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VOL. I.



NEW-YORK:

AMERICAN NEW CHURCH ASSOCIATION,

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THE
SWEDENBORGIAN:

A PERIODICAL OF THE NEW CHURCH.

Vol. I.]

JANUARY, 1858.

[No. I.

ADVERTISEMENT.

So many of the periodicals which have been established from time to time, in the interests of the New Church, have either speedily come to an end, or failed, for the most part, to meet the expectations of their originators, that we feel no inclination to introduce THE SWEDENBORGIAN with any self-laudation or brilliant promises. Its publication has been undertaken without any view to honor or profit, but simply as a means of aiding THE AMERICAN NEW CHURCH ASSOCIATION to carry into effect the great purpose for which it was organized, namely, the dissemination of the doctrines of the New Church as unfolded in the writings of Emanuel Swedenborg. This Association, being composed of members scattered over the wide domain of the United States, must, it is evident, have some organ of intercommunication, and for the advocacy of its purposes and interests outside of its own limits. It must also take measures for at least attempting to infuse New Church ideas into the literature of the day, and to publish to the world the fact of their existence. While every other phase of religious belief has its advocate with the world, it

will not do for us to remain silent. We may not, indeed, hope to produce much apparent effect, or win for ourselves applause and favor ; but it is none the less our duty to bear witness to the truth as we believe it. Besides this, we intend that our periodical shall always be at the service of that noble institution, *The American Swedenborg Printing & Publishing Society*; and we shall do all we can to advance its interests, as well as those of any other equally deserving institution that may hereafter be founded. We also hope, through the aid of our friends, to obtain for it a fair circulation among Christians of different denominations, and in this way to make it a medium of introducing to their notice the invaluable works of Swedenborg. And this is one reason for adopting the name we have. These are the chief objects we have in view, but how well we shall accomplish them we cannot predict. We shall do our best, and hope for the most favorable result.

Some persons may object to the name, as being narrow and sectarian, and looking too much like a deification of a mere human instrument of the Lord. But on a full consideration of the matter, we have not been able to see any good ground for objections of this kind. The opinions of the Editor, and of every one connected with the enterprise, are too well known for any well-informed man to suspect them of being desirous to limit the Lord's New Church to the little band who are acquainted with the writings of Swedenborg. The most that can be fairly inferred from our adopting the title "Swedenborgian," is, that we confess ourselves to have received whatever we know of New Church doctrines through Swedenborg; and that we look upon his works as provided by the Lord for our instruction in the truths of His Word, and in those great mysteries of the future life, which, previously, had been veiled

from earthly eyes. This much we are not ashamed to confess; nay, we feel it our duty to proclaim it as openly as possible. If there be those who have acquired their knowledge of the New Church through other channels, that is no ground of quarrel or condemnation with us or with them. But so long as we are conscious that we have obtained these truths solely through Swedenborg, and in a Swedenborgian form and diction, we cannot honestly attempt to conceal that fact. Besides, this title seems less pretentious and self-glorifying than "New Churchman," which some might prefer; for no one is really of the New Church who is not in the good of life; and the most that any humble-minded man would wish to claim for himself, is, that he believes its doctrines, and is striving to live according to them. The name, "*Swedenborgian*," suggests at once the prevailing character and purpose of our work, and avoids, rather than invites, the charge of sectarianism and assumption. It is significant, comprehensive, and honest. It is a title which tells, even to strangers, just what we wish it to tell. And if, in the conduct of the work, we should be so fortunate as not to dishonor the name—if we should cause its pages to reflect something of the light with which the illumined Swedenborg's works are all aglow, and exhibit the beautiful and truly Christian spirit by which they are so eminently characterized, we shall satisfy ourselves, and may hope to satisfy our friends.

The general course of the *MAGAZINE* in regard to what may be called New Church Politics, that is, the questions connected with the form and government of societies established for worship according to New Church doctrines, will, of course, be that indicated in the Constitution of the Association. We are decidedly opposed to the idea that the New Church is to be a single great ecclesiastical organization like the Church of

Rome. We shall assert, without qualification, the complete independence of individual congregations in the regulation of their own private affairs; and therefore we shall strenuously resist every attempt to establish the subordination of such congregations or their ministers to the control of any extraneous human authority whatever. We believe in the co-operation and mutual assistance of such societies; but it must be free and voluntary, and no stigma or condemnation must be laid on those, who, for reasons of their own, do not choose to engage in it. Of course we cannot expect to maintain these principles without sometimes adverting to the specific instances where they may be infringed; but we shall endeavor to do this in all cases without making any personal charges, or impugning individual honesty. We shall announce with all boldness what seems to us the *truth*, on every subject deemed worthy of discussion; but we shall labor to unite so much *good* with it, as, if possible, to enlighten without condemning, and convince without offending.

The Editor has made arrangements for securing the services of a number of well-known writers, whose productions have always been favorably received by the New Church public; but as the list is not completed, he withholds it for the present. This, however, is a matter of the less importance, as he rather desires that the success of the periodical should rest, not so much upon the popularity of its contributors, as upon its own intrinsic merit. In conformity with this idea, all the articles will be published without their authors' signatures or initials, except under peculiar circumstances. This rule will also have the further advantage of securing to him the right of censorship over matter offered for insertion; since, as he takes all the responsibility of the sentiments advanced, he may justly insist

on excluding or admitting whatever he may think his duty to the Association and the public requires. He wishes it to be understood, however, that he will not presume to alter or modify the articles sent to him, without consulting their authors, and first obtaining their consent to the changes proposed.

This is all we have to say in explanation of our plans and purposes ; and we now submit our enterprise to the test of public approval, simply adding that the condition of payment of subscriptions *in advance*, is one we must earnestly insist upon, and for reasons which our friends will readily perceive, and no doubt cordially approve. For terms of subscription, we refer the reader to the *Prospectus*, printed upon the cover of this Number.

THE AMERICAN NEW CHURCH ASSOCIATION.—ITS AIMS AND METHODS.

THE object of this ASSOCIATION, as set forth in the second article of its Constitution, is “to disseminate a knowledge of the doctrines of the New Church, as taught in the theological writings of Emanuel Swedenborg, through the pulpit, the press, public lectures, colporteurs, and all other legitimate methods.” It is not organized for the purpose of regulating the ministry, or *governing* the Church. It does not contemplate the exercise of “any ecclesiastical or governmental powers whatever,” for it “recognizes the right of every society, or other associated body of the Church, to organize and govern itself in such manner as it may think proper and best.” Its aim is simply the dissemination of the Heavenly Doctrines through all orderly chan-

nels, and by all legitimate methods. And with this general purpose, all sincere New Churchmen cannot but sympathize. None will deny that the object is a good one, and worthy of encouragement.

But in order to the attainment of the grand object aimed at, there are in this, as in all other enterprises, many intermediate steps necessary, some of which we propose briefly to sketch. We wish to state what seems most desirable at the present time, and what particular things our Association proposes to do, and will do, as fast as the means are provided; and then to consider whether our organization be well adapted to the accomplishment of the work proposed.

However New Churchmen may differ upon the question of Church organization or Church authority, a trine in the ministry, the visibility of the Church, or the essential importance of this or that particular *form* of clerical consecration, or upon other less important ecclesiastical questions, there can be no difference of opinion as to the great and unspeakable value of the heavenly doctrines, and the importance of diffusing a knowledge of them among our fellow-men. In this we all agree. This—after *living* the doctrines they profess—seems to be the special work which the New Churchmen of our times are called upon to perform. They can do no better work—they can engage in no holier enterprise than this. They can do nothing which is likely to be more conducive to the regeneration of men, and the consequent up-building of the Lord's kingdom here on earth. The grand question is, *How* shall this be done?

Undoubtedly our main reliance for many years to come must be upon the *press*. We believe it is chiefly through the instrumentality of the press that the glorious truths of the New Jerusalem are to be made known to the world. At present we have but few men—almost none—qualified

to go forth and render efficient service as New Church Missionaries. And if we had ever so many, where could sufficient funds be obtained to give them a support, and keep them constantly in the field? For the number of those interested in our doctrines is at present comparatively small, and their means limited. In the absence of missionaries, then, and in the lack of means to support them, we must have recourse to books and tracts. These must be our missionaries. These are an excellent substitute for the living voice. In several respects they have the advantage of the living preacher, and the cost of their support is comparatively trifling. The works of Swedenborg, through the energetic efforts and prudent management of the A. S. P. & P. Society, have nearly all been stereotyped, and are afforded at a price but little above the cost of paper, press-work, and binding. What we now need is, a complete series of tracts and small treatises explanatory of our doctrines, carefully prepared, and accommodated to the states of those for whom they are designed, gotten up in a neat and attractive style, and at a price as low in proportion to pages, as the Printing Society's edition of Swedenborg. Such explanatory treatises are needed to go before, and prepare the way for, Swedenborg's works, as John the Baptist was needed to go before, and prepare the way for, One mightier than himself. Now, to secure the preparation and publication of such needful collateral works, and in a style neat and creditable, is one of the secondary objects contemplated by our Association. If it should cause to be written and stereotyped a half dozen valuable tracts every year, it would perform a much needed service for the Church, and be entitled to the support and gratitude of all who really love the heavenly doctrines. But we hope, before it is many years old, it will be able to do much more.

Another thing much needed at this time, is, the furnishing of public libraries with the works of Swedenborg and collateral New Church works. We know that circulating libraries have of late years been established in nearly all the cities, towns, and villages of our Northern States. In not one of a hundred of these libraries are any New Church works to be found; and on account of the prejudices which exist, it is not to be expected that they will be purchased and placed there by persons sharing these prejudices more or less. And yet a large proportion of these libraries would thankfully receive any New Church books, if presented as a donation, and would assign them a worthy place upon their shelves. Here, then, are institutions providentially established, and scattered in profusion all over the land, which may be made in a high degree serviceable in disseminating the doctrines of the New Jerusalem. Every library is a centre of influence in the district where it is established. Here all the most orderly, industrious, thinking and reading men and women of the town, go every week for mental sustenance; and it would be strange indeed if there were not *some* frequenters of nearly all these libraries, in states to read and profit by the heavenly doctrines. It would be strange if there were not, in nearly every district provided with a library, *some* hearts ready and waiting to receive the Lord at this His second advent. Why shall we not avail ourselves of institutions ready at hand, and calculated to be of such eminent service in extending a knowledge of the truth, and thereby enlarging and strengthening the Redeemer's kingdom? This, then, is another work which our Association contemplates doing, as fast as its means will permit—to furnish public libraries with the writings of Swedenborg, and other suitable New Church works.

Still another is, the sustaining of competent, earnest,

and efficient colporteurs—men who are qualified and willing to travel from town to town, visit and converse with individuals and families, distribute New Church tracts and sell books, as he may have opportunity. The Corresponding Secretary of our Association and Editor of this Magazine, was the first to call the attention of the New Church in our country to this important instrumentality in spreading a knowledge of the heavenly doctrines; and it was at his suggestion that the first New Church colporteur in America was equipped and sent forth “bearing the precious seed.” And the results which have since followed from the labors of colporteurs in different parts of the country have realized his most sanguine expectations, and fully justified the earnestness of his first appeal on this subject. The colporteur for the State of Maine, according to his last report to the Maine Association, sold “282 volumes, principally of Swedenborg’s works,” during the time he was employed (about half the last year), and this in the States of Maine and New-Hampshire, where the population is by no means dense. Who can estimate the amount of good which these 282 volumes of New Church works will accomplish within the life-time even of many now living! Each volume will be a centre of heavenly influence for long years to come—an influence which will increase in depth and power with each revolving season. And who can measure the abounding love and joy which, throughout eternal ages, will flow from the Divine Humanity into the souls of numbers who may experience the enlightening and regenerating influence of these volumes? The system of colportage is one which properly belongs to the NEW AGE; and in the hands of those who have the truths of heaven, or the key to the heavenly meaning of the Divine Word, it may become a powerful instrumentality in overthrowing the kingdom of darkness, and build

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ing up the kingdom of the Redeemer. The colporteur reaches persons whom the missionary and public lecturer cannot reach. Selling a book here, and scattering a few tracts there, he sets in operation an influence which is all the more powerful for being silent and unobserved—an influence against which even the gates of hell itself cannot prevail. To encourage suitable persons to enter this field of useful labor, to provide them with suitable books and tracts, and to send them abroad on their heavenly errand duly equipped for service, is another much needed work, which our Association will aim to perform.

Then there are sections of the country where there are a few scattered receivers, unable themselves to support regular preaching, but where it may be very desirable and very useful to have some able missionary employed for a few months in the year. And to seek information, through its Corresponding Secretary, of the existence and wants of all such places, and to take steps to provide them with missionaries, as far as this may be practicable, is another work included in the catalogue of uses which our Association proposes to itself.

There is also to be included among our *aims* the establishment, at a period as early as practicable, of a General Depository of New Church books, in the city of New-York, where all other depositories in the country may supply themselves at the lowest prices with every thing of interest or value to the Church. The want of such General Depository in our great commercial emporium has long been felt and often spoken of; and within the last few years it has been partially supplied by the A. S. P. & P. Society. We hope that ere long this want may be completely supplied by the American New Church Association. We hope the time is not far distant when this Association will have an establishment of its own,

furnished with printing-presses, type, bindery, and all other appliances necessary to a complete book-establishment, and whose expenses will be more than paid by the amount saved in the greater economy of doing our work.

Such are the *aims* of our Association—aims which all sincere New Churchmen cannot but cordially approve. We propose now to say something of its *methods*. And this, of course, will lead us to remark upon its plan of organization as traced in its Constitution. The fair question, and one which will not fail to suggest itself at once to the mind of every *practical* New Churchman, is, whether our Association be so organized as to enable it to accomplish the ends aimed at (provided the requisite funds be furnished) with facility, with wisdom, and *with the greatest possible economy of means*—for this last is a consideration of the highest importance in the present condition of the Church. However praiseworthy be our *aims*, if our *methods*, or our manner of accomplishing our aims, be injudicious, extravagant, or wasteful, they are not to be commended or encouraged.

To answer this question properly, we must first call the inquirer's attention to the organic law of our Association—its Constitution. This is exceedingly brief and simple—nothing could be more so. There is here no needless or cumbersome machinery, liable to get out of order, or to embarrass the body in its most free and active operations. There is just enough to set it fairly in motion, and to keep it in a healthy working condition, but nothing calculated to impede. The *work* is, for the most part, given into the hands of an Executive Council of *fifteen*, embracing all its officers. And the Constitution requires that a majority of these “shall reside in the city of New-York or its immediate vicinity.” At present twelve of them reside here. Whatever the Association actually *does*, when not itself in

session—and it wishes to be doing something all the time—it must do through its Executive Council. They are “to have the general supervision of the affairs of the Association”—“are to consult its interests, direct its operations, and disburse its funds.” In a word, they are the *managers* of the concern. And in order that they may manage its affairs wisely, it is very necessary that they should hold frequent meetings to discuss the detail of various operations, to listen to information received through the Corresponding Secretary, and consider what it is best to do, and how to do it. The managers of the Printing and Publishing Society have held regular monthly meetings ever since the Society was organized; and this, no doubt, has contributed more than any thing else to the eminent success of that institution. Now, the sole object of having so many members of our Executive Council resident in New-York, or its immediate vicinity, was to secure the advantage of frequent meetings. If the Association had been organized with a view to *government*, or the exercise of *Church authority*, it would doubtless have distributed its officers all over the country, having one in each of the great commercial centres. But it was organized for no such purpose. *Use*, not *dominion*—*servng* the Church, not exercising *authority over* it, was and will be its grand and exclusive aim. Suppose, in imitation of some other ecclesiastical bodies, our Association had distributed its Executive Council among all the principal commercial centres from Maine to Missouri, they could not then have held a single meeting without its costing them, *in travelling expenses alone*, from three to five hundred dollars,—to say nothing of the loss of a week’s time or more, for each member. In view of such heavy expenditure of time and money, it is probable that very few, if any, meetings of the Council would be held during the year. The consequence

would be that no work would be done by the Council, unless done at a most extravagant cost; and the action of the Association must of necessity be characterized either by tardiness and inefficiency, or the most unreasonable and wasteful expenditure. With such a plan of organization, or such a method of doing the work proposed, we could not conscientiously ask our brethren to aid us, nor expect, if we did, that any prudent *practical* men would do so. But under our present organization, the Executive Council are able to hold frequent meetings, without its costing themselves or the Association a single dollar, and without losing more time than the evenings on which they meet. They have thus far held regular monthly meetings for the transaction of business; and at every meeting there have been a large majority of the members present. Our organization is such as effectually to shut out all needless expense. It enables us to do our work judiciously, promptly, and with the utmost possible economy. We have nothing to pay out for the time or traveling expenses of committees or other officers, but every dollar contributed to the funds of the Association will be applied immediately to the great uses contemplated. And the names of those composing the present Council ought to be a sufficient guarantee that all funds will be judiciously applied, and that what is done will be well done.

Then, what other city or town in our country is so well fitted to be the centre of operations like those proposed by our Association, as New-York? Where should such an institution have its head-quarters, its General Depository, its organs of communication, &c., if not here? New-York is the great commercial centre of the country. Thousands and tens of thousands of men come here two or three times a year on business; so that no other city offers such facilities for getting books and tracts (whether

in large or small packages) to all parts of the country, as this. The reason why nearly all the great religious anniversaries are held in New-York is, doubtless, because so many people from all parts of the land are obliged to come here as often as once or twice a year ; and it is not difficult for many men to make one of their business trips at the time of these anniversaries. New-York, then, is the place of all others for an Association like ours to publish its books and tracts, and send them forth to the world ; to establish a General Depository of New Church works, from which all other parts of the country may be supplied at the lowest prices ; to obtain information concerning the wants and condition of the Church, and spread it before the country through the columns of its Magazine ; and, in short, to carry on all the operations whereby it aims and hopes to be of service in extending a knowledge of the heavenly doctrines, and thereby aiding to build up the kingdom of heaven here on earth. The Association has already established a periodical as an organ of communication with its friends, and a means of extending its usefulness. Its Editor *gives* his services without charge, and only asks that our brethren and friends will interest themselves in obtaining for it such a circulation, as to convince him that his labors in this sphere are deemed useful to the Church, and that a periodical like this is needed.

We have thus briefly sketched the aims and methods of the American New Church Association. We ask for them the candid and thorough consideration of all who sincerely love the Church, and desire to aid in its advancement. The Association does not wish to be regarded as, in any sense, antagonistic to any existing New Church organization ; for it assumes no such attitude. Neither does it desire or purpose to interfere with the useful labors of other bodies,

or to take out of their hands work which can be as well or better performed by them. On the contrary, it would rather be considered as the friend and coadjutor of all ecclesiastical bodies, that are laboring earnestly and wisely to spread the knowledge and influence of the true Christian religion. Yet we confidently believe that our Association is so organized, as to enable it to combine, in a rare degree, wisdom and efficiency with the utmost possible economy in the prosecution of its labors. But every one must see that none of the works proposed can be accomplished without means. We, therefore, call upon all who approve of our aims and methods to assist in furnishing the necessary means. If only a small amount of means are supplied, our achievements will, of course, be small. But if large means be furnished, the results of our labors will be correspondingly large. Let those who feel that they can spare five, ten, twenty, a hundred, or a thousand dollars, towards the noble uses contemplated by our Association, rest assured that every dollar will be faithfully applied to these uses. It is not for ourselves that we are asking money, but for the advancement of a noble cause, and one not less dear to others' hearts than to our own. There is no higher use on earth to which money can be applied. And to give for this use—provided we do it from a right motive, and the heart's affections go with our gift—will not only bless the souls of others, but is one sure way to increase the giver's own capacity to receive the goods and truths of heaven. "Give, and it shall be given unto you," is the everlasting law. It is the confidence we feel that our Association, on account of its excellent organization, will employ judiciously and *economically* every dollar contributed, that makes us bold in presenting its claims. We ask our friends—we ask all who love the truths of the New Jerusalem—to give its claims a candid consideration.

And let none refuse to aid us because they cannot contribute large sums. A single dollar may be contributed with such cordial good will, that the gift will be greater in the eye of Heaven, than fifty dollars given grudgingly, or for ostentation. The widow's mite, to Him who ever looketh at the heart, was greater than all the splendid offerings which the rich men of old cast into the treasury of the Lord. And we expect that our receipts will be made up chiefly of small sums—single dollars from single individuals. Let each do what he can to aid us, and the good aims of our Association cannot fail to be accomplished.

C O N S T I T U T I O N

O F T H E

A M E R I C A N N E W C H U R C H A S S O C I A T I O N .

Adopted May 17th, 1857.

WE, the subscribers, acknowledging our belief in the Doctrines of the New Church as unfolded in the theological writings of Emanuel Swedenborg, and desirous to aid in extending the knowledge and influence of these doctrines among our fellow-men, by systematic, economical, and efficient methods, do hereby associate ourselves for that purpose, and adopt as the basis of our union, the following

C O N S T I T U T I O N .

ARTICLE I. This Association shall be known by the name of THE AMERICAN NEW CHURCH ASSOCIATION.

ARTICLE II. The object of this Association shall be to disseminate a knowledge of the doctrines of the New

Church, as taught in the theological writings of Emanuel Swedenborg, through the pulpit, the press, public lectures, colporteurs, and all other legitimate methods. But this Association, recognizing the right of every society, or other associated body of the Church, to organize and govern itself in such manner as it may think proper and best, will not exercise over any such body any ecclesiastical or governmental powers whatever.

ARTICLE III. All persons who sympathize with this object, and desire to aid in its promotion, may become members of this Association by subscribing to this Constitution, and paying the sum of One Dollar into the treasury.

ARTICLE IV. The officers of this Association shall be a President, Secretary, Treasurer, and twelve Managers, who shall be elected by ballot at the Annual Meeting, and shall hold office for one year, or until their successors have been elected; and a plurality of votes shall in all cases be sufficient for a choice. These officers collectively shall constitute the Executive Council of the Association, and a majority of them shall reside in the city of New-York or its immediate vicinity.

ARTICLE V. The President, Secretary, and Treasurer, besides the duties devolving upon them as members of the Executive Council, shall perform the duties usually belonging to their respective offices. But the Treasurer shall not pay out money on account of the Association, except when authorized by the Executive Council.

ARTICLE VI. The Executive Council shall have the general supervision of the affairs of the Association—shall consult its interests, direct its operations, and disburse its funds. They may make by-laws for their own government, and appoint one of their number Corresponding Secretary, who shall conduct the correspondence of the Association. They shall hold regular meetings for the transaction of business as often as once in three months, and shall have power to fill all vacancies that may occur between the Annual Meetings, and to call Special Meetings of the Association whenever they may think proper.

ARTICLE VII. The Association shall meet in the city of New-York, on the second Thursday of May, in each

year, for the choice of officers, and the transaction of business. But the Executive Council may call Special Meetings at other times, on giving one month's notice of the same, through two or more New Church periodicals.

ARTICLE VIII. At the Annual Meetings of the Association, any member may vote by general proxy in the election of officers, and by special proxy for the adoption or rejection of any measure which may have been proposed at a previous Annual Meeting.

ARTICLE IX. Every member shall contribute annually for the uses of the Association, the sum of One Dollar, payable at or before the Annual Meeting in each year; but the payment of Twenty-five dollars at one time shall constitute a person a member for life, and shall exempt him from all annual contributions thereafter; and no member whose contributions are in arrears, shall be allowed to vote or hold office until such arrears are paid.

ARTICLE X. This Constitution may be altered or amended at any Meeting of the Association, by the concurrence of two-thirds of the members present, provided that notice of such proposed alteration or amendment shall have been given at the Annual Meeting next preceding.

NIGHT WATCHING.

In the broad shadow of the mighty earth
 Thrown on the stars, I sit, O Night, with thee,
 Mother of rest, regardless of the hours,
 Or of the million in the busy hive
 Of weary labor, breathing honeyed sleep.
 Far from the central murmur, my calm home
 Hears not the noisy, droning reveller
 Shouting in frenzied mirth;—but silence lists
 To scarce a sound of insect on the wing,
 Or sigh of hamadryad 'midst the leaves.

The clock tolls twelve. O distant servitor
 Of man's delusive fancy, why dost thou
 Tell me of Time and Space, as if they were
 Realities, creations like myself?
 I hear the deep tones surging from afar,
 Breasting the waves of air; I watch the stars—
 The son of Saturn, and his daughters fair,
 That veil and then disclose their modest charms
 To guide the helmsman, dropping silvery lines
 To measure the velocity of light.
 I gaze and listen—when at once two minds
 Reveal themselves concentric, like the rings
 Of yonder orb—the mind of sensuous things
 Objective and apart—and that great mind
 Receptive of Humanity Divine,
 That sees the sensuous image of itself
 Up-springing from below, as yon bright forms
 Look down and find their reflex from the sea.

Oh! happy they, who know that inner mind,
 The medium of creation—who behold
 On the delusive plane of human sense
 Projected, the vast measureless above,
 Space that is neither infinite nor finite,
 Ideal only, and material things,
 Whose qualities alone can be perceived,
 Whose qualities are in the mind alone:
 When thou, O Time, as one eternal Now,
 Bi-fronted, mark'st the even and the morn
 Of still perfecting states. Thrice happy they,
 Who feel and see Divine Creating Power
 Each moment framing the vast whole of things
 For corresponding forms of human use.
 Then, though they sit amidst the sensuous gloom,
 Star-lighted only, sadness shall not come,
 Other than that the states of angels know,
 Before their morning dawns midst virgin choirs,
 To glad their hearts again with heavenly peace.

WORDSWORTH'S POETRY, IN NEW CHURCH
LIGHT.

