly occurred the transformation which I now beheld. The two Angels, returning to their true and present appearance, and leaving in an instant the likeness of venerable age and the quaint and formal apparel of their earth-life, stood before me, clothed in a seven-fold vail of translucent and prismatic haloes, momentarily changing before the vision, and appearing at last as flowing robes.

Their ages, when measured from our standard seemed to be respectively twenty-two and seventeen. He rejoices to be called "the least among his brethren," and excels in ardent charity. Both live a life of inspired and unremitting benevolence, and their joy, which continually renews itself, springs from the true nuptials of faith and charity within the breast. He held in his hand a small copy of the Word, curiously wrought without in a

substance resembling blue velvet, and starred with diamond, in the likeness of a cross. I heard him repeat a hymn in the celestial dialect, which I endeavor thus to reproduce :

“On earth upon the cross He shone,  
Who fills the Heavens with light:  
He reigns the Lord of hosts alone,  
With undivided might.

“Far as creation's utmost bound  
His sovereign power extends;  
On earth His wondrous love is found,  
And here it never ends.

“I was a man of grief below,  
But Jesus died for me;  
That He is very God I know,  
And, while I know, I see.

“Still, as of old, the form He wears  
Upon the cross that bled;  
And of His glory we are heirs,  
Indissolubly wed.”

Then, turning to his beloved counterpart, he added, “She went home before me. We had been friends but were estranged by reason of theological differences. She left me in her last will a memorial ring. Now we are clasped in the circlet of eternity.

“There is a soul-transporting faith  
In Jesus and the Word,  
That lifts mankind from sin and death  
To oneness with the Lord.

“It bears the heart on eagles' wings  
Through realms of light above.  
To Jesus' throne the soul it brings  
And to His perfect love.

“'Tis born of Love within the breast;  
With undivided aim,  
It seeks to do His high behest  
The world to save who came.”

TO BE CONTINUED.

## WHO AND WHAT IS JESUS CHRIST?

BY WILLIAM FISHEROON.

### NO. IX.

The exposition, given in our last chapter, of the nature and personality of the Word or Logos, and of its creative, generative and regenerative office, is in exact harmony with a doctrine which seems to have been almost coeval with the human race itself, and the acceptance of which among learned and spiritual men of all the nations of antiquity was so uniform and so long continued, as to seemingly leave but little doubt of its having been based in the common intuitions of the enlightened and spiritual mind, or in a direct, original divine revelation. Some brief reference to testimonies, prophetic foreshadowings, historical and poetical allusions, &c., showing the universal prevalence among the wise and good of all ancient nations, of the expectation of a future advent of a Savior, Redeemer or Messiah, who should in some sense be a Divine Personage, was made in the second article of the present series; and it remains now to be added that this same Personage, whose advent into the world of flesh was thus anticipated, was sometimes designated in the languages of the various primitive nations, by a name which signified the same as the Greek term *Logos*, and which, in our language, is translated "*Word*." Not only were their hopes of the future regeneration of the world based upon an expected manifestation of this personal Power called the Word, but it was to this that they ascribed the creation of all things, and they identified it with the eternal Divinity Himself; their doctrine on this point precisely harmonizing with the declaration of St. John, "In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by Him," &c.

To show how the writers of the Old Testament understood this term, we will here cite the following passages, in addition to the references given in our last chapter: "After these things, the Word of the Lord came to Abraham in a vision, saying, Fear not, Abraham, I am thy shield and exceeding great reward."

(Gen. xv: 1.) And again, verse 4, "And behold the Word of the Lord came to him, saying, This shall not be thine heir, but he that shall come forth out of thine own bowels shall be thine heir." Most learned commentators, we believe, have understood the phrase, "The Word of the Lord," as it occurs in these passages, as meaning that same *Logos* or Divine Personage which St. John speaks of as becoming flesh; and in view of what we shall yet see was its common usage in those times, it can scarcely be supposed to have been here employed in any other acceptance. (1 Sam. iii: 7.) "Now Samuel did not yet know the Lord, neither was the Word of the Lord yet revealed to him." Here, it will be observed, is a distinction seemingly made between "the Lord" and "the Word (Heb. *Debar*; Gr. *Logos*) of the Lord," which will be perfectly intelligible if we suppose the latter expression was intended to designate the same Lord as to His Love and Wisdom *in form of personal manifestation*, as this idea is explained in our last number. But more definitely, perhaps, does this same distinction, with the significance here attached to it, stand out in the 21st verse of this same chapter: "And the Lord appeared again in Shiloh: for the Lord revealed Himself to Samuel in Shiloh BY THE WORD OF THE LORD." Again, "And he (Elijah) came thither unto a cave and lodged there; and behold the Word of the Lord came to him, and HE [the Word] said unto him, What dost thou here, Elijah?" (1 Kings xix: 9;) and still again, (Ps. cvii: 20;) "He sent His Word and healed them, and delivered them from their destructions." Here the WORD is represented as performing the office of a *Healer* and *Deliverer*, as it is elsewhere represented as a *Creator*.

To show how the ancient Jews themselves understood the term "Word" as it occurs in these and other passages of the Old Testament, we will cite the following remarks of the learned Cruden, under the term "Word:"

"The Chaldee paraphrasts, the most ancient Jewish writers extant, generally make use of the word *Memra*, which signifies the Word, in those places where Moses puts the word *Jehovah*. And it is generally thought that under this term the paraphrasts would intimate the Son of God, the second person of the Trinity. Now their testi-

mony is so much the more considerable, as, having lived before Christ, or at the time of Christ, they are irrefragable witnesses of the sentiments of their nation concerning this article, since their Targum, or explication, has always been, and still is, in universal esteem among the Jews. And as they ascribe to Memra all the attributes of the Deity, it is concluded from thence that they believed the divinity of the Word. They say that it was Memra or the Word which created the world; which appeared to Moses on Mount Sinai; which gave him the law; which spoke to him face to face; which brought Israel out of Egypt; which marched before the people; which wrought all those miracles which are recorded in the book of Exodus. It was the same Word that appeared to Abraham in the plain of Mamre; that was seen of Jacob at Beth-el, to whom Jacob made his vow, and acknowledged as God."

Others of the learned who are familiar with the Jewish Targums, bear the same testimony as to the use of the term *Memra*, *Meymra* or Word, in them; but further quotations from this source would be superfluous. It may here be added that the works of Philo Judæus contain numerous most distinct recognitions of the personality and divinity of the Logos or Word. Philo was a learned Jew who flourished at Alexandria in Egypt about the time Jesus Christ was upon earth. He was a voluminous writer, of the sect of the Pharisees, a zealous advocate of the religion of his fathers, and may be supposed to have well expressed the common sentiment of the learned in his day, concerning the particular point in discussion. He calls the Logos the "Son of God;" the "second divinity;" the "first begotten of God;" the "image of God;" the "superior of all angels;" "superior to all the world;" "by whom the world was created;" "the Light of the world;" "the intellectual sun;" "esteemed the same as God," &c., &c. (See numerous references in Clarke's Commentary at the close of John 1.)

An intimation was given in the second chapter of our present series which will serve to account for the apparently universal prevalence among learned and spiritual minds of the different ancient nations, the heathens as well as the Jews, of the idea of the future advent in the flesh, of a divine personage answering the characteristics of the Logos or Word as here described, and called

by that and other similarly expressive names. It is, that almost at the inception of our race, a prophecy was distinctly and emphatically given, and recognized in the fixed convictions of men, that a future divine manifestation would be granted for the destruction of sin and the establishment of an everlasting righteousness. This prophecy occurs in our Scriptures in the promise that the seed of the woman should bruise the serpent's head. (Gen. iii: 15.) This prophecy, it would seem, was both holden by tradition and confirmed, defined and extended by renewed divine intimations, among all the subsequent nations derived from this parent stock of humanity, to whom the promise was first announced. The book of Job seems to have been written long before the Jewish nation had a being; and it was probably a prevailing faith among religious people of his day, of which he himself deeply participated, that enabled him to exclaim, "I know that my Redeemer liveth and that He shall stand at the latter day upon the earth." (Job xix: 25.) And though after the period when this passage was written, mankind corrupted their ways, and became what is understood as idolatrous, they so far preserved, as before shown, this great cardinal idea, that the prophet Haggai, speaking of the future Messiah, deemed it proper to call Him "the desire of ALL NATIONS." (Haggai ii: 7.)

