

OCTOBER.

THE

# HERALD OF LIGHT:

*A Monthly Journal*



OF THE

## LORD'S NEW CHURCH.

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

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THE  
**HERALD OF LIGHT:**  
*A Monthly Journal*  
 OF THE  
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**THE CRISIS:**

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This publication (now in its eighth volume) eschews all sectarian and denominational distinctions, and seeks to render justice to all—and to labor in charity and faith, for the establishment of the Lord's kingdom in the hearts and lives of men. Terms \$1 per year, in advance.

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# THE HERALD OF LIGHT.

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## WHO IS THE NEIGHBOR?

SWEDENBORG says that the Lord, in the supreme sense, is the neighbor, and that all men are our neighbors who have the Lord in them. As the Lord is all goodness; as He dwells in all men as goodness or as Love, therefore all men are to be loved, not equally, but in the proportion in which they receive and impart this element. For in thus loving the good in men, we love the Lord. We are not to love the inverted self-hood of men; this is of, and joins us to, hell; but loving the Lord in men joins us to good and truth, which is Heaven. Hence we can very readily see who is the neighbor, and who is to be loved. If we will keep this idea before the mind we need not go astray as to who is the neighbor, and as to our duties and obligations to that neighbor. Men have, without making this simple distinction, run into all manner of vagaries and phantasies in regard to life, its relations, and the obligations which are resting upon them as men and women, born into the equal privileges of one common Father. Recognizing, in the dim consciousness of the re-awakenings of our moral life, that all men are connected together in a common brotherhood of sympathy and humanity, we forget, in this recognition, that whilst we are to recognize this brotherhood, we are, at the same time, to hold in equal remembrance that it is the Lord in men that we are to love.

On this earth is unfolded primarily, and as a centre, the *family relation*. From this out-grows the neighborhood, the State, the Nation, the *One Humanity*. The Universal Empire of God is based upon this idea. Shall it not be repeated in His life, in its impartation to His children? As all things grow from centres to

circumferences, so, to establish this principle in the universals of things, the Lord, starting from Himself as the One, the centre, there revolves around Him in the infinitude of concentric circles, the universal life circle of all. It is not blended as one diffusion, but as a *one* confederacy of related family groups blended together as one life, as *one man*; each and every member bearing its functional relation to all. Thus is the one life distributed equally to the whole unitized organism, each receiving according to its use. This conception of the Brotherhood of Man saves us from that sickly sentimentality which loses itself in the nothingness of inactive life.

We must first commence the work within ourselves before we can hope to succeed in benefiting others. We must first cast the mote out of our own eye before we can cast the beam out of our neighbor's eye. As the family relation is divinely appointed, and is intended to image forth the government of God, so must here begin that great work which is to unfold into the practical duties and responsibilities of human life. We must let the Lord come into our own hearts, and then into our families, if we would work successfully in His vineyard. If we wish to find our *use*, let us commence to grapple with the demons of our own nature; these conquered, we can then serve our families, then our neighborhood, and so on throughout the widening circle of our increasing influence. Until we commence in this way, we may sigh and sigh and wish forever, and never come into a just appreciation of life and its responsibilities.

As the regenerating purposes of God are being unfolded, and as we come into dim perceptions of these purposes, we are too apt to jump to erroneous conclusions, and rashly condemn and destroy where God intends to conserve and to regenerate.

The intense selfishness which pervades the family circle, widening and tainting with its malarial breath all the avenues of being, has caused many sensitive and philanthropic souls to think that it is a curse, and that God never intended such a relation to exist. Feeling the great throbbing life-currents of God's universal love flowing to one common humanity they forget the true, and are borne on the swelling tide-waves of misconception to the great ocean of the Impracticable, and into all the vagaries of a delusive

philosophy. This universal love flows to all, but it comes through distributive centres, and we must recognize these.

Like everything else, there is a true and a false family relation. That is the true which recognizes God as its pivotal centre, and the family group as gathered radii of this common pivot, infinitely allied to One Universal Family in God. Whilst it unfolds in this holy relation the inmost love-life of the Lord, it at the same time imparts all it has to those who are seemingly outside of its specialized influence—thus serving the true purpose of its institution. The false family relation inaugurates one selfishness, around which is attempted to be gathered all that will tend to minister to its gratification. Instead of God being acknowledged as the all-in-all of its life, the Spirit of Evil holds his lustful carnival within the sacred precincts of this tenderest of relations. Here the veil of silence hides from the view the bitterness, the blasphemous tyranny and impiety which reigns within. Let us not condemn, but discriminate. Let us help God to restore and sanctify the true, and to uproot and dissipate the false, so that He may dwell in hearts consecrated to His service, in the loving uses of a regenerate life. The only way to do this is to let the Lord rule and regulate us, instead of ruling and regulating ourselves. If we will let Him descend into our hearts, we will soon see this most beautiful of all consociations ripening into the glories of Heaven, instead of rioting in the demonism of hell. When we recollect that God calls us into this relation to be His representatives, and not to be the representatives of our own selfishness, and that He commits to us His little lambs to be nurtured in His love, we will begin to know the sacredness which rests over this Holy of Holies of the Heart.

True familism does not lessen our love for others, but deepens, purifies, and blesses all the outflowings of the heart to man universal. It keeps fresh in the reservoir of its own charmed circle the great life-draughts which come flowing from the fountain of all love and life. See that we keep it pure, and that we give it to weary travelers in life's parched desert.

The beauty of Christianity consists in this : that it comes not to destroy, but to fulfill the great law of life. It comes to hallow and bless *all* of its relations, not to denounce and curse them. The form of all that we see is God-appointed ; and He is seeking

to fill this great frame-work of things with His own Divine Spirit ; but, unfortunately, Self has usurped the place where he should reign. As the family is the most sacred, and when God dwells in it, the most beautiful typing out of all His inner life working, so where He is not the One Supreme Source of all its throbbing heart-life, it is the most hellish, the most soul-deadening ; it is the curse of human existence.

There is no greater perversion of Divine Truth—nothing which displays the selfishness of human nature more, than this utter condemnation of the family tie, whether it exists in an orderly or a disorderly relation. It is divinely appointed of God, and no inversion of it by man can destroy it, or do away with its responsibilities. “Thou *shalt* love thy father and thy mother,” is the divine behest, and no paying of corban can release us from its obligations. What if the most diabolical, the most inverted of the hells are formed out of it, and flow into it as a base or sentiment ! Shall we abnegate it because such is the fact ? The very wickedness which is formed on its inversion shows that it is the most sacred, the most holy, of all the relations which a common Father has established in His government. It must be redeemed from its inversions and brought into *true* order, and consecrated to God. No condemnation of it can do this. We, who are striving for a higher life—we, who are endeavoring to coöperate with the Lord in reconstructing of His dismembered government, must bear the assaults of these terrible profanations of true order. Hell must be absorbed and dissipated. We must commence our work at the *centres* of existence to reconstruct the fallen edifice of humanity. When these become purified, and the influent spirit of God fills us up with its hallowed influence, we may expect to do some good, and labor in a field of usefulness which will promise a rich reward. We will know more and more who is the neighbor. We will know that he is the Lord dwelling in the individual heart, in the family, in the neighborhood, in the Nation, in the ONE HUMANITY.

## LIFE OR DEATH ?

Throughout the entire course of Holy Writ, this Earth is represented as a place of trial to the human spirit, and as designed especially for the purpose of affording opportunity for ordeal, through which all men must pass, for the purpose of enabling them, in the voluntary exercise of moral freedom, to decide whether they will accept the Lord God for the inspiration of the heart, the mind, and the conduct, and so grow like Him ; or whether they will reject Him and the inspirations of the Divine Spirit, and, confirming themselves against the love of God, the neighbor, and use, and in the love of self and the world, they deliberately harden and petrify themselves into types of evil character in the world to come.

Everywhere, throughout the Word, the broad distinction is made between the good and the evil—the broad distinction between good men and evil men ; and the one class is represented as sustaining peculiar relations to God which the other class does not sustain ; the one obedient, and the other disobedient and rebellious ; the one absorbing into itself the Divine influences, and blossoming out from those influences in all the beautiful and luxuriant bloom and transcendent fruitage of a noble, magnanimous, childlike yet heroic character, and the other absorbing into itself whatever in the spiritual and mundane spheres is antagonistical to God ; haters of Him and of their kind ; proud, arrogant, boastful, deceitful, and unjust ; and dispersing throughout the world a spiritual influence, which, when absorbed into human beings, produces upon them corresponding consequences of evil.

If men would only pause, and refuse, for a little while, to listen to the deceitful sophistries of self-love, they would find the truth of these views everywhere made apparent. We all know that there are practically good men and practically bad men in the world. We all know that they began alike in a negative way—a negative commencing in childhood ; and the good have been made good in resisting evil in the strength of the Divine Spirit, and the bad have been made bad by yielding to impure natural

and social influences. These are self-evident truths. And if they are plain to the apprehension of a heartfelt religion, they also are found in the realm of natural religion ; if they are tenets of faith dear to the christian, there is no reasoning which should take their place in the understanding and comprehension of the philosopher.

We shun the bad and love goodness ; and we shun the bad in the sense of refusing to become accomplices in the crime. But if our tendencies are evil, we find ourselves drawn unconsciously toward the wicked. Like seeks like the wide world over ; and those who are really religious seek religious society. Those who are virtuous, and honest, and pure, and truthful, seek those, who, like themselves, live in the crystal radiance of truth and moral beauty ; while, on the other hand, those who delight in impurity find themselves gathered together in the haunts of vice, and forming themselves into impure knots and coteries.

This truth is so apparent that it may well be called commonplace. But, when we reason from it in the light of the Word, of consciousness, and experience, we arrive at conclusions at least startling and momentous ; glorious in one aspect and awful in the other.

And we find a second class of truths throughout the Word, and, in fact, throughout the religious and spiritual belief of all nations of antiquity, which pre-figure a future judgment. Whatever force we put upon this great truth of a future judgment ; whether we believe it will take place in some great shining planet in which the myriads of humanity, from Adam to the last born, will be gathered together, or in the midst of the pale splendors of this dissolving orb ; whether we take this objective view, or, making it more subjective, we apply it to the case of every individual, we arrive at the same conclusion. For judgment implies trial ; acquittance to the one class and condemnation to the other.

Then, again, whatever view we take of the Lord's designs toward the wicked, this truth is none the less apparent from the Scriptures, namely : there is to be in the World of Spirits, or wherever this great theatre of judgment takes place, a separation, and gathering and banding together of all in whom the image of Christ and the Divine affections are transparent and conspicuous. On



the other hand, the convocation of all those who are in the ruling loves of self and the world, into societies composed exclusively of such as are in character like unto themselves. And then, again, there are other statements, like these: the condition of the one class is to be of unspeakable glory and felicity, and the condition of the other class is to be one—viewed from the stand-point of Angels—of suffering. This generation shall go away into everlasting life, and that shall go away into everlasting punishment.

So, then, accepting these statements as true; and, whatever interpretation is given them, accepting them as facts; whenever a human being stands before us, rich or poor, male or female, wise or humble, joyous or miserable, we may well believe that the long cycle of that spirit shall round out and reach out beyond the life of this world; the good in association with the blessed, into the glories and beatitudes of a splendid and immortal nature; while the evil shall dwell in company with those who have fixed themselves in hatred to God.

And then, again, bringing this thought nearer home and applying it to ourselves, it is awfully and strictly true that we shall be in a few years saved or lost. We appeal to no fears, and call out no terrors, but in the calm exercise of christian freedom, and in moral consciousness, we arrive at this conclusion, that we must come to a future judgment.

We think it sometimes something of a journey to cross the seas and visit other lands, but oh! let us lift up our hearts in contemplation, let us think of the land we are to visit, the associations we are to form, the wonders that we are to explore, and, if found perfect in good, the blessings that we are to experience!

It seems to us, first of all, that the greatest blessing—we know of no blessing so great—is *the being with the Lord*. We all possess a natural desire to be intimately consociated with whatever is noblest and best; we have all formed within ourselves a personal ideal in which all the divine attributes and harmonies of character are gathered; we desire to be present with that ideal of our thoughts, that image and object of our love. And when we come to peruse the immortal story of the New Testament—how that Love became incarnate, took upon Itself human nature and glorified it and made it divine, shared our sorrows, bore our trou-

bles, and sickness, and diseases, and so knit Himself by ten thousand times ten thousand ties to all who saw and loved Him and sat and worshiped at His feet, and drank in the benignant influences of His spirit—that those who saw Him felt Him to be the “chiefest among ten thousand and the one altogether lovely,” in His life of infinite excellence ;—we *desire* to be with Him and thus behold the King of all angels, and all regenerate hearts throughout the Universe, in His glory, in the glory of His infinite and everlasting kingdom.