WE are told that in the spiritual world there are auras whose slightest undulation is music, and angelic spheres which impel those who enter their charmed circle to instinctive lyrical utterance. The wonderful power which both music and poetry exercise upon the childhood of individuals and of races, proves of itself from what deep and interior sources they spring. It is then that we are most under angelic influences, nearer, although unconsciously so, to the great central powers which govern the universe with infinite order and harmony. Music and poetry have done more than laws or institutions to civilize and humanize the race. They are the most fascinating and eloquent expressions in ultimates, of spiritual influx. Rhythmical modulations of sound, whether vocal or instrumental, correspond to, and are caused by, those stupendous gyres of affections and thoughts, in which the life of angels moves. So far from music and poetry having reached their culmination, they are, no doubt, at present as poorly and faintly representative of the music and poetry of the heavens, as our present architectural art is, of the inconceivable splendors of the mansions in our "Father's house."

Happy is the man, who, in this money-worshipping, sensual age, can retain to the close of life the freshness and greenness of childhood's heart! One of the best educational precautions against the freezing incredulity and selfishness of after years, is the cultivation of the taste, natural even to the savage, for music and poetry. The cares of the world, the lusts of the flesh, and the deceitfulness of riches choke the good seed which angels planted. Our

sympathies are dwarfed, our sensibilities are blunted, and we at last come to regard with apathy or ridicule what at one time would have thrilled us with pleasure, or melted us into tears. This melancholy change in our natures, caused, as the New Churchman knows, by our own gradual recession from a state of celestial to one of merely natural influx, is eloquently described by Wordsworth in the finest ode in the English language—

“ Not in entire forgetfulness,
 And not in utter nakedness,
 But trailing clouds of glory, do we come
 From God, who is our home.
 Heaven lies about us in our infancy !
 Shades of the prison-house begin to close
 Upon the growing Boy,
 But he beholds the light, and whence it flows ;
 He sees it in his joy :
 The Youth, who daily farther from the East
 Must travel, still is Nature’s Priest,
 And by the vision splendid
 Is on his way attended :
 At night the Man perceives it die away
 And fade into the light of common day.”

The New Church Philosophy, twin-sister of the Divine Theology, which has descended from Heaven in the sun-bright garment of truth, will re-animate and reconstruct from interior stand-points, every department of human life and knowledge. Science, literature, history, metaphysics, and the fine arts, upon the inauguration of the new era, will take fresh start upon higher planes of thought. The entire labors of man in the natural degree of his life, will be submitted to the searching inspection of a spiritual criticism. In common with the rest, the Poets—those who

have enjoyed "the vision and the faculty divine"—will be analyzed by what we have ventured to term *New Church light*. We mean by this, that we take for granted certain great fundamental and eternal truths, with whose light the very walls of the New Jerusalem are luminous, and by which all human productions *must* be tested. Amongst these great touchstones are the following:—1st. There is a Divine Creator of all things, a Being of perfect love and wisdom, who is to each and all of His numberless creatures, really and truly a Heavenly Father and personal protector. 2d. This gorgeous universe of nature is a vast theatre of this glory and love—dead as to its mere externalities, but pregnant in its most infinitesimal parts with spiritual significance, which spiritual influx is the true life and cause of all outward phenomena. 3d. Man's genuine life is a life of the affections—to which the intellect is merely a vast and subtile ministrant-power, and love to God and the neighbor the great central passions from which all others are derived. Hence the highest ideal of human manifestation is found in a life of conjoined charity, faith, and useful labor. 4th. The typical state of spiritual culture, towards which angelic influences are gradually but surely impelling the whole race, is one of absolute loyalty to the good and the true, as opposed to the evil and the false. And the "goodly frame" of nature is so constructed, as to make the great moral virtues the active central forces, of which all inferior and dependent powers and forms are only symbols, shadows, and representatives. He that is false to these external principles cannot be a true poet. His works, however splendid their diction or subtle their ingenuity, will appear incoherent and silly in the light of heaven. Poetry must be *truth in rhythmical motion*.

We have chosen Wordsworth, the great meditative and

philosophic poet of the present century, to illustrate what we mean by poetry that is found to be genuine poetry even in New Church light. Wordsworth is eminently the poet of the New Church. Not that the bard of Rydal Mount ever knew or believed an iota of Swedenborgian doctrine, but that his works are full, by spiritual intuition, of New Church principles and truths. This man's utterance reminds us of what Swedenborg tells us the angels do, say, and think, "in worlds whose course is equable and pure." Wordsworth could not have existed before the Last Judgment. He is one of the first-fruits of the influx of the Lord's new heaven into the earth. Hence his cold repulse at first by the critical public, and the very tardy and still incomplete justice that has been rendered him. Hence his unpopularity with the formalists, the literalists, and the unmeditative masses. The growing appreciation of him is one of the best and most hopeful tokens of our literary future. He is a type of coming generations of men. A spiritual sphere is emanating from his works, attracting all kindred spirits on earth to itself, and infusing into them something of his own noble, and generous, and steadfast nature.

The recognition of a Divine Being, of infinite love and wisdom, broods like an ever-present spirit over the pages of Wordsworth. The atheist, the mere scientific deist, the sensualist, and the cold intellectualist, can find in his luminous and saintly thoughts no pernicious nutriment for their own fables. No pulpit, no sympathetic pastor on a visit of condolence, ever gave more eloquent utterance to fundamental truth than is couched in the following paragraph :

" One adequate support
For the calamities of mortal life
Exists, one only : an assured belief
That the procession of our fate, howe'er

Sad or disturbed, is ordered by a Being
 Of infinite benevolence and power ;
 Whose everlasting purposes embrace
 All accidents, converting them to good.
 The darts of anguish fix not where the seat
 Of suffering hath been thoroughly fortified
 By acquiescence in the Will Supreme
 For time and for eternity : by faith,
 Faith absolute in God, including hope
 And the defence that lies in boundless love
 Of his perfections : with habitual dread
 Of aught unworthily conceived, endured
 Impatiently, ill-done or left undone,
 To the dishonor of His holy name,
 Soul of our souls and safeguard of the world."

The late Professor Reed, in his admirable lectures on the British Poets, cites a passage from the Excursion, as being more sublime than any thing English poetry has known since the days of Milton. It is so thoroughly New Church in its sentiment, that we quote it with pleasure :

" O Thou, dread Source,
 Prime, self-existing Cause and End of all
 That in the scale of being fill their place
 Above our human region, or below,
 Set and sustained : Thou, who didst wrap the cloud
 Of infancy around us, that Thyself
 Therein with our simplicity awhile
 Mightst hold on earth communion undisturbed—
 Who, from the anarchy of dreaming sleep,
 Or from its death-like void, with punctual care,
 And touch as gentle as the morning light,
 Restor'st us daily to the power of sense
 And reason's steadfast rule—Thou, Thou alone
 Art everlasting, with the blessed spirits
 Which Thou includest as the sea her waves !

For adoration Thou endurest !
 The universe may pass away—a work
 Glorious ! because the shadow of Thy might,
 A step, a link for intercourse with Thee.”

More than any other poet of ancient or modern times has Wordsworth *spiritualized* nature—discovered that nature, in all her myriad forms, is recipient or continent of interior and eternal truths. Evangelical critics have strenuously objected to him upon this ground. He teaches, say they, the regeneration of the human soul, not by faith in Christ or the performance of Christian works, but by the ardent study and love of the Beautiful and the True in the external universe. This cavil comes with a good grace from the consummated Church, which knows nothing of the great spiritual link, the law of correspondences, which binds the internal and the external, the subjective and the objective together, and harmonizes henceforth for ever the Word and the works of God. The New Churchman knows that all the good, bright, beautiful, and useful objects, groups or scenes in nature, are representative of similar but superior things in the spiritual world, and that they exist by influx from the heavens through the interiors of good and true men. Whilst, therefore, he subordinates the natural to the spiritual *by seeing only the spiritual in the natural*, he can thoroughly relish and assent to the glowing truth expressed in the following beautiful passage :

“ I know that nature never did betray
 The heart that loved her : 'tis her privilege,
 Through all the years of this our life, to lead
 From joy to joy ; for she can so inform
 The mind that is within us, so impress
 With quietness and beauty, and so feed
 With lofty thoughts, that neither evil tongues,

Rash judgments, nor the sneers of selfish men,
 Nor greetings where no kindness is, nor all
 The dreary intercourse of daily life,
 Shall e'er prevail against us, or disturb
 Our cheerful faith, that all which we behold
 Is full of blessing."

It is hardly worth while to expatiate upon the great, catholic, affectionate, gentle, philosophic spirit, which must necessarily characterize so self-dedicated and devoted a student of nature. Equal and similar enthusiasm, with far greater spiritual results, will hereafter be aroused in all classes, for the study and love of the Word of God. This intense poetic feeling is its symbol and representative on a lower plane. We can readily understand the truth of Wordsworth's assertion :

" Love, blessed love, is everywhere
 The spirit of my song."

He *vitalizes* the vegetable kingdom :

" 'Tis my belief that every flower
 Enjoys the air it breathes."

And would with delicate sensibility, if possible, still further spiritualize it :

" Would that the little flowers were born to live,
 Conscious of half the pleasures which they give."

For the whole animated race his spirit radiates forth in lines of far-reaching sympathy. All the domestic creatures are powerfully endeared to his heart, and make beautiful pictures in all of his more exquisite landscapes ; and he beseeches us in more than one eloquent passage—

" Never to blend our pleasure or our pride
 With sorrow of the meanest thing that feels."

But it is to man, as the image of God—man, independently of climes, races, accidents, institutions, and conventionalities—that his spirit yearns for through all the heights and depths of brotherly love. It is highly significant of his imperishable merit, that he has entered so deeply and tenderly into the very heart of childhood. His intense realization of the beauty and sanctity of our earlier feelings, has given an air of infantile simplicity to some of his writings, which has excited the derision of those who could not appreciate him, because they had outlived or outgrown their own best mental states.

Wordsworth manifests a beautiful regard for human opinions and habits, even if mingled with error, which have been hallowed by time and by tender or sacred associations. He even deploras the substitution of machinery for the old domestic spinning-wheel, as “a pillage of man’s ancient heart.” But there is one splendid sonnet which greatly commends itself, for its gentle and catholic spirit, to the New Churchman, who, drunk with new wine, is sometimes too apt to be impatient, contemptuous, and intolerant with the old institutions that are passing away. The poet was thoroughly opposed to all Romish superstitions and falsities, but the old deserted Abbey suggested these noble thoughts :

“ Monastic domes ! following my downward way
Untouched by due regret, I marked your fall !
Now ruin, beauty, ancient stillness, all
Dispose to judgments temperate, as we lay
On our past selves in life’s declining day :
For as, by discipline of time made wise,
We learn to tolerate the infirmities
And faults of others—gently as he may,
So with our own the mild Instructor deals,
Teaching us to forget them or forgive.

Perversely curious, then, for hidden ill,
 Why should we break time's charitable seals ?
 Once ye were holy, ye are holy still !
 Your spirit freely let me drink, and live !"

One great distinguishing feature of Wordsworth's poetry is, that it has carried the poetic spirit far into the domain of the hitherto common-place and prosaic. By so doing, he has extended the sphere of our sensitive life, and greatly contributed to our purest and sweetest pleasures. Courts and armies, heroes and heroines, the past, the remote, the obscure, the conventional—these no longer have a vested right to all the romance and poetry of the world. In the sacred sphere of the affections all men are truly equals. There is no great or small, except relatively ; the divine is the same in the greatest and in the least :

“ Bees that soar for bloom
 High as the highest peak in Furness Fells,
 Will murmur by the hour in fox-glove bells.”

And the humblest human hearth-stone is as capable and worthy of poetic adornment, as the proudest manifestations of man or nature. Just as the true poet finds poetry in everything, so will the New Churchman find the religious sentiment omnipresent in his sphere of consciousness. The poet is in search of what he calls the Beautiful ; the New Churchman is in search of the *soul of the Beautiful*, which is the Good.

We might devote much space to a fitter consideration of this great subject, but we forbear. We have written enough to show that Wordsworth has raised poetry to the spiritual plane of thought—that his works are adapted to foster and cultivate in us all that is good, and pure, and gentle, and wise, and beautiful. We commend all, and

especially the young, to the affectionate study of his poetry, as containing, to use his own language—

“Words of heartfelt truth,
Tending to patience when affliction strikes ;
To hope and love ; to confident repose
In God ; and reverence for the dust of man.”

ART - LIFE .

“ Butter and honey shall he eat, that he may know to choose the good and reject the evil.”

It is a law of life that we cannot reject the evil until we know the good ; for man is born into the hereditary evils of a selfish and perverted proprium, and good flows in from above into an awakened and enlightened understanding, and it is from the light of good that evil is perceived and detected. Thus all regeneration of the will or love of man must begin in the intellectual part, or thinking faculty. His thought and perception of the nature and use of all things must first undergo an entire change before his love can be purified. I am often struck with this truth as it is developed in the world of Art. In all instances in which man regards any art in the light of his own proprium, he debases it wholly to the purposes of his self-love ; but when, in the light of heavenly truth, the origin, and nature, and use of art are revealed to him, then he can begin to combat the selfish principle in himself.

This truth was demonstrated to me not long since in the case of a little dancing-girl. A college boy had employed his vacation in painting scenery for the stage of a country theatre. While thus employed, he made the acquaintance of one of the stage children, a little dancing-

girl, about nine years old. One evening, after she was dressed for her part, she was floating about in playful glee behind the scenes, when she suddenly came up to the scene-painter, and said to him, in a most impressive manner: "Sir, are you a religious boy?" He asked her what she meant by religious, and why she wished to know. "Oh," said she, "by *religious* I mean being good and going to church." He said he tried to be good, and went to church. "But why, Millie, do you ask me? What are you thinking about?" She fixed her bright, thoughtful eyes upon him, and said: "I want to know if you think it is a sin to dance, because I heard that you were a religious boy, and I know that clergymen say it is a sin to dance, and people that dance will go to hell; but, sir, do you think so?" Then the student told her some New Church truths, and the child clapped her hands, and exclaimed: "Sir, *do* the angels dance, and do you think that I can go to heaven if I do dance? Oh! how happy I shall be; when I am an angel I will dance all the time, for I love to dance better than anything else in the world."

"Well, Millie," said the student, "why do you love to dance?" "Because—because," she replied, as if seeking for a cause—"because I make money by it." He replied: "The angels love to dance, but it is not for money. They love it because it is a beautiful art, and the harmony of motion helps them to express the joy of their hearts. They feel that the good God has endowed them with the faculty or power of expressing feeling by motion; and this harmony and grace of action excites a sympathetic joy and delight in all who see them. Some people sing to make others happy, some act to make others happy, but you, Millie, dance to make others happy. That is your gift, and you must use it for others, not for yourself. In a few moments you will be called on the stage; when you

dance, think that God makes others happy through you." "Oh, sir," she said, "I am so happy. Now I can compose a new step—look, sir, and tell me do you like this?" And she turned a pirouette, and threw her lithe and graceful form into a series of fairy-like motions. She was assured by her interlocutor that her new step was very beautiful. "Well," she said, "now, sir, when I dance you must go down into the parquette—for you cannot see me well here—and I will dance—oh! I will dance so beautifully for you." She came out as if she was inspired. I was sitting in the audience, and said to myself: In the gardens of God, the angel-children must dance thus; that face so radiant, so charming, with an almost infantile delight and innocence, seemed like a revelation of an inner joy to me, and I said to the student: "How beautiful it is to realize that we also, when we lay off this leaden materialism, will move with the same aerial grace and freedom of motion as this fairy child; indeed, to see her, is a revelation of inner capacity and faculty in our nature, which excites in me a heavenly joy." Then the student narrated to me the conversation which had just passed behind the scenes, and I felt that a seed had been planted in a human soul—that a veil had been removed from between the heart of the child and the heavenly world—and that the very fact of her realizing that her gift was from God, at once established a relation between her and her Heavenly Father. Now she could think of Him as smiling on her; and that awakened perception might teach her to love Him as the fountain of all good. Then came to me the beautiful divine words: "Butter and honey shall he eat, that he may know to choose the good, and reject the evil;" for "*butter*" corresponds with celestial knowledge, and "*honey*" with the spiritual delight we feel in them.

This little incident led to a long conversation with the student upon Art, and a whole world of glory and beauty seemed to open itself to our delighted vision. I told him that the Socratic maxim, "*Know thyself*," must be our "*Open sesame!*" that would lead us into a perception of the inner world of Art; for in the individual man is an epitome of the universal man; and from the universal grand man the thought ascends within to the inmost Divine Man, and we stand in the presence of our LORD!

In the individual man, we find latent faculties for all arts. Music, and dancing, and painting, and the mimic art, are common to us all in some degree. Whence are these universal faculties or capacities? They are from the inmost Divine Man, who created us in His image and likeness. If, then, we have these capacities—we who are but infinitesimal atoms in the body of God—then, also, must these faculties be in the universal grand man. If we have an organ for music, so, also, must there be an organ in the grand man, which constitutes the sphere or heaven of that beautiful art; and this organ must ultimate itself upon the earth in innumerable gifted artists, who were born to sing the songs of heaven upon the earth. But why is it that we so rarely and faintly catch the echo of the heavenly song?

Man's nature is two-fold: his inner form comes from the heavens, or rather is in the heavens, and is clothed upon by the outer man. This external man is the reflex of the heavenly inner man, endowed with all the exquisite capacities of that inner form; but the external is not in harmony with the inner. Hence the evil, the direful perversions of art upon the earth. But if we earnestly seek to come into harmony with heaven, and look to the Lord as the alone Life from whom all art flows, then will come a wonderful regeneration of all

those delights of man: all celestial emotions will manifest themselves in music—all spiritual forms will delight the eye in paintings—and the stage will only represent “spectacles of moral virtues and events, from which something of Divine Providence shines forth.” And thus art-life upon the earth will become the reflex, the exponent, and the ultimatum of art-life in the heavens.

“Ah!” said the student, “henceforth I devote myself to the regeneration of Art.” It is grand to realize the humanity of the universe—that all creation is human in form, because it is an efflux of the Divine Man, who sits supreme within the mighty universe as a soul in its body, and feels the thrill of the tiniest nerve of sensation in the lowest and most external forms that live from Him. And, when we think of that divine celestial form, radiating the influx of life from every organ of His divine body, what a revelation it is to us of the various uses of society, and of the essential harmony of all the parts forming the perfect whole!

Yes, thou child of grace and beauty—even the dancing Millie—thy little life, and thy wondrous gift of motion, were an efflux from that infinitely divine form; and whether it was from the celestial organ of the brain or from the foot of the Divine Man, thou also art entitled to respect, as an ultimatum of infinite power; and I pray that the FATHER from whom thou wert born, and guided through all thy creation to thy fitting place upon the earth, may lead thee back to thy inmost form of love and beauty. Even if it be to dwell for ever at the feet of Jesus, how glorious a destiny it is! Upon thy young soul a vision of dancing angels has once dawned. For thee, it was a dream of blessedness; and thus from the visions of our fancy and the yearnings of our desire, come to us prophetic glimpses of our glorious future.

2*

.NEW CHURCH LITERATURE.

THE great body of New Church Literature, apart from the writings of Swedenborg himself, is highly respectable; but, with one or two exceptions, we cannot say that it is either remarkable or brilliant. It could hardly be expected that among the small number of intelligent men who compose the ranks of the New Church, we should be able to find more than a very few specimens of either extraordinary genius or extraordinary learning. To look for a display of excellency or superiority beyond this, would be almost like claiming from a single college or university the united talent and erudition of all the other learned institutions in our country.

But there is something more remarkable in the quantity than in the quality of New Church Literature. Perhaps in no other instance could we find a society of individuals, operating with a numerical force so weak and limited, and yet producing so great an amount of substantial and efficient labor. This little band of working-men would seem to act together in solid phalanx, advancing step by step with the utmost degree of patience towards the accomplishment of their great object, and erecting a fabric of proof and argument no less beautiful and lasting than it is wide and extensive. Nor does the growing structure that is rearing so successfully, lack any of the qualities necessary to its proper adjustment and symmetry. It is no less orderly in its arrangement than it is compact and liberal in its execution.

Of course, the first powerful illumination in the literature of the New Church, is the great Swedenborg himself. But how to speak in adequate terms of a genius so vast and overwhelming, is a task of no little difficulty. We

can only describe the man by making use of expressions that are comprehensive and general. We may say at once, that his single strength is equal to that of a host of other writers; that his single intellect has achieved more than the intellects of all other men put together; that his single industry has performed more literary labor—labor the most solid and enduring—than was ever before performed by any other individual. This fact of itself gives a value and authority to the literature of the New Church which is contained in no other books, and which can be found nowhere else. If it were possible that every other page of New Church composition could be blotted from the departments of literary labor, the writings of Swedenborg alone would more than indemnify us against a loss so extensive and serious. Nay, we may go further than this, and say, without the least danger of exaggeration, that it would be better to part with the united achievements of the whole literary world, than to lose the labors and love of this singularly great, instructive, and enlightened teacher.

But it is not right that we should speak of this remarkable man as a mere illumination, however brilliant, in the fields of literature. His works are to be estimated by no ordinary standard of genius and intelligence. His powers are to be measured by no ordinary standard of wisdom and learning. If it be true of individuals possessing uncommon clearness of perception, that their minds are not to be fettered by rules laid down by men of less keen and excursive intellects, with how much more force will this observation apply to one who literally drew his inspiration from the skies, and was schooled for successive years in the wisdom and knowledge of angelic societies? It is impossible to graduate the genius and capacity of such a writer by any prescribed rules of literary excellence. We cannot test his works as we would test the works of any other

man. He may justly choose to have his claims investigated by a standard as different from all others, as his own mind differed in its essential powers from all others. His peculiar modes of expression must accord with his peculiar modes of thinking. His extraordinary power of perception must find a style suited to itself, and adequate to the purposes of revealing its profound knowledge to the world. His superior manner of reasoning must clothe itself with a phraseology corresponding to the ability with which he is so wonderfully gifted. His diction, his imagery, and his forms of illustration must all be his own. His means of communicating with the world must be in a language different from that of other men, because his intuitions and ideas are different from those of others.

And such, on investigation, will be found to be the true character of the writings of Emanuel Swedenborg. His style is not elevated, but is peculiar and argumentative. His language, although sufficiently dignified, is seldom elegant or pathetic. Having removed the rubbish from our path, he rarely casts about to gather out the pebbles, or to strew it with flowers. Having asserted a serious and solemn truth, he never thinks of defending it by arguments drawn from any other source than that of unbiassed reason and Scripture. He meddles not with the writings and opinions of other men. He stands on ground too high to be questioned by the ordinary appeals of cavillers and skeptics. He was too well acquainted with the prejudices of men—perhaps with his own selfishness—to confide much in the mere mechanical processes of the human understanding. He had but a poor opinion of what the world calls logic, and preferred to be guided by the perceptive faculty of the innocent and unsophisticated, rather than by the cunning ignenuity of the learned and self-intelligent. He on almost all occasions appears to be a good deal of a dogmatist ; but

then his dogmatism resembles that of a parent instructing his children, rather than that of a philosopher dictating to his disciples. He is kind, affectionate, and anxiously solicitous for our welfare ; and we feel disposed to listen to him as much on account of his amiable and earnest spirit, as on account of his superior intellect and uncommon learning.

But if Swedenborg is kind and gentle in spirit, he is, nevertheless, truly great and original in his manner of treating the subjects by which his mind was occupied. It may be emphatically said that his manner is in the highest degree rational and philosophical, without the smallest grain of affectation or pedantry. His disquisitions savor of nothing so little as they do of himself. We lose sight of the philosopher and theologian in profound admiration, not of his learning—not of the subtlety of his analysis—not of the vivid flashes of his intellect—but of that grand and simple presentation of truth, which invests its subject with the fewest difficulties, and describes it in terms at once novel, perspicuous, and inviting. A vast field of knowledge is opened to our excited apprehensions in language so striking and appropriate, and, at the same time, so easy and intelligible, that one of our greatest wonders is, that we should never have thought of this knowledge before. Not only does he penetrate the profoundest mysteries of nature himself, but often, by a single stroke of his pen, he completely exposes them to our own personal view and inspection. What we once had but the faintest glimpses of, we now perceive to be forms that we may touch and handle ; and that which we but dimly saw with our natural eyes, now stands before our spiritual sight in all the beauty and certainty of a glorious reality. Is it surprising that visions so extraordinary should be draped in language equally extraordinary and striking ?

We have hinted at Swedenborg's singular and transcendent powers of intellect, borrowing their efficiency and lustre from the spirit world, and clothing themselves in language corresponding to the sublimity and excellency of his mission. But supposing we could divest his writings of all extraordinary pretensions to superhuman authority—supposing we could regard his teachings as the deductions of his own mighty and unassisted intellect—what an astonishing and powerful genius we have to deal with! Never, in the whole range of literature, has before been exhibited to the world, by any single individual, an analysis and discrimination so profound, a force of exposition so lucid and clear, a faculty of invention so original and extensive. Take his work on Heaven and Hell for an example. If this could be considered as a mere work of art, elaborated from his own brain, might it not be said with truth that it is the most wonderful production that was ever conceived by the mind of man? No mere creation of genius, whether ancient or modern, has ever equaled it—has ever resembled it. No system of mere human wisdom has, in the remotest sense, been like it. It entirely surpasses the most successful inventions of Homer, and Dante, and Milton. It entirely exceeds the profoundest discoveries of Bacon, and Locke, and Newton. It is a master-piece of art and wonder, unapproached and unapproachable. But, as we have said, we cannot regard it in the light of an ordinary work of genius. It is no merely artistic performance. It belongs not to Swedenborg as a mere writer or thinker. It borrows its lustre from a world that is brighter and purer than ours. And hence the difficulty of defining and estimating it as a strictly literary performance.

Swedenborg's writings are voluminous, and some persons have taken exception to him on this account alone.

We find him frequently inculcating the same truths in different places, in the same or in different language. He writes on a variety of topics, and all the great principles stored up in his mind are made to bear on his subject, not so much by a several application of each one in its place according to the subject he is treating, as by a general introduction of them all on occasions when the same or similar ideas occur in his writings. Hence he is sometimes accused of being tautological and verbose, and of repeating the same instruction in almost precisely the same language. But here, again, it is necessary that we should take into consideration the peculiarity of his mission, and the strong probability that this method of instruction, to which objection is made, is precisely that which accords best with the ends that mission had to fulfill. There can be no doubt that his mode of reference and repetition was peculiar to himself—but so were his doctrines and ideas. It is not difficult to imagine, therefore, that one was made to suit the other.