I may add, here, the following fragmentary passages which distinctly indicate the preservation of this essential doctrine in the sacred literature of the different ancient nations. In the Chinese language, *Tao* signifies, in ordinary discourse, rule, law, wisdom, truth, way, word, (almost precisely the same as the Greek Logos;) "but in the text of Lao tse, it signifies *Divinity*. '*Tao*,' says he, 'is an abyss of perfections. The *Tao* which can be described is not the eternal *Tao*. The *Tao* is its own rule and model. The *Tao* preserves the heavens and sustains the earth. It is so elevated that none can reach it; so deep that none can fathom it; so immense that it contains the universe; and notwithstanding it is complete in the smallest things.'"

I will not here specifically allude to the various divine incarnations spoken of in the sacred books of the Hindoos, and by which they mythically represented and bodied forth their faith,



(perhaps more or less perverted) in that which can only be considered as actualized in the incarnation of the eternal *Logos* spoken of by St John. Nor will I stop to point out similar prophetic types in the myths of Osiris, Mythras, Hercules, &c., among the Egyptians, Persians and Greeks. But the following testimonies concerning the divinity and personality of the Word, taken from the Zendavesta of Zoroaster, are so pertinent to the point that I am induced to quote them bodily, from among others cited by Clarke in his Commentary at the end of the first chapter of John's Gospel:

"Zoroaster consulted Ormusd, (the Persian name for God,) and spoke thus to him: 'O Ormusd, absorbed in excellence, just judge of the world, pure, who existest by Thy own power, what is that great WORD given by God, that LIVING and POWERFUL WORD—O Ormusd, tell me plainly—which existed before the heavens, before the water, before the earth, before the flocks, before the fire, the CHILD of Ormusd, before men, before the whole race of existing beings, before all the benefits, and before all the pure germs given by Ormusd?' Ormusd replied, 'Pronounce that great Word well, that Word which existed before heaven was made, before the water, before the earth, before brute animals, before men, and before the holy Angels (amschaspands). I pronounced that Word with majesty, and all the pure beings which are, and which have been, and which shall be, were formed. I continue to pronounce it in its utmost extent, and abundance is multiplied.'—Zendavesta, vol. 1. Vendidad Sadé, p. 138, 139.

"By His original Word Ormusd created the world, and vanquished Ahriman, the genius of evil."—Ibid, p. 140; note 1.

"Ormusd, together with the luminous and excellent Word, is invoked to defend the true worshiper from the oppression of evil spirits."—Ibid, p. 174.

"The Word of Ormusd is termed "Ezen baté," I AM; and is represented as putting everything in a safe state, as the author of abundance, the source of all productions: the holy, pure, precious and desirable Word which watches over all creation."—Ib., Jescht Rashnæ, Rast. vol ii., p. 239.

"It is termed the Creator or creating principle."—Ibid, Jescht of Farvardin, vol. ii., p. 252.

"Prayer is made to the soul of the Word, the body of which is supremely luminous."—Ibid, p. 262.

"The law is the body under which the primitive Word, which created the world, is manifested. The primitive Word, therefore, is worshiped in reading and reverencing that law; and the effects produced in the soul by it are no less than a new creation, in some sort similar to that which this omnific Word formed in the beginning."—*Ibid.*, vol. ii., p. 595.

These passages deserve to be studied as a clear and truthful exposition of the interior, living Divine Word, and as an admirable exposition of that primitively revealed divine wisdom concerning this subject which appears to have been preserved by the heathen nations of Asia even in their most fallen state. The reader is now reminded of the fact that certain *wise men* or *magi*, of the east, doubtless from Persia, where the above passages concerning the Divine Word existed in the recognized sacred literature, came to Bethlehem to worship the infant Jesus, having, while in an opened state of the spiritual senses, been led there by the vision of a *star* which indicated to them that a child had been born who deserved their homage. (See Matt. ii.) The representative character of the offerings which they brought to the child Jesus when they came to *worship* him, signifies that they accorded to him divine honors, and they doubtless regarded him as the incarnation of the eternal Divine Word or *Logos* which we have seen had been long expected and long desired by the wise and good of all nations. We regard this spiritually guided pilgrimage of these wise men or magi, under those particular circumstances, and for the special end which they seem to have had in view—as peculiarly significant, and we know of no other hypothesis than that now being urged, that will rationally account for their remarkable interior promptings and spiritual guidance in this case.

It is well-known that the doctrine of a second, mediatorial and creative principle, called the *Logos*, in the ONE three-fold God, constituted a prominent point in the philosophy of Plato, which was more or less familiar to the learned at the period when Jesus Christ was upon earth, and afterward. Some have accused St. John of having borrowed this doctrine from Plato; though if there was any borrowing in the case, it would seem more rational to suppose that the evangelist derived this doctrine from a source

that had more claims to be regarded as original. But however this may be, the fact of this doctrine having, in the days of St. John, had, from remote antiquity, a well defined and well understood existence in the world, should leave no doubt in the rational mind as to what he could have *distinctly meant* when he declared, "In the beginning was the Word, and the Word was with God, and the Word was God;" and when, in a subsequent verse, he speaks of *this same* Word as becoming flesh in the person of Jesus Christ. That is to say, there can be no doubt that he at least *intended to teach* the absolute divinity of Jesus Christ as the Word incarnated, in the same sense in which this Word or Logos was then commonly regarded as importing Divinity. And if the ultra-naturalistic philosophizer should be inclined to regard this as an unfounded and fanatical speculation in the mind of St. John, we would ask him again to call to mind those declarations of Jesus Christ which show that He positively regarded Himself as the Messiah, who, under different names and titles significative of a divine dignity, had been the theme of prophecy in all past ages. Let his several expressions be recalled, "Before Abraham was, I AM," "All power is given unto me, in heaven and on earth," "I am the Way," the "Truth," the "Life," the "Door," the "Vine," and much other varied phraseology indicative of claims which, if He was a mere man, He could not have made for Himself without that personal vanity and insane fanaticism which not even the most materialistic speculator will for a moment dare to attribute to Him. Let it also be remembered that in His glorified state as He presented Himself in the visions of St. John, He claimed to be the Alpha and Omega, the Beginning and the End, the First and the Last, (Rev. i.) the "King of kings," and "Lord of lords, the WORD OF GOD." (Rev. xix.) To resist the force of all these combined, direct inferential circumstantial and collateral evidences which uniformly tend to establish the same conclusions, would seem to be a task that can be performed only by a mind that is either above or beneath the plane of rationality.

## A POET'S LIFE.

"Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth."—Heb. xii. 6.  
"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."—2 Cor. iv. 17.

In a city of the earth-sphere dwelt a Poet. In his prime  
He had won by ceaseless labors many praises of the time,  
Striving bravely, in the selfhood, through the wild world's battle  
storm,  
To arouse the trampled nations to the combats of Reform.  
He had watched by many deathbeds; he had mused by many graves;  
He had seen the strong grow tyrants, and the poor and weak made  
slaves;  
But a deathless thought was in him, and he bade its flames aspire:  
It was this, that Heaven is nearer to the son than to the sire,  
That a better day is coming when the nations shall unite  
In the Brotherhood of Peoples, in the Commonwealth of Right.

Like a dying Gladiator, who must combat to the last,  
Words of hope and cheer he uttered, though his life was failing fast,  
Till a mighty Angel shivered, with his strong right hand, the glass  
Of his Fancy's cloudy palace, and its dome of burnished brass;  
And he fell to earth despairing, while a pulse of inner breath  
Faintly quivered through his bosom in the bitterness of death.  
For three years of mortal anguish, like a martyr who has lain  
Living on midst reeking corpses where the jackals tear the slain,  
He was trampled, till Derision made a by-word of his toil:  
He was numbered with the fallen; he was counted with the spoil.