When we come to another experience ; when we are in darkness ; when we are pale and exhausted by contests with evil, with ceaseless wrestlings with demons around or within us, through prayer to the Lord, we find His spirit breath comes down with its sweet influence to still these demons, and He fills us with Himself. When we go into a deep insight into Nature, and find that 'tis His affection which gives fragrance to every flower ; that from His hand is poured out the prodigal wealth which crowns the seasons and makes glad the heart ; when we realize that every truth of word and consciousness, every unfolding attribute that belong to the just and faithful man, are but the shinings forth of His glory, the radiance of His divinity, the coming down of the Lord into us ; oh ! this quiets the mind, fills the heart, captivates the fancy, and enthrills in a sweet constraint the imagination, until, drinking in this influence, and living in the intenser sweetness of these unfolding beatitudes, we long to be with Christ.

Oh ! say, then, thou who hast found thy Saviour in the Divine Lord, whom all the angels worship ; oh ! say, thou who hast realized that He has brought down blessings to thee, and, though a finite being, hast sweet, and bright, and sacred, and infinite, and awful communion with the Incarnate God, dost thou not long to be with Him ?

When we think of Heaven, we do not think of that which is there objectively. We do not think of that matchless display of the floral harmonies which makes a perpetual summer ; we do not think of those flowers which fade not, of those thornless roses and sacred amaranths ; we do not think of those transcendent palaces built from the accretions of a useful life ; we do not think of those radiant, and beauteous, and jewelled suns, of which each star in

the heaven makes one of the long procession ; we do not think of those unfading forms that blossom in the hey-day of a perfect eternal life ; or, if these enter into the picture, they are but the accessories. The picture itself is the Lord, and our Heaven is to be with Him forever ; and the thought that if we are faithful in the uses of this life, we shall dwell with Him in the world to come ; that He shall visit us and reveal Himself to us ; that He will talk with us, and lay His hand upon our head, bowed reverently for His benediction ; that He will pervade us by His Spirit, and incarnate in us ten thousand new affections of truth and charity ; *this* is the thought that makes *our* Heaven. We could forget all the rest, and yet we do not forget all the rest. This thing we know : if we gather a flower there, some affection of the Lord will exhale an incense through it ; or, if we drink from some golden bowl the ambrosia which the angels love, then will be imparted to the mind and heart something inexpressibly richer,—He shall feed us with knowledges concerning Himself. This thing we know : if we meet with those we love, the Lord will look at us through their eyes and thrill us with the sweet touch of their tender hands ; and His smile shall clothe us with the garments of the morning. This we know. To be with the Lord implies, then, to be in the immediate presence of the infinite excellencies and sweet influences of the Divine Presence as they emanate from the Lord JESUS CHRIST, who pours out His thoughts and displays His love in all the loving and beautiful objects—whether inhabitants or mere forms of still life—in that good and blessed world.

There are some things that are not real, and among those is matter. We are particles of substances gathered together here for a time, attached to life by a breath, by the operation of some mysterious law, and we see it not. This form of which we speak, what is it ? A crystallized bubble around a fiery vase. This granite, this porphyry, these rocks of adamant all veined with gold, these mountains that lift and exalt themselves, and lord it so above the subject valleys and the great sea, are but the external types and symbols of eternity that rolls on, age after age ; the mere symbols of that spirit that outlives the decay of the flesh. These human forms in which to-day we repose, in which we behold the bright eye, the wondrously constructed brain, the cunning hand,

the lithe, elastic person, so far as matter has anything to do with them, are like the houses we live in, the temples we worship in, the garments we wear, the food we eat. Oh ! it is well to remember all this is but a phantom ; well for us to remember that this, at a breath of God, vanishes away ; well for us to remember that Nature is but the drapery of the human race—a many-tinted and wondrously-illuminated smile of God that has dropped down into jewels and flowers, and intromitted itself into landscapes, and informed itself in the music of the torrent, the rushing of the waterfall, and the roaring of the sea—nothing more ; well to remember that amongst the frame's farewells that must be spoken upon the Earth, there is a farewell to the body ; well to look inward to the time when, at the voice of the Divine One, for us the outward world shall all shrivel away and narrow down to the sick room ; well for us to remember in that sick room, no matter how cloudless, in the darkness of the night or in the brightness of the morning, the clear transparencies of eternity shall open the windows of this clouded landscape of Nature, and we shall look up and pass away ; well for us to remember—no matter how we hug the form and nestle within the body now, as a child nestles in its dear mother's fond embrace—to look out through these windows of the senses to the Heavens, and rejoice that this pictured dust we call our own, which we cherish so faithfully and tend so elaborately, is passing away ; well for us to remember that out of these bodies we shall pass and never return, and we shall have to say to these breathing substances, " thou art mine no more ;" to give up our hold upon matter and all its various possessions ; to resign the house, the library, and the study, the pen of the writer, the implements of the artist, the pallet of the painter, and the chisel of the sculptor. It seems now, perhaps, a hard journey to cross an ocean, but, bear in mind the time is soon to come when we shall depart from space itself. It is well for us to think that we are to rise out of this ; that God is going to take us even out of nature into realms where the centre is His own thought. It is well for us to think of this : for we are greatly and grandly destined. We were formed not merely to be the creatures of space, but to be the denizens of eternity itself ; to take the " wings of the morning and fly to the uttermost parts of the Earth," and beyond it ; to associate

after a little space consciously, directly—whatever be our associations now—with whatever there is of glory in the Heavens ; or, on the other hand, with whatever there is of evil in the hells. It is well for us to remember that we are not to be spectators but actors on that dread day, in that solemn scene.

One great mistake of which we are guilty is to lay too much stress upon trifles,—and in this view, *life itself* is a trifle,—upon fashion, equipage, dress, distinction, the praise or blame of a carelessly-judging or hastily-misjudging world, the opinions of our contemporaries for our reputation in the future. These things are very simple and weak. For what need one who is an angel care that his name lives among the names of bad men as a hissing and a reproach? He has heard the voice, "Well done, good and faithful servant; enter thou into the joy of thy Lord!" This is enough for him. He has been wrapt away in the ravishments of the Divine beatitudes; he has been fed to fullness at the feast of the Divine perfections; he has entered into the possession of the great and glorious heritage of mind and heart, which will grow vaster and more resplendent to eternity. This is enough for him. He has been encircled in the sweet embrace of those congenial spirits, like unto himself, who impart unto him of their sweetness and make all his being one of rapture and of music; of pure and ever-living joy. He is no more exposed to those malignant shafts which are projected from the hells; he is where the Lord Jesus Christ descends into all his faculties and imparts to reason a more transcendent intellect, and to the will a more divine influence and inspiration. He is where the heart thrills with joy because God fills it. He is Christ's, and this is enough for him. He is, when he goes forth from day to day, filled with the dear, and tender, and holy, and beautiful influences of Divinity; and wherever his heart, in God, showeth him a use, there he goeth; and wherever he receives a joy, in the Lord, he takes a boundless delight in pouring it out over others, and so finds in the benefactions themselves that it "is more blessed to give than to receive;" and this is enough for him. What matters it, then, if his memory is covered with darkness in a world of shadow? It matters not.

On the other hand, a man, who, through indulgence in his self-love and in his love for this life preëminently, the man of pleasure

and of avarice, who clings to his wealth as the tiger does to her cubs, who is lost to the delights of Heaven, to the companionship of angels, to the communion of saints ; sunk and shrivelled away, and perpetually dying in the second death of all the faculties of his nature that are great and noble ; clutching with phantom hands after unsubstantial honor, that makes him vain ; reaching out the enfeebled arms to the seductive beauty that turns to ashes in his embrace ; what avails it him, though men say he was rich, or great, or won battles, or wrote books, or sang poems, or constructed philosophies ; the empty bubble men call renown is wafted over the great sea of the second life but to mock his horrid mistake ? Oh ! how the dark and melancholy sentiment that inspired him must mock and add to his despair a keener intensity ! How it must rise before the man who longed for material wealth, and who has buried his soul in riches ! When he finds he can be rich no more ; can have no more his heaps of silver and nuggets of bullion ; no more his title deeds, and bonds, and mortgages,—how it must mock and agonize him to recall the world that he has lost. And the man who took delight in the sunny smiles of beauty, and sought to cull the fairest flowers and buds of beauty's trees, oh ! when amidst the haggard faces of the hells he sees, beyond his reach, beauty, and joy, and love blooming out into all—not loveliness of the natural plane but the fairest flowers of piety, like a caged tiger he turns and shakes the bars of that ghastly yet skeleton prison-house ; and how the agonies must gather and culminate within him, and every recollection of what has been enhance the torment and anguish of the condition. We paint no fancy picture. It is, however, altogether impossible to set forth in any natural language the intense joys of the saved, or the intense sorrows of the lost, because natural language undertaking to express spiritual conditions, is at the very best only a failure.

Well, now, to the conclusion of the whole thing. It is certainly true, no matter what our profession, that if our practice in this world is bad we shall be lost. There is no evasion on this point. We cannot cover ourselves with any miserable subterfuge of being saved merely by opinion. Does the profession of the man, who gives himself up to the frenzy and delirium of rum, avail him when

death meets him in the midst of his revel? Will he not perish in spite of his faith? Methinks that of all sophistries Satan ever spun for the human mind in this world, that which teaches a man can be saved, whatever his practice is, is the most dangerous; in fine, the very worst. With open Infidelity we can combat; with the Atheism, that stands up and denies God, we can reason; with the cold Pantheism, which makes matter the mind, and the result of matter the universe, and the soul and will pieces of complex mechanism of whose destiny no one can form a conjecture; with all these it is easy to grapple, and the Hercules of Christianity has but to lift his trenchant blade against such pigmy foes and they are put to flight. But, when worse than Infidelity and Atheism has intrenched itself in the Churches, and is believed by men who ought to believe better—that men can be saved by opinion without practice; that a man's practice may be bad, and yet, because his faith is good, his salvation is sure; that he can, by such a miserable philosophy, that would even disgrace the justice of the earth, escape the just sentence to be passed upon all his deeds,—its results must be a Church that tends to Atheism, and loves corruption. There is in every heart a something that speaks against this, and speaks with a burning language that sweeps the invisible chords of the inmost consciousness, and awakens a torrent of indignant denial of the shallow sophistry that a man can be saved if his thoughts and life are bad. If he cherish self-love and the love of ruling over others, though he intrench the intellect in the midst of all creeds, and span the reason with all faiths, making a sacred, public profession before all men, he but adds to the heinousness of his crime, and makes more terrible the fast-coming and final judgment. God judges men by their opportunities and by their light; and, if we seek it, his voice comes, clear, and secret, and awful, to teach us the sacred lesson, that by following the highest and noblest alone can we become noble. When we say that God teaches this to the man, we mean He does so by giving His spirit to guide; and there is no excuse for refusing it, for putting it aside and spurning it to come to those sophistries.

It is strictly and fearfully true that we are going to leave these bodies and this world, that we are going out of this space to stand

naked spirits among the terrors and glories of the other world, with the eye of God gazing down and, sharper than any two-edged sword, looking into the dark chambers of the mind and recalling every ghost of memory. All this is true ; and that deep, interior and buried spiritual nature, locked up in semblance and in custom, is all to stand out in bold relief, in all its statuesque proportions of good and evil, in the world to come. Our hands shall be clasped in the hands of the angels or be linked in the hands of the fiends ; our natures shall thrill with the ecstasies of the heavens, or ache amid the moral tortures of the hells. This is true. And it is also true, that every man can be saved who honestly desires to lead a good life, and to live from good motives, and who will deliberately resist his evils and seek to overcome them, and endeavor to grow into the opposite practices of purity and charity. This is true ; and it is the whole Biblical doctrine of salvation. No star in heaven ever shone clearer or brighter, and nothing in the great depths of ocean is so vocal. Love God and the neighbor and you become like God ; and, becoming God-like, you attain to the great home of God.

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#### BEAUTY.

All beauty originates in goodness. All beauty, for its continuance, is dependent upon goodness. Perfection rests in goodness. Goodness is the inmost soul dwelling in all that is beautiful. The beauty of benevolence urging on to higher and nobler actions. The endless procession of the seasons ; of the outbreaking of the Divine Spirit in forms. The greater beauty of good deeds evinces the continued operation of the Divine Spirit enkindling the moral nature with a light surpassing the glorious brightness of the morning. The outward beauty may conceal a deformed heart ; the plain and homely face may cover a soul of surpassing loveliness. God is all goodness, and He dwells in the inmost of every soul. If thou wouldst be beautiful, therefore, seek Him within thee ; and allow His Spirit to outwork in every act of thy life ; and though thy form may be, to the external sight, even repulsive, beauty shall beam forth from thy face, and peace and joy attend all thy steps.