A much stronger barrier to a proper appreciation of Swedenborg's writings may arise from that great leading object, to explain and lay open the spiritual sense of the Divine Scriptures, which was his chief message to the world. Here, again, we are met with a measure of intelligence, and an assumption of authority, which transcend the ordinary cognizance of our own knowledge. And there is a mystery and depth of wisdom attending this matter, which, as mere literary investigations, we may seek in vain to fathom. We may, indeed, be struck with the strong features of candor and sincerity with which this concealed wisdom is made known to the world. We may admire the uniform vein of truth and good sense which incidentally distinguishes the remarks of our strange expositor. But our conception of his true character will

be apt to be crude and imperfect, and our assent to his pretensions will remain wavering and incredulous. As we shall probably refuse to acknowledge him as our spiritual instructor, so we shall be unable to admire him as a literary writer. His expressions will be regarded as singular, his manner as extravagant, and his meaning will be obscure and mysterious. We think it may be said with great truth, that there will be no more doubtful and difficult study for literary men hereafter, than the Science of Correspondences. And yet, until this Science has asserted its pre-eminence and superiority in the learned world, how will it be possible to accord to Swedenborg the merit which his teachings may justly claim? How will it be possible to escape a strong feeling of distrust, not only as regards his powers as a successful expositor, but as regards his talents as a learned and enlightened author? We fear very much that our inability to understand him in one of these characters, will long prevent us from properly appreciating him in the other.

Such are some of the claims and some of the objections, made for and against the great Swedish theologian and philosopher. A long succession of years may yet elapse before these claims and objections shall be truly and satisfactorily settled. In the meantime we are fully convinced that the more widely they are agitated and discussed, the more fully and certainly will the merits of this extraordinary man be established in the world.

It was intended that the foregoing remarks should, in a great degree, apply as well to the philosophical writings of Swedenborg, as to those works of his with which we are more familiar, and which comprise the numerous volumes of his new and remarkable theology. To a person capable of handling his subject properly, the speculative treatises of this great philosopher could not but open a field of

most interesting observation and criticism. The performance of this task remains yet to be done. We entertain little doubt but that, before long, some one competent to the undertaking will bring this subject in all its bearings before the public, in a manner to command the most serious and profound attention.

In our next we will endeavor to speak very briefly of the collateral writings which exist in the New Church.

TRUST IN PROVIDENCE.

“ One adequate support
 For the calamities of mortal life
 Exists, one only : an assured belief
 That the procession of our fate, howe'er
 Sad or disturbed, is ordered by a Being
 Of infinite benevolence and power,
 Whose everlasting purposes embrace
 All accidents, converting them to good.”

—WORDSWORTH.

To trust in Providence is the same as to trust in the Lord; for the Divine Providence is none other than the government of the Lord's love and wisdom.

But man, in his natural or unregenerate state, is not inclined to trust in the Lord. He is more inclined to trust in himself. He regards his wisdom, and his power and disposition to do good, as his own, and self-derived. He has a will of his own, which is quite opposite to the will of the Lord; and he loves only to do his own will. He relies wholly upon his own prudence, and thinks the Divine Providence nothing. And whenever he is thwarted in any of his purposes, he does not recognize the hand of infinite love and wisdom in his defeat, and yield a willing

and cheerful acquiescence ; but a spirit of rebellion rises up within him. His heart is arrayed in hostility against the Most High. He feels angry because some cherished plan of his own has been frustrated—because he has been prevented from doing his own will. He does not acknowledge that there is One who knows better than he what will be most conducive to his eternal good. His supreme love of himself, and his supreme confidence in himself, blind him to the perception even of this great truth. Therefore his own will is at war with the will of the Lord.

We seldom think that our lack of trust in the Lord, is the precise measure of our distance from Him ; yet nothing is more true. It shows conclusively how far we are from being the children of our Father in the heavens. It shows how far we are from that state of blissful conjunction with the Lord, which allies us with the angels, and brings us into spiritual nearness and consociation with them.

If we reflect a little upon this subject, we may be able to discern more clearly both the duty and the benefits of trusting in Providence. The revelations made for the use of the New Church, or the Word of God as explained by these revelations, teach us that the Lord is love itself and wisdom itself ; therefore it is impossible for Him ever to act otherwise than from purest love, and according to perfect wisdom, in the government of the universe, and in all His dealings with the children of men. They teach us further, that the Lord's end in creating man was, that a heaven of angelic beings might be formed from the human race, who should for ever be the happy recipients of love and wisdom from Himself. And the same disposition which the Lord had towards man when He first created him, He has towards him still ; and He can never have

any different disposition. He still has in view the same heavenly destination for which He originally designed him, and can never have in view any other. His Divine Providence, which is the government of His love and wisdom, extends to all the minutest particulars of our lives. No calamity overtakes us—no occurrence befalls us, which is not permitted and overruled for our best and eternal good. Every moment, from the cradle to the grave, the hand of a merciful and loving Father is outstretched towards us, and steadily exerting itself to lead us to heaven. “Not a sparrow falleth to the ground without His notice, and even the very hairs of our heads are all numbered.”

The same revelations further teach us, that the Divine Providence, in all its progression with man, has regard to his eternal state. It looks especially to his reformation and regeneration, and thus to his salvation. For, since heaven is the *end* for which we were created, and since heaven exists from the regenerate, therefore the Divine Providence has supreme regard to our regeneration, in all its government and operations.

Now, to be regenerated is to be internally and spiritually conjoined to the Lord. And what is it to be thus conjoined to the Lord, but to have those selfish and evil dispositions which separate between us and Him, subdued and put away? When this is done, our wills are brought into harmony with the Divine will—we are *at one* with the Lord. Therefore the Divine Providence, in its dealings with men, has regard mainly to the subjugation of their evils; for this is to regard their regeneration, and thus their eternal state.

In our unregenerate state, we are full of all kinds of evil inclinations, originating in the supreme love of self and the world. And the evils of no two individuals are pre-

cisely the same, either in kind or degree. Nor is the work of overcoming our evils an easy work, or one to be speedily accomplished. It cannot be performed without many internal conflicts—many hard struggles with the hosts of hell. It is a long and weary task—the process whereby we lose our own life for the Lord's sake. And this must needs be a painful process. Nevertheless, it is necessary to the securing of true human life—the life of heaven from the Divine Humanity. Hence the Lord says: “He that loseth his life for my sake, shall find it.”

Now, it is given to no human being to know beforehand what course of discipline on earth will promote his soul's best welfare. We none of us know how many or how severe trials are needed to weaken the power of certain evil affections within us—to detach our hearts from the things we are naturally inclined to love too devotedly—to give to spiritual principles the ascendancy over natural affections, and finally secure for us an entrance into the kingdom of heaven. We none of us know what train of outward circumstances and events, what successes or disappointments, or how much of this world's goods, will be most conducive to our spiritual prosperity and growth. We may know what would most gratify the desires of our own hearts. But how often might the very things we most earnestly crave, prove, if obtained, our greatest curse! They might be the greatest obstacles to our regeneration. They might feed and foster the very affections which it most behooves us to deny and overcome. Though seeming to contribute to our earthly enjoyment, they might rob us of heaven at last, and multiply our sorrows for the world to come. And the more ardently we desire them, and the more devoted we are in the pursuit of them, so much the more injurious might they be to our spiritual and eternal state. At the same time our failure to obtain them, or

our loss of them when secured, must be the more painful to our natural feelings in proportion to the ardor of our attachment to them.

We often hear people express their gratitude to God for events commonly deemed prosperous, and such as are peculiarly gratifying to the desires and feelings of the natural heart. As if *any* events of the Lord's disposing were not ordered in infinite love and mercy to man, and directed according to infinite wisdom! Or, as if some events were more wisely and mercifully ordered than others! Could we see into futurity as the Lord sees—could we trace, as He can, the endless progression of cause and effect—or were we as desirous of going to heaven as He is to have us go there, we might often, perhaps, find more cause for gratitude in events commonly deemed calamitous, and which are painful to the natural feelings, than in those which are most agreeable, and therefore called fortunate.

Sometimes a near and dear relative—a friend to whom we are devotedly attached—is suddenly removed to the spiritual world, and our natural affections are sorely pained by the bereavement. It is as if a limb were wrenched from our body, and the heart bleeds on account of the disruption. It looks to us like a dark providence, because we do not see the good of such an event. But He who sees the end from the beginning, and whose wisdom cannot err, may see that the removal of our friend to the spirit land will contribute to the spiritual and eternal welfare of us both. Perhaps He sees that, if both of us were permitted to remain longer on earth, we should mutually blind each other to evils which it is important we should see and put away. Or, perhaps He has some different and more important use for our friend to perform in the other world. Perhaps He sees that there he may be more useful to us; that, being transferred to a more interior

sphere of existence, he may operate with more power upon the interiors of our minds, and so render us more effectual service than he otherwise could in confirming and strengthening heavenly principles within us. His removal to the other world may be a means of withdrawing our minds from the things of time and sense, and fixing them more steadfastly on the things of heaven. It may help to open a higher heaven within our souls, and render us thereby receptive of purer good and truth from the Lord. And at the same time our friend may be to us a better medium of these goods and truths than he could have been had he remained in this lower sphere.

Perhaps the eye of Infinite Wisdom may see that all, and more than all, these results will follow from the removal of our friend to the spiritual world. And if any one of them should flow from it, we can see that it would be a sufficient reason for his removal, with One who regards chiefly what is eternal with man.

Again: In our natural or unregenerate state, we have an inordinate love of the world. Impelled by this love, we struggle to amass great possessions for ourselves and our children. This is the ruling desire of our hearts; and we think we should be quite happy if this wish could be gratified. But possibly the Lord may see that this would be a great injury to our spiritual state. Possibly He may see it to be the very thing which would shut us out of the kingdom of heaven, and thus deprive us of the happiness which it is His will we should enjoy. He may see that our love of the world would so increase by being gratified, that in the end it would become an absorbing passion, and destroy within us every good principle—suffocate every pure and holy affection. In view of such a result, it would not be agreeable to the purposes of Infinite Love to grant our desire. All our plans, therefore, however

admirable and well-conceived, would be defeated in ways that human wisdom could not foresee. All our excellent schemes for amassing wealth would be rendered abortive. We should find ourselves struggling incessantly against the Divine Providence. Or, if we were permitted to succeed in our efforts for a time, the wealth we might accumulate - would by and by be swept from us in some unexpected manner—and this, for the blessed purpose of weakening our love of the world by depriving it of the food it so intensely craves. However painful to the natural feelings our disappointments and losses might be, they would be permitted by the Divine Providence, if it were foreseen that their permission would in any way tend to give to the spiritual man the ascendancy over the natural, and thus subserve our eternal interests.

So in respect to bodily pain and suffering, and all the misfortunes, sorrows, and anxieties of life. Though evil in themselves, and from an evil source, they are all permitted and overruled for our eternal good. The hand of infinite Love and Wisdom is in them all. Their purpose is—and this also is their tendency—to subdue in some measure the life of our pleasures and lusts, and to determine our thoughts toward heavenly themes.* Although they exist in consequence of our alienation from God, they are designed to bring us back to the house of our Father in the heavens. They are a means of bringing out and manifesting our evils, and at the same time weakening

* "Spiritual temptations," says Swedenborg, "are at this day little known, not being permitted in the manner they formerly were.—Instead of temptations, other circumstances, such as misfortunes, sorrows, and anxieties, which arise from natural and corporeal causes, and bodily pains and distempers, serve to subdue and break in some degree the life of man's pleasures and lusts, and determine and elevate the thoughts to interior and pious subjects. These, however, are not spiritual temptations, such being experienced only by those who have received a conscience of truth and good from the Lord." (A. C. 762.)

their power. They are among the instrumentalities whereby the Lord ever seeks "to humble us, and to prove us, to know what is in our hearts, whether we will keep his commandments or no." It is impossible for any one to say how much more proud, selfish, avaricious, and vain-glorious he would have been than he now is—how much farther removed from the Lord and the things of Heaven, had it not been for the sickness, disappointments, trials, and sore bereavements he has been called to suffer, and all the various ways in which his own purposes have been thwarted by the Divine Providence. Hence the reason why calamities, or the things which we so denominate, often befall the best of people, in order to prevent them from claiming merit to themselves, and from imagining that they are exempt from the ordinary trials of life on account of their peculiar goodness.

"I have conversed with angelic spirits," says Swedenborg, "concerning the misfortunes and distresses which befall the faithful, who, it is known, suffer in some cases as much as, and even more than, the wicked. The reason why some of them are thus let into temptations was stated to be this,—that they might not attribute good to themselves; for if they were exempted, they would attribute such exemption to their own goodness, and thus claim merit and righteousness to themselves. And that this may be prevented, misfortunes and distresses are permitted to come over them, that they may perish as to that life, and also as to (the inordinate love of) wealth and possessions."—(S. D. 4630.)

And the misfortunes which befall the evil, and such as will never become regenerated, are likewise made subservient to their eternal good. They are permitted as a means of preventing them from falling into grosser evils, and thus plunging themselves into a deeper hell. For the mercy of the Lord is such that it continually endeavors to

prevent those whom it cannot save, from plunging into a more grievous hell. His love never forsakes the worst of men—no, nor even the worst spirits in hell—and never ceases to exert for them its saving power. He foresees the future life of all, and arranges every circumstance in a manner most conducive to their eternal well-being. Swedenborg, speaking of a certain evil spirit whom he met on one occasion, says :

“ He was reduced to the state of his infancy, and it was shown by the Lord to the angels what his quality was at that time, and also on this occasion what was the quality of his future life, which was foreseen ; and that all the things of his life had been under the Lord’s guidance ; and that otherwise he would have plunged himself into the most grievous hell, if the continual providence of the Lord had ceased for a moment.” (A. C. 6484.)

Thus the Divine Providence is in every event of our lives, and permits nothing to befall us which will not in some way subserve our spiritual and eternal interests. Or, in the language of the heavenly Arcana, “ All things, yea the smallest things of all, to the smallest of the smallest things, are directed by the providence of the Lord, even as to the very steps.” (A. C. 6493.) And when the sphere of hell prevails, which is contrary to that of the Lord’s love and wisdom, and which gives birth to unfortunate circumstances, even in this there is a permissive providence ; for every smallest circumstance of our lives, whether fortunate or unfortunate, pleasant or unpleasant, is overruled by the Lord, and in the end made to subserve our highest good. According to the new theology, “ there is not given any such thing as chance ; and apparent accident, or fortune, is Providence in the ultimates of order, in which all things are respectively inconstant.” (A. C. *ib.*)

We may mark out for ourselves a course of life, and pursue it. We may form plans according to our own wisdom and prudence, and endeavor to execute them. This is commendable and right. But what is our wisdom compared with the wisdom of God? And what is human prudence compared with the Divine Providence? It is as a drop to the ocean—nay, as an atom to the universe.

“I have discoursed,” says Swedenborg, “with good spirits concerning the Divine Providence, and concerning man’s own proper prudence; and they instructed me on the subject by a representative familiar amongst them, viz., by a mote scattered and rare in the atmosphere, saying that man’s own proper prudence is to the Divine Providence, as that mote is to the universal atmosphere, which mote is respectively nothing, and falls down. They added, that they who attribute all things to their own proper prudence are like those who wander in thick forests, and do not know the way out, and if they find it they attribute it either to their own prudence or to fortune. They further said, that all contingencies are of Providence, and that Providence acts silently and secretly for several reasons; if it acted openly, that man could not in any case be reformed.” (A. C. 6485.)

This doctrine concerning the Divine Providence is full of the sweetest consolation. It assures us of the Lord’s infinite goodness and mercy in all that we are called to suffer, as well as in what we are permitted to enjoy, in this sublunary sphere. It teaches us that He looks ever at our eternal state; and if He suffers us to be afflicted in time, it is that we may thereby be purified from evil, and so be made happier to eternity. It teaches that his infinite love pursues us through all our wanderings—that it arranges or permits every minutest circumstance of our lives, and that his infinite wisdom overrules all for our eternal good. And since *we* do not know what discipline

we require to purify and fit us for Heaven, but this is known only to the Lord, therefore we should, as the Psalmist says, "trust in Him at all times." To trust in Him is to feel confident that whatever we may be called to suffer here on earth, is ordered or permitted in infinite love towards us;—that, however dark and thorny the path in which we may be led, it is the best path for us—perhaps the *only* path in which we can be led to our final home in the heavens. Whenever we are brought into circumstances trying to our natural feelings, if we will but look to the Lord in humble acknowledgment of His love and wisdom in the ordering of those circumstances—mindful of the truth concerning his Divine Providence, and the nothingness of our own prudence—the gates of Heaven will soon be opened within us, and we shall receive the strengthening and comforting influences of the Divine Love. Our minds being brought into harmony with the angels, we shall receive the strength of the angelic heavens, and experience their supporting and tranquilizing influence.

But there are those—some, it may be, in the New Church—who are unreconciled to their lot in life—who repine at events over which they have no control—who are often at war with circumstances, and feel rebellion in their hearts as often as their own selfish purposes are defeated—who fret and murmur at the ways of Providence, as if they knew better than the Lord what would best promote their eternal welfare. Such persons have no real trust in Providence. Their trust is in themselves. Their own prudence is everything, and the Divine Providence nothing. Hence their want of inward strength and serenity—of calm and heavenly repose. They are like the troubled sea, which cannot rest, whose waters cast up mire and dirt. But "they that trust in the Lord shall be as

Mount Zion, which cannot be removed, but abideth for ever." "Blessed is the man that maketh the Lord his trust."

Let it also be remembered that no one can enjoy a genuine and sustaining trust in Providence, unless he cherish the disposition, and be in the effort, *to do the Lord's commandments*. How can we trust in One whose will we disregard—whose Word we neglect and disobey? If we are indifferent about keeping the precepts of the Lord, it must be because we do not *love* his precepts. And if we do not love his precepts we cannot love Him from whom these precepts came, and whose spirit dwelleth in them as the soul within the body. And it is impossible to trust in One whom we do not really love.

Therefore—to cite the language of an eloquent and pious author—"In all thy business rely wholly upon God's providence, by which alone thy designs must prosper. Labor, nevertheless, discreetly on thy part to co-operate with it, and then believe that, if thou trust entirely in God, the success which followeth shall always be the most profitable for thee, seem it to thee good or bad according to thy particular judgment. Do as little children, who with one hand hold fast by their father, and with the other gather strawberries or mulberries along the hedges; so thou, gathering and managing the affairs of this world with one hand, with the other hold always fast to the laws of thy Heavenly Father, turning thyself towards Him from time to time, to see if thy employments be pleasing to Him. And take heed, above all things, that thou let not go His hand and His protection, thinking to gather more; for if He forsake thee thou wilt not be able to go a step without falling to the ground."

CORRESPONDENCE.

LETTER FROM AN EPISCOPAL CLERGYMAN.

WE have been kindly permitted to publish the following interesting letter, together with the author's name and address; and we do so in the belief that the interests of truth will thereby be subserved. It is from the pen of a sincere, humble, and justly esteemed clergyman of the Protestant Episcopal Church, and will no doubt be read with lively interest by all our friends. And should it fall under the observation—as we hope and trust it may—of other clergymen or members of the Episcopal Church, we sincerely hope that they may give it a candid perusal, and be led thereby to a faithful examination of writings, to which this brother, and the excellent Rector of St. John's Church in Manchester, long before him, acknowledge themselves so deeply indebted

REV. B. F. BARRETT,

My Dear Sir:

I rejoice to hear that you are about to commence a periodical publication, as "a medium of introducing to our Christian brethren of all denominations, the invaluable and luminous writings of the great and good Swedenborg." I like the name, "The Swedenborgian," inasmuch as it is to be "devoted to the principles, philosophy, and doctrines" of that true servant of the Lord Jesus Christ; whilst yet I conceive that the doctrines taught in his wonderful pages are not his, but the Lord's; not properly Swedenborgian, but Christian. He constantly testified that he received them from the Lord through the Word. And that they are the genuine truth of the Bible, the much needed interpretation of the primitive, the everlasting Gospel, I do fully believe. I know this will seem an extraordinary confession for an Episcopal minister to make, but it is made very deliberately.

My attention was first turned to the writings of Swedenborg, a little more than two years ago, by a paragraph in Mr. James' Reply to Dr. Beecher's "Conflict of Ages," where he recommends him as one of the wisest men that ever lived. This much surprised me; for I had read or heard, in my youth, something to the same effect as I find in a recently published

work, viz : that Swedenborg, though "a luminary of the first magnitude in the intellectual world, which did for a time shine with great brilliancy," nevertheless "fell a prey to a peculiar species of insanity;" and, like many others, I had never doubted but that it was so. I immediately looked around (it was in the Young Men's Library at Buffalo) for something from his strange pen. The only volume of his Works then in the library, was "The Divine Love and Wisdom." I took it home and read it through and through; and I felt that it was my privilege and my duty to read and consider his other writings. I did not even then know whether they were translated into English. I soon learned from a bookseller where they might be obtained; and the more I read, the more deeply I felt the grave importance of the inquiry, and resolved to pursue it in silence before the Lord. The result has been the conviction I have now expressed.

And herein I rejoice to fortify myself by the example of another great and good man—the first translator into English of the greater part of the writings of Swedenborg—a clergyman of the Church of England, the Rev. John Clowes, Rector of St. John's Church, Manchester, for the extraordinary period of sixty years. His attention having been providentially called to these writings in 1773, soon after he had entered on the duties of his Rectorship, he translated them, and labored for their dissemination without censure or molestation, though not without a brief persecution, until the day of his death in 1831, at the age of 88 years. It would be a pity if equal freedom might not be counted upon in this country.

But it is in spirit and intention only, that I can aspire to follow the example of such a man as Clowes. An accomplished scholar, and of great abilities and high position, as well as of acknowledged piety, his indefatigable pen has secured a lasting circulation for the sound instructions he delivered from the pulpit, and taught the children of his Sunday-schools. If I am not very much mistaken, his "Sermons on the Call and Deliverance of the Children of Israel out of Egypt," were the ones named to me, more than twenty years ago, by an eminent Professor of Theology, whom I have always regarded with the greatest respect and affection, in reply to my request that he would mention some volume of sermons that might be regarded as a model of Scriptural preaching. He remarked that he had casually met with those discourses somewhere, and read them with admiration, but knew nothing of the author, nor where they could be obtained. But if I am mistaken in this recollection, which struck me the moment I saw the title of the Volume—for I had always wished to find it—at any rate, those, and the other sermons of Mr. Clowes, are, in my opinion, worthy of such high commen-

dition; and would receive it too, were the "Introduction" overlooked, where he thus refers the reader, for further satisfaction on the system of interpretation according to which the spiritual sense of God's Word is there explained, to the writings in which it may be found by any one of suitable temper and qualifications:

"If the reader be actuated by that pure love of the eternal truth which will prompt him to pursue her whithersoever she conducts him, whether through good report or evil report, he may then safely be informed, that, in the writings of a learned and honorable foreigner, which have lately been translated from the original Latin into the English language, he may find the clearest and fullest confirmations of the divinity, the spirituality, and the blessed tendency of the Inspired Books of Moses and the Prophets. Does he yet ask the name of this extraordinary writer? Let him seek it (where the *proper* name of a writer can alone be found) in his edifying writings, until he blushes to discover that the mad, the visionary, the enthusiastic, the nonsensical Swedenborg, as the world, and perhaps himself, has been pleased to call him, ought rather to have been surnamed the sound theologian, the able and luminous expositor of the Word of God, the cool and sober investigator of holy truth, the conductor to the heights of evangelical virtue, the declared foe to every species of enthusiasm, fanaticism, and disorder, whether civil or religious; the strenuous assertor of that fundamental article of Christian faith, the Incarnation of the Son of God, and his oneness with the eternal Father; the loud preacher of repentance and regeneration; and thus, finally, the restorer of the only true Christian religion, viz.: a belief in Jesus Christ as the only God of heaven and earth, and a life according to His holy commandments of love and charity."

Convinced that Swedenborg and his writings are indeed such as here represented, I can do no otherwise than receive them joyfully; and endeavor, as far as in me lies, to introduce them to others. When the Lord cometh and knocketh at the door; I must not say, I am rich and increased in goods, and have need of nothing; nor, I have an engagement, the door is locked, and the key is not in my own keeping. I must arise and open to Him immediately. It is the very thing that my ordination vows require me to do. For, that the Second Coming of the Lord—that great event, the hope and consolation of Israel, the promise unto which our Christian brethren of all denominations, instantly serving God day and night, hope to come—is even now being accomplished, as testified in these neglected writings, and by means of them, I

do believe with a conviction of mind and conscience so clear, that no mere authority can set it aside. Whilst the mind is poised between conflicting arguments and probabilities, authority may justly be allowed to turn the scale. But when the truth is *seen* in its heavenly clearness, then one cannot but say to himself, It is the Lord, I will arise and follow Him whithersoever He leadeth. And there is no reason to apprehend, that He will lead us into any disorderly course, for He is order itself, as well as truth itself and love itself. And, as I humbly conceive, the New Church, as manifested in the writings of Swedenborg, is not a new ecclesiastical body, a new sect or denomination, but a new dispensation of heavenly grace and truth vouchsafed to the world, or, in the words of Mr. Clowes, "a state of the most exalted love, charity, and consequent operative virtues and graces from heaven, that was ever yet manifested here on earth; consisting in an entire eradication of all the inordinate, false, and evil principles of self-love and the love of the world, with all the proud, envious, wrathful, and covetous affections therein originating; and, at the same time, a renewal or regeneration, wrought by the purest principles of heavenly goodness and truth, through obedience, in all the several forms and degrees of human life, whether social, civil, moral, intellectual, or spiritual."