Visions of the Old-time Glory passed before him as he lay,  
Till, within, the awful Morning lit the poor, down-trodden clay,  
And it knew its human weakness: then a second life began  
To unfold a form within it for the coming Son of Man;  
And the corpse rose, slowly moving, all its heart and life a-glow  
With the anthem sung by Angels eighteen centuries ago.  
In an unknown tongue he chanted songs, that, inwardly understood,  
Made the demons blanch and tremble in their war against the good,  
While the faint, unearthly music, as it echoed from afar,  
Seemed the birth-note of the Morning, or the bride-song of a Star.

He had known earth's hollow praises and had cast them at his feet ;  
He had stood with Faith and Duty in Affliction's furnace-heat ;  
He had bled for other's sorrows ; he had toiled for other's needs ;  
" Now," the mighty Angel whispered, " now, put by earth's withered  
weeds ;

Clothed in pure and spotless raiment take thy golden harp, and stand  
With the priests at God's high altar, in the deathless Upper Land."  
Then the Book of Light was opened, and the Poet heard therein  
Truths to awe the drunken Nations in their carnival of sin ;  
And he bore to earth a censer from the temple of the Word,  
And the living coals were burning with the Spirit of the Lord.

What availed the poisoned arrows ? What the critic's serpent knife ?  
Every wound a fountain opened from a deeper source of life ;  
And the blows, in rich vibrations, like the hammer on a bell,  
Set the inner chimes a-ringing, of Messiah's love that tell.  
All the losses and the crosses as he bore them turned to gains ;  
And he gathered grapes, in clusters, from the fruitage of his pains.  
So the miracle was finished : ere his noonday was begun  
He had seen the Lord, transfigured, as the sky-lark views the sun ;  
And his life was merged in uses, as the fruit-stalk when it dies,  
Yet renews itself in harvests for the reaping of the skies.

---

#### MUCH IN LITTLE.

The essence of the New Church is Charity. Its beginning and its end, its cause and its effect are charity. It knows no antipathies but to sin and falsehood ; builds up no sect ; fosters no prejudice ; fetters no intellect ; narrows no heart. As for its weapons, they are deeds of kindness to the unthankful and the evil ; meek, humble, tender and self-denying lives ; bold and resolute assertions of the truth in love. Its ministers are all good men to whom God has given a Word to be spoken in earnest, a sacrifice to be made in generosity, a sorrow, for Christ's sake, to be borne with meekness, or an act of true humanity to be performed at any cost. Its trophies are greater than the wealth of kingdoms and more imperishable than Nature itself ; for what is so great as a Heaven of Spirits, redeemed from death to life, from sin to holiness, from Hell to Paradise ? and what so lasting as their existence ?

## THE NEW CHURCH: PROSPECTS AND DUTIES.

We are looking forward to the coming winter with deep and solemn interest. There are indications in the Heavens which go far to show that the Lord is preparing for a fuller manifestation of His New Church on earth. Oh! the sublime grandeur of the New Jerusalem, as it exists in archetypes of power and beauty in the Heavens! There human nature, reinstated in its primal excellence and invested with a more than Eden perfection, walks forth in its own enduring and imperishable charms. It is that ideal which is to be realized below.

The road to Heaven is through repentance, conversion, justification, then insight and illumination and victories over the hells, to perpetual manhood in the Lord. But these must be taken in their course; the hard, proud heart can never enter into the kingdom of God. The cold, implacable, relentless and unforgiving temper, the vain-glorious and self-sufficient disposition, have to be broken down in man before the kingdom of God can enter into him. The first cry of the New Church therefore is, "Repent, for the kingdom of Heaven is at hand." And here let me introduce an allegory.

Two men were at the gate of a beautiful temple; the one had a book describing it, which treated of its height and length and breadth, its vast and beautiful proportions. So minute in detail was this work that no one could read it without being astonished, alike by its descriptions of the internal capacity and external splendor of the edifice. The man who had read the book fancied that he knew all about it and was ready at any moment to correct the errors of those who differed from his reading of it, even in the slightest particulars.

A poor, wayfaring man drew nigh, who had fallen among thieves. He was hungry and thirsty and sick and maimed and grievously afflicted, both in body and mind. But he had a key in his bosom which his enemies had not been able to take away; it was all of gold and sparkled with diamonds like the sun, and its name was prayer. He approached, in this miserable plight

that he was in, and beheld the glorious palace, and heeding not the reader who sat without, drew near the stately entrance. There, falling upon his knees, and not daring so much as to lift his eyes to Heaven, he cried aloud, "God be merciful to me a sinner." Straightway that shining key, as if moved by an unseen hand, was placed in the massive door that seemed one translucent pearl. Turning upon golden hinges it opened and the Ruler of the mansion stood in the doorway. It was THE LORD. Then the poor, trembling one beheld Him and by faith knew that it was He, and his voice failed him, yet from his heart he cried, still the more earnestly, "Have mercy, Lord!" Then his Lord answered him, "My name is Mercy! what wouldst thou ask of me? ask and ye shall receive; seek and ye shall find."

At this, somewhat encouraged, yet still not daring to lift his eyes, which were streaming with tears, the suppliant began to cry, "Make me holy without and within." At this the Master smiled and said, "Dost thou believe that I am able to make thee clean?" He answered, "Yea, Lord, I believe, help Thou mine unbelief." At this he received strength to rise, and was taken into the palace, and the door was shut.

The New Church, that city which hath foundations, whose builder and maker is God, is described in the Divine Word, and all those instructive volumes which treat of its internal sense. The mere readers of those volumes sit without the gates, and, while they peruse with keen delight the glowing pictures of its ravishing and supernal beauty, they have not been in to see; at best they but repeat the description of others.

No man, until he has heartily hated his sins and confessed them before God, no man until he has learned that by nature he is utterly undone, no man till he resolves, God helping him, that he will cleave with all his might to the will of his Heavenly Father, and keep His commandments with a true heart,—in other words, no other man but the one who is an humble supplicant for pardon and salvation can have part or lot in the Holy City, the New Jerusalem which cometh down from God out of Heaven prepared as a bride adorned for her husband. The call of the Gospel is, repent and be converted that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord.

The New Church is thoroughly and radically evangelical, and holds in the most absolute sense to the depravity of man by nature and to a full and free salvation through Jesus Christ. While she holds in her hand the sublime arcana of God's revealed truth, and while the perusal of her masterpieces enriches the intellect and carries the mind for thousands of years upon the stream of ages beyond all discoveries of human thought, she has no power, save through the gates of Christian holiness, to communicate an experimental knowledge of these profound realities.

The work of the Old Church, so far as it is done, is well done. A truly evangelical Ministry, which addresses man as a sinner, lost by nature and doubly lost by the consequences of his own violations of Divine Law, but which bids him appropriate to himself by faith and love, a Divine virtue flowing from the Savior, as a renovating influence, cleansing and reconciling and ultimately fully renewing his whole being,—that ministry, so far as it is engaged in the great initial work of leading a lost world to Christ, is in a true work. God's blessing rest upon it.

But, having initial truth only, and not advanced and terminal truth, after the work of introducing the spirit to the Savior is over, after it has shown conclusively that man must go to Christ to be saved, it stops short. All beyond is a wild realm of mystery. It is unable to answer the first questions which follow a genuine conversion. It presents a jumble of incongruous creeds, or wraps the subject in a haze of metaphysics, and condemns the mind to hopeless ignorance; whereas, could it present to its neophytes the New Church Theology with its masterly expositions of the internals of the Divine Word, the march of the soul might be as the blaze and the splendor of the morning.

But now for the mistake of those who have grasped the key to these high truths of God and Heaven. Is it not true that the unregenerate rather than the regenerate, the coldly intellectual rather than the warmly emotional, have been most commonly approached with these high teachings. I speak not to censure any body, and hope that these instances have been less common than I suppose. Have we not ignored, not in theory perhaps, but in the conduct of preaching, the call of Christ to an unregenerate world? The natural comes before the spiritual. Men must



be converted before they can be rightly indoctrinated. Have we given to the subject of conversion to God that serious and practical place which its importance demands. I think not. The true preaching is in the demonstration of the Spirit and with power. Is our preaching of this character? True preaching leaves the heart full; the hungry are satisfied with bread. From the days of the apostles men have been converted under it.