## STAND FAST IN THE FAITH.

(SELECTED.)

Stand fast in the faith!—'tis the mandate of God,  
Once uttered in anguish, once written in blood ;  
From the cross of the Lord, from His throne in the sky  
It was breath'd over earth, it is utter'd on high !

Stand fast in the faith!—'tis the warning sublime,  
Pour'd deeply and sternly through ages of time ;  
Through the long lapse of eras and centuries old,  
Like the voice of a trumpet, its burthen hath roll'd.

Stand fast in the faith!—bold Apostles have died  
With the sound in their ears, careless who might deride ;  
Confessors and martyrs, 'mid tortures and flame,  
Have drank in its accents, and welcom'd the shame.

Stand fast in the faith!—for the Church of the Lord  
Inscribes on her banners the glorious Word ;  
Through all her bright cohorts its glory displayed,  
And blazon'd on buckler and harness and blade.

Stand fast in the faith!—Let the mandate roll on,  
Through her girded battalions, till warfare is done ;  
Till the free blast of triumph sounds over the field,  
And the palm waveth proudly from helmet and shield.

Stand fast in the faith!—for the foe are abroad—  
With hearts full of hate 'gainst the armies of God ;  
The wild hordes of Edom—the spearmen of Gath—  
And the troops of Philistia with weapons of wrath.

Stand fast in the faith!—there are sounds on the breeze,  
Like the voice of the storm when it howls through the trees,  
The hoarse notes of warning, deep-rolling afar,  
Ere the elements meet in the wild crash of war.

Stand fast in the faith!—there are traitors that creep  
Through the slumbering camp when the night watch is deep ;  
Who smite the unwatching—who lurk to betray  
The altars of God to the idols of clay.

Stand fast in the faith!—there are those at thy side  
Who can vanquish the foe in his ramparts of pride ;  
Be valiant, be loyal ; thy heart to inspire,  
Lo ! the chariots of God and the horses of fire !

Stand fast in the faith!—though the conflict wax hot ;  
The field has no strife where thy Captain is not :—  
His eye is upon thee, thou hear'st what He saith,  
Ho ! quit ye like men, and stand fast in the faith !

Stand fast in the faith!—though the faithless may flee,  
We will cast all our trust, O REEDEEMER, on thee ;  
We will stand in the conflict, assured that Thine arm  
Shall shield every soldier from peril and harm.

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#### PRAYER.

Prayer is the guide to perfection, and the sovereign good ; it delivers us from every vice, and obtains us every virtue. It is by prayer that we are brought into the presence of God, and maintained in it without interruption.

Learn a species of prayer, which may be exercised at all times ; which does not obstruct outward employments ; and which may be equally practiced by princes, kings, prelates, priests and magistrates, soldiers and children, tradesmen, laborers, women and sick persons : it cannot therefore be the prayer of the head, but of the heart ; not a prayer of the understanding alone, which is so limited in its operations that it can have but one object at one time. The prayer of the heart is not interrupted by the exercises of reason : indeed, nothing can interrupt this prayer but irregular and disordered affections. And when once we have tasted of God, and the sweetness of His love, we shall find it impossible to relish aught but Himself.—*Lady Guion.*

## ODORA: THE MAIDEN OF THE SKIES.

### A POEM OF THE ULTIMATE HEAVEN.

(Continued from page 278.)

I now saw a white myrtle tree, and a snow-white lamb was lying upon a bed of daisies beneath it. A fair maiden sat beside the lamb upon a slightly rising bank. "My name," she said, "is Peace." A youth, clothed in a spotless robe, which might have been woven, for its shining texture, from the golden fleece which Jason sought, bent affectionately over her, and she looked up in his enamored eyes and smiled.

I knew that they were a bridegroom and his bride. A grove of olive trees appeared beyond them, arranged in spiral order and cedars grew among the olives. I was irresistibly moved on beholding them, and on receiving the blended sphere of good and truth which flowed through their conjugal affection, to pour forth my delight in the internal spirit of the ensuing melody.

#### A SONG OF INTROMISSION TO THE HEAVENS.

The Lord is my blessing, my comfort and guide ;  
He leads me the waters of Heaven beside ;  
I bathe in the fountains of mercy and love,  
And peace in my bosom abides like the dove.

Oh! sweet 'tis to rise from dim Nature's control,  
To dwell in the beautiful clime of the soul ;  
The homes of the Angels transported to see,  
And meet the departed from sorrow set free.

God's love like a rainbow of glory appears,  
And circles the stars with a vesture of spheres ;  
And bright from the bosom, His temple divine,  
The truths and affections of Deity shine.

With love in the soul, the glad harmony flows  
Like light from the day-spring, or sweets from the rose ;  
From glory to glory each bright one ascends,  
And spirit with spirit in ecstasy blends.

They taste not, who only the outward have known,  
 The blessings in store for the loving alone,  
 When, free from its fetters, the spirit shall rise,  
 To join the redeemed in the home of the skies.

No sooner had I ceased than I looked up, and lo! the starry firmament, full of crimson orbs upon a sapphire ground, shone in silent glory. I then thought of a sweet song that my own dear mother, now for so many years an Angel, had sung to me, appearing from her heavenly home, when, accompanied by my friend, beside the sylvan banks of Schroon, in the external world we were receiving a portion of the Lyric of the Golden Age. At that time she had filled my soul with an interior melody of these same crimson stars.\*

But what was my astonishment when I heard a voice from every star, and they all seemed chanting in unison. I could then believe in the literal truth of that portion of the Word which tells us that the morning stars sang together. I now beheld clusters of great golden lilies blooming in the transparent expanse above, like thoughts of love in some pure Angel's mind, and heard the bride beneath the myrtle singing

#### THE ROSE SONG.

The human soul is like a rose  
 That on the Saviour's heart reposes :  
 He smiles to see its leaves unclose :  
 The Angels all are crimson roses :

And Heaven is all a rose in bloom,  
 And Angels in the fragrance hover :  
 The Saviour's thoughts the rose illumine :  
 He is to all the Inmost Lover.

The earthly rose may fade away,  
 But heavenly roses bloom forever :  
 There Hymen rules the bridal-day,  
 And Hymen's garlands perish never.

I now observed a flock of white sheep in the distance, beyond

\* See Lyric of the Golden Age, pages 306 and 307.

the wood of olives ; and the scent of violets was borne from where they fed. An ewe was bleating as if calling for her lamb ; and I thought in my heart that the pure melodies of Angels were themselves the call of the Celestial Church to her little infant in the natural sphere. The lamb that lay beneath the myrtle then arose and bounded away, responding, in a plaintive voice, which continually became more joyful as it drew near the mother. So, I thought, when the Lord calls through His Celestial Church, those in the earth-sphere who are lambs, make their responses, at first in a plaintive sound, becoming ever more gladsome as they advance toward the perfect peace of love.

While I was musing of the joys which attend the mediatorial men in the more advanced stages of regeneration, my heart began to sing within the breast and form itself into the spirit of the ensuing hymn. Before it had become complete I heard a voice proceeding like the voice of a shepherd from a distant pasture, and the voice was interpenetrated by the Lord's divine love. I then thought how happy the little lamb was with its mother, and that such would be the happiness of those who were faithful to their mediatorial uses in the Divine Church below.

#### A MELODY OF COMMUNION WITH ANGELS.

The cares of life are ending,—  
The troubles and the tears ;  
Our hearts in love are blending  
With Angels in the spheres.  
The hours are swiftly flying,  
And soon we all shall rise,  
To live the life undying  
Of Angels in the skies.

The holy Word is shining  
Before our pilgrim way ;  
The night is fast declining,  
The darkness turns to day ;  
Our hearts for joy are singing  
Within the peaceful breast,  
While love is gently winging  
Our souls to perfect rest.

Beyond the shining river  
 The promised land we see :  
 Forever, Lord ! forever  
 Our souls would dwell with Thee.  
 To Thee our vows are plighted,  
 No more we fear to die ;  
 Thou hast our souls united  
 To immortality.

I then began thinking of the wonderful truth that every Regenerate Spirit, when he becomes an Angel, speaks as it were from the affections of his soul, and without any effort, in the universal celestial language. And again the thoughts formed themselves into a new song :—

THE LANGUAGE OF HEAVEN.

There is a language of the skies  
 Which every Angel knows ;  
 The heart conceals its melodies,  
 As perfume fills the rose.

This is the song that, free from death,  
 The love-born Seraph hears,—  
 The waftings of the Saviour's breath,  
 The music of the spheres.

One voice through every Angel-soul  
 Flows from the Saviour's mind ;  
 Released from Nature's dim control  
 Its golden speech we find.

This is our glorious mother tongue ;  
 At last God's love shall be,  
 In its unmeasured music, sung  
 By all Humanity.

The Angel bridegroom beneath the myrtles, now turned to me and said, "I heard you repeating a chaste nuptial melody not long since. Will you sing it?" Nay, I replied, I would rather listen to you, for you are a bridegroom in the Heavens, and live in an endless nuptial celebration.

To this he replied, "I will follow you." I then answered, Which shall it be, for there are two of them. He answered "The one before nuptials;" but his companion added, "The one after, also."

HYMN BEFORE NUPTIALS.

Angel youth and Angel maid  
'Neath the heavenly myrtle shade,  
Where the red rose opes its leaves,  
Where its song the zephyr weaves.  
Tell us, tell us, two in one,  
Why the hours in music run.

Listen, listen to the strain;  
Love in Heaven hath endless reign;  
Blessed Angels dwell above,  
Blended in Conjugal love.  
Theirs to feel the Spirit Sun,  
Through the soul in music run.

Angels dwell in nuptial state;  
Every heart hath found its mate.  
There divine delight they find,  
In each changeful state enshrined,  
Truth and love, conjoined in one,  
Bid the hours in music run.

Whom the Lord unites below  
Nuptial joys of Angels know.  
Heart and mind in love agree,  
Being flows in melody.  
Lord thou dost the twain make one;  
Endless morning is begun.

HYMN AFTER NUPTIALS.

They have found the links of the golden chain,  
That binds the world to the skies again ;  
They have found the germ of the tender vine  
That ripens its fruit in the life divine.

They have found the dove in the heart that sings,  
 And soars to the sphere where morning springs.  
 They have found the path to the pearly door  
 That opes to the angel world once more.

They have found the treasure that lies enshrined  
 In the Eden bowers of heart and mind.  
 They have found the solace of want and care ;  
 They have found the bread that the Angels share.

They have pledged their vows to the Lord Most High,  
 With the Nuptial Angels listening nigh.  
 They are knit for aye in the willing chain,  
 And it leadeth them home to their God again.

I then paused and there came a golden dove, and its companion, a crimson dove, followed it, and they hid themselves in the bosom of the Angelic bridegroom ; and then appeared a crown composed of lilies and myrtles upon his head, and the twain began singing

A NUPTIAL MELODY OF HEAVEN.

Two in one, two in one ! 'tis a mystical strain  
 With the joy of the skies for its endless refrain ;  
 And the song hath a soul and a spirit divine,  
 And the stars of the blest in its diadem shine.

Two in one ! two in one !

Two in one ! 'tis the bridegroom whose heart from the bride  
 Like a fountain with nectar of love is supplied ;  
 All the sweets of the morning their fragrance have shed,  
 And the beautiful song on their perfume is fed.

Two in one ! two in one !

Two in one ! 'tis the voice of the Lord in the mind,  
 When His love in the inmost affection is shrined ;  
 'Tis the song of the Angels wherever they dwell,  
 And the skies with its rapture chime on like a bell.

Two in one ! two in one !



Two in one! two in one! 'tis a song of degrees  
Breathed by Heaven like a bride when her bridegroom she sees ;  
'Tis the song of the marriage of Goodness and Truth,  
The song of the bridals of Beauty and Youth.

Two in one! two in one!

Two in one! 'tis the poem the Angels repeat,  
And it maketh the rose of the summer-time sweet ;  
And its artless wild warblings take form as they flow,  
And change into dovelets and myrtles below.

Two in one! two in one!

Changing the measure, while it seemed as if the very peace and  
joy of the celestial marriage made music within them, they  
commenced warbling

A LOVE SONG OF ANGELS.