Having great confidence that "The Swedenborgian" will be such as you propose to make it, this humble expression of my sentiments is entirely at your service; but, as to the insertion of it, and of all communications of whatever kind and from whatever source, I do pray you may be gifted with a stern and severe judgment, regarding use, *use*, USE, nothing but USE.

I beg to remain, with the sincerest prayers for the success of your undertaking,

Very respectfully yours,

J. T. EATON.

PAINESVILLE, OHIO, *Christmas Day*, 1857.

A letter, lately received from one of our New England brethren, has just been handed us, from which we are permitted to make the following extract. We would remark, that no person who reads Swedenborg *understandingly*, and accepts his teaching, can believe, as the New Churchmen of whom the writer here speaks, appear to believe. And we have reason to think that the narrow and mistaken views of which our friend justly complains, are confined to a particular locality, and a limited circle of receivers—a circle every year "growing beautifully less":—

“ In relation to the ‘ Golden Reed’, by Rev. B. F. Barrett, I regarded its publication as most timely. The design of the author, which is most admirably carried out, was, to call the attention of the receivers of the truths vouchsafed to the world through Swedenborg, to one of the most important in that galaxy, viz.: the superiority of charity to faith. To be sure, we may deplore the necessity of such labor; but when we daily hear devout New Church people say that one can’t be saved who *believes* so and so, or who *does not* believe so and so, we can but feel that we are fast verging towards the pit from whence we were digged, and are ready to ask, Who will show us the right way? I humbly believed this work, under Providence, was calculated to do much towards it. The writer sets up no claims of his own—makes no pretensions as a discoverer, but humbly follows our great Teacher, letting *Him* speak of the blessedness of Charity, in its saving influence on the ignorant and benighted, as well as the most learned and enlightened. The work, moreover, was published by Messrs. D. Appleton & Co., one of the most respectable and extensive publishing houses in the country; and it was strange to me that any New Church publication should assail it, and endeavor to prevent its circulation, on account of its liberal sentiments, although perfectly Swedenborgian in every particular. But this fact only the more convinces me of the need of such a work. If the New Churchmen are setting up a standard of faith that people *must believe or be damned*, where shall we go to find that religion which our Saviour said would entitle the possessor to the invitation, ‘ Come, ye blessed of my Father,’—‘ for when I was hungry,’ &c., not, ‘ for ye *believed* so and so?’ ”

GENERAL INTELLIGENCE.

MEETING OF THE EXECUTIVE COUNCIL OF THE AMERICAN NEW CHURCH ASSOCIATION.—The Council held their regular monthly meeting on the evening of the 2d ult. A letter was read from Mr. L. F. Pingree, Colporteur for the New Church Association in Maine, in reply to one from the Corresponding Secretary. After a free discussion of the expediency of employing Mr. P. for a few months as Colporteur, it was finally concluded, in view of the present condition of the Treasury of

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the Association, to defer action in this matter until Spring. The Corresponding Secretary also read an interesting letter from the Rev. J. T. Eaton, an Episcopal Clergyman in Painesville, Ohio. Whereupon it was voted to furnish Mr. Eaton with fifty dollars worth of New Church books. A proposition was also submitted to stereotype in a neat form, and on such a page as the Committee on Publications should think best to adopt as a *standard* page for small treatises, Swedenborg's luminous exposition of the Decalogue in the 5th volume of his "Apocalypse Explained." After due consideration, this subject was referred to the Committee on Publications.

MISSIONARY GROUND NEAR HOME.—The light of the New Christian Dispensation, has, within the last half century, driven to their hiding-places many owls and bats, whose eyes cannot bear the splendors of this New Morning. But some of these creatures of the night may now and then be seen still fitting about in dark ravines, and thickly-shaded places, as if uncertain whether the promised Day has really dawned, and considerably exercised as to the best way of escape—their perplexity being increased, too, as the light becomes more dazzling. We had supposed that the old doctrine of "infant damnation" was one of those night-birds, which the light of the New Day had everywhere compelled to hide its head. But it seems, from the following article, which we clip from the *Boston Traveller*, of Dec. 19th, that there is a spot in old Massachusetts, dark enough still for this doctrine to appear abroad, and even contend for its right to be recognized as a dove, and no owl. Will not the Home Missionary Society look to that region? It seems that Mr. Nickerson, and his congregation at Woburn, have rejected the old Calvinistic notion on this subject, and adopted the more rational and Scriptural view held by the New Church, in common with all enlightened Christians of the present day. But it is equally clear that their opponents have the *Creed* on their side, for in "the Confession of Faith" of the Congregational Churches of Maine, it is declared :—

"By the decree of God, for the manifestation of His glory, some men and angels are predestinated unto everlasting life, and others fore-ordained to everlasting death. These angels and men, thus predestinated and fore-ordained, are particularly and unchangeably designed, and their number is so certain and definite, that it cannot be either increased or diminished."

Thus the old doctrine of Infant damnation is quite consistent with, indeed it seems inseparable from, the old doctrine of Predestination. But probably this latter doctrine, and some others, once regarded as tests of orthodoxy, are at heart repudiated by Mr. Nickerson and his congregation. The contest in this case must be, as it has often been before, between the *Creed* on the one hand, and *reason and the Bible* on the other. There can be no doubt as to which will finally triumph. We shall watch with interest the course of the Evangelical Council at their adjourned meeting, and also the position taken by the religious press of New-England in relation to the questions involved.

Exciting Scene in North Woburn—Division among the Congregationalists.

On Wednesday last, there was quite an exciting time among the clergy, and others, assembled at North Woburn, for the purpose of ordaining the Rev. Alpheus S. Nickerson, over the Congregational Church and Society in that village. Mr. Nickerson, a recent graduate of the Theological Seminary at Andover, has been supplying, for some months past, the Congregational desk at North Woburn. It was proposed by the Church and Society, and acquiesced in by him, that he should be ordained as an Evangelist, without being settled as a pastor.

For many reasons, local and personal, this, in this instance, was considered expedient, although unusual in the Congregational usage.

The Council assembled in the church at 10 o'clock A. M., for the purpose of organization, and examination of the candidate. After discussing the point of ordaining the candidate as an Evangelist, about two hours, they at last decided to do so, although, of the Council, Mr. Cady of West Cambridge, Mr. Marvin of Medford, Mr. Sewall of Burlington, and others, strongly objected. The examination of the candidate was then commenced. He read a brief of his belief and theological views, which were those held by the Professors at the Seminary at Andover, and by the Congregationalists generally of modern belief. The candidate's views were generally approved, excepting those upon Infant Salvation. Upon this point he expressed himself of the belief that infants were saved. In reply to the question how the Atonement applied, he answered that he considered the infant accountable for his acts as soon as he should arrive to the age of a moral acting being, knowing good and bad. When this age was, he could not say. He supposed the Atonement applied to the infant as to all mankind, through the interposition of the

Spirit, but *how* he was unable to state. His position was met by the argument that a serpent is a serpent, although at the earliest stage of its existence, and other arguments of like weight. This and other points incidental to that of infant salvation divided the Council. They adjourned to a secret session in the school-house, and there spent the time till 4 o'clock in the afternoon deliberating, without coming to a decision. Twice Mr. Nickerson went in and addressed them, and offered himself for further examination, but to this they objected. The point raised was a vital one to them, and upon this they must decide before further action. The sermon by Prof. Shedd of Andover, and the other exercises, were dispensed with, and the audience in the church was dismissed at 4 o'clock P. M., many of them having been there from 10 o'clock in the morning. The excitement among the large assembly, the Church, society, and clergy, was intense—all, however, sympathizing warmly with the position and views of Mr. Nickerson, with the exception of Messrs. Cady, Marvin, Sewall, and Emerson, who were his strong opponents, and believers in infant damnation.

The Evangelical Council adjourned for eight weeks, to be called together by the Committee for further action.

It is well that this question has come up so squarely and prominently before the public. For some time Professor Park of Andover, and his associates, have been accused of breathing something of the Unitarian spirit. The Old School Congregationalists are alarmed, and fear the creeping in of too many liberal views into their Theology. We predict a radical division upon these points discussed by the Evangelical Council at North Woburn, and shall look with interest to the position taken upon the subject by the religious press of New-England. We feel sure, however, that the New School Theology, so called, will gain the ascendancy.

The Church and Society at North Woburn sustain Mr. Nickerson's position, and he will remain with the people.

Our New Church friends in Chicago, as we learn from a Circular recently received, are taking measures to establish in that city, a "Western New Church Depository," where will be kept constantly "for sale, in some public and convenient locality in the city, a full supply and assortment of all New Church works—both the writings of Swedenborg and the collaterals, so called, including also his scientific works." The "Plan" proposed is a good one. It is, to issue certificates of stock to subscribers paying in cash \$10 or more; and to allow

each stockholder to draw from the Depository annually, in books, tracts, or periodicals, an amount equal to ten per cent. on his stock. The property of the concern is to be held, and its affairs conducted, by a responsible Board of Managers, who "jointly and severally assume a personal responsibility to the stockholders, and to all other creditors, for the performance of its obligations." The names of the Managers, which appear upon the Circular, give assurance that the enterprise will be judiciously conducted. REV. MR. HOUGH, having transferred to this Board of Managers the *New Church Herald and Missionary*, and all his publishing interests, is to remove to Chicago and continue there his editorial duties, at the request and in the service of the said Board. The enterprise has our best wishes, and we bespeak for it the favor and encouragement which it deserves.

A new work by the REV. E. H. SEARS is announced in the *Christian Inquirer* for December 19th, entitled "Athanasia ; or Fore-gleams of Immortality." We have not yet seen the work, but from what we know of the author's views on this subject, and of his character as a writer, we think we hazard nothing in expressing the belief that it will be found, on examination, to be such a work as liberal-minded and true Christians of every name, will read with delight, and take pleasure in circulating. Mr. SEARS, though nominally a Unitarian, has for several years been a reader and admirer of the writings of Swedenborg. And if the views of the New Church should stand out as prominently in his new work on "Immortality," as they do in his admirable work on "Regeneration," published by the American Unitarian Association a few years ago, we shall be well satisfied, and will labor to give it a wide circulation.

An American (Mr. WILLIAMS, of Utica, N. Y.) now in England, speaking of the poet Tennyson, in one of his late letters, says : "It is no secret that he is an almost hopeless victim to the use of opium." It seems also that he is far less popular in England than our own poet, Longfellow ; for the same writer

adds: "A large bookseller in Oxford told me that where he sold one copy of Tennyson he sold three copies of Longfellow; that, indeed, the latter had more English readers than any other living poet on either side of the water."

We learn from the *Christian Inquirer* that the REV. DR. BUSHNELL, of Hartford (Trinitarian Congregationalist), officiated not long ago in the Chapel of Harvard College, in exchange of pulpits with REV. DR. HUNTINGTON (Unitarian). This fact we are happy to record among the signs of the New Times. Both these clergymen stand deservedly high in the denominations to which they respectively belong. And both, having imbibed a large measure of the Christian spirit, are able, as were the men in the ancient Churches, to acknowledge and treat as brethren all whose *lives* evince that they are in the good of charity, "however they may differ respecting truths, which, at this day, are called matters of faith." As the light of the New Dispensation increases, may we not hope that the spirit of sect, which has so long cursed the Christian Church, will vanish, and the good example set by these liberal-minded men be followed by ministers of every name, who have in their hearts the spirit of their Master? We can never hope for perfect unity *in doctrine*; but may we not hope for unity *in spirit*?

There are in our country about a dozen periodicals (weekly and monthly), devoted to the interests of modern "Spiritualism," having, it is estimated, an aggregate circulation of from thirty to forty thousand copies. Whatever opinion we may form as to the general character of the spirits that communicate through modern "mediums," or as to the value of their communications, we cannot help regarding "Spiritualism" itself as a great providential fact of these New Times, and one big with significance, and pregnant with momentous consequences; and as such, it will receive, from time to time, such notice from us as its importance seems to demand. And if we should show ourselves more inclined to observe, and speak of, the good than

of the *evil* there is in it, our friends, we are sure, will forgive us, when they reflect that such, as we are told, is the disposition of the angels. We shall aim, however, to be both discriminating and just.

The December Number of "*The Herald of Light*," edited by Rev. T. L. Harris, contains some interesting and ably written articles. We were particularly interested with those on "The Christian Doctrine of Future Punishment," and "Who and What is Jesus Christ?" We rejoice to see such wholesome instruction as these articles contain, circulating among Spiritualists. But if the Editor is as familiar with the writings of Swedenborg as one would be led to suppose from his frequent reference to him, we are at a loss to explain how he could have written some of the things in his article on "*Answers to Questions*," without supposing that he wrote under the influence of spirits as ignorant and weak as they are subtle and conceited—for the ignorance and conceit are alike transcendent, where he speaks of Swedenborg and *his* mission in connection with himself and his own. As a key to the possible explanation of this, we would refer Mr. Harris to what he has himself recorded on page 342 of this same Number. He there tells us that on one occasion an angel pointed out to him "his evil genius, bent upon his ruin, and following him, as far as possible, wherever he goes." "He is," continues the angel "a personator of the *most diabolical craft*, and is consociated with a society of evil genii like himself, who make war upon the Lord's Church on earth. He is here, now, following the bent of his unholy purpose." And when Mr. H. asked the angel, "Can this man and his associates be overcome?" he says, "Then I saw the evil genius assume the appearance of a serpent and slink away," &c. We counsel our friend to look to the Divine Humanity, and earnestly pray to be delivered from these subtle genii. And whenever again he feels prompted to compare himself with Swedenborg, and to assume to write *from a higher plane* than he did—to see and know more about creation, regeneration, or the Divine Word, than he did—he *may be certain* that he is in the sphere of these "*most diabolical*" spirits, and encompassed by the fatuous light which belongs to them.

NOTICES OF BOOKS.

Sermons, BY REV. EPHRAIM PEABODY, D. D., Minister of King's Chapel, Boston, with a Memoir. Boston: Crosby, Nichols & Co. 1857.

Sermons have, for a long time, and not without reason, been reckoned among the dullest, if not actually *the* dullest, kind of productions. And to call any book "as dull as a sermon," is commonly understood to describe the quality of dullness in the superlative degree. This ought not to be; and the sermons before us furnish evidence that it need not be—that, intrinsically, there is no more necessity for it, than there is that a history, biography, or poem should be dull. We have no hesitation in pronouncing this *one* of the most valuable and interesting volumes of sermons that has ever fallen under our notice. There is required, however, some spiritual culture in the reader—some developed faculty to appreciate spiritual things, and some delight in them, before he can really *enjoy* these sermons, or any others as good. But *with* this culture—this faculty and delight, one may go far and search long before he will find anything in the shape of sermons that will be likely to interest and profit him like these. If he be a person of liberal views and feelings, and not a mere sectary, he will not stop to ask what were the author's peculiar *doctrinal* beliefs, nor care to scrutinize particular expressions that might seem to indicate erroneous or partial views on some points. Such a disposition would feel itself rebuked by every page of this book. The reader sees that the author was himself a true Christian—one who understood and had drank deep of the *spirit* of our religion; and as he reads, he feels himself lifted above the smoke and dust of earth, into a serene and peaceful aura, and experiences in his heart a kindling desire for a purer and nobler life. They are sermons which good men and women, of whatever creed, may read with delight, and which none can fail to profit by reading. Let any true Christian read "The Cham-

bers of Imagery," "Stand in Thy Lot," "Providence," "Stillness of Mind," "The Memorial of Virtue," or "Christ our Life," which are all that we have read of these excellent discourses, and we shall be much surprised if his verdict does not agree substantially with our own. We commend the volume to all our friends.

The New American Cyclopædia, a Popular Dictionary of General Knowledge. Edited by GEORGE RIPLEY and CHARLES A. DANA. Vol. I. A.—Araguay. New-York: D. Appleton & Co., 346 and 348 Broadway. London: 16 Little Britain. 1858.

THIS work, if we may judge from the first volume now before us, promises to be—just what we should expect from the prospectus, and the well-known reputation of its Editors for learning, candor, and scholarship—an honor to the literature of our country, and a credit to the enterprising house that have undertaken it. The characteristics most needed in a manual of universal reference, such as this is intended to be, are, impartiality, accuracy, fidelity, thoroughness, exactness of statement, discrimination in the selection of topics, and in the space allotted to each according to its relative importance. And from a careful perusal of this first volume, we feel warranted in the assertion that the NEW AMERICAN CYCLOPÆDIA will be found to combine these requisites in a degree unsurpassed—in our judgment, unequalled—by any other work of the kind in the English language. The editors tell us in the preface, that "In the preparation of this volume, nearly a hundred writers have taken part, including persons in almost every quarter of the United States, in Great Britain, and on the Continent of Europe." Each article, of any length or importance, has been newly written, and bears on its face the evidence not only of freshness, but of having been prepared by a candid mind, and one who had mastered his subject, so far, at least, as the accumulated wealth of modern science and research rendered that possible. The discussion of all *controverted* points in science, politics, philosophy, and religion, is wisely avoided, while the

facts, theories, progress of opinion, &c., are impartially stated. Let any one open this volume casually, and read a few articles, as "Agriculture," "Ague," "Anatomy," "Animal Spirits," "Animal Magnetism," "Allston, (Washington,)" or any others that his eye may chance to light upon, and then go and read upon the same articles in some other similar work, and he cannot fail to be profoundly impressed with the care and fidelity which have been exercised in the preparation of this New Cyclopædia; nor will he fail to see that it is one which properly belongs to the New Age. The paper and typography, too, are excellent, and in admirable keeping with the literary merits of the work. There are to be 15 royal octavo volumes in all, each to contain about 750 two-column pages, "published exclusively by subscription." It will form a valuable library of itself, and is a work which every one who can afford it should aim to possess.

The Elements of Drawing, in Three Letters to Beginners. By JOHN RUSKIN, M. A., Author of "Modern Painters," "Seven Lamps of Architecture," "Stones of Venice," "Lectures on Architecture and Painting," &c., &c. With Illustrations drawn by the Author. New-York: Wiley & Halsted, 351 Broadway. 1857.

HOWEVER connoisseurs in Art may differ from Ruskin on some points, or whatever value may be attached to his criticisms of particular works, all must admit that no other writer upon Æsthetics has said so many good things, or given to the world so many rich, suggestive, and really valuable works on Art. You may differ from him as much as you please, but you cannot help listening to him, nor fail to admire his enthusiasm, to be charmed with his style, and, on the whole, profited by his teachings. He is to us one of the most agreeable, earnest, and suggestive writers of the age.

These "Elements of Drawing," though intended for young people past the age of twelve or fifteen, may be studied with profit by students far advanced in art. In this work, Mr. Ruskin's chief aim is, to teach the pupil to "*see truly*," believing,

as he does, that the *sight* is a more important thing than the *drawing*. He thinks that when a pupil has once learned to *see keenly* enough, he will then experience but little difficulty in drawing what he sees. It is not so much skill in the mechanical or manipulative power, as it is keenness of sight, or delicacy of visual perception, that these "Elements" aim to develop. The author thinks it a matter of more importance—and herein we think him quite right—that young people and unprofessional students should know how to appreciate the art of others, than to gain much power in art themselves. And he makes this sensible remark: "I would rather teach drawing that my pupils may learn to love Nature, than teach the looking at Nature that they may learn to draw." Like all the works of Ruskin, this one, though small and elementary, (234 pp.) is full of new and valuable suggestions; and we quite agree with the author, that the student who will pursue the mode "recommended in these Letters, cannot go once through the advised exercises without beginning to understand what masterly work means; and by the time he has gained some proficiency in them, he will have a pleasure in looking at the painting of the great schools, and a new perception of the exquisiteness of natural scenery."

The Holy Catholic Church : or, the Communion of Saints in the Mystical Body of Christ. A SERMON, by CHARLES PETIT M'ILVAINE, D. D. Philadelphia: H. Hooker, Chestnut-street.

THIS is altogether a very interesting and instructive Sermon; and although it was published some time ago, we have never met with it till within a few weeks. It is right cheering to meet with such sentiments as we here find, from the pen of an Episcopal Bishop, and one so learned and highly esteemed as Dr. M'Ilvaine. It is remarkable for its clearness, discrimination, catholicity, sound logic, and just views of the subject upon which it treats. It is a discourse which deserves to be widely circulated, and which even New Churchmen may peruse with profit. The reader will not fail to recognize in the

following extracts, views similar to those taught by Swedenborg, and which have been repeatedly presented in New Church periodicals in our own country and in England. The distinction here drawn between the *visible* and the *invisible*, or the *real* and the *apparent* Church, though not new, is very important, and cannot be overlooked by any class of Christians without more or less injury to their spiritual state.

“ We have spoken exclusively of that Church which, in the words of the Martyr Ridley, ‘ standeth only of living stones, and true Christians, not only outwardly in name and title, but inwardly in heart and truth.’ This we have spoken of as the *only real* Church, because the only ‘ household of faith.’ All are of it who are living a life of faith in the Son of God ; none are of it who are not living that life. . . We call all *professing* Christians the *visible* Church, and only *real* Christians the *invisible* Church. . . The visible Church is the Church as seen of men, in the mixed mass of the true and the false, the genuine and the counterfeit, people of God. The invisible Church is the same Church as seen only of God, in the unmixed company of all His faithful people. The one is that great flock, gathered together by the call of the Gospel, from all parts of the earth, to the professed following of the Good Shepherd, in which the sheep of His pasture are mingled with the goats that know Him not, and are none of His ; all, however, *visibly*, that is, *professedly*, His flock. The other is simply so much of that mixed multitude as do truly hear the voice of the Shepherd, and follow Him, and unto whom He giveth eternal life. To call all the visible Church *the* Church of God, when it is not all really *the* Church, but only contains it, and when indeed a very great part is really of the kingdom of darkness, is only consistent with a mode of speech common in the Scriptures, and in ordinary life. . . St. Paul drew the distinction between the *visible* or *professing* Church, and the *real* but *invisible* Church, under the Mosaic dispensation. (See Rom. iii., 28, 29—ix. 6, 7, 8.) All the children of Abraham, according to the flesh, all the children of the external covenant, all that were Jews by birth and sacrament, were of the visible congregation, or professing Church of Israel. But all were not of Israel, the *true* Israel. The true Church of God was only of those who were Jews *inwardly* ; who had received the circumcision of the heart, in the spirit, and were thus known to the Searcher of all hearts, however unknown in that respect to men.”—pp. 28–31.

Again, this same author says :

“ *Who are our brethren ?* Who belong to the Communion

of Saints, that Holy Catholic Church, which we believe in as the Mystical Body of Christ? We answer: *Every soul of man that hath a living faith in Him*, wherever found, whatever called. There is no difference here. Diversity of outward and visible Church institutions, doubtless, makes a great difference of privilege, and of benefit. But it makes no difference in the reality and perfectness of spiritual union to Christ, and to His Temple—His living Church, among those in whom is 'like precious faith' in Christ."—p. 53.

How perfectly all this agrees with what Swedenborg teaches in more than a hundred places, the careful student of his writings has no need to be informed. But we are particularly gratified at finding such just and liberal sentiments in a sermon by an Episcopal Bishop.

OUR SOCIAL CORNER.

WE first wrote this "Our *Chimney* Corner," because, in our boyhood, that was usually the centre of all the sociability of the house. But, remembering that *Chimney* corners have become nearly obsolete since the invention of stoves, furnaces, steam-apparatus, &c., and, not wishing that the SWEDENBORGIAN should in anything fall *behind* the age, we altered *Chimney* to *Social*, this being more intelligible, because more modern.

And now, dear readers, in a glass filled from a spring that plays among the hills many miles away, we drink to the New Year and to you! May it, springing, as it were, from the gaunt arms of Panic, Famine, and Woe, commence a race, ending more serenely; and you, chastened perchance by sad experience and adversity, find in its fleeting days and changing seasons many, very many, reasons to be thankful to the bounteous Giver of all good. Let us remember that "He doeth all things well," and that, looking to Him, the sunshine and the storm will so merge, one into the other, that we shall hardly note the changes of the busy world.

Editors are supposed to be always busy, and so in sooth they are; but we shall make it a part of our business to have a chat

with our friends in an easy and familiar way. We feel that we have you around us now, and shall realize it more sensibly hereafter, when, personally, or by the usual letter-proxy on your part, and personally, or through the Magazine on our side, we have been more fully introduced, and have exchanged tokens of friendship and love.

Yes, we hope to have our leisure hours, if not our lazy ones ; and, shaking off for the time the weightier cares and duties of the editorial life, have a cozy talk, after-dinner-wise, with all our patrons, whose general name, we trust, will be Legion. Like boys out of school, we may sometimes be frolicsome, and snap our fingers at the sage Mentors who shake their wise heads at us ; or, perchance, we may wander by the running rivulets of life, or over its flowery meads, bathing our hands and feet in the cool waters, or plucking the flowers and chasing the butterflies of youth ; and, lulled by the hum of bees and the sweet song of birds, dream that we are young again, and that earth and heaven are one. Or, more likely *we* may play the sage Mentor and shake our wise head at *you*, and, moralizing over the follies and vanities of this mundane sphere, endeavor, by precept, if not by example, to impress upon you the stern realities of life, its duties and its demands. Consider then that here, in this our special and particular "Corner," we are at home. Here you may, in good humor, and bearing only in mind the usual courtesies and civilities of life, do and say pretty much as you please.

If you are yet in the spring of life, and its sunshine is beaming above you, jump upon our lap Editorial, and we will talk to you as a father to his children. If you are growing old, and wish to talk to us of a better world, we are with you there. If you love the Church, and are working in it and for it, and want advice yourself, or have it to bestow, here you will find us ready to listen patiently and to talk calmly. Have you little facts and incidents, scraps of history, agreeable narratives of personal experience, any questions to ask or suggestions to offer, or any "items" that will be productive of pleasure or profit? We shall always be most happy to give them a place in this Corner, with the understanding, however, that as this is our own Chimney Corner, all that is said here is to be considered "strictly private and confidential."