Here I am checked. The answer is made, "You take away man's freedom by seeking to bring to bear upon him those enormous spiritual forces which a burning and impassioned eloquence and a soul brimming over with ardent zeal must have at their command. Leave the man in the exercise of his reason and in the full possession of his moral freedom. Don't persuade." An excellent friend in the New Church wrote to me, not long since, propounding queries on this subject which here must find their answer. If I reason with men against their sins I do not persuade them against their judgment. If, in the force and argument of the sermon, Eternity rises like an awful disk of thought, pictured with burning visions of the soul's approaching fate, if the mind for a moment is disenchanted from its cherished illusions and sees realities as they are, there is no persuasion in showing that vision of things to come. Let Eternity march, with all its pageantry, before the mental vision, till the very hairs of the man's flesh stand up, as if he had seen a Spirit, let Heaven and Hell be invoked to make a declaration of sober verities that in them are, still there is no persuasion. Let Love, human love, fraternal love, yet all mediatorial for and burning with the Divine Love, cry aloud with its own most yearning voice, and break in brimming tears, and melt in tenderest pathos, and clasp its longing arms around the sinner's neck, and, hanging there, entreat him to be reconciled to God, and still there is no unlawful persuasion in it, no coaxing of the man against his will. It breaks up the dead lethargy which has been induced upon the spirit. It arouses the conscience as with searching fire. It appeals to the reason to argue justly and to the will to act in righteousness and so in its decision to choose for God, for virtue, for eternal life. I deprecate any preaching which impairs the judgment, lessens the rationality or suspends the exercise of the highest and the utmost human will. But God is

preaching; Heaven preaches; Hell preaches; Eternity with all its crowding revelations preaches; the Word, which is the summing up of all truth, preaches continually; and I would simply interpret these in some feeble sense as a messenger of God. Oh! that every New Church pulpit had a Bunyan or a Fenelon, a Fletcher or a Summerfield within it, asking every head receiver of Heavenly Arcana if he lives the life of conscious communion and fellowship with Christ the Lord. We cannot grow healthfully, till, under our preaching, goes up the cry from roused and startled sinners, "What shall I do to be saved?" Repentance comes first, then pardon and justification. 'Tis very easy for a man to master all the doctrinals of our Theology and be lost at last.

First let us show ourselves a True Church, by demonstrating to the world the presence in our midst of the converting power, which makes the Old Church glorious. Then let us prove ourselves the New Church, by leading up the converts through all the stages of Christian truth to the topmost perfections of the New Jerusalem. We shall have Bunyans and Fletchers, we shall have Fenelons and Summerfields then.

There are times when the Spirit of God descends with an especial copiousness to renovate mankind, times of refreshing from the presence of the Lord, when a more abundant influx is shed upon the race. Those are given or withdrawn or added to as men profit by them. God helping me, I will profit by the present one, I will keep up a reviving in my heart as long as I live, and, when I die may it be on the highest wave, as it rolls back from this world, laden with the wealth of souls to Him who gave it. There are those who will make the same pledge, who will profit by the same opportunity. Few or many the blessing of the Master is upon us. He works not only by the many but by the few. When the field is all broken up and fallow, when the ground is moist with early rain, and thrown up by the ploughshare and mellowed by the sun, the farmer sows the seed, and, from that planting, reaps the harvest. So, when men have been subjected to a powerful awakening, when, so to speak, the soil of the heart is turned up in furrows, and the Holy Spirit has descended in copious aspersions, then is the time to teach a true Theology, the time to

expound the internals of the Word. It is when the first step has been taken, in giving up sins and turning to God, and when the soul is panting to know the higher truth, the broader charity, that our peculiar and especial use begins. But we must show ourselves workmen in the first degree, before we can convince the inquirer that we are able to instruct in the second. Men cling for instruction to those fathers in Christ who have been the means of leading their footsteps to the Throne of Grace.— They are opened to those beloved guides under whose precious instructions they have found peace in believing and joy in the Holy Ghost. Let us scatter as in aforetime the especial knowledges of which in God's providence, we have been made receivers and custodians, but while we do this with not the less of zeal, the greater work is that of calling souls to Christ, of leading sinners to Him who is able though their sins were as scarlet to make them white as wool. There we shall find the use for which the doctrines given us have so long been tarrying, and inquirers will go up, through the gates of conversion, to the Holy City of insight and illumination, the Paradise regained, the kingdom of Heaven reëstablished below.

---

#### THE NEW EARTH.

Earth rises from her dying bed ;  
The Lord Messiah bids her rise ;  
To inmost Heaven her soul is wed ;  
She speaks the language of the skies.

Her sorrows waste like summer snows ;  
Her night of anguish rolls away ;  
And flowers, more sweet than Sharon's rose,  
Breathe fragrance round her smiling way.

No more astray, no more forlorn  
She bleeds in error's gloomy vales ;  
But enters, through the gates of morn,  
Where everlasting life prevails.

There, with a meek and suppliant grace,  
She kneels, Messiah God to meet,  
And bows her tearful, blushing face,  
In love and worship at His feet.

## JOHN CHAMPNEY'S FORTUNE:

HOW IT CAME, AND WHAT HE DID WITH IT.

CONTINUED.

The Reverend Boanerges Sly divided the affections of the good people of lower Nettleby with his aristocratic rival, the Reverend Augustus Templeton. The one preached in a surplice and bands, and the other denounced gown and bands as a part of the wardrobe of the Scarlet Woman. The one read the stately church service, intoning the Psalms in a genteel manner. The other made it his boast that he had neyer read a prayer in his life, though indeed he could intone both liturgy, psalm and sermon. The one lived much at his ease in the company of the gentry, and was, as far as manners could make him so, an accomplished gentleman. The other quartered himself, as far as possible, on thriving publicans and grocers, and contrived to be on the best terms with plethoric old farmers, who disliked the established church and handed down a grudge against tithing-men from generation to generation. How strangely one age lives in another! How sire transmits to son the memory of old feuds and the instinct to avenge them! Independency and Prelacy, that met on bloody fields and hacked at each other with broad swords two hundred years ago, have not yet settled their old quarrel, though the ashes of Roundhead and Cavalier have mingled in the same dust and blend now in the red petals of the daisy that springs from the sod where they fought their last battle and slept their last sleep. Boanerges Sly at many an old Grange was a welcome guest, and numerous were the pigs and cheeses, the sacks of meal and the bottles of currant wine that found their way, "on hospitable thoughts intent," to his home quarters. A sort of clerical Dugald Dalgetty, his first thought was for "the provant," and he levied contributions when occasion served, alike on friend and foe.

Between these two worthies souls fared badly in our neighborhood. In the upper village, distant about five miles, Dr. Del-

maine, our own Rector, as far as was in him, set an example of true Christian virtue, and, with a rare moderation, sought to lead rather than drive. Here too dissent thrived and Boanerges had a fellow-laborer; a political parson, who drew his theology from Calvin while he gathered his notions about government chiefly from Cobbett and Paine. His great word was "gammon." The Church of England was gammon; colleges and universities were gammon; all poems, tales and pleasant pastimes were gammon; Dr. Delmaine and the Parish Clerk were gammon. The only two things of which he made much account were Radicalism for this world and Predestination for the next. His name was Storms, and he was worthy of it.

About a week after the occurrences which I have mentioned, when we heard and saw the white dove, as we were singing in the night, old Squire Grimesby, of Grimesby Park, was taken with an apoplectic fit and died. Soon after Grimesby Park was sold under a mortgage. Mr. Champney became the purchaser. Here then was a fulfilment of the prediction that I heard in my sleep at that time. Miser Grudge troubled us no more, and, now that his wealth began to be applied to good uses, we both hoped that his Spirit was passing into a better state.