An Angel-maid, in every mind  
Of Angel-youth, has Heaven divine,  
Like Psyche in her rose enshrined :—  
'Tis Love that bids the morning shine.

An Angel-youth in every heart  
Of Angel-maid in Heaven divine,  
Like Eros, with his golden dart,  
Sits in her sweet thought's myrtle vine.

An Angel bridegroom and his bride,  
Like Cupid and his spouse divine,  
In every Heavenly home abide  
And brighten in its morning—shine.

And now in the distance I heard this :—

WELCOME TO THE INDIAN HEAVEN.

The Sunset Land is bright and cool ;  
The Sunset lilies, in a swoon,  
Lie tranced upon the silver pool,  
While sleeps the yellow afternoon.

*Odora : The Maiden of the Skies.*

The Indian Heaven is large and bright :  
 'Tis always day ; 'tis always night.  
 Hail to the land beneath the wave !  
 Hail to the land that Christna gave !

'Tis sweet, with clasping hands, to glide,  
 Like blended lily-scents that meet,  
 Till thought and love dissolve their tide  
 Of inward bliss in joy complete :  
 Sweet in the Indian Heaven to dwell :  
 The tube-rose droops her honeyed cell :—  
 With half-shut eyes at length to lie,  
 When crimson stars appear on high,  
 And eve, with golden lamp in hand,  
 Awakes the song of Sunset Land.

Between the meadows and the sky  
 'Tis sweet in tranced bliss to dream,  
 Till stars grow drowsy to the eye,  
 And, full of sleep the lilies gleam.  
 'Tis always day ; 'tis always night ;  
 And bridal dreams, like bees, alight,  
 To feed the lips with inmost bliss,  
 Till wedded hearts in slumber kiss.  
 The Indian Heaven 'tis thine to see.  
 Wake, Love-bird, wake, thy soul is free !  
 Hail to the land beneath the wave !

The bride beneath the white myrtle tree now drew from her bosom a silver flower, saying, " Take this and place it within your breast and it shall become a song." I did so, and at once my lips seemed to overflow with this

## FAIRY MELODY.

Merrily, merrily dream the bees,  
 For they hear the Fairies sing  
 Of honey hid in the apple trees  
 That bloom from the smiles of Spring.

Merrily, merrily dream the birds,  
For they hear the Fairies sing  
Of marriage nests and warbling words  
And bridal sports of Spring.

Merrily, merrily dream the flowers,  
For they hear the Fairies sing  
Of sunshine smiles and rainbow showers  
That drop from the clouds of Spring.

Merrily, merrily dreams the heart,  
For it hears the Angels sing,  
And its loves uncloset as the rose-leaves part,  
When the south wind wakes the Spring.

Merrily, merrily dreams the mind,  
When it hears the Angels sing,  
Of the land where Wisdom dwells enshrined  
In the natal-world of Spring.

Merrily, merrily dreams the Earth,  
For it hears the Angels sing  
Of the Eden-glory that blossoms forth  
To crown her brows with Spring.

Merrily, merrily dream the Skies,  
For they hear the Angels sing  
Of the glorious Church on the earth to rise  
In the everlasting Spring.

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**THE ROSARY.**

**X.**

The rapid brooklet, to the sea,  
Adown the hill and valley runs ;  
But, through a path of stars and suns,  
Up to God's throne thy course may be.

## THE CHURCH IN NEW ORLEANS.

WE have lately had the pleasure of meeting and mingling in heart experiences with our dear brother CHRISTY, who has charge of the branch of the Lord's New Church in New Orleans. Being an old friend and co-laborer, during his sojourn there, of brother HARRIS, his visit was doubly sacred ; and the brethren here welcomed him and his dear companion with loving hearts and outstretched arms. He brought to us a strong, loving sphere from the brethren over whom he has been placed in the Providence of the Lord. Coming under the Lord's direction and to do His work, he labored profitably and assiduously during his stay. The discourses which were delivered by him were listened to with marked attention, and his lucid expositions of truth were received into honest hearts. The Regenerate Life, as unfolded and lived by the Lord, was the burden of his discourse. Giving us, as he did, deep conjugal arcana from the inner life, our people feel that he has helped, or has been the instrument of helping them into the blessedness of this new descent of love which is coming to the Universal Church. They recognize the Providence which sent him among us at this peculiar juncture of our experience.

We are glad to know, from his private letters, that the Lord is there as here giving vitality and hope to every honest movement in His cause. His visit among us has drawn the Church there and here into closer relations of brotherly and sisterly love: Our co-laborer goes from here to Griffin, Ga., to labor in the order of the Divine Providence there. The prayers of our people go with him. May Heaven's blessing attend his ministrations wherever he may go.

## THE PILGRIM FATHERS.

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A HYMN OF FOREFATHER'S DAY FOR NEW ENGLAND.

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Through wintry storms our fathers crost  
The fierce and bitter flood,  
To keep great Freedom's pentecost  
Unto Messiah God.

Deep in the true heart's faith they knew  
A clearer, nobler sign,  
Than cheered from Heaven's effulgent blue,  
The host of Constantine.

They lifted up their holy hymn,  
While through the skies afar,  
The cherubim and seraphim  
Replied from star to star.

The shadows of their earth-born creeds  
May never live again ;  
An age of purer light succeeds  
For inward breathing men.

And while we stand in prayer and praise,  
Where once they fought the way,  
Millennial radiance beams and plays  
On the forefather's day.

## ARCANA OF CHRISTIANITY.

AN UNFOLDING OF THE CELESTIAL SENSE OF THE DIVINE WORD.

GOSPEL OF MATTHEW.

(Continued from page 290.)

VERSE 9.—And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias.

“And Ozias begat Joatham,” signifies, that the man-child formed in the womb of the world-soul, grew strong, and, in the fulfillment of its period, came forth and was caught up into the midst of the widely extended and impalpable natural sphere of the orb. “And Joatham begat Achaz,” signifies, that, through the image, our Lord unfolded a new animal soul, a new vegetable soul and a new mineral soul, and through them caused to appear in the impalpable regions of the orb, a new animal, floral and mineral world in first principles. “And Achaz begat Ezekias,” signifies, that, in and through the trine of the new animal, floral and mineral creation, the Lord caused to appear a new lensic orb, encompassing the planet, and serving as a medium for the absorption into its atmosphere of the vital influences emanating through the sun, which, distributed through the organic vessels of the natural world, are the cause of the perfect development of the animal, vegetable and mineral soul in the human natural system.

VERSE 10.—And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias.

By “Ezekias begat Manasses,” is signified, that, through the universal complex and in the trine of the animal, vegetable and mineral souls of the human race, our Lord caused to proceed a higher animal, vegetable and mineral spirit; which He caused to be inwrought into a universal form, in itself, from Him, sentient, instinctive and naturally rational. By “Manasses begat Amon,” is signified, that, in and through this form, He abstracted from the natural organizations of all human beings upon the surface of the orb the positive power by means of which they had been enabled to elaborate and unfold inversive forms of art, gov-

ernment, philosophy and religion ; and so suppressed the ultimate plane, through which the demons of the lost planet had prepared, in the decline and destruction of the last remains of the Divine-Natural, moral and social order, to cover the earth itself with a vast connected and entirely inversive civilization, based on the subject self-hood of the universal natural man, and revolving, in a complex of demoniacal ideas and institutions, around the pivotal fallen angel or ruler of the demons of the lost orb.

By "Amon," is signified the reconstruction of the abstracted elements into a unitary and self-conscious, though unindividualized, world-mind ; an organ henceforth, as in the folds and flexures of a universal brain, encompassing the humanity of the planet. By "Amon begat Josias," is signified, that, our Lord, ingathering from each and every human family its own distinctive fay race, and so removing from each and every nation the lovely and ethereal creatures who heretofore had continued to linger in the habitations of mankind, caused them to be caught up into the organs of the newly-fashioned world-mind, grouped together in series and degrees therein, and constituting, in their collective form, the highest natural degree of the world-mind.

YERUZ 11.—And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon.

By "Josias begat Jechonias and his brethren, about the time they were carried away to Babylon," is signified, that, in and through the inner and higher form of the world-mind, our Lord caused to unfold a collective fay-angel, into whose complex and universal organization entered the universal fay-life of the orb. By "and his brethren," is signified the multiplicity of the angelic forms of the fay societies within the universal fay image. By "Babylon" is signified the intromission of the universal fay-world into the sleep-sphere and dream-sphere of the human race. By "about the time they were carried away to Babylon," is signified, that our Divine Lord caused the fay-world to be collected into this universal angelic form about the time when significative dreams and visions, which in the earlier ages of the human race upon our orb had been prophetic, ceased. By the carrying of Jechonias and his brethren "away to Babylon," is signified, that

the universal traditions of kind and friendly races, not human or angelic, but impersonal, as attending to the care of the good and warding off the devices of the evil, which, subsequent to the deluge became incorporated into the infantile faith of mankind, ceased from about this period to receive sensible confirmations and were gradually obscured.

Verses 12.—And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel.

By "Jechonias begat Salathiel," is signified, that our Lord multiplied the ærial races to serve as agents of blessing to mankind. For descriptions of some of these types of impersonalities the reader is referred to A. of C. 32-33. By "Salathiel begat Zorobabel," is signified the gathering together of the fay-world, which took place at the time of the impregnation of Mary, the Virgin. The fay-world was concentrated, and formed an aromal sphere, in the midst of which the Angel of the annunciation descended, as recorded in the letter of the Gospel, Luke, 1, 26-38.

Verses 13.—And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor.

By "Zorobabel begat Abiud," is signified, that our Lord caused to descend, through the universal fay-image, the universal series of fay-angels by means of which Almighty-God was manifest in the trine of the inmost Heavens. By "Abiud begat Eliakim," is signified, that these, being infolded, served as the interior body of that holy thing which was conceived in the womb of the Virgin. By "Eliakim begat Azor," is signified, that the womb of the world-soul of the orb itself evolved, through consentaneous action, the aromal and solar body of which the infantile germ in the womb of the Virgin was the pivotal centre, and that the impregnation of the womb of the world-soul was through the Divine form in the womb of the virgin.

Verses 14.—And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud.

By "Azor begat Sadoc," is signified, that, in and through the form in the womb of the world-soul, the *Anima Coeli*, or universe-soul of the universe of universes, became itself impregnated with that final and universal child, of whom it is written: "Behold my



servant whom I uphold ; mine elect, in whom my soul delighteth—to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness, out of the prison-house.” Isaiah xlii. 1, 7. Thus was the Incarnation special and local, in the centralization of the individuality of the human person of our Lord as a distinct form upon this planet ; and thus was it universal, by the extension of that form throughout the spaces of all immensities.

By “Sadoc begat Achim,” is signified, that the Lord God infilled the universal cosmical image, discreted from Himself, with the infinite typl form in which He as Divine Man is henceforth known throughout the Heavens. By “Achim begat Eliud,” is signified, that He made a special manifestation of Himself in parallels of time, coincident with the period of the terrestrial Incarnation, in and on every terrestrial planet, every aromal orb and every sun peopled by human intelligences ; causing these images of Himself to appear in parallel states, not of incorporation into terrestrial ultimates, but of visible approximation to the plane of mental perception ; so that, from a centre of Incarnation on the planet Earth, He descended to a circumference of manifestation coincident with peopled space.

VIZIER 15.—And Eliud begat Eleazar ; and Eleazar begat Matthan ; and Matthan begat Jacob.

By “Eliud begat Eleazar, is signified, that, in and through each and every typl manifestation of Himself, cohering in the individuality of the Divine Manhood, and in parallels simultaneous with the glorification of Himself in His visible Divine Humanity upon this orb, the Lord God glorified Himself in the Divine Man of the sun of suns, the Divine Man of the universal aromal planetary sphere, and the Divine Man of the universal terrestrial planetary sphere, so that He was perceptible, in one and the same Divine image, throughout the immensities ; and through visual perception the inhabitants of terrestrial, aromal and solar orbs beheld Him in one Divine form, appearing within the circuit of the sphere of their own zodiac, and progressively elevated into the inmost zenith above.

By “Eleazar begat Matthan,” is signified, that the Divine Lord

reappeared in one and the self-same Divine image, and, through it, glorified Himself in a new and visible fashion, throughout each and every society of the Universal Ultimate Heavens. By "Matthan begat Jacob," is signified, that, in and through the Divine image in which He reappeared in the Universal Ultimate Heaven the Lord God, with an infinite resplendence of divine truth, evolved an higher glory of person, and in it sat enthroned in the midst of the perceptions of the angels of the Universal Spiritual Heaven.