An intelligent and liberal New Churchman in one of our Southern States, to whom we had communicated the purpose of the American New Church Association to establish a periodical, and had briefly sketched some of the main features of the contemplated work, illustrates the satisfaction with which he received the announcement thus:—"I am glad that your Association contemplates establishing a *liberal* N. C. Journal. I am willing to contribute my mite to its support. Put me down for ten copies—five of which send to me, and five to the enclosed addresses. I will send the money in January." Such is the spirit that always helps forward a good cause; and such the words that encourage the hearts and strengthen the hands of those engaged in it, to a degree beyond what those who utter them ever imagine. Only a few such prompt and cordial responses are needed, to ensure our enterprise a complete success.

At the close of the year we shall publish on a separate slip of paper, and send to our subscribers, the names of the contributors of the several articles in each Number—understanding, of course, that this will never be done where the contributor himself objects.

In future Numbers we hope to have articles explanatory of the nature and structure of a Divine Composition, and the laws of the Spiritual World, which will interest all, and be especially instructive and profitable to those not familiar with the New Church doctrines. Two very interesting articles of this kind have already been received. And as we must rely chiefly upon our friends for extending the circulation of our Magazine among those *outside* of the nominal New Church, where we hope it may become especially useful, we take the liberty of suggesting that each one, to whom this Number is sent, will endeavor to procure at least *one* subscriber among his Christian friends and neighbors. Any person sending us four names, accompanied by \$4, will receive five copies, or one *extra* copy for his trouble.

We have received a long communication from a much esteemed brother, in which the *fashionable* mode of sermonizing in the New Church is criticized with considerable, but, as we think, merited severity. It came too late for the present Number, but will appear in our next.

The Editor will be happy to receive letters from all parts of the country, suggesting, counseling, approving, encouraging, or communicating interesting "items," as the writers may feel prompted to speak. Having had no experience in editorial duties hitherto, he will probably need both the advice and encouragement of our friends—certainly will always be thankful for either.

Five more articles—all good, and some of them very superior—have been received, but generally too late for the present Number. They will appear in our next. Meantime we return our hearty thanks for the generous and *prompt* manner in which writers have responded to our request.

Several of our correspondents object to the *name* adopted for our Magazine, and have suggested others, some of which we like, but which came too late for adoption had we been so inclined. We would simply add, that, should the name be generally unacceptable, it can easily be changed by a vote of the Association at its annual meeting next May.

Should this Number of "The Swedenborgian" be sent to any one not desiring it—as it doubtless may be—we shall take it as a special favor if the individual, after reading it, will hand it to one of his neighbors, or return it by mail to the Editor. And will those who wish to become subscribers send their names and subscriptions as *early* as possible, and be careful that the name and place of residence be *plainly* written.

T H E

SWEDENBORGIAN:

A PERIODICAL OF THE NEW CHURCH.

Vol. I.]

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[No. II.]

ORIGIN AND USE OF THE SCRIPTURES.

PART I.

RELATION OF THE MIND TO ITS SURROUNDINGS.

PROFOUND is the truth that man was created in the image of God. From this springs that other great fact, viz, that man is a microcosm; a world in miniature; a condensed epitome of all existence. There is nothing in the universe that has not its prototype in man, from the very circumstance of his imaging the Creator. How clearly is this made evident by the consideration, that, whenever we wish to investigate some important truth, and come at its core and root, we are referred by it back to the every-day events of human life—to the well-known and familiar workings of the human spirit;—we come back to mind and its operations as the source of all outward existence and phenomena. This is pre-eminently true as regards the disclosures of the great Swede. Their truth, and the reason of their truth, if at first obscure, become always

beautifully evident, as we go back and consult the familiar workings of our own minds, or view the every-day conduct of men in general. These reflections have occurred to us in sitting down to trace the rationale of his statements concerning the sacred Scriptures.

We start out with a statement, which none, it is presumed, will dispute, viz., that there exists an intimate relation—sympathy we may say—between the inner world of the human soul and the great outer world of nature, in all its kingdoms; a sympathy based upon a certain congruity, agreement, and resemblance that exists between the movements of both. And first of the animal kingdom. Does not man find much of his own nature—many of his own mental powers parcelled out, as it were, among the living tribes of the earth? Does he not recognize his cunning in the fox; his courage and daring in the lion; his innocence in the lamb and dove; his intelligence shadowed in the horse and elephant; his fidelity and attachment in the dog; his stubbornness in the mule; his patience in the ass; his industry and perseverance in the ant; his sensual nature in the hog; his constructive talent in the bee and beaver; his musical faculty in the feathered songsters, &c. ? It is as though each single faculty of his own mind, raying forth from him, had embodied itself as the leading feature in some animal, requiring thus the whole circuit of the animal kingdom to stand as the embodiment and representative of a portion, at least, of his own individual mind. This seems so, and in a certain sense it is so. And taking the whole animal kingdom as embracing two divisions, man's lower nature when unguided by the higher is well symbolized by the ferocious and noxious tribes, as the tiger, the wolf, hyena, lion, bear, serpent, scorpion, and all poisonous and troublesome insects; while his amiable traits are portioned out among

the useful domestic animals and other harmless ones. Thus is man in sympathy with, and repeats himself in nature through the animal kingdom.

Nor is he less so in reference to the elements and inanimate tribes. There is an actual and great analogy and agreement between the varying phases and changes of the terrestrial elements, and the no less varying phases and changing moods of the soul. The brilliance and warmth of day, with its gay summer coloring, and its various sounds and sights of beauty, aptly expresses the mind's joyous state; while night, with its cold and darkness, is a fit emblem of the torpor and gloom of great grief—the sleep of the mind's faculties in the blackness of despair, or the soul's yet more terrible torpor in the darkness of sin and crime. Hence, night, and storm, and darkness are the chosen seasons of the thief, the burglar, and the assassin, for the commission of deeds which ever try to shun the light of day, or the light of truth and discovery. Then there is the evening twilight, and the moon-lit night—a half-way state between day and darkness—fitting the middle state between joy exultant and woe incurable—the season of sweet and quiet hopes, and also of sad memories; of pleasing yet uncertain anticipations; a season, too, consecrated of old to lovers with hearts yet unopened and vows unspoken—trembling between hope and fear—hiding their secrets in the darkness of their own bosoms, and yet basking in the light of joyous expectancy. Perhaps it would be difficult to find a love-story without one or more moon-light scenes; or a tale of deep crime without its midnight meetings and plottings in the dark; or a narrative of happy domestic life without ample accompaniments descriptive of bright sunny hours, with sports of children on grassy lawns, amid flowers and the song of birds. The artist instinct compels the writer of fiction to bring

together things congruous and fitting, and to harmonize or else to contrast his description of human feeling and passion with the scenes in which they transpire.

Thus the outer world, in all its changing aspects—daylight and darkness, storm and calm, cloud and sunshine; the gently flowing river and the impetuous torrent; the fertile, flowery plain, barren moorland, and towering mountain steep; the garden and the desert, the forest and the field, the fountain and the stream, and the thousand other features of outward nature, have all their perfect counterparts in the changing states of the human soul, which, when it would describe its own secret workings, points to these outward and visible movements of dumb nature as the most expressive symbols and shadows of itself.

For there is both a sunshine of the outer world and a sunshine of the heart; there are storms, tempests, and whirlwinds of the elements, and there are storms and whirlwinds of passion in the soul; and copious tear-showers are often the accompaniments of the latter, as rain is of the former. Clouds of ill temper will darken the sunniest face, as other clouds the azure heaven; while anger darts lightning flashes from the eye, and thunders in the voice. There are gushing torrents of emotion; gentle rivers, ever flowing, of calm and placid feeling; and un-failing fountains of love, sending forth streams that may be traced by the springing up of flowers of joy along their course, &c., &c.

Now, to what does all this point? Is it not plainly to the fact, that, as man is an image and reflection of God, so outward nature must, in turn, be the image and reflection of both God and man; or because it is a reflection of God, therefore it is a reflection of man also? And if this is the case, then the question may occur, "How is na-

ture a reflection of the Creator?" And the only answer is and can be, that nature is such a reflection and image, because, as to that spiritual essence which is the soul and sustaining principle of every created existence, even of inanimate objects, it is a *projection outward* of the Divine Mind. It is an out-birth from the Creator's mind, which comes forth out of itself, and lives in the outward universe which it has thrown out from, and placed, as it were, over against itself. For no image or reflection of an object can arise except by emanation, out-birth, or out-flow therefrom, as one's figure in a mirror or daguerreotype is an outflow of light from his person.

As nature is thus the outward projection of the Creator's emotions and thoughts clothed in material substances, and as it, therefore, reflects that mind as in a mirror, it follows that it must also reflect the mind of man, who is the image of God; so that there is nothing in any of the three kingdoms of nature, that does not represent some faculty and state of faculty in the human soul.

But now, as the Creator has projected or mirrored his own infinite mind in the things of the outer universe, if man is in His image, with an analogous mind, and analogous activities, we naturally look to see if he also, like his Maker, does not project or throw himself outwardly, so as to see the workings of his own spirit in external objects; and we find that this is actually the case, and that it is done in several modes.

And first, it is done by our involuntarily and unconsciously throwing the coloring of our temporary and changing mental moods upon the inanimate objects of nature. We clothe them with our own feelings and emotions, and view them as tinged with the hues of our own minds. The play of a thousand passions which culminate in joy or grief to the soul, throw their lights

and shadows, their bright or sombre colors, on the objects around us, and nature seems either to sympathize with our moods of joy or sorrow, or rudely to mock at us by contrast. When some inward joy lights up the soul, all nature wears a gayer garb; the sun is brighter, the grass greener, and the sky more blue; the song of birds is blither; our happiness seems contagious, and we seem to communicate it as we go. And in opposite moods, when the soul is darkened with some heavy grief, how gloomy is all without! The landscape smiles no longer; the wind sighs in the foliage; the trees slowly and sadly wave their branches, or, if motionless, seem stricken with our woe. So, too, to the intensely mirthful mind the commonest objects wear a grotesque and comic face, and stir up laughter; while to the irritable, bilious temperament, all things seem erect in hostile attitudes. This out-throwing of our own mental states, it is, which gives rise to figurative language and personification, in which poets and all writers of sentiment abound.

But again, this projection of ourselves on the outer world occurs also in the actual impressions and changes of form and quality, which man induces upon natural objects in the various arts; we mould and transform them at our pleasure, and render them conformable and responsive to our states of body or mind, and suggestive or reflective, by their outward appearance, of such states in ourselves; so that seeing the object is seeing the subject, or the mental state which thus moulded the object. The first material substance which the soul in its out-flowing comes, as it were, in contact with, is the body of flesh with which it is clothed. This it moulds, at every instant, to its own shapes. The swayings of the invisible soul by love or hate, by joy or grief, by hope or fear, become at once visible and audible in the countenance and gestures, speech

and tones of voice. The soul has projected itself, and thus in the body it stands revealed, even to its own contemplation. Then, going beyond the body into the more exterior world, it performs the same operation of impressing itself upon outward things, in the two divisions of the Industrial and the Fine Arts: where, by the former, it expresses its wants or states as felt for the sake of the body or its physical wants—as by a house, a table, a chair, a bed, a coat, &c., each of which stands as the expression and image of a certain want or state of the soul, felt, as said, for the body's sake; while, in the domain of the Fine Arts, such productions as a poem, a painting, a musical composition, a piece of statuary, or specimen of architecture, are yet more strictly the out-births and images of the soul; for the body does not call for them, and the artist not only tries to render thus visible his emotions or ideas, but he knows also, that the test of his success in doing this, lies in the power of his work to call forth the same emotions in the beholder; his own mind being thus more or less clearly reflected from his picture, or statue, or musical composition, to the beholder or auditor. And this, too, requires the latter to be in the same moral angle or place, *i. e.* state, with the source of the reflected light, or he will not see it. In other words, the æsthetic taste, or connoisseurship, of the observer must approach or be like that of the artist, in order to be fully affected by, and appreciate his production.

Thus does mind project itself upon outward objects by moulding them into accord with its own states, which objects, in turn, reflect it again from themselves.

Or we may take cases in which we modify or mould external objects for only the temporary expression of our feelings,—making them in a manner part and parcel of ourselves, as far as relates to the exhibition of our mental

states. Thus in the merry Christmas-time, we make our churches seem to smile in unison, festooned and garlanded with evergreen; while organs peal forth joyful anthems. On some occasion of great national or civic rejoicing, flags on the shipping, illuminations in our dwellings, bonfires in the streets, and the ringing of bells, are some of the modes in which we compel inanimate objects to express human joy; or they express grief on occasions of public or private bereavement, by donning the sable emblems of mourning.

Thus does the soul, during its sojourn in the flesh, perpetually project itself upon outward matter, and render itself visible externally: First, in the body which clothes it; next, in the Industrial and Fine Arts; and finally, in the occasional modes last mentioned.

But now let us observe this fact: In all these cases of the soul's external manifestation, owing to the great difference between the nature of the soul or mind, which is spiritual, and the nature of the substances on which it works, which are material, or composed of matter more or less gross,—we say that, owing to the great difference between the nature of the soul and the nature of these material substances, it is compelled to act upon them through a whole series of accommodated mediums. The soul cannot act directly upon these grosser forms of matter, but it moves first the attenuated and subtile nervous element, then the soft muscle, then the bones, then the tool in the hand, and thus only first reaches the coarse outer world, and stamps itself upon it as it can. Then after this, there is the long period of assiduous study and laborious practice required for the soul to tutor both its own faculties and its bodily powers, to act with the wished-for efficiency upon the raw forms of matter, so as to leave upon them its own image. Evidently if the soul could

dispense with these tedious intervening processes, and become at once externally imaged in nature, it would certainly do so. With the exception, however, of its bodily tenement, which it instantly fashions to its changing states, in the countenance, the gestures, the speech, and tone of voice, the more remote realm of material substances are too gross, too unplastic, and, as already said, too unlike the soul's own ethereal, spiritual nature, to be modified by it in any other way, than this comparatively slow and laborious one. While the soul is a denizen of earth, its manifestations must necessarily be limited by the conditions and nature of matter, as well as by those of space and time.

But now let us conceive of a condition of existence in which the objects of the outer world, among which the body itself moves, should be as plastic and obedient to the soul's motions, as the body itself. Then, in that case, every change of emotion in the soul would produce a corresponding change of appearance in outward objects; and this at once, without loss of time, as quickly as the changing features display its varying moods.

This supposed condition would be realized, if these outer objects were of the same nature as the soul—that is, if they were of a spiritual and not a material substance. The soul would then have no such obstacles to contend with, in imaging itself outwardly, as it meets with in this earthly life; but the ebb and flow of its own tide of feeling and thought would roll freely onward and outward in widening circles, and impress its own motion and form on all surrounding spiritual substance, as a chord, when struck, imparts its own vibrations and tone to kindred chords.

But if the spiritual world is a world of mind only, as we know it *must* be—a world where nothing of matter can find place; and if, moreover, man in the other life is sur-

rounded by scenery similar *in appearance* to what surrounds him in this, comprising objects in the mineral, vegetable and animal kingdoms, with atmosphere, sky, clouds, &c., (and that man in the other life *is* thus surrounded, we know, both from the many instances of *vision* of such things narrated in the Scriptures, and from the intuitions of reason, which cannot conceive of man as existing without external surroundings,) then the inquiry suggests itself, "Whence are such objects, there being nothing of matter in their composition?"—And we are driven to the conclusion, that, in the spiritual world—the world of mind—all objects which *appear* to be external to the beholder, are, and *must be*, the emanations or out-births of his own mind and of the minds of others who may be with him. And then in that case it is plain that, in that spiritual world, where alone the human spirit has full and unrestricted power to project itself outwardly, nay, where it cannot help doing so, it performs on its own small, finite scale, an operation precisely analogous to the projection of the Creator's mind in the outward scenery of this material universe. As the objects in the inorganic, the vegetable and animal kingdoms, are emanations of the Creator's mind, fixed in material substances, so, when the soul of man, the image of the Creator, is allowed to freely exhibit itself in visible form, *it* also must, of course, project from itself the objects of the three kingdoms; in which case these are still, in their origin, emanations from the Divine Mind, but flowing thence into man as his own life, are sent forth from him again under these visible forms, but modified according to his individual and peculiar reception of the Divine Life.

But how very singular, is it not, it may be asked, that either the Divine or the human mind, and its states, should

give birth to visible objects so seemingly incongruous with itself, as the things of the three natural kingdoms?

No, we reply. At first sight it does seem singular, but in reality such things, and such things only, truly represent the mind. Cannot each one find in his own spirit the correspondents of the ground on which he treads—of vegetation—of living tribes—of high o'er-arching heavens? Are there not fundamental powers of mind—intuitions of first truths, and bodily sensations or teachings of the senses, which serve the spirit as ground to rest upon, in all its higher activities? From this ground of his mind, do not countless truths and knowledges shoot forth like a luxuriant vegetation; and do not again these truths serve to nourish, shelter and protect his various classes of affections, warm with a higher life than these truths of his intellect, in like manner as the fields and forests nourish the animal tribes? While o'er-arching all his lower and natural mind, is there not the warm sun and heaven of his higher, spiritual life, and the moon and stars, with their light of spiritual truth and doctrine, &c.?

Such analogies or correspondences between the mind and the things of the outward creation, may be carried out to an indefinite extent of detail; and the further they are traced, the stronger is the conviction which they force upon the mind, that the things of the outward universe are most truly the spontaneous and natural outbirth of the Divine Mind, and by no means its *arbitrary* creation; and that, therefore, as the creating Mind is thus imaged in the various kingdoms of the outer world, so the human mind, too, when allowed to picture itself forth externally, will of sheer necessity be thrown forth under the diversified forms of the inorganic, the vegetable, and animal creations.

We have thus, by tracing some of the operations of the soul in this life, and by passing along these steps of the

known towards the unknown, arrived at a conception of what *may* be the relation of the soul to its outward scenery in the other life ; a conception which appears so reasonable, and so extremely probable, that it is very difficult to imagine the relation to be any other than what we have supposed it to be. Indeed, it should appear, we think, so very close to the truth, if not actually the truth itself, that ocular demonstration is hardly needed to make us certain of the matter. But suppose that we neither had, nor could have, such ocular proof that a man's surrounding scenery in the other life is the projection or out-birth of his own state of mind, we may find three sources of almost overwhelming corroborative evidence of the truth of the supposition or conception at which we have arrived, by going back again to familiar facts of our present life. We arrived at this supposition, (of the soul's projecting its own scenery from itself, in the other life,) it will be recollected, by tracing some of the modes in which the soul in *this* life projects itself upon *already existing outward material objects* ; and we now refer again to familiar occurrences of the present life, to prove that the soul even now, at times, projects its own scenery, quite *independently* of the actual material objects around it.

The first source of this evidence lies in the phenomena of dreaming. Whence comes the scenery of our dreams ? Often, it is true, it is the copy of actual places and objects in which we have been while awake, but much oftener the scenes and objects of our dreams are totally different from any we have witnessed. Objects stand forth, and events transpire, pictured as vividly before us as in the waking state, and these have of course no possible source other than the workings of the mind itself. And often the bodily sensations give character to the dream, as in the case of a person who, going to rest with a hot brick at his feet,

dreams that he is ascending Mount Vesuvius, and walking over hot ashes ; or of one who throws off the bed-clothes during sleep, and forthwith imagines himself traveling amid the ice-fields of the arctic regions. Thus do the phenomena of dreams give strong corroborative evidence of the truth of the assumed position, that the soul in the other life throws out its own scenery.

Another source of evidence to the same effect, exists in the phenomena of Mesmerism. It is well known, that, when the due relation or "rapport" has been established between the operator and his subject, the latter will receive as his own, whatever passes in the mind of the former ; so that, if the operator pictures in his own mind some imaginary scene, the subject will see the same, and believe it real, and that he is actually an actor in it. Thus he can be made to believe that he sees a snake in his lap ; and the exhibition of terror and disgust, and his efforts to dash it from him, will be too real and earnest to allow of the supposition that he is merely acting a part, in order to impose on the spectator. We shall never forget an instance of this kind, in which the operator caused the subject, a young nautical man, to believe himself the captain of a ship at sea during a violent storm. No mere acting could ever possibly have equalled it. The energetic pacing of the deck—the frequent and anxious upward glancing at the storm overhead—the loud, and hurried, and impetuous commands to the sailors—the fearful apprehension of immediate wreck, were thrilling to witness, and showed beyond question that nothing could be more real to him than the scene which was projected from his own mind, as influenced by the mind of the operator. And here, in fact, was a double instance of such projection, or out-throwing of itself by the mind, viz., first, of the operator's mind upon that of the subject, and then

of the subject's own mind outwardly from itself, (after being thus impressed,) creating the storm seen at sea, which caused him such alarm. Stronger evidence than this in support of the position we have assumed, can hardly be found.

But there is yet another source of such evidence belonging to the present life; and this is found in the drunkard's disease, called delirium tremens. Who that has ever witnessed the ravings of the unfortunate victim of this malady—his horror of the reptiles and loathsome shapes, that, invisible to all others, seem to himself to beset him from all quarters, and ever to elude his frantic efforts to destroy them—who that has ever seen this, can help recognizing in these hideous moving forms, the inebriate's own hideous moral state; and that his low, sensual, bestial condition, is most aptly imaged in these repulsive animal spectres, which to him are as real as if made of flesh and blood; and that, were his soul, while in this condition, to leave the body, these forms would still remain part of its outward surroundings, but appearing, perhaps, only much more vividly alive and real.

Now, when to all this rational evidence, drawn from known phenomena of the present life, in support of the view under consideration, we can and do add the crowning proof of ocular demonstration, which we know, if we know anything at all, has been afforded to Emanuel Swedenborg, we see not how any one can doubt—

First—That, in the other life, the human spirit is surrounded with scenery representing objects from all the three natural kingdoms—inorganic, vegetable, and animal.

Second—That this external scenery must and can be only the projection or out-birth of his own mind, and of the minds of those who may be with him.

Third—That, since this external scenery in the other

life is but the out-birth of the mind, the objects composing it must evidently express, or image forth, the states or workings of his mind, and this, not only as to general characteristics, but also as to the most minute details ; so that, not only would a tree, for example, as a whole, picture forth some feature or characteristic of his mind, but even the very form, and hue, and veining, of each leaf upon it, would have its prototype in some minute peculiarity of his mental organization.

Having reached this point, we are now to see what bearing all this has upon the origin of the Scriptures ; and we shall conclude in a subsequent article.

THE MYSTIC VEIL.

THIS world I deem
 But a beautiful dream,
 Of shadows which are not what they seem :
 Where visions rise,
 Giving dim surmise
 Of the things that shall meet our waking eyes

Hardly they shine
 Through the outer shrine,
 As beneath the veil of that flesh divine
 Beamed forth the light,
 Which were else too bright
 For the feebleness of a sinner's sight.

I gaze aloof
 On the tissued roof,
 Where time and space are the warp and woof ;

Which the King of kings
As a curtain flings
O'er the dazzling face of eternal things.

A tapestried tent,
To shade us meant,
From the brave everlasting firmament ;
When the blaze of the skies
Comes soft to the eyes,
Thro' the veil of mystical imageries.

But could I see,
As in truth they be,
The glories of Heaven that encompass me,
I should lightly hold
The tissued fold
Of that marvellous curtain of blue and gold.

Soon the whole,
Like a parched scroll,
Shall before my amazed sight uproll ;
And, without a screen,
At one burst be seen—
The presence wherein I've ever been.

Oh ! who shall bear
The blinding glare
Of the majesty that shall meet us there ?
What eye may gaze
On the unveiled blaze
Of the light-girdled throne of the Ancient of Days ?
[Selected.]

“Notwithstanding there are so many varieties and differences of doctrinals, still they form together one Church, when all acknowledge *charity* as the essential.—
Swedenborg, A. C. 3241.

WHAT IS MEANT BY "THE NEW CHURCH?"

AS "THE SWEDENBORGIAN" hopes to find a goodly number of readers among those who have hitherto been strangers to the writings of Swedenborg, it may be useful to give, from time to time, clear definitions of words and phrases which we shall often have occasion to use, and which, without such definitions, might mislead novitiates. Of this class is the oft-recurring phrase, "the New Church." Although Swedenborg mentions "the New Church" hundreds of times in his writings, and often tells us that by it "is meant the New Jerusalem in the Apocalypse," still we know how easy it is for a casual reader to be misled by it, and to derive from the expression a meaning quite different from that which the author intended. And if men, in their early reading of the works of Swedenborg, attach a wrong meaning to certain words and expressions, or put their own false ideas *into* them, instead of drawing *from* them the true ideas they were intended to convey, it is wonderful how long and how pertinaciously the error will cling to them. It becomes, as it were, "glued to the brain;" and after a time it seems almost impossible to get rid of it. In this way it is easy to see how Swedenborg, in some instances, *may be made* to teach errors which he never thought of teaching, and which in reality he never did teach. The error in the mind of the reader—and men's minds are full of all sorts of errors—is first *put into* Swedenborg's language, and then is innocently believed to be taught by him, and is held to be the truth by those who accept his teachings; just as men carry their own false notions to the Bible, and having once crowded them *into* its divine

language, or interpreted it in a manner to favor their views, persuade themselves ever after, that these false notions of their own are *true*, and actually derived *from* the Word of God. It becomes a matter of the first importance, therefore, in the reading of Swedenborg, that the novice be furnished with a correct definition of the author's meaning of certain leading words and expressions of frequent occurrence; and also that the different senses in which he sometimes uses the same word, be clearly pointed out. For lack of some such aid, it is possible—nay, it is certain—that some of the early readers of Swedenborg were often mistaken in regard to what he means by "the New Church," which he says is "the New Jerusalem mentioned in the Apocalypse." And we should expect that a mistake so serious as this, could hardly be committed without leading to other errors of greater or less magnitude. It is with the desire and in the hope of preventing the recurrence of any such mistake in future, that we propose briefly to show what is meant by "the New Church," and in what sense, or senses, it is used by Swedenborg.