"Every ministry," as I have heard the Rector observe, "is either God-made, devil-made, or man-made. If God-made, it produces peace, patience, tolerance, mercy, righteous dealing, continence and all the virtues. If devil-made, it produces self-righteousness, double dealing, hypocrisy, uncharitableness and all the vices. If man-made, it generates stupidity, sloth, sleep and universal indifference concerning divine things." The Reverend Augustus Templeton was surely of this last class. His sentences fell upon his hearers like flakes of wool or soft cotton. He preached the Gospel of Gentility. Boanerges Sly and his compatriot Storms, there is too much reason to fear, were of the second class spoken of. They were both hard working men, eaten up with a fanatical zeal which gave them little rest day or night. Both had many hearers. Vain-glorious and self-confident, Storms preached the doctrine of Predestination, but modified it by the proviso that the evidences that men were predestined to be saved consisted in their opposition to the existing

institutions in church and state, and in a full readiness to believe that God was just in condemning to eternal punishment all the heathen world in a mass. He nourished, by his pulpit efforts, a fierce intolerance. Those awful imprecations in the Word, which are declarative of the fixed and lasting evil conditions which bad men bring upon themselves, by their own acts, were applied by him to all who did not agree with his religious opinions. His favorite pulpit theme was the torture of the damned.

The manner of Boanerges Sly was of a milder sort. He was an indefatigable collector of funds for foreign missions conducted by his sect, and frequently remarked that "ten pounds, paid into the treasury, was sure to save some soul from being lost forever." He had figured it out by the ready reckoner, assuming that all the heathen world, old and young, except such as had received the Gospel, were doomed to eternal punishment, and taking it for granted that all converts to the evangelical faith were saved, he had but to use the number of the latter as a divisor against the pounds, shillings and pence contributed to the general fund of the society, and the quotient gave the average cost of each soul's conversion; a result according to Dilworth, if not after St. Paul. He waxed pathetic upon occasions, appealing to little children to give up china oranges and barley sugar, and urging young matrons to dine on delf and dress in cotton prints in order to contribute more largely to the fund of which he was collector. "Oh!" he remarked, "that the youth of Nettleby could be persuaded to abandon tops and marbles, and the useless luxuries of the confectioner and the pastry cook; then souls would mount to glory who now are lost." Such low, debasing views of God were inculcated in the conventicles where these men ministered that those who received their doctrines often became bad, cruel, and especially intolerant to all who cherished a milder faith.

In due course of time an advertisement appeared in the Times Paper, London. I wrote it myself. It ran thus: WANTED.—A Clergyman of the Church of England, liberally educated and who is a reader of the writings of Emanuel Swedenborg. Such a gentleman may hear of a situation where his chief duties will be to assist in parochial teachings. Salary, five hundred pounds

per annum. Letters addressed to J. C., under cover to Samuel Banks, Esq., Solicitor, Chancery Lane, London, will meet with prompt attention.

Two applications were received in consequence of this advertisement, and Mr. Champney set off to London to see the parties. I accompanied him. From Mr. Champney's journal, which I have the privilege of transcribing, I copy as much as relates to his interviews with the curates of whom he was in search.

August 17th.—It is morning. I wake in London with a heavy heart. I was thinking before I rose of David; he was taken from a sheep-fold to be king of Israel: I have been called from a station more obscure, and entrusted with the disposition of forty thousand pounds a year. I had rather be back at the boat building; then I slept well and woke with a light heart. Finished reading before breakfast that wonderful book, "The True Christian Religion." How sacred is life! how solemn! This man's eyes were opened and mine are shut, but I also am encompassed by Good and Evil Spirits, and, if I am faithful to the convictions of duty which God has given me, shall be led aright.

"Aug. 22d.—We have a seafaring man at the hotel, Captain Gage, of the ship James Rogers. Observing him in the ordinary after breakfast, he looked up, and, meeting my eyes fixed upon him, although we were strangers, spoke and said smilingly, 'I perceive, Sir, that you have interior sight.' I was struck with the remark and replied, I wish I had. Both his remark and mine were so unusual that I could not help feeling as if it might be well for me to pursue the conversation, so I continued, 'My name is Champney, late a boatwright. He extended his hand heartily and replied, 'My name is Gage, master of the ship James Rogers.' I accompanied him on board of his vessel and observed at once that his men seemed to look upon him as a friend, and that he commanded with a gentle authority, which carried respect with it. In the cabin of the ship he showed me in a recess quite a library of books, and among them all the works of Swedenborg, and he informed me that he was a reader of them and a receiver of the truths of the New Church. Blessed truths! I am glad to find them here. I must think of what I can do by way of extending them among seafaring men.

“The Captain is an original, and evidently is no man’s fool. He tells me he ‘sails his vessel by faith and not by sight, and that the Lord guides him in storm and tempest.’ This is as it should be. Here is a New Churchman indeed, whose faith is practical. He states that on leaving port he retires to his state-room and beseeches the Lord Jesus Christ to guide him in all things during the voyage, that it may redound to His glory. He governs his crew by the great law of kindness, and allows no profanity or drunkenness. He mentioned some very wonderful interpositions of Divine Providence in his behalf, one of which struck me with particular force. It seems that he left during the past winter the mouth of the Mississippi river, with a cargo of cotton for New York, and, while the fleet of vessels in company with him and bound for the same destination sailed before a favorable wind as directly as possible toward the Florida capes, he was interiorly illumined and sailed his vessel in a southerly direction, the result of which was, that, soon outstripping the rest and escaping all danger, he arrived at his journey’s end, while the fleet of merchantmen with whom he had been in company were many of them met by northerly storms and some narrowly escaped wreck and did not arrive for weeks, reaching port with both crew and cargo seriously injured. He mentioned furthermore, that upon a certain occasion, commending himself to the Lord, he lay down at night and slept, when he was roused suddenly from his slumber by an Angel, who informed him that he was required immediately on deck. At the same time a sweet and tranquilizing influence from the Lord was imparted to him. Hastening to his post he found that, owing to the negligence of the officer in charge, the vessel was within a few feet of breakers and in imminent peril; whence it was extricated by the same good guidance. Such things comfort me. Surely these are among the first indications of the descent of that Holy City, the New Jerusalem.

“The Captain’s heart and hand are both open in every good cause. We attended together the meeting of a Society for the religious education and relief of mariners. After the worthy man who conducted the Mission had feelingly explained the pecuniary difficulties under which they were laboring in the



enterprise, and his fear that it might be broken up in spite of the great good that it was doing, this plain-spoken sailor, a stranger here, arose and said, 'I will give ten pounds, although a poor man. Let each who is able, do the same, with a long pull, a strong pull and a pull altogether, and the craft will be in clear water.' More words he added, short and pithy and to the point, which inspirited the people and the encumbrance was removed by subscription on the spot.

"The Captain in the evening, having a few leisure moments, conversed with me upon the subject of personal religion and the work of God in the soul. His views are large and just. I am forced to exclaim again, This is the True New Church. He read a chapter of the Word before we parted, and conducted worship without any written forms. His prayer was full of melting and tender love. Poor Nettleby! where shall we find thy preacher whom the Lord is to send? Oh! my poor people! my poor people! Filth and ignorance, beer and skittles on Sundays, profanity all the week, these are not the preparatives for Heaven. My poor people! my heart stirs within me as if it was alive. Oh for a godly man to teach their souls. Keep up thy courage, John, he will doubtless be sent at the proper hour.

"**AUGUST 23rd.**—Since writing the last an applicant under the advertisement has called. His name is Lovegood, and he is now a teacher in a ragged school, though he was educated at Oxford and is not without learning. He mentioned that his health was failing him in the city, where, as a deacon in the Church of England, he has been catechizing and instructing the ignorant poor. Mr. Lovegood talks of the poor and ignorant whom he says are perishing on every side by thousands. London is Nettleby and Grimesby Park on a large scale, and every rural hamlet a small London for that matter. But he adds, 'Sympathy, sympathy is the great weapon with which we can fight Hell and redeem the world from vice and ignorance. The world cannot be converted by deluging it with a black sea of ink and building polemical treatises like ships to sail above it. When starving men are found who have been lost in the wild woods or in long and buried labyrinths, they cannot sit down to a sumptuous table and gorge themselves with oxen and the fat of rams. The noon-day lustre blinds

them. They need nursing and a diet tempered to their states. You might as well pelt them with brickbats as stone them with the vast works of Swedenborg. They need simple truth, simply stated. A man can't eat when he is frozen. Their souls are masses of ice, which must be thawed before they can masticate the living bread of Heaven. In civilization the wattled hut, or the lowly cottage built of rough-hewn logs, comes before the the hanging gardens of Babylon, the luxurious villas of Corinth or the marble houses of Rome. So we must remember that the structures of thought which men need are according to their states. The shell of the oyster moulds itself to the living fish. Give truth to people as they are in conditions to receive it. Arrow root and sago to young children, beef to men. The plumb puddings of Theology cannot be eaten with impunity by dyspeptics in the first stage of convalescence.'