VERSE 16.—And Jacob begat Joseph, the husband of Mary, of whom was born Jesus, who is called Christ.

By "Jacob begat Joseph, the husband of Mary," is signified, that our Heavenly Father, in and through that one and the self-same Divine image in which he reappeared and was glorified in the Universal Spiritual Heaven, displayed Himself in the Divine manifestation in which He became visible and was glorified in the affections of the Angels of the Universal celestial Heaven. By "Joseph, the husband of Mary," is signified that the Celestial Good in conjunction with the Celestial Truth of Good, in their infinite union, are forever apparent. By, "of whom was born Jesus, who is called Christ," is signified, that the Lord God, completing in His Incarnation and glorification the cycle of His works, revealed Himself above all Heavens, in the completion of the cycle, in a final Divine Human form, which is the immutable and everlasting display of the infinite complex of His attributes; and that this is called Jesus, and Christ, and God.

There are, as thus made evident, knowledges the most inconceivable and varied, in the celestial sense of the series of the genealogical names. But while that which is here set forth, when religiously studied, received and understood, becomes a luminous and connected idea within the regenerate intellect, it epitomizes for the mind the doctrine of the Incarnation, and at once exalts it from a purely local apparition of the Lord in an obscure terrestrial province, to a display of the Divine clemency embracing the universe for its field.

TO BE CONTINUED.

## THE LORD.

THE Lord will not allow the head to rule. Faith has its use, but mere opinion never. It is so fluctuating—one thing to-day, and to-morrow another. But faith is ever permanently identical with itself. What we really believe once must ever be present in our after faith. For faith is the gift of God ; it is a divine conviction of truth, imparted to the head through the heart. More light may be given, but never contrary light. All that ever was in God is always in Him. He is not one thing to-day and another to-morrow. What is ever seen to be in God can never fail to be in Him. He is the same yesterday, to-day, and forever—the Unalterable. The true Church is ever the same—an image and likeness of God. God is the all of the Church, its life, its love, and its salvation. Salvation has its degrees, so has faith, and love ; but one degree is always at one with every other degree. Love is never divided from faith: the two make one. As is the love so is the faith—no more of one than of the other ; for both are wrought by the Unitive Lord, or by the Divine Love and the Divine Wisdom. The Divine Individual, or the Divine *Indivisible-Dual*, the two in one, or the one doubly manifested. This manifestation of the two is Divine, or of Deity to Deity—it is male and female. God, the Father, and God, the Mother, each to the other, Wisdom to Love, and Love to its own Wisdom. Distinctly One. Unity is higher than Conjugal, as is the original to its image. The original is the Infinite, the image is the finite. Finites conjoin ; Infinites unitize. There are infinite distinctions in God, and each is dual, i. e., male and female. These are all individuals, counterparts, but all unitize in the One Individual. The absolute one is a unity of distinctions ; each a dual. Duality divides infinity into two equal parts, but does not separate. The two are still and ever one. As the Grand Man of the consummated heavens will be made up of a finite number of conjugal individuals, so is the Lord constituted of an infinite number of unitive individualities—consummating the Grand Infinite Unitive Individual. In man, Personality, properly

speaking, applies to sex, and Individuality, to the Conjugium. The *Vir* and the *Mulier* is a person, but the *Homo* is the true Individual. The same in God, with this absolute difference. In God, the Individual is an Absolute Unity. God's Personality is ever sexual, but His Individuality is the Infinite *Homo*. Individually, then, God is One, but Personally, Two—two Unitively One. God, in Himself, as eternally related to Himself, is an Individual, or an Indivisible-dual. The Two in One—this is His Propriety. But as a resultant, there is a Divine Proceeding towards creation—in Creation, and in Providence and Grace. This Divine Proceeding, or God as Effectivity is ever an individual action, or the Unity acting. Never does God act or operate in relation to Creation, but as an Individual—Love and Wisdom always proceed as one from Him. Proceed as one, and only as one can be received and approached by His Creation. God is never revealed in His Personalities—cannot be approached as Three, or as Two, but as One. His Trinity can be known, perceived, and acknowledged, but can never be seen, or heard, or called upon. He is always concentrated in His Divine Unity, seen, heard, or approached by the creature. This may be done as the Divine Proceeding, or as the Divine Father, or as the Divine Mother, but never as Two or Three Divine Persons, distinctly present and operative. The finite mind cannot unitize present distinct personalities—such presence would inevitably lead to Duo Theism, or to Tritheism. C. P.

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TO ENGLISH READERS.

Rev. T. L. HARRIS, on or about the first Sabbath in October, is expected to commence religious ministrations for a short period, in MANCHESTER. His friends, till otherwise advised, will address him to the "Care of Mr. W. White, Bookseller, 36 Bloomsbury St., London."

## THE CHURCH OF THE LORD IN THE HEART OF HUMANITY.

THE more we see of human nature and the unfolding Providence of God, the more are we satisfied that nothing short of the recognition of the full brotherhood of Man, can satisfy the longing desires of the human heart, being regenerated by the Spirit of God. It must realize, too, the paternity of one God, and the universality of His Providence. Like the rays of the Eternal Sun of Righteousness and Truth, the outswelling waves of human affection must warm and glow, and reach the outmost confines of human suffering and woe; must include within its outstretched arms, the universal humanity which is linked to us by an infinite chain-work of human hearts. To the freed soul; freed from the trammels of sect; freed from the dominant sway of men who would ride into power on the wrecked hopes and blasted anticipations of less favored ones—there comes, in the last hour of soul experience the divine conception, that there is in reality but One in this Universe, and that One is God; that His warm, vivifying breath breathes through all; that His life is our life; that He is the All-in-all of Truth, of Love, of Holiness, and of Power; that His Eternal Heart pulsates through one common humanity, and blesses all with the inspirations of the higher life. And that within the circling grasp of His infinite power, He holds all; and over it presides as a destiny, bringing the universality of being into a ONENESS which is to receive and reflect One Infinite Presence, as an ever-changing mirror of existence. It is now manifested in myriad tinted forms of human life, and is to be gathered into *One Fold*, under ONE SHEPHERD. To this end is combined all the forces of the heavens. It comes breathing silently through the chambers of human souls, and speaks of God in the *human heart*, there revealing Himself as the one ravishing symbol of the soul's wish.

As the expansive nature of man grasps this heart-inspiring conception of God, his nature freshens in the sunlight of a new existence, and it finds the LORD'S CHURCH rising from the

Past, as one symmetry. Its base rests upon the adamantine earth ; its dome looms sky-ward, and reflects the undimmed splendors of the Eternal Godhead.

Technically, there is no such thing as a *new Church* ; there is a *new* adaptation of the government of God to the ever-changing condition of men. God's Church is like Himself—from everlasting to everlasting. It takes in, not only the good men of all sects and persuasions, but it takes in the universal humanity. The soul that has breathed into it the life of heaven, cannot be satisfied with any partial administrations of God's government. Manhood requires a God who answers to all its inspired intuitions, and a God who only favors the *good*—the few—is no God. He may satisfy the greed of power—the soul that hates its neighbor—but the inspirations which come to the true delver in life's mud and dirt, must worship in freedom the God who loves all, cares for all ; and will save all who seek His love.

There is abroad a spirit of unrest with the present order of things. Sectarianism can no longer cramp with the thumb-screw, nor kill out the aspiring flame of truth which is being lit at the common altar of a common God. The death-dealing intellectualism of the age has brought its reaction at last, and the struggling heart of man begins to ask for something to love—something to express its true inner life. To meet this heart-want, this true expression of man's over-burthened nature, there begins to dawn obscurely the foreshadowing of something which is to fill this aching void, felt in the bosom of all. It is coming into human hearts as a divinely-inspiring presence, energizing the human will with a new power. Our God reveals Himself to all the conditions of human existence.

When we fasten the mind on any one conception of God, and idolize that to the exclusion of all other ideas of Deity, we are sure to form a sect, and apply the lash and the Procrustean bed to our neighbor, because he does not believe as we do. We must come into the higher atmosphere of heaven if we would realize with the angels the universality of God's embodiments. We must throw away our specialized conceptions, and serve God as our heart's *ideal*, let it take whatever form it may. Then we will begin to feel a soul-rest that is born of the marriage of our hearts

with God's heart, in ultimated wisdoms in His life and our life. We will begin to know that God is, therefore He is in all created things, yet above them; that He is in the lowest devil in hell; therefore we must love him—love the Lord in him, not the devil. That as God is in all things (yet distinctly above all things), in all men, as a ONE, therefore we must love all men, for they are a One in Him, forming ONE CHURCH, *One Brotherhood*; eternal and inseparable.

Any other view of a Church is partial, and serves the temporary purpose of staying the soul until it can realize *from the heart* this more unitized universal form, and all men are being regenerated into this higher conception.

The life of humanity has passed the circle of its existence, and now culminates into the universality of its being. As this life has worked itself out on the historic page of time, it exhibits the embodied characteristics of the *human personality*, thus unfolding even in experience the human. Beginning in the East its unfolding purpose we find it out-worked there—throughout the vast plains of Hindoostan, China, Thibet, Persia, and Egypt, a civilization immobile in its character, serving as the base—the substratum of the complex life which was engrafted upon it, in the blatant civilization of the Western Nations of Central Asia and Europe, and embodying on this continent the composite unfoldings of the previous order of events.

The sun of human destiny has reached its aphelion, and as there is a truth-form now girdling the earth, we must have it nursed into life by the renewing warmth which out-streams from it as a common centre. And as this sun is beginning to rise again, may we not expect it soon to proclaim the dawn of *another day* of God's providence; a day which shall reflect the *love* of His own life; a day which shall bring to man a renewal of his long, lost hope?

To us the Lord is the all-in-all of life; it is He who reveals to us His unformed condition—the simple Itself; as well as His manifested unity; His duality and His tri-personality. We see Him everywhere, in everything. There can be no confining of His modes or manifestations, and when we can rise into the calm, clear atmosphere of freedom, and discriminate the true from the

false, the good from the evil, we will find that every conception of God and His government which has taken its place in the organic life of humanity, is true. And that Time, the great conservator, is going to bring into bold relief these varied displays of His thought and love-life. So that the Universal Church, which is now rising from the cold ashes of the Past, will fashion forth the beauty and grandeur of His workmanship. Under its broad and arching dome, One Brotherhood can sit and sing His universal praise.

Whilst our fallen humanity is being regenerated into the realization of this incoming dispensation of LOVE UNIVERSAL, which is being breathed over the prostrate hope of man, there comes from all quarters, glad shouts of the triumphant hosts of heaven. From the east and from the west, from the north and from the south, we hear the glorious news of the descent of Love and Truth into the hearts and minds of men. It falls like dew on the souls of men. This work has commenced. The night of humanity has been long and dreary, but the morning breaks at last, and the Sun of Universal Love shines with unclouded splendor. From the Old World comes the news of the descent there of the Divine Order into the hearts of men and women who have been prepared to stand for the Lord and His Cause. Our brother finds a warm welcome to the new field of labor appointed to him in the Divine Providence. The good work goes bravely on. The world moves to the good of its destiny, and men everywhere are asking for more love—more love!!

As there are four degrees in man, Natural, Spiritual, Celestial, and Supreme, we must expect the Lord's Church to embody these four phases of outworking and inworking life. Thus far three of these degrees have been typed, and partially unfolded; now is coming the inmost, or that degree in which the Lord directly dwells. Whilst the Natural, Spiritual, and Celestial embody the thought and love-life of the angels, the inmost degree will open into the direct presence of the Lord Himself. And from Him will outstream through all the avenues of being, the Divine Potency, firing all souls with His own immediate love. Then will be unveiled before our unclouded vision, the awful splendor of the One God. The mists and phantasies which prevent this subjective



revelation, will be taken away. No more will be required the intermediate agency of spirits and angels to bring to us His attempered life but in breathing the Lord's own sphere, we will see in the inmost of our being, HIMSELF, in a manner adapted to our states and conditions. The human soul has long wished for this blessed privilege, and in sighs, in dreams, and in ecstasies, prayed for it. It is coming ; the most ancient people enjoyed it. God then revealed Himself in this subjective manner, and if to them why not to us ; and that too in a more glorious manifestation ? We are retracing our steps to the Golden Age. Shall not its privileges be restored ?