We all know that there are two senses, quite distinct from each other, in which the term *Christian* is employed. First, we call a man a Christian who believes, or professes to believe, the Christian religion. In this sense, all Englishmen, Frenchmen, Germans, Americans—all nations, in short, where the Christian religion is professed and taught—are called Christians. The name thus used, has no reference whatever to moral character, or spiritual quality, but simply to the form of religious belief; and this it indicates only in the most general way. It does not tell us whether the people so designated are good or bad, wise or foolish; for there may be Christian devils as well as Christian angels; and Swedenborg assures us—

and no one has reason to doubt his assertion—that the very worst devils in hell are those who came from Christian countries, and once professed the Christian faith.

But there is another and much higher sense in which we use the word *Christian*; as when we use it to designate moral or religious character. In this higher sense, a Christian means a humble follower of the Lord—one who has in himself the spirit of Christ, and therefore belongs to His mystical body; and it means no one else. As the apostle says: "If any man have not the spirit of Christ, he is none of his"—that is, he is not a *Christian* in the true sense. It is in this sense that Swedenborg uses the word *Christian*, when he declares that all those in whom true charity dwells, say in their hearts, "that he is a true Christian, who lives as a Christian, that is, as the Lord teaches." (A. C., 1799.)

It is plain, then, that there are two senses in which the word *Christian* is used, which are to be carefully distinguished from each other. For there are bad Christians as well as good; Christian devils as well as Christian angels; Christians by name, who are not such by nature. And if we were to confound the distinction here referred to, and, whenever the word *Christian* is used or met with, understand it in its highest sense, we should commit a great mistake. We should be led into the false belief that all in Christian countries are really disciples of Christ, although He himself has declared that only those who *do his commandments* are truly his disciples. And thus we should reckon, as belonging to the kingdom of heaven, many who are really of the opposite kingdom, and among the very worst spirits in that kingdom.

Now, a similar distinction is to be made in regard to "*the New Church*," which we all recognize and make in

the use of the word *Christian*. There are two senses to be carefully distinguished from each other, in which the expression "New Church" may be used, and is used. In a popular sense, and one in which it will frequently be employed in this periodical, "the New Church" is understood to embrace all those who believe or profess its doctrines as revealed in the writings of Swedenborg. The New Church, as thus understood and defined, is distinguished solely by its *doctrines*—all who profess their faith in them being considered as belonging to it, and none others. In this sense "the New Church" is a visible body of people, as truly so as the Presbyterian, Episcopalian, or Roman Catholic Church. Its members can all be seen and enumerated; for it is easy enough to ascertain who those are who profess its doctrines. But if we carry this popular idea of "the New Church" along with us, and endeavor to attach it in all cases to the expression as used by Swedenborg, and to "the New Jerusalem" mentioned in the Apocalypse, we shall commit a terrible mistake, and pervert the meaning of both Swedenborg and the Word. We shall come to the conclusion that "the New Church," as thus defined, or, all who embrace its doctrines, constitute the Lord's kingdom on earth, having their names written in the Lamb's book of life, and that all others are out of the kingdom; for it is said in the Apocalypse that "there shall in no wise enter into it [the New Jerusalem] any thing that defileth, neither whatsoever worketh abomination or maketh a lie; but they which are written in the Lamb's book of life;" and that "*without*, are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." It would be a most pernicious error, and one alike hurtful to themselves and others, for those who embrace the doctrines of the New Church, to believe that *therefore* they are "written in the

Lamb's book of life;" and that all who do not receive these doctrines, do therefore belong to the class said to be "*without*" the Holy City.

When, therefore, we use—as doubtless we often shall—the expression "New Church" in this popular or *doctrinal* sense, we do not mean to intimate that the persons belonging to it are necessarily superior to others in their moral or religious character. We mean to express nothing whatever in regard to their moral quality, or the state of their affections, but simply to indicate their doctrinal beliefs. Although the truths of the New Church are drawn from the interior and heavenly sense of the Word, and are, therefore, capable of elevating all who receive *and live according to them* into more interior and heavenly states, than the truths of the external or natural sense, still no one is *necessarily better*, or *more pure and heavenly-minded*, because he understands and believes these truths. His mere belief of them makes him of the New Church externally—in the popular or doctrinal sense in which we are now considering it—but not internally and really, except so far as he religiously applies these truths to the purification of his heart and life. In accordance with this, the Apostle Paul says: "For he is not a Jew who is one *outwardly*; neither is that circumcision which is outward in the flesh. But he is a Jew who is one *inwardly*; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." (Rom. ii., 28, 29.) And Swedenborg, speaking of mere intellectual belief, or "the science of the knowledges of faith," says, "it is of no avail; for the worst of persons, and even the infernals themselves, may be possessed of such science, and in some cases in a degree superior to others; but what avails is, *a life according to knowledges*, this being that which all knowledges have for their end."

(A. C. 2049.) Again he says: "Truths, howsoever they are known and understood, if they are not at the same time *lived*, are nothing but inanimate truths; and truths inanimate are, as it were, statues which are without life." (Ap. Ex. 730.)

Whenever we speak of "the New Church," therefore, as applicable to a particular class or visible body of people, we wish it to be understood that we do it in accordance with the custom, which has prevailed for many centuries, of distinguishing Churches by their *doctrinals*. We do it as a convenient mode of designating those who believe or profess the doctrines of the New Church, as revealed through Swedenborg. We do not mean to intimate by it that these people are necessarily in a higher moral or spiritual state than others, but simply that they receive *intellectually* what we regard as the highest form of spiritual truth yet known. To say that one is a *New Churchman*, or is of the New Church, in this popular but superficial sense, is the same as to say he is a *Swedenborgian*—which simply means that he receives the doctrines taught by Swedenborg. It is not to say, or to intimate, that he is therefore *better* than others—though the higher and purer truth he receives may give him the ability to become better.

Sometimes "the New Church" is used in an abstract sense, to denote that system of religious truth embodied in the writings of Swedenborg: as when we speak of the New Church *descending* or *progressing*; or say that the New Church *teaches* this or that. In this sense it is allied to the one we have just been considering; only that it is used impersonally, denoting the doctrines themselves instead of the persons who receive them.

But there is another and much broader sense to the expression "New Church"—a sense in which it is used to

embrace, not merely that visible body of people, distinguished, as all religious assemblies who exalt faith above charity are distinguished, by their doctrinal beliefs, but all who truly worship the Lord by a life according to His commandments. In this broader and truer sense, "the New Church" includes all who, by a life of religious obedience, have conjoined charity with faith in themselves, and thus have entered into the heavenly marriage, or become of the number of those "who are called to the marriage supper of the Lamb." In this sense, therefore, the expression indicates the moral quality—the state of the heart—quite as much as, and even more than, that of the intellect. It comprehends all the true worshippers of the Lord on earth—all who compose the mystical body of Christ—by whatever names they may be distinguished among men. This is the New Church of which Swedenborg always speaks when he speaks of this Church, and defines it in its highest sense. In his "Apocalypse Revealed," he says: "The New Church, which is the New Jerusalem, is formed by those who APPROACH THE LORD ONLY, AND AT THE SAME TIME PERFORM REPENTANCE FROM EVIL WORKS." (69.) But who these are, can, of course, be known only to the Lord; for they are those who worship Him "in spirit and in truth," and whose hearts are known to Himself alone. They are the Lord's true and invisible church—invisible, because undefined by any marks or boundaries seen and known of men. This is the real Church—*New*, because in conjunction with the New Heaven formed at the time of the last judgment, and receiving from or through that Heaven an influx of new light and life. This is the spiritual *Mother* whom we are required to love and honor, as being the wife of the Lamb; for by *mother* in the celestial, which is the highest and strictly New Church sense, is signified, according to Swe-

denborg, "the communion of saints, in other words, his [the Lord's] Church dispersed throughout the whole world. That the Church of the Lord [all good people of every name] is meant by mother in this sense, is evident from these passages: "I saw the Holy City, the New Jerusalem, prepared as a *bride adorned for her husband*." (Rev. xxi., 2.) The angel said to John, "Come hither, I will show thee *the bride, the Lamb's wife*; and he showed me that great city, the holy Jerusalem." (xxi., 9, 10.) "*The marriage of the Lamb is come, and his wife hath made herself ready*." (xix., 7.) That the New Jerusalem means a new church, which is at this day establishing by the Lord, may be seen in the APOCALYPSE REVEALED, n. 880, 881. This Church, and not the former, is the wife and mother in this sense"—that is, in the highest or celestial sense, in which it denotes the Lord's people, of whatever name, "dispersed throughout the whole world." (T. C. R., 307.) This is the New Jerusalem of the Apocalypse. This is "the Bride, the Lamb's wife." This is the New and true Church, consisting of all regenerate souls—of all who truly believe in the Lord, and shun evils as sins against Him. No others, whatever amount of truth they may have, or however pure and interior its quality, can claim fellowship in this church, or be reckoned within its walls. As it is written: "And there shall in no wise enter into it any thing that defleth, neither whatsoever worketh abomination or maketh a lie; but they that are written in the Lamb's book of life." (Rev. xxi., 27.) The meaning of the last clause of this text is thus explained by Swedenborg: "*But they who are written in the Lamb's book of life*, signifies that no others will be received into the New Church, which is the New Jerusalem, but they who believe in the Lord, and live according to His commandments in the Word." (A. R. 925.) This, then, is what is meant

by the New Church, which is the New Jerusalem, in its true and highest sense. It is no single ecclesiastical organization—no visible body of people distinguished by doctrine or ritual, but all the true people of God—"the communion of saints, in other words, the Lord's Church dispersed throughout the whole world." In this sense the New Church is broader than any sect—more comprehensive than any single communion; for it embraces the pure, the holy, the noble-hearted and heroic of all communions—every *living* stone in the true temple of God. Very justly does Dr. Mill remark in his oration on "The Claims of Swedenborg:"

"When he (Swedenborg) 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. . . . The New Jerusalem is a Church that has overcome the world, its anxieties, and affections—whose highest 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 whole 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."

We trust we have now returned an intelligible answer to the question, What is meant by "the New Church?" We use it in two senses, just as we do the word *Christian*, and we should be careful never to confound these senses. Following the example of the Sects, who distinguish churches by their *doctrinals*, we include in the expression "New Church," all those of whatever character, who profess their belief in the doctrines of this Church as taught in the writings of Swedenborg. This is the narrow, exclusive, sectarian, but popular sense of the expression; and

there is no harm in using it in this sense, provided we do it as a convenient mode of designating a particular class of Christian believers, and are careful not to confound it with the other and genuine sense.

In the higher, broader, and *true* sense—the sense in which it is commonly used by Swedenborg—the sense in which it is identical with the Apocalyptic New Jerusalem, declared to be “the Bride, the Lamb’s wife,” the New Church includes those of every name who believe in the Lord and religiously obey his commandments. All such are in conjunction with Him, and in consociation with the New angelic Heaven, from which they receive an influx of that New light and life, which, since the time of the last judgment, have been descending with unabated and increasing power and fullness into all humble, prayerful, and obedient souls. This is the true *Swedenborgian* view of the New Church.

And how much there is in this view to delight and profit us! It enlarges the boundaries of the New Jerusalem a thousand-fold. It arrays the New Church before men’s longing vision, not in the repulsive form of a narrow and exclusive sect, but in the majestic attitude of a mighty host of faithful followers of the King of kings, resembling the white-robed armies of heaven, whom the Revelator saw in vision, “following Him upon white horses, clothed with fine linen, white and clean.” It brings those of us who have received the heavenly doctrines, and are trying to live them, into fellowship with good and true men of every name, and makes us see and feel that they all are our brethren. It leaves no room for that miserable conceit and offensive arrogance, which never fail to curse the souls of all, who, having first taken the *name* of God’s elect, come finally to believe they *are* such. It places us in new and fraternal relations with multitudes who are not

of our communion, but who, nevertheless, are as anxious to know, and as earnest to do, their Master's will, as we can be. Thus it exalts our hopes, kindles our gratitude, increases our humility, enlarges our charity, and makes us more truly the children of our Father which is in the heavens.

Nor does this view of the New Church detract aught from the beauty or worth of the heavenly doctrines. It does not make these doctrines less precious to the souls of those who have received them, nor lessen their power to enlighten, purify, and exalt. Enlightened Christians do not prize the Bible less, for knowing that the good in heathen lands are saved without the Bible; nor are they less anxious that all men should learn to read, understand, and love the Word of God; for they see that they *may* thereby be elevated to a higher state, and thus be saved in a higher degree. So we shall not prize the truths of the New Church less, nor be less desirous to have others know and love them, for coming to see that many may be in and of this Church, who have never heard of Swedenborg. The Church is a thing of degrees, the same as heaven. And as two angels may both be in heaven, though one may be in a much higher, and therefore happier, state than the other, so may two men be both in the Church on earth, though in very different degrees. And the truths of the internal sense of the Word are to be prized above those of the external sense, because if reverently obeyed, they will render the soul receptive of a higher and purer life, or introduce the recipient more *interiorly* into the Church of the Lord. The quiet satisfaction, the serene joy, the sweet peace, which the precious truths of the New Church bring to the rational mind—the clear light which they shed upon subjects of profoundest interest to every human soul, are such as can be fully appreciated only by those who have

received them rationally. And it does not make the joy less, but greater, to know that there are multitudes without these truths, or holding them in a lower form, who are, nevertheless, within the walls of the New Jerusalem—peacefully folded in the Saviour's arms.

 WINTER LAYS.

"The Lily bells ring under ground."—KATE SEYMOUR.

Long yesternorn, in musing mood,
 'Mid garden bowers I loitered lone,
 With faded garlands darkly strewn
 By Boreal fingers, fierce and rude ;
 The while, with spirit-tongue imbued,
 Loud sang the Pine's susurra moan.

And, resting on the mossy mound,
 Where Violets' loving eyes beseech,
 Low voices to my ear upreach,
 From leafless shrub and barren ground,
 From blooms in frosty prison bound,—
 The lorn winds shaped them into speech. ;

I heard the Lily's lowly plaint,
 "Oh! rayless glooms my bosom throng!"
 The Asphodel, in saddened song,
 "Alas! this darkness and constraint."
 The Tulip answered, chill and faint,
 "Ah, me! the wintry hours are long."

Bespoke the Jasmin, lying prone,
 "How mournful breaks the morning gray."
 The Ivy softly seemed to say,
 "I vain my dreary lot bemoan."
 The Lilac, in more sprightly tone,
 "I dream my darling dream of May."

Deep in the bud the Roses sighed,
 "Oh! that the year were always June."
 "These storms were ordered all too soon,"
 Came from the Dahlia's flaunting pride.
 The patient Yucca, close beside,
 "I wait the radiant harvest-moon."

And is this yearning prophecy—
 Each quickened spirit-longing, vain?
 Oh! many a heart, in doubt and pain,
 Sends up, alas, the plaint and cry,
 Of waiting loves, that may not die:
 "When will the Summer come again?"

INDEPENDENCE OF CHURCHES.

OUR fathers maintained the independence of Christian churches. This was their fundamental principle. They taught that every church or congregation of Christians is an independent community,—that it is competent to its own government, has the sole power of managing its own concerns, electing its own ministers, and deciding its own controversies, and that it is not subject to any other churches, or to bishops, or synods, or assemblies, or to any foreign ecclesiastical tribunal whatever. This great principle seemed to our fathers not only true, but infinitely important.

There should undoubtedly be a close union between different churches, but a *union of charity*, and not a consolidation into one mass, or a subjection to one tribunal. This last mode of binding churches together is uncongenial with the free and equal spirit of Christianity, engenders ambition, intrigue, and jealousy, subjects Christ's Church to civil or ecclesiastical bondage, substitutes force for persuasion, and stifles the spirit of inquiry. These are almost inevitable effects. Once create a power or jurisdiction over all the churches of a country, or over a large number, and you create a prize for ambition. This power

becomes important to the magistrate, it excites the craving of the clergy. They who gain it will not fail to strengthen and extend it; free inquiry will be its prey; and the cardinal virtues of the gospel—humility, meekness, and charity—will be trodden under its feet.

Congregationalism is the only effectual protection of the Church from usurpation, the only effectual security of Christian freedom, of the right of private judgment. As such let us hold it dear. Let us esteem it an invaluable legacy. Let us resist every effort to wrest it from us. Attempts have been made, and may be repeated, to subject our churches to tribunals subversive of their independence. Let the voice of our fathers be heard, warning us to stand fast in the liberty with which Christ has made us free. The independence of our churches was the fundamental principle which they aimed to establish here, and here may it never die.—*Channing.*

CORRESPONDENCE.

THE FASHIONABLE STYLE OF SERMONIZING IN THE NEW CHURCH.

WE have received a long letter, chiefly upon this subject, from an honorable and valued member of the Church, from which we are permitted to make the following extract. Our brother has here touched upon a subject which is, intrinsically, one of more importance to the growth and welfare of the Church than some of our friends may imagine—that highest and noblest of all the arts, the art of preaching. It cannot be denied that a most unfortunate style of preaching was introduced into the New Church pulpits of this country some thirty years ago—a style alike deficient in grace, naturalness, earnestness, and power. It is to be commended, perhaps, for its simplicity; but it lacks nearly every other characteristic of good and effective preaching. It is, as it has been justly enough characterized, “the very perfection of dullness.” And although it is nearly everywhere mourned over and spoken against in private circles, we are not aware that it has ever been publicly criticised and condemned as it

deserves. And probably this is one reason—perhaps the chief reason—why this most unnatural, unattractive, and unimpressive style has been copied to such an extent, that it has really become the *fashionable* style in New Church pulpits. And no doubt there are some laymen who have so long been accustomed to it, that they do not notice its sad defects, and would now regard any other style as defective. But we are anticipating the remarks of our correspondent, which, notwithstanding their apparent asperity in some places, deserve to be heeded, as being the spontaneous utterances of a candid mind, who deeply loves the Church and desires its best welfare.

Having spoken of what he calls “the *fashionable* Swedenborgian,” with special reference to our prevalent style of preaching, our correspondent proceeds :

“By this term I mean, distinctively, the *technical, memorizing, imitative* Swedenborgian. We have reflected till we are sad, upon the peculiar characteristics of many members of our Church, and the Church services themselves, which seem many times to have lost all freshness, or never to have found it, in a certain well-defined punctiliousness, and adherence to one form of thought.

“Let me instance in the character of our preaching. Now, it would be useless to deny that it has its own peculiar excellences ; yet how little is there of that power and energy, that life and animation, that variety and interest, which ever ought to characterize such messages from the living Word of God ! I have fairly lost all patience with much of our sermonizing. It makes great pretensions to interiority ; chiefly, it would seem because it has the interior sense of the Word revealed so exactly by Swedenborg. And if every word and phrase of the text can be explained *exactly*, it is ‘a very interior sermon.’ How many discourses I have listened to, which I should call anything but sermons. It is such preaching as hardly deserves the name. The preacher will commence, perhaps, with a great deal of assurance and dignity, saying, ‘It is according to the revelations made to the New Church,’ &c. ; or, ‘We are informed that all parts of the Word have both a literal and a spiritual meaning,’ and then we are treated to what is called the spiritual meaning. We have a half-hour comment on the text, telling what this thing ‘signifies,’ and that ‘corresponds to,’ interspersed with scarcely any thoughts of the preacher’s own, or any original illustrations ; and then, without a moment’s warning, it will break off as short as nothing, without any application, or any enforcement of the great truths contained in it.

just as though the preacher had been writing a commentary, and had suddenly stopped, and laid it by till the next day.

“*Is this preaching?* Is it what the great heart of humanity needs at the present day?

“Then, again, as to the *manner*. It is the dullest and most lifeless of all styles of public address; whereas, it ought to be most intensely earnest. We don't want rant, nor artificial eloquence; but we *do* want life and earnestness. Indeed, many of our New Church brethren seem to have a mortal fear of indulging in any ‘bodily exercise,’ even the raising of a hand or the movement of a limb, for fear it is not spiritual. Just as though, if there really *was* any life in the spirit, it would not ultimate itself in correspondential bodily action. Do men talk so when their property or their life in the world is at stake?

“Now the sober truth is, such sermons are *not* interior; they are oftentimes the merest externalism. There is nothing more interior than a great spiritual *principle*. And without any knowledge at all of the interior sense of the text, the ‘Old Church’ preachers frequently get more into the heart of the subject—come more readily, by the Holy Spirit and a true affection, to what the text indicates—have more of the very soul of the matter, than our precise, and quiddling, and technical ‘New Church’ preachers. They warm up their hearers with the most earnest appeals; they touch the conscience and the affections; they operate, not merely upon the natural, but upon the spiritual affections, and make the most powerful and useful impressions. Would that our New Church preachers would take some lessons of them. They never spend all their time in giving the meaning of the text. They do not preach or read short commentaries, and treat their hearers to ‘dictionary sermons.’ They give generally the original meaning of the text in the briefest possible manner, and then go on to apply it to the varied states and circumstances of life, and illustrate it from other things, and bring the whole power and variety of a cultivated mind to bear upon the great theme in question. And they produce the most blessed and surprising effects.

“But if one of our preachers (as some of our young and well-informed minds do) goes on in this way, that is, if he gives the *spiritual* meaning of the text, and then goes on to illustrating, and confirming, and applying, and bringing the whole strength of his culture and experience to bear upon it; if he goes to philosophizing, and expounding the principles of things, and enforcing the great lesson before him by any considerable array of talent—no matter how *apropos* it may all be, and in *harmony* with the truth of the text—forthwith he is charged by a few, old or young, and fashionable Swedenbor-

gians, with forsaking the Word, and preaching his own self-intelligence. I only wish that some of our preachers had more of this self-intelligence to preach. But they all, or nearly all, seem to be cast in the same iron mould—as stiff, and technical, and dry, and lifeless, as it is possible for a Swedenborgian to be. Heaven save the name, for I do not believe Swedenborg could have preached so if he had tried.

“The truth is, our preachers preach, for the most part, *the interior of the letter* of the Word, and that is all. They tell what everything ‘signifies,’ and ‘represents,’ and ‘corresponds to,’ as they have faithfully learned and cconned it from Swedenborg; but they *do not* get so thoroughly into the interior of the Word as those do who have the capacity to unfold the great philosophic principles which lay embodied in the text, and the gift and ability to enforce them. The Word is nothing, only as it reveals to us great spiritual principles and facts, which pertain to the universe of souls, and to God the Author of that universe, and which are capable of being illustrated by every variety of method. And it is a mistake—a gross and killing mistake—to have everything cast in the same iron mould, just because, in the first stage of the Church’s history, some few men so set the example for an external Church.

“No, brethren, no! I feel a God’s truth here and I must express it. Our Churches are suffering and famishing for want of bread. Our sermons do not rouse the heart—do not wake up the people—do not touch powerfully the conscience and the religious sensibilities, like Peabody’s, Huntington’s, Beecher’s, and many others who are scornfully denominated ‘Old Churchmen.’ And to my certain knowledge some of our most spiritual brethren, and most enlarged, are forsaking our New Church temples, to go where they can be better fed. They have the gift to separate the wheat from the chaff, and can find more substantial living there. So it will continue, unless we reform.

“There is another matter I would allude to. It is the excessive and foolish fear of popularizing our truths to meet a want of the times. We live in a very different age from that of forty years ago. And we need *adaptation*, and earnestness of utterance. We have a very silly conceit to contend with. It is surely a great thing to be one of the very few—a mere handful—who constitute *the* Church of the Lord—the only Church which He now acknowledges; but oh! it is terrible so to mistake our membership. It is enough to crimson our cheeks—to make us ashamed of our connections—this ridiculous fear lest a few outsiders will catch up a few truths before they are prepared, which they cannot appreciate, and which they may abuse. Just as though *we* never abused them—just as though *we*

were so much better than others, and the only prepared ones ! Ah, brethren, it will never do. We live in an age of great spiritual excitement, when thousands are inquiring the way of the tree of life. And if we who have the light will not let it shine, or if we shut it up in our own little conceited temples, it will be taken from us, and we shall perish in our own insignificance.

I would not speak harshly of the Church I so much love ; but I must speak truth. It is greatly needed. I have long contemplated the evils and errors of which I here speak ; and if you think anything I have here said may be instrumental of good to the Lord's Kingdom, and to perishing souls, you are at liberty to use it in any way you may think proper. V.

An eminent clergyman—nominally connected with one of the Sects, but no sectary himself—who has read several volumes of Swedenborg's works, and imbibed much of their beautiful and heavenly spirit, and who has also for some time past been an interested observer of events and changes in our own communion, writes as follows on the reception of our first number.

“ ‘The Swedenborgian’ came to me, and my heart was made glad at the spirit that breathed from its pages like a sweet south wind. Please put my name down among your subscribers ; and I would enclose the money for it now, but I think I can get you another subscriber and put her dollar in with mine [both of which have been received]. Pray tell me how many there are who sympathize in the spirit of charity and gentleness that breathes from your pages. Are there many New Churchmen throughout the Union who hold their views in the same spirit, and do you think that is the one which is likely to prevail soon ? For the good Lord's sake go on, and diffuse it as much as possible ; for how many are the people I know whose faces are towards the New Church, and who, if they felt the sphere of it as one warm with goodness and loving-kindness, and not *hard with dogma*, would be drawn into it as by a magnet's force.”

We would fain believe that a very large proportion of New Churchmen in our country, hold their views in a similar spirit to that which our friend has here been pleased to commend so warmly. As some evidence that such is the fact, and that this spirit already prevails, to a good extent at least, we may mention that we have received a large number of letters from various parts of the Union since the issue of our first Number, and, with one solitary exception, both the matter

and spirit of our periodical have been uniformly and cordially approved. If there be *any* New Churchmen who hold their views in a less kind or liberal spirit, it is certainly a matter much to be regretted. The last sentence in the above extract is worthy of special attention, and is well calculated to impress New Churchmen with the weighty and solemn responsibility that rests upon them—the importance and duty of *living* the doctrines they profess. Then will the New Jerusalem be as “a city set upon a hill which cannot be hid.”