"I find that Mr. Lovegood is no Swedenborgian in any exclusive sense, though like myself, he receives the great truths which the Lord has been pleased to make known through this illumined scribe. Before I go any farther, I will ask myself the question, Am I seeking a man who will teach that everything in Swedenborg, to the least verbalism, is absolute truth? Mr. Lovegood is not sound in the faith from this view, for he distinctly stated that in his opinion Swedenborg was a great and good man, through whom such truths as he was mentally in a condition to receive were communicated, but that the Word of God was our sole standard in all matters of religious faith, and, while He accepted Swedenborg as the interpreter of the spiritual sense of the Word, so far as he went, yet there were higher senses than the spiritual, which God might open through others. 'A man,' he said, 'may build six boats, one may be sea-worthy, each of the others useful for river service, all adapted to a good end, but relatively of different value. So a man may write six books, one of them paramount to the rest, the others all useful. I am not going to say that all the boats are sea-worthy because one is, nor can I say that all the books are without imperfections because one seems to be. If I say that I will go with you and teach Swedenborg I not only bind myself to teach the faith of the New Church, which I do receive, but a vast mass of private opin-

ions and experiences besides, although they may be in the main true, and probably are. Again, this fetters private judgment. If I say that I will preach or will teach upon all points in exact conformity with all that he has written I cannot utter a solitary truth which I find most palpable in God's Word, or most legibly inscribed in my own consciousness, till I have made myself familiar with all that this good man has said upon the same theme. He helps me to interpret God's Word. This is his great use. But one is my master, even the Lord.

“‘The battle of God and Satan,’ said Mr. Lovegood, ‘is for the affections. Out of the heart are the issues of life. The Lord says, My son, give me thine heart. Whoever has the heart has the man. Truths are weapons which the Lord puts in the hand of His servants to be used in this great conflict. He has reserved the truths of the New Church till now because He foresees that the Hells, in this and the coming age, will bring to bear such terrific sophistries and falsities against the human understanding, that, unless the Church has these, she is lost. I do not despair of new truths being found yet in the Bible, to complete that great work which the mighty man of Stockholm so wondrously and providentially began. What I mean to do is this; to store my mind with every truth which I can comprehend, and holding them all at the Lord's service, to do battle in His name against sin and falsehood in the human heart. What I desire to see is, not a new sect, but a ripened Christianity, not a battle of opinions merely, but a conflict of good principles and affections against bad things of every sort. I aspire to be a New Church Minister by imitating Christ. If I find one casting out devils in the Lord's name I must bid him God-speed, though he may be found among Churchmen or dissenters. I must not call down the consuming fire from Heaven upon opposers, but seek to carry the redeeming fire into their hearts; nor must I seek to rule over any man's mind or conscience, imposing opinions upon authority, for the Lord alone is to be ruler in this day. I must remember that my mission is not alone to men who are rough and often need hard blows of argument, but to women whose hearts are tender and need fostering into life. I must also seek to adapt myself to children of all ages, and so must make myself a child.

But, Sir, no man can do these things without an especial help from the Lord's Most Holy Spirit, and were I to go with you I should say plainly that unless there is an example of these teachings in your heart, life and household, and such an example as shall make opposition shame-faced, we cannot agree together long.' 'One word more,' he continued, 'and this I must have understood. When my labors commence in that place God alone knows their end. You are free at any time to withdraw the support which you so generously give. I too must be free, and if at any time I discover that my call is elsewhere, you must hold me at liberty to depart.'

"I clasped the good man to my breast. I could not help it. Our tears commingled. Opening the Word he read from it concerning that Stone which the builders rejected, but which is made the corner-stone of all perfection, and then he prayed, not a form of words, Oh! no! Words never channeled their way so deep into this poor heart of mine; or, if words, they were baptized with the Holy Spirit and fire."

So far Mr. Champney's journal. I omit from it all that I find written concerning the other clergyman who applied. We returned in a few days.

CONCLUDED IN OUR NEXT.

---

#### NOTICE.

The services at "THE CHURCH OF THE GOOD SHEPHERD," Rev. T. L. HARRIS, Pastor, will be resumed on Sunday, September 12th, at the New York University, on Washington Square. Morning service commencing at 10 1-2 o'clock, and evening at 7 1-2 o'clock.

Mr. HARRIS has been sojourning for two months past in the northern part of this State. We trust that the pure air of that mountainous region has contributed largely to restore his physical organization, which has been most severely taxed during the past year, and that he will return to us strong in spirit, richly laden with heavenly fruit from the trees of Paradise. May those who partake of this fruit, ever remember that as their privileges are large, so also is their responsibility to Him who is head over all.

## PRAYER CIRCLES IN THE NEW CHURCH.

### ARTICLE SECOND.

We adverted, in our last number, to the subject of prayer circles in the New Church; and now, resuming the topic, proceed to remark that any Church system which will not sustain social worship is dead at heart. How languid and lifeless are the attempts of this kind in those denominations which have lost faith in the Divinity of the Lord? It may be said that "social worship savors too much of formalism;" but, in reply, we answer, that those sects which partake most of a liturgical and least of a truly evangelical spirit are also deficient in the ability to make the prayer circle a vital and a real thing. Those churches which make prayer a penance, as do the Romanists, and who hold that the lifeless repetition of Paters and Aves has a certain merit in wiping out sins and saving souls from purgatory, may indeed maintain a semblance of periodical devotion, but all this is far different from the genial, hearty wellings up of the devout soul toward God. It may safely be said that more individuals are brought under the influence of religious impressions through social prayer than through the ministrations of the pulpit. This holds good everywhere in the degree in which the social meeting surpasses the pulpit in warmth of heart.

Every New Church Society should meet weekly for the purpose of united worship, and all should be encouraged to join in the religious exercises, whether old or young, whether male or female. The Christian of the New Church has a fund of thought, a vein of rich experience, peculiar to himself. Heaven and earth unite alike in his theology and experience. He has at command those high themes which in the Old Church are feared and dreaded, or viewed afar off with a vague and hopeless wonder. Had we love equal to our knowledge, had we learned to drink as deeply of the wells of prayer as of the springs of contemplation, did Truth nestle as warmly and lovingly in the breast as it shines brilliantly upon the understanding, the emotional and sympathetic Moravian, the ardent Methodist, would find themselves kneeling at our altars, and those who had learned with us to adore the Lord Jesus would discover by manifestations of His

direct presence that our doctrine was divine. Instead of seeing the multitudes pass our doors to listen to the brilliant Restorationist or hang enraptured upon the polished sentences of the Calvinist, or even to yield to the insidious influences of Pantheism or fall prostrate before the authority of Rome, we should find our hands and hearts, our pews and aisles, full of earnest, devout inquirers. The banner of the New Church would be unfurled amidst the shoutings of the regenerate. The electric fire would leap from spirit to spirit. Men would be born to God.

In connection with this subject, and indeed inseparable from it, the topic of devotional singing claims place. Until we learn to sing our faith it can never become widely acceptable. Until we learn to sing in concert around the altar of God there is little hope for the success of pulpit ministrations, however powerful. Religion is, if it is anything, not solitary but social, not speculative but practical. In fact, with less truth of dogma, many Societies, in the Old Church, have far more truth of spirit. I am not insensible to the truth that religious meetings may be and have been perverted; all good things are liable to abuse. The first receivers of the truths of the New Church were English Episcopalian. I would not for a moment disparage those excellent men; but, had the same number of Wesleyans or Moravians of the best type been providentially made, in the outset, acquainted with our New Church Theology, they would have made the world ring with it ere now. Hearts set on fire with the Divine Love are alone fitted, in an eminent sense, to arouse the dull and slumbering masses to the higher truths of a new unfolding of the Word.