Adapted to this four-fold life of man, is the four-fold order of the WORD : Natural, Spiritual, Celestial, Supreme, or Inmost. In the Natural degree is unfolded the life of the Natural Heavens ; in the Spiritual degree the Spiritual Heavens ; in the Celestial degree the Celestial Heavens ; and in the Inmost or Supreme degree, the LORD HIMSELF. This is the absolute Word which was made flesh. And as He in the flesh dwelt in and above Nature, so He now dwells in and above the Written Word. And as it outworks itself again into ultimates, every human being will be a copy of this Word, and God will stand in all His amplitude of Life, Power and Glory, in the heart and life of humanity.

This presentation of the Church of the Lord and of our relations to Him, strips us of all foreign supports, and we stand in the might and right of our own individuality ; recognizing none but the Him as our teacher. His instruments we will regard as helps, not as masters ; and we will learn to love all men for the good that is in them, and not because they make this claim or that upon our credulity for support. Clothed with the true armor of life, we will be men and women fashioned into the image of the One God—the Lord.

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**THE ROSARY.****XI.**

Despise not thou though weak and small,  
The blossom in the wayside nook ;  
Let trusting love direct thy look  
Perchance it holds a fairy tall.

## A SABBATH MEDITATION.

BOLTON ABBEY.

The Sabbath stillness rests on vale and hill,  
Only afar the ceaseless waterfall  
Sounds with a silver call.  
All things about me on the heart distill  
A sacred breathing peace, and every tree  
Seems a veiled spirit. Look, my friend, and see  
How the tall honeysuckle climbs and waves  
Above the green earth and its floral graves.  
What benedictions shower  
On the mild air from that enchanted flower!

Once, in an unknown tongue,  
Were creeds and aves syllabled and sung  
Where yonder roofless fane, with ruins gray,  
Repeats the story of the world's decay ;  
But now the villagers in glad accord,  
Fill the dim nave with praises to the Lord ;  
And, freshly beautiful, the matron stands  
At the pure font, and lifts with cheerful hands,  
Her quiet infant for the holy sign,  
The consecration and the Love Divine.

Bless God for change, that brings with it the prime.  
Far up in Heaven the bells keep Sabbath chime ;  
And England's Angels cast from their high place  
Gleams of world-newness on the Island's face,  
Lifting sweet praise to-day,  
While e'en the flowers to the All-father pray.

## THE NEW CHURCH PULPIT.

### THE TRIALS AND RECOMPENSES OF HUMAN LIFE.

#### DISCOURSE III.

"His Lord said unto him, 'Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord.'"—*MATTHEW xxv. 21.*

Whoever, in a candid and prayerful spirit, has made a study of the Divine Word, cannot have failed to discover, that all of the promises of our Lord are made to impinge on one condition, namely, the faithfulness of the disciple in the discharge of the duties pertaining to his use.

The glories of the Heavens, the inexpressible beatitudes and felicities which pertain to the condition of Angels and Angelic Spirits, are not reserved exclusively for those who exhibit, in this life, preëminent mental attainments. They are the rewards of all the faithful, the faithful to the light of duty, to the obligations of the revealed Word, to the opportunities of use, and to the inspirations and directions of the Spirit. These are made rulers over many things and enter into the joy of their Lord. These bestowments are for all, whether called upon to play conspicuous parts in the great life drama, or to occupy a more obscure position, and whether the circuit of existence extends over a long space of years, or is compressed within the compass of a few brief seasons.

There is one view of truth, extending from this doctrine, which is, to my mind, exceedingly beautiful; namely this, that the trials of life, which enter into the common lot, are designed, by the All-wise Disposer of events, as the test of individual faithfulness. In other words, that the difficulties which lie in the way of a practical outworking of Christian principles, are designed to serve as moral ordeals, that, in perfect freedom, we may put the inspirations of the Word into the uses of the hour, or permit the lion in the way to make us falter, shrink and turn back from the stern self-sacrifice, the resolute and heroic deed.

A modern novelist portrays two characters ; one, Mejnour, an oriental sage, whose intense study of the secrets of Nature had led him to the art of transmuting the basest ores into the most precious metals, of crystallizing valueless substances into costliest gems, and of holding intercourse at will with vast realms of being, hidden forever from the natural and common sight ; the other, Glyndon, turning, with an insatiable thirst, to penetrate into the beautiful and solemn mystery, to renew and keep imperishable his youthful bloom, and to win not alone knowledge, but its powers and its high enjoyments.

The sage accepts the vow of the neophyte ; gives to him preliminary tasks, departs on a brief journey, and then leaves the youth, bound only by his promise to maintain purity and honor, promising him on his return the arch-secret. This is the ordeal ; not a vulgar one, but requiring cleanness in the senses, chastity in the will. The novitiate, in both instances, when proved, allows a common temptation to overcome an easy virtue. So the great life-passion of the youth is baffled ; so the ignoble senses reclaim him as their thrall ; so Wisdom withdraws from him her sacred visage ; and the baffled mystic turns again to common life, henceforth and forever embittered by haunting memories of a loveliness and power lost by his own act.

This fiction of the writer is based upon a universal truth. First of all our Heavenly Father reveals to the understanding that there are secrets, by means of which this failing self-hood can be transmuted into something imperishable, glorious and like Himself. Then, when these high truths have charmed the fancy, and fired the imagination, and filled the intellect with supernatural light, He places us in circumstances where, at our own option, we may or may not embody them in will, in motive, in deed. If we are found faithful in this ordeal, the truth in the intellect is married to the charity in the heart. Stately sentiment is wrought out into heroic principle, and life becomes a sacred unity of embodied rectitude. Alas for us, if we fail. In proving unworthy, in deserting the colors under which we have vowed to fight, we relapse into a condition more fearful than that of the dweller in the wanlight of Nature. Alas, Capernaum ! thou wert exalted into Heaven through the radiance of truth in the understanding ;

thou art downcast to Hades in the failure to embody that celestial essence in the valor and the virtue of the self-abnegating will.

The balance of life is held by God with an even hand. It is a mistaken idea to suppose that sorrow belongs preëminently to any one social class. The artisan, working chiefly with the hand, complains of being at the foot of the ladder, of bearing more heavily than others, the burdens of the great social edifice ; but this is a mistake. In the degree in which the intellect is improved into higher capacities of use, the more labors, the more burdens must be borne. This is true especially of every providential man ; and, in a certain sense, every man is providential, who, with a rich and exquisite gift of faculty, lives faithful to his duty and mission in the world.

Those in whose labors the intellect plays rather a secondary than a primary part, have this advantage over those whose employment requires an intensely active, or highly wrought and widely cultured mentality ; namely, that, in the degree in which the intellectual system predominates over the vital, the nervous system becomes acutely alive to suffering. As we advance in the scale of intellect, we advance also in the scale of sensation. As a keener edge is put upon the mind and upon its organs, it is notched, or corroded, or broken more easily. As the musical instrument of reason is keyed up, we incur a continual peril lest we snap the strings. As a tropical flowerage and fruitage is called forth from the Spirit, the rude winds and the nipping frosts of the world's evil visit it more forcibly and even destructively. Often the experienced physician suffers far more, of even physical pain, in diagnosing disease, and taking upon himself the states of the patient, than does the patient himself. So with the faithful priest ; he enters into sympathy with his flock. And thus, in the degree in which we rise toward the likeness of our God, our own private sorrows are enhanced by the agonies and griefs of others.

Especially is this true as we become mediatorial. Every exquisite joy is attended with its compensating pain. If to-day we thrill with ecstasy, as a high truth dawns upon us, to-morrow we must sternly face and bear the brunt of combat, as it seeks to find its human ultimatum. Yes, if we follow Christ to Tabor, the excellent mount, and share the transfiguration in the reflection of

His glory, we must also journey with Him to Calvary, and, crucified to the self-hood, endure the agonies of a voluntary and spiritual martyrdom. "No cross; no crown!"

Then is an All-wise Providence displayed by our Heavenly Father in the dispensation which confines a large share of the human race, at present, to the more material uses; for many have inherited such peculiarities of organization, that, were they called upon to labor in more intellectual avocations, they could neither bear the splendor nor the pain. The light would dazzle, and confuse, and bewilder; the darkness appall and overwhelm. In my own humble use, with the intellectual faculties unfolded into unknown spheres of contemplation and perception, I have often and earnestly besought the Lord, if it were possible, to permit me a field of labor in the lowliest walks of outward life; and those peculiar gifts which provoke, perhaps, the feeling that I share more than others in the intense enjoyment of the spirit, bring with them a care, a burden, a trial, which maintains the balance.

In reality our Lord seeks to impose just such a load as shall best conduce to the soul's advancement in regeneration. The weight of poverty; the anxiety of riches; the care of a family; the government of a state or nation; the sewing girl's task, as she plies the daily needle; the astronomer's vast calculation, as he waits for the coming, or determines the orbit of a star; the physician's daily round, from sick chamber to sick chamber; the fond wife's tearful watching for the late returning husband; the disappointment, that like a worm in the bud, nips the damask cheek of outward beauty; the hope deferred that maketh the heart sick; the monotonous round of yearly toil; the swift sharp agonies, that lengthen the night into the cycle; the sudden blows, that baffle calculation; the failing nerves; the suffering body; the aching brain,—they all are rich in spiritual and immortal values; they serve as tests of faithfulness. They constitute the elements of life's grand ordeal; and, when we have been approved and found faithful in a few things, we are translated, either in this life or that to come, to a sphere of action wherein we are made rulers over many.

It may be asked: "Will not the Intellectualist be happier, in the next state, than the humble Christian believer, who, in a life of

use, has rather sought to be found faithful in a few things than to lord it over many abstract knowledges?" Not so. Every act of painful virtue, even although it leaves no visible impress on the natural mind, conduces to the unfolding of God's infinite ideas in the internal and immortal intellect. Knowledge is not inevitably the cause of virtue; but virtue is inevitably the cause of knowledge: for virtue brings the intellect into celestial health, stability, and perpetuity. It is sowing seeds in the mind to unfold through eternity's ages.

God seeks to develop our faculties, in this life, whether intellectual or corporeal, to the use-point; to unfold them into a perpetual growth, keeping pace with the enlargement of the use and its transition from the natural degree to the spiritual or celestial. The use makes the man. None can be truly great till they have learned to cope with the special difficulties which attend the incarnation of the truth of doctrine in the good of life. These special difficulties vary according to our state, our surroundings, and our duties; nor can any pass into the use without peculiar preparation, since each involves the training of corresponding faculties. With what pain the mariner learns to sail a ship on the high seas; but equal privations attend those who sail out upon the deeps of thought, seeking to unfurl the standard of discovery on new worlds of knowledge. It is asked, sometimes, "Why, in the New Church, all are not illustrators of the Divine Word?" We hear of those ravishing harmonies which burst, from time to time, upon the seer of the Heavens; we muse upon the strange delights of those celestial pilgrimages, where the very soul seems to break forth into music, and to sing for joy amidst the stars. We think that this would be, in our individual cases, delightful and glorious; and so, perhaps, almost exact the gift of illustration. Yet, here we overlook the fact that those whose perceptions open unto this use, in order that they may behold this glory and kindle to this joy, must be laid open as well to a corresponding realm of antagonism and rebellion. Every one who would see an Angel, must fight a fiend. As our openness to the natural degree of life exposes us to heat and cold, to summer and winter, to day and night, to natural good and natural evil, so every degree of openness into interior realities brings us into contact with new realms, both of good and evil intelligences.

Our Lord never brings out any latent faculty in the human spirit without imposing on such faculty all the weight which it is qualified to bear. His end in view is not either immediate pleasure or immediate pain; but first training and purification, then labor, and finally recompense. And if the higher spiritual and moral qualities, those commonly veiled within the material organization, are called into force and action, it is always because our Lord designs to avail himself of those matured and active powers for the accomplishment of providential ends; for

" Not enjoyment, and not sorrow,  
Is our destined end and way;  
But to act, that each to-morrow  
Finds us farther than to-day."

And if we leave our footsteps imprinted in the fossil of history, where the great wave-marks of human thought and action have left their image in the indurated sands; if we have stood there and held commune with God and Nature and the Word; it is that those very vestiges may serve as

" Footprints, that perhaps another,  
Sailing o'er life's solemn main,  
A forlorn and shipwrecked brother  
Seeing, may take heart again."

Be our use in life however obscure, however glorious, it need afford us no solicitude as to its final results. The question to be brought home intimately is, "Am I in my use?" Whatever our occupation, we should continually desire to be kept in it, or led out of it, solely at our Lord's bidding. We should never ask how the world may esteem our employment; but, simply, "Are we in the use?" When cognizant that we have been placed in the duties for which our Lord has called us, we need concern ourselves with but one question, "Having found the use are we faithful in it?" Were our Lord, in His providence, from this day to make me a check-taker on a railway, a book-keeper, or a policeman, I should rejoice, knowing that His appointments are the very best. In this feeling we should all share, and engage delightedly in whatever employment is provided for us here, knowing, that, in the discharge of its duties, we shall be best fitted for the life to come.