And is it not some evidence that we have indeed fallen upon New Times, when an Old Church clergyman (so called) can express himself as warmly as this one has, at the reception of a New Church periodical, and not only subscribe for it himself, but induce another to send her name and dollar also? How much more or better than this could a New Church clergyman do? Surely the light of the New Dispensation is beaming all around us, and gilding with its benign radiance the whole horizon.

We extract the following from a letter just received from an amiable New Church lady whose initials will be recognized by all who have read “Smiles and Frowns.” It is highly gratifying to receive continual evidence of the growth, among New Church people, of that large, Catholic, and truly Christian spirit, evinced in the following just and liberal views:

“The ‘Swedenborgian’ came, and was heartily welcomed. I like its variety of easy and grave thought. The people here will bear a wondrous deal of truth, if they think you have not set yourself to proselyte them. Sometimes it seems as if the Lord’s New Heaven had opened itself above us, so much of its spirit do I see. When I look upon myself, and others of the New Church, I almost groan to see how the sharp sword of our sectarianism has been smiting our own cause. Once a dear friend and neighbor received many New Church truths from me; one day, when her heart seemed open, I said, ‘I do think that when New Church people live according to the truths they know, regeneration strikes more deeply than under any other system of religious belief.’ Although she was not orthodox, and will be an angel I believe, she never wished to hear any New Church truths after that. Doubtless it seemed to her that I thought my denomination* was on the top

* [The writer here speaks, evidently, of the New Church in its restricted sense, as a visible institution—as a body of people distinguished from other Christians

round of the ladder, and she did not fancy it. This circumstance has led me to believe that the benefits of the New Theology are neutralized by the praise of its advocates. People do not like us to stand up like kings and queens, and say, 'Come hither, ye beggars, and be refreshed!' How much wisdom there is in the passage, 'Be ye wise as serpents, and harmless as doves.' In the first Number of the 'Swedenborgian,' exchange of pulpits between clergymen of different denominations in New England is spoken of. Ten years ago, when I first came to this Western town, this practice was of frequent occurrence, and since then liberality has not decreased. A minister cannot go into another Church without being invited into the pulpit, and requested to take part in the exercises. On Thanksgiving Day all the churches are usually closed but one; and to that people of different faith bend their steps. Five of the clergymen here have had donation parties this winter, at each of which all denominations have been represented by their most influential members. I could almost laugh, if it were not so sad, to hear New Church people talk as though the Old Church were what it was a hundred, or even fifty years ago,—when in many respects it sets us an example of charity. The superintendent of our public schools here, a man of talent, was formerly a Methodist clergyman. I love to contemplate his life, for it is so emphatically an angelic one. He seems to live only for use, and gives his help to every good word and work. He is a class-leader in his own Church, and has charge of the Sabbath School. Frequently he preaches there, and draws larger congregations than the settled minister. He has also occupied the Baptist and Presbyterian pulpits by request. He was present at the Christmas festival of the Episcopal Sabbath School; and, when solicited to address the scholars, he did it with moistened eyes and glowing heart. He made them love their school, their teachers, their Sabbath ministrations. My ten lambs are under his care during the week (Episcopal lambs, remember!) When I am talking to them sometimes, they exclaim, 'Oh! that is just what Mr. M. said!' I often feel that, when I let them go on Sunday, he takes them by the hand on Monday, and shows them the path of life, until I meet them again on the next Sabbath. I feel

by their *doctrines* merely. In this sense the New Church is to be regarded as a "denomination," or sect; for what is it which primarily distinguishes the various sects in Christendom, except *doctrines*? But the New Church in its more enlarged and true sense—in the sense in which Swedenborg generally uses it, as identical with the Apocalyptic New Jerusalem, and as embracing the virtuous and good among the different denominations, or all whose names are written in the Lamb's Book of Life—in this sense the New Church is *not* a "denomination," or sect, and is not to be so named or thought of.—ED.]

that he is as true a co-worker with me, as though he were a member of the visible New Church. Such characters in the Old Church prove the truth of the views advanced in your article upon 'The Visible Church.'"
S. A. W.

The following, addressed to the Corresponding Secretary of the American New Church Association, is from a highly intelligent brother in one of our southern cities. The writer is disposed to attribute to the Secretary rather more credit than is justly due him, in the establishment of our Association.

"I heartily approve of the objects of the American New Church Association, whose existence, I presume, is to be attributed, in a large degree, to your liberality and energy. So long as it confines itself within its constitutional limits, and does not assume the functions of a regulator of the church and of the clergy, its labors will be likely to be, as they will deserve to be, crowned with success. From its first establishment in this country, there has been too much government in and over the Lord's New Church, and, I fear, too much disregard of the divine announcement, 'One is your Master, even Christ, and all ye are brethren.' I rejoice, therefore, with all my heart, in the effort you have recently made, in the great centre of American civilization, to restore to societies their independence, and to prevent, within the bosom of the New Church, the growth of an odious hierarchy, which springs, I apprehend, out of the constitutional biases of the Puritan mind. In all healthy New Church organizations, the authority of the clergy must give place to that of Divine Truth; and the principle be distinctly recognized, that, as far as human duty and responsibility are concerned, the Church is not—as it has heretofore been regarded—a government, but simply an association of individuals, occupying a platform of common rights and equal privileges, and whose constitution is the Word of God, and not the feeble utterance of man, 'clothed with a little brief,' and usurped, 'authority.' It is a clear proof to my mind, that you do not intend to abuse your trust, that you clearly define the aims and objects of your Association, (all of which are excellent,) and that you leave nothing to latitudinarian constructions, by means of which tyrannies are sure to creep into social organizations, and ultimately destroy their vitality. I am satisfied that the vast majority of New Churchmen in the United States, (to say nothing of Great Britain, where the most liberal views prevail,) will heartily sympathize with your plans, and will see in this movement a most efficient instru-

mentality for the wide-spread diffusion of New Church principles. The selection of agents who will heartily sustain, and not insidiously counteract, your well conceived arrangements, seems to me a matter of the utmost importance at the outset."

I am, dear sir,
Faithfully yours,

MISCELLANEOUS INTELLIGENCE.

THE AMERICAN SWEDENBORG PRINTING AND PUBLISHING SOCIETY.—At the last monthly meeting of the Board of Managers of this Society, held February 4th, in addition to the usual regular business, the Committee appointed some months previous to apply for a room for the use of the Society in the Peter Cooper Institute, reported that they had conferred with Mr. Cooper, the proprietor of said Institute, and had ascertained that a large and commodious room on the second floor of his new building could be had at a rent of \$400 per annum. The Committee also, agreeably to previous instructions, reported plans for shelving and fitting up said room, which, after due examination and consideration, were referred back to the same Committee. Their report was accepted, and the Committee authorized to take a lease of the room referred to for a period of ten years, and to proceed forthwith to perfect their plans for shelving and fitting up the same in a style suited to the character and wants of the Society.

It may be proper to add, for the information of our friends at a distance, that the Cooper Institute is a new building, situated opposite the Bible House, at the junction of Third and Fourth Avenues. It is one of the largest, as well as most substantial and elegant in the city; and, being thoroughly fire-proof, is particularly desirable as a permanent location for the Printing Society and its publications. Another thing in its favor for the purposes of a New Church Depository, is the circumstance that the entire building above the first story is to be devoted to scientific, æsthetic, and educational pur-

poses. Probably there are few buildings in the country, in which the works of Swedenborg could be deposited with better hope of their falling under the eye and arresting the attention of many thoughtful people, who will have occasion to visit this building. It is intended to fit up the room in a neat and attractive style, suited to the purposes for which it is to be kept, and at a cost of probably six or seven hundred dollars. It will be occupied jointly by the Printing Society and the A. N. C. Association; and as soon as the means shall be furnished, it is proposed to keep there a complete assortment of New Church books, American and foreign, at the lowest prices,—as also the best N. C. periodicals; and it is hoped it will become a point of considerable attraction to New Churchmen visiting our city. And as this is to be regarded in the light rather of a national than a local enterprise—as it is for the benefit of the Church throughout the country that such a Depository is secured and suitably furnished—the Managers feel free to solicit material aid from all those who are able to contribute, and who take pleasure in thus helping forward a good cause.

A NEW REGULATION.—The Managers of the A. S. P. & P. Society frequently receive applications from colporteurs and others, for supplies of the Society's publications on credit, to be paid for when sold by the applicant; and for the sake of carrying out the great purpose of the Society, and increasing the circulation of the Works, they have heretofore, in nearly every instance, complied with the request. Of late, however, they find that this practice involves objectionable results, and they have come to the conclusion to discontinue it, for a time at least. There is already due to the Society nearly \$1,000 for books sent out in this way; and the completion of the entire set of the Works, involving as it does a large increase of the capital required in keeping a full stock on hand, makes the want of even this small sum felt as a serious inconvenience. Of the \$12,000 contributed to the Society, at different times, \$9,000 have been expended in stereotype plates, and \$1,000

more used for expenses of various kinds, leaving only \$2,000 to pay for the paper, printing, and binding of the books. Now, when it is considered that an edition of 500 copies only, of all these Works, costs, at \$12.80 the set, over \$6,000, it is evident that, under the most favorable circumstances, the Society must continually borrow money, or get credit on its purchases, to keep even the smallest stock complete. And since it takes, in the case of some of the Works, four or five years to dispose of an edition, the item of interest, for which but little allowance is made in the price, is no small burden upon the Society's income. Now, it may seem a matter of but little moment, whether these unsold books are on the shelves of the Depository at New-York, or in the hands of agents abroad; but practically, it often involves the publication of an entire new edition, to supply a small order, before the old one is entirely paid for; thus increasing the debt of the Society by full that amount, a year or two, it may be, sooner than necessary. Add to this the unavoidable losses from accidents, the misfortune or death of the parties trusted, and it becomes apparent that, except under peculiar circumstances, the Managers must adhere to their new rule in this matter.

Besides, it seems to the Managers no more than right that New Churchmen out of this city, who desire to aid in the circulation of these Works, should themselves advance the small amount necessary to commence operations. A hundred dollars is enough for this purpose, in most cases; and it certainly should be possible to raise this sum in the district where the colporteur or agent is well known, and where every facility exists for the speedy collection of the money realised from sales. The reasonableness of the new regulation will be apparent to every one, especially when it is considered that in the midst of the late commercial panic, a few members in New-York had to furnish, in addition to previous loans, some \$600 to meet the obligations of the Society; making the total amount thus drawn from the pockets of half a dozen persons, some of whom could ill afford it, nearly \$1,200; all of which is the result of allowing books to go from the Depository before they have been paid for.

The Managers do not mean to complain of these things, however, but simply wish to bring them to the notice of their friends throughout the country, in order that they may not be charged with illiberality, when they are in fact giving all the facilities in their power for the circulation of Swedenborg's Works. They superintend the manufacture of the books without recompense ; not a dollar of salary is paid to one of the officers ; and all they ask is, that their actual expenditures may be reimbursed, whenever there is an opportunity to make those expenditures useful.

AMERICAN NEW CHURCH ASSOCIATION.—At the last monthly meeting of the Executive Council of this Association, the following Resolutions were adopted, after due deliberation:—

“ *Resolved*, That the Association proceed forthwith to stereotype, as the first of its contemplated series of small works, “Swedenborg on the Ten Commandments,” extracted from the “Apocalypse Explained ;” and that the Committee on Publications be charged with the details of the work, determining the size of the page, the general style of execution, &c.

“ *Resolved*, That the Depository Committee be directed to ascertain, and report, the names of all the collateral works and tracts necessary to establish a complete Book-Room of the New Church; and also to confer with the Managers of the Printing Society, and report whether this Association can establish such Book-Room in connection with that Society; also, the cost of establishing and conducting it.”

Although the Treasurer reported but a small amount of funds (about \$60) in hand, the Council were of the opinion, confirmed by some striking instances in the history of the Printing Society, that whenever men will set themselves earnestly to the performance of any useful work, and that by wise and economical methods, the means for its accomplishment will always be provided.

A communication, lately published in the *Messenger*, containing some extracts from a sermon purporting to have been lately preached by Bishop Burgess, of Gardiner, Me., was also read before the Council ; whereupon it was

“ *Resolved*, That the Corresponding Secretary of the Asso-

ciation be, and hereby is, authorized and requested to correspond with Dr. Burgess, with the view, 1st, To ascertain whether he has publicly preached a discourse containing the extracts above referred to ; and, 2d, If so, to represent to him the gross injustice he has thereby done to one of the greatest and best of Christian writers, as well as to a respectable body of intelligent Christians—thus inflicting an injury both upon himself and the Church of Christ; and respectfully request that he will, at an early day, retract these his calumnious charges, and make his retraction thereof as public as the charges themselves were made.”

The Bishop has accordingly been written to, and one answer received in reply. If anything interesting, and proper to be made public, should grow out of this correspondence, we shall, in due time, lay it before our readers.

THE NEW CHURCH MISSIONARY.—This little paper—formerly issued weekly, in Philadelphia—having been considerably enlarged, and its whole style of execution greatly improved, is now published in Chicago, on the 15th of every month, by the Managers of the Western New Church Depository, whose organ and principal medium of advertising it is designed to be. It is still edited by REV. SABIN HOUGH—is printed on good paper, and in fair type, and altogether presents a very inviting appearance. We learn from the January issue, that the effort to establish a “Western New Church Depository” had met with good encouragement. Subscriptions to the stock, including donations, amounted at that time to \$1,400. Respecting the *New Church Herald*, which has been suspended now for several months, the Managers announce their purpose to resume and continue that work in connection with the *Missionary*, “as soon as sufficient subscriptions are secured to the stock of the Depository, to warrant the prosecution of that enterprize.”

A FAMILY NEWSPAPER.—Of all the weekly newspapers, designed especially for the *family*, we are acquainted with no one which we can more heartily recommend than the *Rural Intelligencer*, edited by WILLIAM A. DEEW, Augusta, Me. It con-

tains a vast amount of information upon a variety of subjects, interesting and profitable to every family. It is free from every thing offensive to good taste, good manners, and good morals. It is cheerful and genial in its tone, abounding in interesting items, sage maxims, and pleasant anecdote, and is pervaded by a large, generous, and charitable spirit. Terms, \$1 50 per annum, if paid in advance; or \$2 00 a year, if paid within six months.

RAPID PEOPLING OF THE HEAVENS.—The number of deaths in the city of New-York, during the year 1857, is reported to have been 23,196—being 1,933 more than the previous year. Of this number, 15,757, or *seventy-two per cent. of the whole*, were of children under ten years of age. In 1847, the ratio of deaths of children, in the same city, to those of adults, was hardly 51 per cent. To the merely natural mind, and one who takes only a natural view of death, such statistics seem very melancholy. But to one who contemplates the subject from an elevated spiritual stand-point, and in the light of the New Church, and who knows, therefore, that *all* who die in infancy and childhood are educated in the other world, and finally become angels, these statistics have quite a different aspect. To think of the city of New-York alone, with all its turmoil, disorder, sin and crime, furnishing over 15,000 novice angels to the Lord's kingdom in the heavens, in a single year!—to say nothing of those among the 8,000 adults, who have found, or will find, their home also in some one of the angelic heavens. Such facts serve to show how much more rapidly the heavens are increasing than the hells.

PROOFS OF DEATH.—At the late sitting of the French Academy of Sciences, M. Collongues announced a discovery he had made in auscultation. From numerous experiments made in the hospitals of Toulouse, Montpellier, and Paris, it appears that immediately after death a murmuring sound is heard in the body, lasting five, ten, and even fifteen hours. It diminishes gradually, and ceases first in the parts of the body which are farthest from the heart. In an amputated member the same sound is heard for several minutes. The non-existence of this sound may be considered a sure sign of the total

cessation of life. M. Collongues calls this branch of auscultation, *dynamiscopia*.—*N. Y. Times*.

This discovery is particularly interesting, as adding another to the numerous confirmations which modern science has already furnished to the truth of announcements made through Swedenborg a hundred years ago. He declared that the spirit was not separated from the body until the entire cessation of the motion of the heart, which frequently does not take place until the third day after respiration has ceased. "Man's spirit," he says, (speaking of the subject of death) "remains a little time in the body, but not longer than till the total cessation of the motion of the heart; which takes place sooner or later, according to the nature of the disease of which the man dies. With some the motion of the heart continues a long while after the body is apparently dead, but with others, not so long. The reason that a man's spirit is not separated from his body before the motion of the heart has ceased, is, because the heart corresponds to the affection that belongs to the love, which is the very life of man; for it is from love that every one derives the vital heat; wherefore so long as this motion continues, that correspondence continues, and consequently the life of the spirit in the body," (H. H. 447.) And this *revealed* truth may now be regarded as resting upon the basis of—or at least as finding confirmation in—scientific fact.

CORRECTION.—The account which we quoted in our Jan. No., from the *Boston Traveller*, respecting the North Woburn Council, is pronounced by the Moderator of that Council to be incorrect. It appears that the subject of infant damnation was not raised at all. Not a lisp of objection, it is said, was made to Mr. Nickerson because he was a believer in infant salvation. It is much to be regretted that so careless a report of the proceedings of the Council should have found its way into print.

ATHANASIA.—We have derived much pleasure from the perusal of this new work by Rev. E. H. Sears, and regret that we have not space for a more extended notice of it in our present Number. All that we can now say, is, that it fully justi-

Res our expectations, and cannot fail to add to the high reputation which its author had acquired by his previous works. It is eminently a book of the New Times, and one which could not have been written prior to the date of the Last Judgment. Indeed, we believe the author would himself confess that he never could have written such a book, but for the aid he has derived from the writings of Swedenborg on the grand theme he has discussed; for his Pneumatology, though based upon and confirmed by the Scriptures, is entirely that of the New Church. It is written in the rich and fascinating, but chaste and elegant style peculiar to Mr. Sears, and can hardly fail to be extensively read, and to do good service to the cause of Spiritual Christianity. We hope to present our readers with a more extended notice in a future number.

Rev. Mr. Hayden has withdrawn his name from the Committee of Ministers appointed by the General Convention to edit the *N. J. Messenger*. No reasons are assigned for his withdrawal.

Our Literary Notices are unavoidably crowded out of this Number; as also a notice of the 48th Report of the London Swedenborg Society, which we have read with much interest.

OUR SOCIAL CORNER.

RECEPTION OF THE SWEDENBORGIAN.—The first Number of our Magazine has been received with a degree of warmth and cordiality quite beyond our expectations. We have obtained for it more than double the number of subscribers we had expected up to this time, all paying in advance; and the words of friendly encouragement which have been sent us from every quarter of the country, have been truly refreshing, and cannot fail to strengthen in us the desire to render the work every way worthy the approbation which so many generous hearts are ready to bestow. In imitation of some of our worthy contemporaries, and as indicating the degree of favor with which

this Number has been received, we will give a few extracts from the numerous letters before us, all of which, except *one*, express substantially the same opinion, and with equal warmth :

From Northern Ohio.—"The 'SWEDENBORGIAN' has been duly received, and fully meets my expectations. What it aims to be, is, in my humble judgment, the very thing that is needed—a medium of exhibiting the genuine truths of the Word in such a manner as to reach minds open to receive them, but not prepared to seek them out in the pages of the calumniated Swedenborg. I devoutly wish it may be sustained, and kept entirely aloof from questions merely ecclesiastical."

From Virginia.—"Having received the first Number of the 'SWEDENBORGIAN,' and it meeting my own views entirely, I of course desire to take it, and herein enclose one dollar. Were it not for the money pressure, I would subscribe for several Numbers. I heartily wish success to this and all kindred publications; and am delighted that those true views, as I conceive them to be, of what is the New Church, have in your Magazine so able an advocate."

Another from Virginia.—"I have received the first Number of the 'SWEDENBORGIAN,' and am very much delighted with it. I enclose you two dollars for two subscriptions. One for myself and one for Mrs. ———, Charleston, S. C., who is much interested in the New Church."

From Cincinnati, Ohio.—"I have just received the first Number of the 'SWEDENBORGIAN,' and am much pleased with its appearance and the tone of its Advertisement, and with the general expression of its objects and aims. I am glad that the Church will now have an organ of a liberal character, conducted in a liberal spirit, and upon a solid and permanent basis—one that will "assert without qualification the complete independence of individual congregations in the regulation of their own private affairs." It is time some effort was made in Church as well as in State affairs, to stay the tendency towards centralization, and the concentration of power in the hands of a few."

From Western Pennsylvania.—"The January Number of the 'SWEDENBORGIAN' was received a few days ago, and permit me to say, that I am much pleased with the promise it gives of becoming a valuable and efficient organ of the Church. It differs, perhaps, in one essential particular from almost all the New Church periodicals that have gone before it, and that is, it is peculiarly calculated for the instruction of

persons whose attention has never before been called to the writings of the Church. I trust the warmest anticipations of its friends in regard to its success may be fully realized."

From Fishkill, N. Y.—"Enclosed please find one dollar, for which continue 'The Swedenborgian' for one year. I have read the first Number and like it much. Some of the articles are admirable. I like the matter and manner of the work, and if it continues its catholic spirit, and will steer clear of the shoals and quick-sands of party strife, you may depend on my active support."

From Syracuse, N. Y.—"I enclose you one dollar to pay for 'The Swedenborgian' one year, which please continue to my address. I rejoice at the appearance of this periodical, and am pleased with the title. I cannot think of any other so good. It does not strike me as indicating anything of a sectarian or partizan character. . . . My whole heart and soul are with the American New Church Association as far as I understand its aims and objects; and it shall have my feeble support and my prayers."

From Glendale, Ohio.—"I have received your new bi-monthly, 'The Swedenborgian,' and am *much pleased* with it and hope you will not be tempted to swerve from the course marked out. Enclosed I have the pleasure of handing you ten dollars for ten copies."

From Louisiana.—"My copies of 'The Swedenborgian' came safely to hand by the last mail. I am much pleased with the general execution and tone of the work, and think it will be a favorite with the public. I cordially approve of the name, and shall vote for its retention. Whilst I am no great stickler for the infallibility of Swedenborg, I am so thoroughly convinced of his immeasurable superiority over all other prophets, (*i. e. teachers*) seers and mediums, that I am rationally proud of the epithet 'Swedenborgian.' Enclosed are ten dollars for 'The Swedenborgian;' and ten dollars for your admirable American New Church Association. I would give ten times the amount gladly if I had it; but our pecuniary troubles at this time are great."

From Washington City.—"I have had loaned to me the first Number of 'The Swedenborgian,' and am greatly pleased with its contents. It is, I think, just what is wanted at this time; and I trust its success may be adequate to the expectations of its most sanguine friends. The style and tone of it are excellent. I will send in my subscription for it in a few days."

From Lawrence, K. T.—"The first Number of 'The Swedenborgian' came to hand a few days since. Enclosed please

find one dollar, the subscription for the Volume. I am much pleased with the idea of your 'Association,' and anticipate great good from its labors. I desire ardently the success of the good enterprise; and should business open favorably the coming season, I shall be able to assist you to a small extent, say one hundred dollars.

But here comes something from old Massachusetts, which "strokes the hair the other way," but very gently. And as we have rather a partiality for letting both sides be seen, we cannot consistently refuse to entertain a visitor from the old Bay State. We would add, however, as a small scrap of comfort to the authors of the articles criticised, that this writer is not one of *our* parishioners. He belongs to another parish, and is, no doubt, accustomed to different preaching from ours. He says :

"I think the literary character of it ['The Swedenborgian'] just fair—no more. The article on Wordsworth contains truths, but it ought to have been more scholarly and philosophical—more elaborately so, I mean. It ought to have been greater.... This paper [on Art-life] wears the appearance of a habit of speaking and writing of great matters in an easy way, as if the common mind were full of right thoughts about them. It ought to have been graver. It ought to have been written in a candid but kind reprehension of the evil of regarding Art as opposed to Use. As a manifestation of right *feeling* on the subject, it is very gratifying. We read it and say, 'this writer is on a very good path as to this matter; but one who can pick his way for himself, may not be at all fit for a guide'.... The literary character of Swedenborg is really the subject of the next article. I confess it is not to my taste to propose such a subject. If you had written on the objections to the style of Swedenborg, it would have been better in my judgment; and still better, if you had written on Swedenborg's style."

Thank you, friend, in behalf of the writers whose articles you have so gently criticised. Although you belong not to our parish, we hope you will often come to our meetings. You shall always have a seat in our Social Corner, and a respectful hearing, however we may differ from you in opinion.

Any person receiving this No., and not wishing to subscribe, will confer a favor by returning it through the mail to REV. B. F. BARRETT, Editor, Orange, N. J.

T H E

SWEDENBORGIAN:

A PERIODICAL OF THE NEW CHURCH.

Vol. I.]

MAY, 1858.

[No. 3.

NATURAL AND SPIRITUAL CHRISTIANITY.

CHRISTIANITY comes to us under two phases : as a matter of sentiment, and as a matter of thought. The first is its vital essence, the second is its intellectual form. The first is its internal, the second its external manifestation. They are not necessarily conjoined in equal degrees in the same individual during his natural life. The humblest slave may have the love of God so shed abroad in his heart, that he is in possession of peace and joy which surpass all imagination, whilst his mental conception of religious truth may be confused, childish, or even grossly absurd and false. On the contrary, the mind or understanding may be luminous with what may be called the philosophy of doctrine, whilst the soul itself has never been touched by the gentle influences of the Gospel of Christ.

Still, it is unquestionable, that the clearer and fuller the mental conception of truth, the greater will be the capa-

city or receptivity of Divine love and spiritual life. Religious fervor, without a basis of rational doctrine, is the parent of superstition; and doctrine without life, degenerates into formalism, an equally hurtful extreme. Truth is to good what a cup is to wine: it is a medium or vessel to contain and convey it. Truth and good are like light and heat, separable by different media, but both equally necessary to animal and vegetable life. Christianity has come to us in this age in a sublime, philosophic form, which will contain and convey to man more of the Divine life and goodness than the First Christian Dispensation could ever have ultimated. The internal and the external of the First Church, its essence and its form, have never corresponded as they should. The fiery zeal of piety has never been appropriately blended with the luminous beauty of truth. A better and brighter dispensation has been initiated. The New Church has new bottles for the new wine. Our Lord is establishing the new heaven and the new earth. The natural Christianity of the Old Church will be succeeded by the spiritual Christianity of the New.