It is too late now perhaps to overcome a settled habit, upon the part of such as have fashioned for themselves an iron conservatism, out of the general and hopeful doctrines of the New Jerusalem, but we can do without them. While we mourn their coldness and blindness, we can pass them as did Christian of the allegory the giants by the wayside, and go singing on our way. There are enough young men in the world, aye, and old men with young hearts, to whom the truth will come as a live coal from Heaven's own altar. In the Church Piety and Philanthropy walk hand in hand, and there are "vials full of sweet odors" perfuming her holy places "which are the prayers of saints."

## THE PREACHING OF THE CROSS.

There is a deep, interior feeling in Christendom, which acts in an entire independence of the dogmas extant in any of the creeds, which broods like some majestic and overshadowing presence upon the breast, and which has fixed and must forever rivet the eye, alike of the contrite penitent and the believer most advanced in regeneration, upon the cross of Christ. That theology is found most effectual as a means of invading the domains of Heathenism, alike at home and abroad, alike located in the chill indifference of the private heart and in the more imposing form of great bodies of men and women, which preaches most fervently and effectually the great atonement. The Divine Spirit works most profoundly in renovating and revolutionizing human character among those who are interpenetrated with the convictions of a faith which draws the very spirit of its life from the passion of our Lord. When, eighteen centuries ago, the Lord Jesus quivered in the agonies of the dissolution of His external form, while darkness reigned and earth trembled, and when the bodies of the saints arose from the sepulchres and walked the streets of the holy city and were seen by many, when all the Under World of Hades was thrilled and moved to its utmost depths by the Savior, standing in the midst and with outstretched arms crying, "Come unto me, all ye that are weary and heavy laden, and I will give you rest," when Satan fled and his infernal myrmidons were put to flight, a new era for all Humanity began, a new era for the universe itself. It is there that self-sacrificing Love discovers its profoundest and highest symbol; it is there that Duty points to its highest achievement, and in its circumfused and ample light Religion walks the earth intent to pardon and to save. There is more in it than meets the eye. It requires an intellect of arch-angelic depth and vastness, free from the limitations of sense, to scan its ample proportions and to reduce them to a miniature view, adapted to our feeble and lesser sight.

When God would most fully communicate Himself to human beings He descends to them through that great atonement. The

cross is the medium through which the Divine most vividly imprints forgiveness upon the fallen human. A silent yet ever-during symbol, lifted above us, a type of God's descending love and of His uplifting and redeeming force, the cynosure of all ages, we gaze upon it and our hearts are drawn away by the descending and redemptive ardors of Deity; we look and live. In the theology of the first Christian Church the doctrine of vicarious atonement plays an important part, nor can we rise from the perusal of the writings of the apostles without being fixed in the conviction that they believed the crucifixion was the pivotal act of the whole Christian scheme and that in consequence of the death of Christ sins were forgiven. The whole subject of sin and punishment needs a thorough analysis before we can arrive at any satisfactory conclusions concerning this view. Those who attempt to set the doctrine aside upon the ground of a seeming incompatibility with the immutability of Deity take but a narrow and incomplete survey and reason from an inconclusive knowledge. Those who deny it upon rationalistic grounds are driven finally to the necessity of maintaining that sin is a legitimate act, growing out of the ignorance of the mind or the immaturity of the moral powers; that vice exists as a normal fact in the universe, that it needs no extraordinary interposition of Deity as a means for its removal. Before we can fully understand the act of God in the atonement we must fathom, if possible, that dread problem, the nature and the origin of evil.

If we admit either the Old Church view of the fall of man, or that evolved from the spiritual sense of the Word, or penetrate to the essential facts which underlie both statements and reconcile them together, we see at once that moral evil had no moral or rightful place in the constitution of Nature. The fall of man upon our own orb was caused by his yielding to temptation from Fallen Spirits. There was a tremendous gulf of moral evil formed by the aggregation into one society of the incorrigibly bad who had passed from our own earth and grown titanic in the love and practice of wickedness. The peaceful order of the universe was invaded. The world itself was rapidly becoming a seething vortex of impure passion. Age after age of moral retrogression stamped a deeper guilt-mark upon the forehead of mankind.



Here are the facts which legitimatize the doctrine of the Incarnation and consequent atonement, upon the ground of human necessity.

The doctrine of vicariousness in suffering is not without a confirmation in the facts of common experience. The human soul possesses, through its sympathies, a wonderful absorptive power, and the body partakes of the same benignant attribute. We sit down by those who are dying of disease, and we absorb into the body the very essences and elements of that destructive poison; often the sick recover, simply because some friendly system is found which acts as the absorbent of those pernicious elements which consume away the life. Now here there is vicarious atonement in the realm of physical evil. But there is a higher parallel, whose evidences exist in spiritual experiences. The will of a demon biologizes an impressible human subject; he is possessed of a devil; an infernal fluid from the hells is injected through the whole internal system. Now let a sympathetic organization approach the sufferer, let such a one open his whole soul to the Lord for power to heal that possessed person of his disease, to remove that moral malaria whose virus infects the very will; then, if the prayer is answered, a Divine influence descends which makes the spiritual body absorptive of the virus which the demon has poured through the one he has possessed, or is endeavoring to possess; and now occurs a wonder. The very essences of that evil substance are taken into the soul and body of the friendly and mediatorial agent; and the demon, with the removal of his sphere from one organization to the other, is forced to make the interposing and exorcising person his center of attack. The result is, that, if the rules of Divine order are followed out, the possessed or infested person is delivered; but the whole process is purely vicarious. What if the Lord upon the cross, by an infinite analogy, drew into His assumed human body that enormous magnetic stream from pandemonium which was saturating every human organization in the world, and so bore the sins of all mankind in that body, and so expiated in His passion the sins of all from the beginning? Stupendous thought; and who shall dare to contradict it? What if the whole Humanity of our planet, as one corporate form, had become nega-

tive to and absorptive of the streams of impure thought and feeling and passion gushing from the hells in one corporate form? What if the Lord in His assumed humanity took upon Himself the burden of that enormous, overwhelming guilt, and conquered and set bounds to the power of combined and embattled pandemonium?

Or again, extend the view. What if that virus from pandemonium, streaming through the bodies of men, had interpenetrated to the finest atoms of the terrestrial orb, just as the virus of a demon saturates the body of a medium and even the garments of that body. Going on for thousands of years this process had loaded alike the organic and inorganic elements of Nature with a deadly poison; but the Lord drew that poison into Himself, and neutralized its power. That act was consummated, that sacrifice finished and perfected in the last dread scene, the Crucifixion. Here are considerations that may well make the skeptic pause before he rejects the theory which makes our Lord's Crucifixion alike vicarious and sacrificial. These views go far to justify the instinct, the intuition, the consciousness of Christendom, which has always affixed a divine value to that crowning act.

---

#### "THE CRISIS."

It was our intention to copy in full the "Prospectus" of the 8th volume of "The Crisis," but our number is over-full, and we must be content with briefly calling attention to it. We consider "The Crisis" to be the most liberal of the New Church periodicals, and its Editor, Mr. H. WELLES, to be a True New Churchman. We can pay him no higher compliment, for our readers are aware, that, with us, this term means something more than being well-versed in the writings of Swedenborg. A manliness and vigor of tone, combined with a deep current of love and charity pervades his articles, and we most cordially recommend his paper to all. It is published semi-monthly at the low price of one dollar per annum.

The 8th volume commences on the first of October next. All business communications should be addressed to "H. METCALF, Crisis Office, Laporte, Indiana."