As of life, so of death and eternity. Placed here to bear bur-



dens we should never shrink in a longing to drop them at the grave. None should ever desire to die in order to escape the troubles of life ; but rather be willing to bear the load to the journey's end, however long. The fact of longing for the next life, from indisposition to discharge our providential duty here, proves that we are unfitted for the enjoyment of that life in attaining to it. On the other hand, none should cling to this world, but be content at any moment to depart ; to be in readiness for the transfer to the Spiritual World to-day, to-night, whenever the great Master calls. Where our use is to be performed, there we should rejoice to be ; and so living, suffering, combating, dying, rising and triumphing forever with and in the Lord.

So, too, in regard to friends. Friendship is sweet. How cordial is the grasp of the true hand ; how cheery the salutation of the kind voice ; how tender the sunshine of the loving eye. But, if God calls us in our use to be with strangers, let us bid our friends farewell. The enjoyments of society should never restrain the footsteps from the lonely, perilous, and unfriendly pilgrimage. We must be ready to part with friends in this world when duty calls, if we would be qualified for the delights of the Divine friendship in the world to come ; and when the Father beckons them from us, even though it be to that shining country which is beyond the grave, even though the parting must be at the death-bed, and their memorial the tomb, oh ! it is well ! Best, in the eternal economy, for them, for us, for all, that our eyes should cease to gaze upon the perishable clay, and our fixed regards be translated to the perception of their immortality.

The sorrows and the miseries of life result chiefly from the fact that the human will does not move parallel with the Divine Will. Men, in the vanity, impurity, heedlessness or obstinacy of the self-hood, set themselves against the order of Providence, hence, the Almighty will moves combatively against them, defeating their schemes in the procession of events, and wearing out their powers. While the Lord allows the individual to exercise his will in moral freedom, still, by His Providence, He constrains events. It is true, as the poet has sung, that He

“ Binding Nature fast in fate,  
Leaves free the human will.”

Our inner world we govern ; but the universe without we but tenant and shape permissively. Napoleon thought that, led by his star, he had full power to work his will upon the nations ; but, after permitting him for providential purposes, to lead on his legions for a time, God sent forth his snows and his hail storms ; his empire dwindled to a narrow rock ; the modern Prometheus consumed the years in dying, fast bound upon his ridgy Caucasus, while the twin vultures, remorse and ambition, tore forever at his heart. Yet the Divine Providence, wrenching from him all that outward empire, did not touch a solitary affection within his breast ; did not impinge upon the slightest faculty of his internal consciousness, but preserved inviolate his freedom to the last. So with all men : our dominions may widen to include friends, fortunes, honors, titles, knowledges of every variety, pleasures of every degree ; or they may narrow, till, naked as we came into the world, we stand, bereft of every thing : yet the universe within us remains our empire still. There we may, at our option, call out the tremendous moral machinery of demonhood or angelhood, there by our own misuse or use of life's dread opportunity, blast for perdition or brighten to the skies.

The great end which our Lord has in view, in his providential dealings with the individual, is to ripen the spirit in regeneration ; to call out a perfect love to God and the neighbor ; and to mature the character in the faith and charity which that love inspires in the intellect and executes in the will. This affection is not the mere surface love which contents itself with profession, or the sentimental love which exists but in taste and in romance ; but the principled love, as stalwart in action as it is delicate in emotion ; the love which is content self-forgetfully to bury itself in uses, as the seed in mellow earth—content to grow there and bear fruit as God ordains.

In the early stages of regeneration it is well, chiefly, to desire this, that we may be advanced into that state in which from the heart, we may pray continually, "Thy will be done." We should not besiege the throne of grace with agonized and frantic petitions for the success of individual schemes, but ask, with calmness and earnestness, that our Father's will may be accomplished, even though it comes down in conflict with our own. The secret error

in prayer is too often this : that there is a hidden proviso, a will-  
ingness that God's will shall be done, if our wills at the same  
time can have an unimpeded action and success. Advancing  
in our regenerate career we pass into a state of entire submission  
to the Lord, and, through this, into conditions of blessed acqui-  
escence and delight in the Divine Will, and so into a boundless  
and eternal joy. "Six days shalt thou labor" is the command-  
ment, but on the seventh day we rest and worship ; so there are  
six degrees of regeneration, to be passed in discipline and toil,  
but in the seventh, in the soul's great Sabbath, with every evil, with  
every falsity extirpated, with a heart full of love, and holiness,  
and Heaven, we shall enjoy the fruitful recompense of all our  
pains, and worship in the beatific exercise and unfolding of our  
eternal powers.

Every effort at bringing our wills into unison with that of God  
leads us on toward this Sabbath state, and this is the condition of  
all true growth or real advancement.

Rise into this, my brethren. Rejoice in all dealings of God's  
Providence, being not only submissive but also thankful, resting  
assured, that whatever He appoints us, while in the path of duty,  
is, all things considered, the very best.

In the autumn God breathes upon the forest trees. They stand  
robed in purple and gold, kings for their coronation, as if the rain-  
bows had cast their mantles upon them from the heavens ; yet his  
breath falls upon them, and that painted splendor fades and disap-  
pears. We talk and sing of Autumn's "melancholy days, the  
saddest of the year," yet this very despoilment is necessary to the  
exhibition of new leaves, and flowers, and fruit. So with us : old  
states fall away, but this is needful for the exhibition of the newer  
and the better ; and if our Lord despoils us, in seeming, of any  
joy in friendship or in love, of any advantage in honor or state, it  
is that He may bring us thereby from an autumnal into a germinal  
condition ; from a dying past to a celestial future that fadeth not  
away.

And, finally, the dying out of old powers in regeneration pre-  
cedes, invariably, the out-birth of the new. As the desires and  
intellections of an evil self-hood sink into decline ; as the busy  
brain is stilled and the restless heart made quiet ; as even the old

affections die out upon the natural plane, rest in quiet confidence, it is but the falling of the leaf which precedes the renovating breath and floral splendor of the Spring. As the old Adam in us expires it is only to prepare a throne and palace for the descent of the second Adam, the Lord from Heaven. It is a proof, not merely of a seeming death but of a real and fast coming resurrection. We are being translated from our merely natural and corporeal state to a more magnificent and perfect dispensation. To reach this we must die successively, as Nature dies. Eternal progress is realized only in the regenerate career. Our endless and celestial life involves an endless cycle of unfoldings unto more interior and exquisite conditions. Heaven itself is no finality; for the Heavens themselves forever ripen as their angelic dwellers tend toward the Divine Sun. Thus, found faithful in a few things, we are made rulers over many things. Thus, every deed well done, approved and found worthy in the closed record of time, stands, multiplied to infinity and eternity, and will be opened, beyond the judgment, as the evidence of faith, fullness, and the pledge of glory, in the initial page of the great ledger of the new career.

---

#### JOY.

Oh, Joy! thou beautiful, heavenly seraph! How loveable art thou, when thou arisest bright in tearful eyes, and beamest in the looks of the dying! How good thou art, when thou fillest life's cup to the brim for the happy and noble on earth; merciful, when thou withdrawest sad memories from the wretched, the unfortunate, and crownest his sleep with roses; how lovely and bright thou seemest in thy gentle movement in the human soul! But perhaps thou wouldst be less beautiful, if sorrow did not precede thee, like the sun, which never shines so beautifully on earth as after rain and tempest.—*F. Bremer.*

## THE CHANGED CROSS.

(SELECTED.)

It was a time of sadness—and my heart  
Altho' it knew and loved the better part,  
Felt wearied with the conflict and the strife,  
And all the needful discipline of life.  
And while I thought on these—as given to me,  
My *trial tests* of faith and love to be,  
It seemed as if I never could be sure  
That faithful to the end I should endure !  
And thus no longer trusting to His might  
Who bids you " walk by faith and not by sight,"  
Doubting and almost yielding to despair,  
The thought arose, " my cross I *cannot* bear ;  
Far heavier its weight must surely be  
Than those of others which I daily see :  
Oh ! if I might another burden choose  
Methinks I should not fear my *crown* to lose !"  
A solemn silence reigned on all around,  
E'en Nature's voices uttered not a sound ;  
The evening shadows seemed of peace to tell,  
And sleep upon my weary spirit fell.  
A moment's pause and then a heavenly light  
Beamed full upon my wondering raptured sight ;  
Angels on silvery wings seemed every where,  
And Angel's music thrilled the balmy air.  
Then One, more fair than all the rest to see,  
One to whom all the others bowed the knees,  
Came gently to me as I trembling lay,  
And " follow me," He said, " I am the way."  
Then speaking thus, he led me far above ;  
And there beneath a canopy of love,  
Crosses of divers shape and size were seen,  
Larger and smaller than my own had been ;

And one there was most beauteous to behold,  
A *little one* with jewels set in gold ;  
Ah ! this methought I can with *comfort* wear,  
For it will be an easy one to bear !  
And so the little cross I quickly took,  
But all at once my frame beneath it shook ;  
The sparkling jewels fair were they to see,  
But far too heavy was their *weight* for me !  
This may not be I cried, and looked again  
To see if there were any there could ease my pain ;  
But one by one, I passed them slowly by,  
Till on a lovely one I cast my eye.  
Fair flowers around its sculptured form were twined,  
And grace and beauty seemed in it combined,  
Wond'ring I gazed, and I wondered more,  
To think so many should have passed it o'er.  
But Oh ! that form so beautiful to see,  
Soon made its hidden sorrows known to me ;  
Thorns lay beneath those flowers and colors fair ;  
Sorrowing I said this cross I may not bear !  
And so it was with each and all around,  
Not one to suit *my need* could there be found ;  
Weeping I laid each heavy burden down,  
And gently said my Guide, "No cross, no crown."  
At length to Him I raised my saddened heart ;  
He knew its sorrows, bade its doubts depart ;  
"Be not afraid," He said, "but trust in me,  
My perfect love shall now be shown to thee."  
And then with lightened eyes and willing feet,  
Again I turned my earthly cross to meet ;  
With forward footsteps turning not aside,  
For fear some hidden evil might betide.  
And then in the prepared, appointed way,  
Listening to hear and ready to obey,  
A cross I quickly found of plainest form,  
With only words of love inscribed thereon.  
With thankfulness I raised it from the rest,  
And joyfully acknowledged it the best—

The only one of all the many there,  
That I could feel was good for me to bear :  
And while I thus my chosen one confest,  
I saw a heavenly brightness on it rest ;  
And as I bent my burden to sustain,  
*I recognized my own old cross again !*  
But Oh ! how different it seemed to be,  
Now I had learned its preciousness to see :  
No longer could I unbelieving say,  
Perhaps another is the better way.  
Ah ! no, henceforth my sole desire shall be,  
That He who knows me best should choose for me :  
And so whate'er His love sees good to send  
I'll trust it best, because He sees the end !

---

**THE BURIAL OF THE SWORD.**

**A HYMN OF THE FUTURE.**

Bury it deep ! bury it deep !  
Never again from its sheath to leap.  
From the welded flame of the fallen star  
Sin fashioned the sabre and scimitar.

Bury it deep ! bury it deep !  
Never again in its wrath to sweep :  
It was tempered first from the tears that fell  
When the Earth was pierced with the pang of hell.

Bury it deep ! bury it deep !  
Let it rest where the bones of the slaughtered sleep !  
It was wielded first when the evil will  
Drank the thirst of a demon to smite and kill.

Bury it deep ! bury it deep !  
Over its dust shall no widow weep :  
It was broken first when Messiah cried  
" Father forgive " as the human died.

### “THE SUSPENSE OF FAITH.”

To those who have, for the last three years, listened to the eloquent and burning words which have fallen from the lips of Brother Harris, and who have, during the same time, been regular readers of the *HERALD OF LIGHT*, this discourse contains nothing new. We rejoice, nevertheless, in the bold manliness of its author, and hail its appearance, not only as a sign of the times, but also as confirmatory of our own position. Existing forms of faith have ceased to satisfy the wants of the human soul; and men are hungering and craving for something better, higher and more soul-satisfying.

The Unitarian Body, with its beautiful culture, manly independence, and unsectarian philanthropy, has done a noble work for mankind; but, that work accomplished, we believe it must now take another form, or give place to some movement more in accordance with the wants of the age. That it is diverging into two opposite directions cannot be denied;—into Naturalism or Pantheism on the one hand, and on the other towards the New Church: and though on what is called the *Broad Church Platform*, they are laboring for a more spiritual unity, and to come into more active coöperation with the so called orthodox sects, we believe, without a faith founded on the three cardinal doctrines as unfolded by Emanuel Swedenborg, viz.: The doctrine of the Lord, the divine sanctity of the Word, and Regeneration, no Church can long hope to maintain any permanent position: on the reception of these can the Churches alone hope to be united in a living faith. Not that we are sectarian in any sense of the term. We rejoice to hail as co-laborers all who are, under any name, working for our common humanity. All are of Christ who have His spirit in their hearts, no matter by what name they are called. We thank God that so many of the rising young men in the Unitarian Body are readers of Swedenborg and Harris; and we feel assured that most, if not all of these, will, in a few years, come into an open acknowledgment of the views unfolded by these gifted men.

Brother Sears, in the last number of the *Religious Magazine*, has written very forcibly on the wants of the Unitarian Church, and only, as it seems to us, as this Church realizes these wants,



can it come into a new life and a living faith. Vague and indefinite ideas of the future will satisfy no longer. Men require now to be led into a realization of that future, and the meaning of the Words Heaven and Hell. The one-sided belief that our Heavenly Father is ever kind, good, loving; ever pitying our weaknesses and sins, and seeking to draw us from them, is insufficient—we know He is all this and more. But the other side is requisite. In all tenderness, yet in burning words that will strike home to the conscience, must men be told the consequences of disobedience. Eloquenty written essays will no longer satisfy the heart-wants of humanity. The men who are to occupy the Pulpit of the Future must speak from the Word as the Holy Spirit directs, and deliver fearlessly *all* the counsel of God.

With these views we have no confidence in the suggestions of Dr. Bellows. Whether it be in Nature or the human soul, God always works from *centre to circumference*, and those who would be the most effective co-workers with Him, must do likewise. Regenerate the hearts of men, and all forms necessary will outgrow in all beauty from their new life. Modern Spiritualism, allied as it is with so much that is repugnant to us, is nevertheless a demonstrated fact; and would not have been permitted by God, if a great use were not intended to be fulfilled. Looking at it in the past and in the present we believe we see somewhat of that use in the preparation of men in all parts of the world, meditorial to a higher life, who are about to inaugurate a movement, more powerful than the world has ever yet known, to raise humanity from its present state of materialism, into a living consciousness of an interior spiritual life. Those who would find God must seek Him in the inmost of their being.

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#### THE SOUL'S DEVOTION TO GOD.

The order of divine Providence makes the whole rule and conduct of a soul entirely devoted to God. While it faithfully gives itself up thereto, it will do all things right and well, and will have everything it wants, without its own care; because God, in whom it confides, makes it *every moment* do what He requires, and furnishes the occasions proper for it.—*Lady Guion*.

## DEATH OF PROF. BUSH

Prof. GEORGE BUSH died in Rochester on the 19th ult., in the sixty-third year of his age. For many years he had lived in New York and Brooklyn. In April last he removed to Rochester, where he remained until the time of his death.

Probably no man stood higher in the estimation of the scholars of the age, than Prof. BUSH. In Hebrew literature, no one was his superior. With all his learning, he yet preserved the simplicity and gentleness of the child. His vast literary attainments served to humble instead of exalting his pride; thus teachable he followed the bent of his own opening nature, and stood unblanched where Truth led the way. His great soul drank in the inspiration which flowed to him from all sources, and being baptized in its hallowed influence he gave forth without fear or favor, the honest convictions of his mind; and as a consequence of this fearlessness he alienated all or nearly all of his early friends. Few have suffered more severely than he for opinion's sake, and few have borne with greater fortitude the reverses which came in his social, friendly, and pecuniary relations, for the utterance of his convictions. Commencing his theological career a Presbyterian his after investigations led him into the light and liberty of the New Church; and from the illumined pages of Swedenborg he drank in those large draughts which refreshed his parched and thirsty nature. Prior to his death he had perused some of the unfoldings through Mr. Harris; he had especially read the *Arcana of Christianity* and expressed the decided opinion "that it would be found substantially true."

We take from the *New York Times* the following extract from a notice which appeared in that paper of September 22nd: "He entered Dartmouth College at the age of 18; subsequently passed through a course of theological study at Princeton; in 1824 was appointed a missionary at the West, and presently became settled as the pastor of a Presbyterian Church at Indianapolis. Remaining in charge of his congregation for five years, he finally resigned, and came to this city in the year 1829. In 1831, he was elected Professor of Hebrew and Oriental Literature in the University of New York, and immediately entered upon a literary career which won for him the reputation of profound scholarly ability. His first published work, issued from the

press of the Harpers in 1832, was a *Life of Mohammed*, a standard volume of reference, which formed one of the 'Family Library' series then in course of publication. In the same year, Professor BUSH also published a *Treatise on the Millennium*. In 1840, he began that excellent series of Bible Commentaries, which, under the title of *Notes on Genesis, Exodus, etc.*, still remains an acknowledged authority. The Commentaries were issued in seven volumes. In 1844, the publication of another of his works (*Anastasis; or, the Doctrine of Resurrection*), in which, by arguments drawn from reason and revelation, he denied the existence of a material body in a future life, raised a vigorous opposition against him. Undaunted by the fierceness of his critics, he replied to their assaults by the issue of two new works,—*The Resurrection of Christ*; in answer to the question, "Did Christ rise with a body spiritual and celestial, or terrestrial and material?" and *The Soul; an inquiry into Scriptural Psychology*. In these several works, Prof. BUSH took rank among the ablest theological disputants of the day. His conversion to the Swedenborgian doctrine, which he formally declared in the year 1847, was almost a necessary consequence of the views entertained by him in these publications. Indeed, it is asserted, on authority which we are forced to regard as reliable, since the events justified the statement, that Prof. BUSH was led to the formal declaration of his belief in Swedenborgianism by the unexpected discovery that the doctrine of which he had become the expounder was in reality that of EMANUEL SWEDENBORG. Devoting himself with ardor to the propagation of a belief thus doubly grounded in his own convictions, and in the sentiments of a large and influential body, he became the preacher of the New Jerusalem Church in this city, edited the *New Church Repository*, in the columns of which he brought the weight of profound learning to the aid of an equally profound religious conviction, and became the acknowledged leader of the New Church faith. Besides these labors, he found leisure for the preparation of numerous essays, pamphlets, and several educational text-books—among others, a Hebrew grammar. Removing to Rochester a few months since, depressed by bodily infirmity, he had withdrawn from active life, and from immediate association with those who regarded him with admiration for his genius, and with affection for his personal virtues."

## THE CLAIMS OF SWEDENBORG.

By JOHN MILLS, M.D. *Otis Clapp, Boston.* 1859.

We have received from the publisher, three tracts, or addresses, written by Dr. Mills, of London. Like all the productions of this able defender of New Church truths, these emanations from his pen are replete with golden thoughts clothed in the love garments of the heavens. Although not professedly realizing the celestial unfoldings which have descended to us on this side of the Atlantic, he is nevertheless, deeply imbued with the inspirational element, which now comes to the mind and heart of all earnest workers in God's vineyard. He breathes the pure air of freedom, and has a just appreciation of the inner life and truth of that New Church which brings down the burning thoughts of heaven to the plane of common life. We recognize in him the true worker, and as such, we would call the attention of our friends to these tracts; not that we fully endorse them, but as embodying in a fresh form the primary truths of the New Jerusalem. Some of his peculiarities of style may be considered objectionable by some—as they are—but then these are as nothing, when we look to the truth which underlies the whole. That our readers may know some of his heart-longings, we insert the following extract in regard to his view of a true

### NEW CHURCH.

“In order to understand Swedenborg upon this subject, it will be necessary to show precisely what he means by the term Church, and who are, according to his idea, its members. The conception which we generally have of a Church is, that it is an assemblage of people who hold the same doctrines, administer certain ordinances, and unite in particular forms of devotion. Now he, I suppose, would take this to be a tolerably correct definition of the Roman Catholic Church, or the Methodist Church, but when he speaks of the Church of God, he means no party or organized body, but those in every place who love God and their neighbor, and show their faith by their works. It is, therefore, a spiritual state rather than an earthly assembly. In the mountains of Ar-

menia, a woman nurses an aged sufferer, as none but a woman can. In the canebrakes of South Carolina, a negro consecrates his life to the liberation of his race, and pours out his heart's blood in the cause of freedom. In a cellar in Portsmouth, John Pounds, the cobbler, is teaching a number of shoeless little urchins how to read. Now, each of these people is ignorant of all the Churches; but, according to Swedenborg, they are preparing themselves to be the highest angels of heaven. They are the members of the Church of God, and no others are accepted of him, who have not the same spirit. The good, the pure, the holy, the noble-hearted and heroic, they are the living stones with which the Church of God is built.

“Another idea which you must bear in mind is, that the pattern of the New Church is not earthly, but heavenly. Now, the angels in heaven are living to do good to each other, are in ‘the good of uses,’ and have consequently triumphed over the selfishness that unchristianizes us here. They live there in a state of the most pure and exalted communism, and obey the higher law of God—the law of beneficence. In the hell selfishness is predominant, and each lives for himself; there is a competition there keen enough to satisfy any *laissez faire* philosopher in England, but all this is banished from the heavens. The benevolence of the angels is so great, that they not only live to do good to each other, but govern the hells also, to prevent the devils from destroying one another. This, then, is the pattern of the New Jerusalem Church—a Church that has overcome the world, its maxims, and affections; that has dispensed with creeds and formulas; whose only worship is labor to do good; whose heart is as transparent to God as the dew-drop to the sun; whose devotion is seen in all places in which ignorance, sin, and suffering are to be found; whose eye is single, and whose body is full of light; a Church that has faith in God, and courage enough to serve Him. Composed, indeed, of the doers of His will on earth as it is done in heaven. Such is the New Jerusalem Church. If you have any faith in Swedenborg, never repeat the Lord's Prayer again, unless you look forward to this Church as a possible and desirable thing, and wish to become one of its members, for if the petition ‘Thy kingdom come,’ be ever

answered, it will be upon the ruins of all the Churches in the world.

“The New Church, according to our author, is the New Jerusalem, coming down from God out of heaven, and all things antecedent to it have been preparing for its advent. For this purpose, successive revelations were given to the prophets, the Bible written, and science demonstrated. Nature herself, also, in her broad basis of organisms, has been anticipating the same epoch. In her gross material forms, there has been a perpetual tendency upwards. Geological research has carried us back to a period in the earth’s history, when there was neither animal, nor vegetable life on the globe, and the stars looked down upon a barren earth and lifeless ocean. The germ, however, of all the organizations through which life was to be developed, and the inhabitants of the heavens matured, was hidden in the great waters, and the Spirit of God, which, ‘dove-like, sat brooding o’er the vast abyss,’ was clothing the rocks with sea-weeds, and giving life to the polypite, cephalopoda, and other invertebrated denizens of the primeval seas. Great sothic periods of thousands, perhaps millions of years passed away before any plant had a flower, or the most perfect animal could boast of a brain. But as the future man, with his infinite faculties, is hidden in the embryo, invisible to the naked eye, to be matured into an angel in due time, and under proper circumstances, so this Church, the flower of the whole earth, whose fruit ripens into the celestial heavens, was hidden in the secret bosom of the great deep. It was for this that nature toiled unceasingly through millions of ages. For this the earthquake broke up the crust of the earth, and knotted and gnarled her face with hills and mountains; for this she filled her smiling valleys with life and beauty; for this the flowers brought forth their fragrance; for this the winds were set at liberty to carry the perfumes into the lungs, and give new life and energy to the blood and nerves; and so upwards, until Swedenborg was permitted to bridge over the Styx, and show us on earth the heavenly pattern.

“To get any thing like a conception of the spirit which shall pervade this Church, you must bear in mind what our author says about the love of the angels. The heavens and the hells, he tells

us, represent the two extremes of love and hatred—the enmity of demons to man is so intense, that it is inconceivable ; whilst the love of the angels is so fervid that, if it were possible, they would exchange places with the devils, and be damned for them, that they might redeem them from hell ! Such, then, is to be the spirit that shall reign in the New Jerusalem Church. Such a Church will not have a Sunday sanctity, nor measure out its devotion by the page ! It will be above forms, ceremonies, and creeds ; its heart will be open as the day before God, and will absorb His love, as the thirsty desert drinks in the dew and rain ; and living streams will gush from it to fertilize the whole world ! Such, then, in few words, is the New Church—the Church of the future.”

These tracts may be had at our office. Price six cents.

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