**CATALOGUE OF BOOKS**  
 FOR SALE BY THE  
**NEW CHURCH PUBLISHING ASSOCIATION,**  
 No. 447 BROOME STREET, N. Y.

- Improvisations from the Spirit.**—A volume of Poems By J. J. G. WILKINSON, M. D. 416 pages. 32mo. Price, plain cloth, \$1.25; gilt, \$1.50; postage 9 cents.
- The Wisdom of Angels.** By REV. T. L. HARRIS. Just published. A startling volume of 220 pages. Price, plain muslin, 75 cents; gilt, \$1; postage 12 cents.
- Hymns of Spiritual Devotion.** Part II. By REV. THOS. L. HARRIS. A collection of Hymns from the Spirit-life, adapted to the wants of families, circles and congregations of Spiritualists. Price, plain muslin, 50 cents; gilt, 75 cents; postage 6 cents.
- Hymns of Spiritual Devotion.** By Rev. T. L. HARRIS. Parts I. and II. bound together. Price, plain, 75 cents; gilt, \$1; postage, 12 cents.
- Epic of the Starry Heaven.**—A POEM. By Rev. T. L. HARRIS. Spoken in 26 hours and 16 minutes, while in the trance state. 210 pages; 12mo., 4,000 lines. Price, plain muslin, 75 cents; gilt, \$1; postage 12 cents.
- Lyric of the Morning Land.** By Rev. T. L. HARRIS. A beautiful poem of 5,000 lines, 253 pages, 12mo. Dictated in thirty hours. Price, plain muslin, 75 cents; gilt, \$1; postage 12 cents.
- Lyric of the Golden Age.**—A POEM. By Rev. THOMAS L. HARRIS. 417 pages, 12 mo. Price, plain muslin, \$1.50; gilt, \$2; postage 20 cents.
- The Macrocosm, or the Universe Without.** By WILLIAM FISHBOUGH. Price, plain muslin, 75 cents; postage 12 cents.
- The Healing of the Nations.** Through CHARLES LINTON, Medium, with an elaborate introduction and appendix by Gov. TALLMADGE. Illustrated by two beautiful steel engravings. 550 pages. Price, \$1.50; postage 30 cents.
- Sifting's Pneumatology.** By Prof. GEO. BUSH. Being a reply to questions, What Ought and What Ought Not to be Believed or Disbelieved concerning Presentiments, Visions, and Apparitions, according to Nature, Reason and Scripture. Translated from the German. Price, 75 cents; postage 16 cents.
- The Secrets of Prevost.** By JUSTINUS KERNER. A book of facts and revelations concerning the inner life of man, and a world of Spirits. Price, 38 cents; postage 6 cts.
- The Elements of Character.** By MARY G. CHANDLER. Price, 63 cents. Postage 12 cts.
- Regeneration.** By H. EDMUND SEARS. Three parts. Part 1, The Natural Man. Part 2, The Spiritual Nature, Part 3 the New Man. This work was written at the request of, and published by the American Unitarian Association, yet it is a thoroughly New Church work, and states the true doctrine of Regeneration in clear and most exquisite language. 248 pages. Price, 50 cents; postage 12 cents.
- The Conflict of Ages Ended.** A Succedaneum to Beecher's Conflict of Ages. By Rev. HENRY WELLES. Price, 83 cents; Postage 17 cents.
- Philothesa.**—A GREEK ROMANCE. By L. MARIA CHILD. 290 pages. Plain muslin, price 75 cts. Postage, 12 cents
- The Golden Wedding Ring.** By Rev. J. CLOWES. 48 pages. Paper, price, 8 cents. Postage, 1 cent.
- Guardian Angel; or, FRIENDS IN HEAVEN.** By MRS. SARAH GOULD. 12mo., Price \$1.00.
- Guardian Spirits.** Translated from the German, by A. E. FORD. 215 pages. Paper price, 50 cents. Postage, 10 cents.
- The Prince of the House of David.** A beautiful work, illustrative of the life of Christ while on this Earth. Price, \$1.25; postage 30 cents.
- Athanasia; or, Fore-gleams of Immortality.** By H. Edmund Sears. Price 75 cents; postage 15 cents.

## SWEDENBORG'S THEOLOGICAL WRITINGS.

- Arcana Coelestia.** The Heavenly Arcana which are contained in the Holy Scriptures, or Word of the Lord unfolded, beginning with the Book of Genesis. Together with wonderful things seen in the World of Spirits and in the Heaven of Angels. In 10 vols. octavo. Price, per volume, \$1.00. Postage, 38 cts.
- The Apocalypse Explained.** According to the Spiritual Sense; in which are revealed the Arcana which are there predicted, and have been hitherto deeply concealed. In 5 vols. octavo, including an Index. Price, \$6.50. Postage, 31 cents per volume.
- Heaven and Hell.** Concerning Heaven and its Wonders, and concerning Hell; from things heard and seen. 1 vol. 8vo. 359 pages; Price, 50 cents. Postage, 14 cents.
- Divine Love and Wisdom.** Angelic Wisdom concerning the Divine Love and the Divine Wisdom. 1 vol. 8vo. pp. 274. Cheap copy in paper, 13 cents. Postage, 4 cents.
- Divine Providence.** Angelic Wisdom concerning the Divine Providence. 1 vol. 12mo. 38 cents. Postage, 15 cents.
- Conjugal Love.** The Delights of Wisdom concerning Conjugal Love; after which follow the Pleasures of Insanity concerning Scortatory Love. 1 vol. 8vo. pp. 446. Price \$1. Postage, 25 cents.
- True Christian Religion.** The True Christian Religion, containing the Universal Theology of the New Church, foretold by the Lord in Daniel vii. 13, 14 and in Revelation xxi. 1, 2. 1 vol. 8vo. pp. 576; full cloth, \$1.25. Postage, 30 cts.
- Apocalypse Revealed.** The Apocalypse Revealed, wherein are disclosed the Arcana there foretold, which have hitherto remained concealed. 1 vol. 8vo. \$1.75.
- The New Jerusalem and its Heavenly Doctrine.** Of the New Jerusalem and its Heavenly Doctrine, as revealed from Heaven; to which are prefixed some Observations concerning the New Heaven and the New Earth, spoken of in the Apocalypse. 12mo. pp. 72; paper, price, 8 cents. Postage, 3 cents.
- Brief Exposition.** A Brief Exposition of the New Church, which is meant by the New Jerusalem in the Apocalypse. 12mo. pp. 92; paper, price 10 cents. Postage, 4 cents.
- Intercourse between Soul and Body.** On the Intercourse between the Soul and the Body, which is supposed to take place either by Physical Influx, or by Spiritual Influx, or by Pre-established Harmony. 12mo. pp. 35; paper, 6 cents. Postage, 2 cents.— In this work the real nature of that Influx is briefly explained.
- Summary Exposition.** A Summary Exposition of the Internal Sense of the Prophetic Books of the Word of the Old Testament, and also of the Psalms of David. With a Twofold Index. 12mo. pp. 132; paper, 20 cents; Postage 5 cents. Cloth, 35 cents. Postage, 7 cents.
- A Compendium of the Theological and Spiritual Writings of Swedenborg.** Being a systematic and orderly epitome of all his religious works. With an appropriate introduction. Prefaced by a full life of the Author, with a brief view of all his works on Science, Philosophy and Theology. Price, \$2; postage 45 cents.
- Rays of Light; SELECTIONS FROM SWEDENBORG AND OTHER AUTHORS.** 128 pages. Muslin gilt, price 25 cents. Postage, 2 cents.
- The Golden Reed, OR THE TRUE MEASURE OF A TRUE CHURCH.** By REV. BENJ. F. BARRETT. Price, \$1. Postage, 15 cents.
- Biography of Swedenborg.** By J. J. G. WILKINSON, M. D. Price, 75 cts.; postage 12 cts.
- The Human Body and its Connection with Man.** By J. J. G. WILKINSON, M. D.
- Noble's Appeal.** By REV. SAMUEL NOBLE. 638 pages, 12mo. Price, \$1. A most valuable work to all who desire to become acquainted with the doctrine of The New Church. Price, \$1.12 cents. Postage, 19 cents.

## BOOKS FOR CHILDREN.

- Sunbeam Stories.** A book for old and young, with Illustrations. 12mo., Price \$1.00. Postage, 16 cents.
- Innocence of Childhood.** By MRS. COLEMAN. 160 pages. Price 38 cts. Postage, 8 cts.
- Animals and their Correspondences.** Illustrated with wood cuts. pp. 258. Price, 38 cts. Postage, 8 cents.
- The White Dove, and What is Love.** Two Tales. 128 pp. Price 33 cts. Postage 5 cts.
- Charles and Rosa.** By MRS. DOUGHERTY. 51 pages. Price 33 cents. Postage, 5 cents.
- The Child's 1st Book of Religious Instruction.** Price 6 cents. Postage, 1 cent.
- The New Church Catechism.** Price 5 cents. Postage, 1 cent.
- Gems for Youth.** Price 5 cents. Postage, 1 cent.
- The Immortal Fountain.** Price 4 cents. Postage, 1 cent.