Our Lord Jesus Christ has made two advents into the two spheres (one physical and the other psychical) of human consciousness. He came first into nature itself by means of a corporeal structure: "God manifested in the flesh." His second advent is a spiritual one. He comes "in the clouds of heaven, with power and great glory;" that is, He makes an interior revelation of Himself to our minds by unfolding the spiritual (not allegorical) and angelic sense of His Sacred Word; a sense invisible to the natural or sensuous understanding, but organically present in the Scriptures like the soul in the body. The Jews deny or ignore both of these advents, the Old Church or Orthodox Christians only the latter; but all on the same

mental grounds, namely, because the events have transpired in a manner and with circumstances wholly unanticipated by either party, owing to their erroneous interpretation of the Word in general, and of the prophecies in particular.

Christ in his First Advent addressed the external senses of man; met him on his own material and sensuous level; operated upon his merely natural mind, as it were, from without inward; and exerted His miraculous powers upon the very bodies of men, and the inert substances of nature. The system of doctrine or faith reared upon this basis was necessarily what we may call Natural Christianity: a system derived from sensuous appearances, and constituting a necessary but provisional link between gross Naturalism or Fetichism and a spiritual embodiment of truth. Baptism was the symbol of initiation into this First Christian Church, water being used in the Scriptures as the great emblem of natural truth. The Second Advent being a spiritual illumination of the mind by Divine Truth, entirely distinct from and superior to any natural light, renders man now for the first time capable of spiritual thought, (which is much more than merely thinking about spiritual things,) and thereby creates, and will perpetuate, a spiritual Christianity. The essential difference between the two Dispensations is this: the Old Churchman thinks naturally about spiritual things; the New Churchman may receive the faculty of thinking spiritually about even natural things. We will explain.

What is it to think naturally about spiritual things? Orthodox metaphysicians, indeed, would say that there was only one mode of thinking at all. But spiritual thought is very different from natural thought. As no possible attenuation or sublimation of matter can transform it into spirit or spiritual substance, so no conceivable

strength, subtlety, or profundity of the natural mind exercising itself about spiritual things, can ever originate a single spiritual thought—a thought, we mean, which brings the mind into vis-a-vis contact with the minds of angels and good spirits. And still such is every thought or idea contained in the internal sense of the Scriptures. What is natural thought? He thinks naturally, or *from and according to nature*, whose ideas are modified by the conceptions of time and space, (which are peculiar as external realities to the natural or physical universe, and have only a relative or apparent existence in the spiritual world,) and who, therefore, mistakes appearances for realities, and accepts sensuous impression as the sure basis of knowledge. Such a thinker may be a miracle of devotion and piety—a Paul, a Pascal, a Bunyan, a Wesley; but he cannot, until he receives a new Divine revelation of spiritual thought, have any true conception of spiritual Christianity in the sense in which we use the words.

Truth in itself is spiritual; for God is a spirit and the ultimate source of all truth. Truth, however, in descending to and being filtered through the human understanding existent in time and space, or in other words, being viewed through natural and sensuous media, takes on a natural investment or appearance, and becomes thereby accommodated to natural thought. For instance: there is one universal language of angels and spirits, totally unlike any earthly language; still, when an angel or spirit converses with man, he appears to the man to speak in the man's vernacular tongue, Greek, Hebrew, English, or whatever that may be. The angelic ideas passing through the man's mind are clothed upon, unconsciously to the man, with a form or covering derived from the man's natural or external memory. This is the case with all revelations and communications from the interior world. Theological

doctrines form no exception to the universal law. The varying literal or external form under which they appear, is due to the varying capacity or receptivity of the media through which they have been given. Thus, the great spiritual truth that God is merciful to the wicked in every state of their existence, passing through the mind of the natural man, who is wrathful and cruel to those who offend him, comes forth as the idea that "God is angry with the wicked every day." Spiritual truth thus modified or *materialized*, is always shorn of its beauty and grace, and sometimes even perverted and falsified. Such is the origin and true nature of every doctrine or dogma of the First Christian Church, which, having fulfilled its uses, has been brought, under Divine Providence, to its consummation.

Our meaning is illustrated in those ideas of space which universally adhere to the popular conceptions of heaven and hell. We all think, at least with the external mind, of going *up* to heaven and *down* to hell; as if some definiteness as to the locality of those worlds had been revealed. And sage Christian philosophers have indulged in silly speculations as to the whereabouts and distances of these supposed places in the physical universe. The origin of the ideas was this: Heaven, in spiritual thought, is a believing and loving state of the heart, which was designed to be our first, best, highest, and most superior condition. Hell, on the contrary, is that state of self-love and love of the world, which was designed to be subordinate to higher principles, and the last and lowest in created order. We are in heaven or hell even now, according as spiritual desires, or natural desires separate from spiritual, prevail in our vital experiences. These thoughts or truths flowing into the lowest or natural plane of the mind—that which thinks from time and space—become modified, and, as it were, *spatialized*, and the barely literal view of heaven and

hell thus conceived, is totally false. So of the fire which is said to burn in hell forever. The evil passions and lusts which corrode the wicked heart, are thus materialized and represented as a consuming element. The good sense of mankind has generally consented to this spiritual interpretation of a statement so unreconcilable in the letter with the Divine mercy.

This principle of analysis can be extended to every point of darkness and difficulty in the theology of the Old Church. The six days of creation and their successive phenomena, which have occasioned so much ingenious labor on one side and so much skepticism on the other, have no reference whatever to the natural world and its development; but are the spiritual stages or processes of regeneration, projected, as it were, into the external sphere, under the form of a narrative of apparently outward events. The extermination of the Canaanites appears a cruel and bloody thing; and all the orthodox attempts to justify or extenuate it from a natural point of view (and until it accepts the science of correspondences the Old Church can occupy no other) are mere quibbles and ingenious sophistries. The spiritual thought is this: that it is a divine command to eradicate and extirpate all our hereditary evil lusts and false principles. The natural man (and the Jew at that time was of all men the most grossly natural and sensuous) construes this into a permission, and even a command, to destroy all his natural enemies. The correspondence of spiritual and natural things, so that spiritual thoughts lie couched in sensuous images and natural expressions, is the key and the only key to the great mysteries of the prophecies. The curses, for instance, which were pronounced against Egypt, and which never have been and never will be fulfilled literally, were denunciations against this very exclusively natural or sensuous mode of thought, which we deprecate so feelingly in the old theologies.

The disciples of our Lord took an entirely false view of the Kingdom of God, supposing it to be one of temporal power and glory. They were very slow in learning that it was a spiritual state of mind, which came "without observation," that is, was insusceptible of analysis upon any known principles. Ecclesiasticism, with its hydra head, is still in the same shackles, and endeavors to make a temporal "Kingdom of God" out of Churches, ordinances, institutions and traditions. Our Lord's second advent is still looked for from the same materialistic stand-point. The inspiration of Pentecost did not correct the false impression which the Apostles labored under, that the millennium, last judgment, and end of the world, were close upon them. The "hope disappointed" of centuries, and the development of human reason, have not yet driven these literal vagaries from the Church. The resurrection of the material body is also a parcel of this batch of false doctrine. The merely natural man regards the body as a living thing of itself, and cannot imagine any conscious life without it; so his idea of immortality depends upon a resurrection of the body. He cannot conceive of a spiritual body, *the very sentient man*, even now existing within the natural body as the hand within the glove, and which is liberated at death from its material mould to move at pleasure in a world of plastic substances, distinct from matter, like itself. Coleridge (he, however, had read Swedenborg,) denounces the doctrine of a material resurrection as "a strange Egyptian tenet, having no foundation in reason or Scripture."

The idea of one God, passing from spiritual to natural thought, becomes an idea of three persons, as simple light is decomposed or broken up into different rays by a prism. Love, wisdom, and power could not be thought of or grasped as coincidently one thing, like end, cause, and

effect, or like essence, form, and property; but according to the natural polytheism of the age, each aspect or inseparable part of the Divine character must be personified and endowed with an individuality. But the most melancholy and erroneous of all these distortions of spiritual truth into natural shapes, is the doctrine of a vicarious atonement. Man has sunk low indeed into gross naturalism and sensuous life, when he conceives that God is so angry and wrathful, or even that justice is so implacable and inexorable, that human sacrifice can and will appease his sense of offended dignity and violated government. It was a purely pagan idea, and very difficult to eradicate even amongst heathen; for human sacrifices were offered, in an expiatory sense, to Jupiter at Rome, so late as the end of the third century. This method or mode of apprehending or receiving spiritual truth only when disguised in a grossly natural form, common both to Paganism and Christianity, was one great cause why the former was so soon and thoroughly supplanted by the latter.

The difference between natural and spiritual doctrine is clearly seen in the views respectively entertained by the Old and New Churches concerning the death of Christ. That great phenomenon, whatever it really was, is unquestionably the central point, the pivotal fact of Christianity. The death of Christ brought life, redemption, and salvation into the world. It is the great and sole hope of the Christian. But what was the death of Christ? The extinction of his natural life by the agonies of crucifixion? So says the natural man, and so believes the Old Church. The spiritual man sees nothing in that very common, simple, and in every way external event, to account for the stupendous results which certainly were obtained by the death of Christ. The spiritual idea is this: Christ took on an infirm humanity derived from his mother, to which

evil was *adjoined, not conjoined*, and which He, by successive steps, purified and made divine. He assumed it in order to bring Himself into contact with evil spirits and devils. It was a medium, just as a diving-bell is a medium, whereby a man can descend into the sea. He became human in order that He might be tempted; for Jehovah in His glory is inaccessible to the assaults of evil. By His conquests in temptations (of which the Passion of the Cross was only the last and severest) He *died daily*; as Paul says, He put off the "old man," and inserted divine life and newness into his humanity at every step. In this glorified humanity He is the perpetual Saviour of the world. His glorification was the type of our regeneration. Paul plainly teaches this central New Church doctrine, in Romans, vi. 3-12. But this great idea of the *spiritual* death of Christ, was *too spiritual* for the comprehension of the Church. It was *materialized*, as all other theological truths have been, and invested with the gross imagery of a legal process.

"What," says the Old Churchman, "have the Apostles, Saints, Fathers, Martyrs, all entertained false doctrines? Were they permitted to be deceived and led astray upon so many vital points?" This objection, which is only a prejudice, arises from the erroneous notion, that a full and perfect body or system of truth was revealed, or could be revealed, to man at that age of the world. A full system of truth was indeed concealed in the letter of the Word, but it was not exhibited at that time, except in vague glimpses, either to apostles or disciples. Looking at man abstractly, we find that the race, like the individual, has its infancy, its childhood, its youth, and its manhood, through which it develops during a long series of ages. The Religious Idea is at first wrapped in swaddling-clothes, as with the Jews, carefully protected; and, like a babe, it

exhibits little more than a mere animal vitality. Further along, it assumes a natural or sensuous form, as everything does with children ; and this is the stage of pupilage, as in the First Christian Church. Still more advanced, it is liberated from the thralldom of teachers, and becomes freer in action, and wider and deeper in its capabilities of culture. Such is its form in the New Church, which again is only preliminary to a genuine spiritual manhood, afar down the indefinite vistas of the future. The spiritual philosophy of ecclesiastical history can only be grasped by a wide extended view of the progressive development of the race.

Man has at first merely corporeal life. By the gradual and increasing exercise of his senses, he emerges upwards into sensuous or natural life, by which we do not mean a sensual, carnal, or unconverted state, but a state in which natural science is the basis of knowledge and thought. When this state is highly cultivated, and spiritual influx animates and elevates it, man becomes rational, then spiritual, and at last celestial. The first Christian Church preceded the New Church, upon the same principle that childhood necessarily precedes youth and manhood. The child acquires, and very properly, many false, incorrect and imperfect estimates, impressions and conceptions of things, which for a time he is wisely permitted to consider true, but of which he is divested by progressive culture. St. Paul forcibly enunciates the truth—"For we know in part, and we prophecy in part; but when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass, darkly: but then, face to face."

Instead of naturalizing or materializing every idea of theological thought, the New Churchman spiritualizes every conception or object that engages the natural mind. This he is enabled to do by means of the science of correspondences—a science lost by the ancient world during man's progressive fall, and now restored by divine revelation, for the purpose of re-establishing a spiritual Christianity—the true restoration of Israel. This science teaches that every natural object or entity is caused by and corresponds to some spiritual substance, which flows into it as the soul into the body. As it teaches, moreover, what specific spiritual ideas, objects, or truths are attached to each specific material form or group of forms, it is equivalent to opening the spiritual sight of the understanding, so that it takes cognizance of spiritual things just as the natural senses take cognizance of natural things. It opens to the mind's eye an interior world of unutterable splendor and beauty. The only sun and sole light of that spiritual world is the Word of God in its interior senses. Thus are the heavens opened, as was predicted, and Jesus Christ revealed to us in all his spiritual perfections. We allude now solely to interior operations of the understanding, not to visions or to sight-seeing of any external kind. This living, vivid comprehension of spiritual truth, is the secret of that peculiarity in New Church people, which puzzled a great Unitarian divine, namely, that "they speak of their religious views, not like other Christians, as matters of opinion, but as objects of knowledge."

We will not further mystify the uninitiated reader by showing how the science of correspondences subserves the development of spiritual thought. We recommend it to his patient and thorough study. He will find it a key to all mysteries, instead of being a mystical affair itself. Under its vivifying touch, both the Word and works of

God, from inanimate statues will become living forms. But is this sublime science of correspondences, which includes all other sciences, "as the sea its waves," necessary to salvation? Yes—so far as Truth is at all necessary to salvation. But observe the wonderful operation of this correspondential principle. The Christian who understands the Bible in the mere letter, who loves it, believes it, and above all obeys it, possesses stored up in his interior mind, unconsciously to himself, all the spiritual truths to which the literal statements correspond. These are treasures laid up in heaven, into the full knowledge of which he will spontaneously enter at death. This is the very use of the letter, to convey spiritual truth secretly into the mind which only recognizes its natural and sensuous representative. The literalist will cast off the dead letter from his mind, just as he will cast off the dead body from his spirit when he dies. By our acceptance of New Church doctrines, *we* do upon earth what *he* cannot do until he gets to heaven. By this means, *heaven comes down to us*, and this is one of the significations of the "New Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband."

Spiritual truth, abstractly considered, must be a vast coherent system or philosophy of spiritual things. It must involve and unfold a perfect metaphysics, or mental and moral science. It must teach us the laws and phenomena of spiritual life, whether that life lies in heaven, hell, or an intermediate world of spirits. It must reveal the organic connection between spirit and matter, thereby explaining the Word of God, and the phenomena of creation, and showing them to have been constructed on the same eternal principles. Nothing short of this can satisfy us as being spiritual truth distinguished from natural truth. The natural Christianity of the Old Church has

utterly failed to come up to this ideal of spiritual truth. A new Dispensation must be established for that purpose. These things must obviously be matters of revelation ; for being separated from mere natural science by a discrete degree or impassable gulf, the natural powers of the mind cannot penetrate them. Spiritual things must be spiritually discerned. Spiritual thought descending into the natural mind is turned into natural thought, changing its form and appearance as water does when it becomes ice at a certain temperature. It was therefore necessary that some *man* should be elevated to a perception of spiritual things by the opening of his spiritual senses, still retaining his place in the natural world ; so that, descending from his interior to his exterior condition, he could communicate what he had seen and heard to his fellow-men. Swedenborg enjoyed this extraordinary privilege for nearly thirty years, during which period he leisurely published quite a little library of volumes, evolving a system of theology and philosophy so sublime, so wonderful, so harmonious, that the hypothesis of its human fabrication is itself the grossest absurdity. He originated nothing himself, but was a simple medium, a correct amanuensis, of doctrines he received from interior sources. It is said to be the opinion of savages that madmen are divinely inspired ; and on the other hand, the civilized world has more than once pronounced the divinely inspired to be mad !

“But,” objects the Old Churchman, “St. Paul was ‘caught up into the third heaven,’ and heard ‘unspeakable words,’ which he was not permitted to utter. If he was admitted into heavenly light, he must have learned something of this spiritual Christianity. Why did not the most talented and spiritual of the apostles reveal a little of it to us ? Why were seventeen centuries allowed to elapse between this fruitless visit of Paul to paradise, and the very prolific and valuable experiences of Swedenborg ?”

We have sound and satisfactory answers to give to these questions. And, first, as to Paul's vision, which some Old Churchmen regard as calculated to nullify Swedenborg's statements, Swedenborg's own voluminous details throw a flood of light on the meagre and mystic narrative.

Notice, first, Paul's curious reiteration of his own mental uncertainty as to his precise condition: "Whether in the body, I cannot tell, or whether out of the body, I cannot tell; God knoweth." Now Swedenborg asserts that the spiritual body, into conscious possession of which man comes at death, is at first such a perfect fac-simile of the natural body he has left behind him, that almost all men are persuaded that they are still alive and "in the body." Consulting their own sensations, they say, "I am in the body." Looking around them upon the wonders of the spiritual world, they say, "I am surely out of the body." Experience and instruction rectify all such initiatory mistakes. Now Paul's spiritual intromission into heaven was of such short duration, that he acquired no rational explanation of almost the first thing which strikes the new-comer into the spiritual world. Secondly, Swedenborg says, that when spirits are elevated from a lower to a higher sphere, they are struck with astonishment at the glory and wisdom of the inhabitants; but on returning to their own states, they are unable to give any rational account of what they had heard and seen.

Now this was, doubtless, Paul's own state. Being unable to explain—perhaps even to recall—what he had experienced, he infers that it was "unlawful"* for him to utter it, in the sense of its being against the laws of the Divine Order for the Church, in its state at that period, to enter into an intellectual conception of spiritual truth.

[* The writer adopts the common English version of this passage, giving to the Greek word *ἐξόμ* the meaning found in ordinary Greek

Paul's fragmentary experience had a great use to fill, in that and the succeeding sensual ages. It was the *sensational* evidence of a trustworthy man, that there is a heaven full of mysteries and glories exceeding all power of human or natural expression. No more was necessary, for no more could have been received without perversion, by the First Christian Church. The spiritual wonders of the Apocalypse, for the same reason, were hidden from the eye of that Church by a sevenfold veil of impenetrable symbols. The peculiarities of Swedenborg's mission demanded, not only a gigantic intellectual organization, (unquestionably the greatest the world has ever seen,) and a thorough scientific preparation for it, but a very

lexicons. But the highest authorities give a different rendering to the passage, and one that accords entirely with the writer's view, and with Swedenborg's explicit teaching. Thus *Schleusner*, in his large Græco-Latinum Lexicon of the New Testament, which is the best authority that we know of, referring to this very text, and quoting the Greek, *ἃ οὐκ ἔχον ἄνθρωπος λαλῆσαι*, gives the Latin translation thus:—*Quibus enarrandis lingua humana non sufficit—quæ ab hominibus narrari et explicari non possunt—things which human language is inadequate to express, or things which cannot possibly be related and explained by man.* The Apostle, therefore, did not mean to say, as our translators have made him say, when he was "caught up," that he heard unspeakable words which it is not *lawful*, but which it is not *possible*, for man to utter. And this is precisely what Swedenborg repeatedly declares. Thus, in his "Heaven and Hell," speaking of the speech of angels, he says:—"It is so full of wisdom, that they are able to express by a single word, what man cannot in a thousand. The ideas of their thoughts also comprise such things as man is not able to conceive, *much less to utter by speech.* It is on this account, that the things that have been heard and seen in heaven, are said to be *unspeakable*, and such as eye hath not seen, nor ear heard. That they are so, has also been my privilege to know by experience." (n. 239.)—Ed.]

protracted intromission, so that his spiritual experiences might become as familiar to him as the affairs of his common life.

There are two reasons why so many centuries elapsed during which Christian doctrine appeared only in the natural and materialistic form; and for the same reasons the Old Church, as to its externals, forms, and institutions, may still exist for a great while. Spiritual truth cannot be revealed to man, so that he can understand it, until a true natural or scientific basis has been prepared for it. This is done through the inquisitive and speculative activity of the human mind. It is necessary, because spiritual things and natural things co-exist and correspond, and natural truth is the continent of spiritual truth. Astronomical and anatomical truths are especially important to the ultimatum of New Church doctrines. For example, Swedenborg says that the sun, with its heat and light, corresponds to the Lord, and His emanating love and wisdom. One is the natural image or representative of the other. But the Lord is the centre and source of all things. So is the sun, naturally speaking. But before the correspondence could have been seen, men must have attained a certain degree of astronomical culture. They must have discarded the notion that the earth was flat, and that the sun revolved around it. Man cannot perceive spiritual truths *in* natural phenomena (the essential idea of the N. C. Philosophy) until he has eliminated all fundamental errors from his own conception of natural phenomena. The discovery of the circulation of the blood was of immense value in accelerating the coming dawn. So, indeed, of all the distinctive scientific progress of the present age, which it is needless to particularize. Swedenborg himself was busied, with almost superhuman industry, in mathematical, astronomical, chemical, mineralogical, and ana-

tomical studies, up to the day of the opening of his spiritual sight. They served, no doubt, as a natural basis for the influx of correspondential spiritual truths.

We have been severely asked if the masses of mankind are to wait for a whole cycle of sciences to be perfected, before a true religion can be given them. So far as religion is a life, a power operating on the heart of men, (and this is its first, highest, and holiest aspect,) certainly not. All history proves that the crudest conception of spiritual truth may be a spark to kindle an inextinguishable fire of religious love. But a system of religious doctrine, which harmonizes the Word and the Works of God, is almost as boundless as his own attributes, and cannot be constructed in any one age or by any one race of men. The Church of the future must be a church of philosophers, in the loftiest sense of that abused word; for our faith in human progression constrains us to believe that the children of the coming ages will be wiser than the most illuminated spirits of our present time. The New Church doctrines are the germs from whence will grow the thought of that glorious era.

There is another and greater reason why centuries elapsed between the first and second Advents of our Lord. When He came in person, the whole world was either sunk in barbarism or in a degraded polytheistic civilization, which, for vice and sensuality, was worse than barbarism. The hereditary tendency of the human spirit at that time was not only to barbarism, but to demoniac obsessions and bestiality. In such a seed-field spiritual truth could not possibly take root. Powerful influences had to be set to work to modify the hereditary basis and constitutional proclivities of the race. In other words, an enlightened christendom had to be constructed. Spiritual truth can only become operative in a plane of *natural good* formed by conscientious

obedience to the doctrinals of faith, although these latter may be only apparently or constructively true. The First Christian Church prepared this plane in the human mind. Ecclesiastical institutions were necessary to reduce the external man into subordination and obedience to spiritual authority. The growth of a sound and just Christian public sentiment was very slow and very difficult. Still it has been effected, and into this vast hereditary basis of conscientious natural good, spiritual truth may be inserted. We may anticipate something of the grandeur and glory of the coming Dispensation, when we reflect that all past revolutions, physical, civil, social and moral, have been merely preparatory measures to its inauguration.

We had intended to show how this last truth is concealed interiorly in the miracle of turning water into wine; how the end of the world is the termination and final disappearance of natural Christianity; how the resurrection of the dead is the re-appearance of spiritual Christianity; and lastly, how the genuine, genial, active charity of the New Church differs from, and is superior to, the so-called piety and spirit of asceticism in the Old Church. But we had rather leave a train of thought imperfect than to make it tedious; so we drop our pen, hoping that the reader will pursue our suggestions to finer and fuller issues, with both pleasure and profit.

SWEDENBORG.

HEROES of ages past, your storied urns
Bear witness to your valor and your worth;
And still each patriot breast with ardor burns,
To honor the illustrious of earth.
And many a column rears its massive head,

To tell how heroes fought and brave men bled ;
 Their granite voices seem to ever rise,
 And shout your hallowed praises to the skies !

And this is well. But why should marble speak
 The virtues of the Swedish seer and sage ?
 The grandest monument is all too weak
 To bear his praises to each coming age.
 For when the marble shall have passed away,
 His fame shall still have suffered no decay ;
 Bright as the stars upon the blue of even,
 It hath been written on the rolls of heaven !

If man essays to praise the great and good,
 Still lingers o'er the philanthropic story,
 Loves the bold hand which shed a tyrant's blood,
 Gives earth's great names their highest meed of glory,—
 How shall the kindling ages yet to shine,
 Love him around whose brow such laurels twine—
 Who called a world from weariness and strife,
 And bid it glow once more with budding life !

Truth is eternal ! While the sun
 Shall pour his beams of beauty far around,
 So long the work our Sage's hand begun,
 Shall with his name eternally be bound.
 And hath the world one honor half so bright
 As his, whose name is crowned with holy light ?
 Since where this light divine shall find a claim,
 Each ray shall there be mingled with his name.

For truth must reign in every heart supreme,
 The day must come when all shall know its light,
 And love divine some day shall learn to stream
 Where nought dwells now but one undying night.
 And what a glorious message his, to bear,
 Who doth the coming day of love declare ;
 To whom the gracious, holy task is given,
 To lift the curtain of mysterious heaven !

But ah ! 'tis not for us to work for fame ;
 Each hath his destined, his allotted part ;
 To do that well should be his constant aim,
 His monument—a renovated heart.
 And Swedenborg, we'll learn to praise thee for
 The meekness which such wondrous honors bore ;
 We'll love thee best for this—no thought was thine
 But quietly to work the Lord's design.

So men might smile, and sneer, and call thee mad,
 Thy brow was placid as a summer's day ;
 Content to know Earth's future should grow glad
 And glorious when thou wert passed away ;
 And in thy own great mission all content,
 That by thy hand the midnight veil was rent ;
 By thee the magic banner was unfurled,
 Whose folds of light relit a blasted world.

Let marble shafts their cloud-capt summits lift,
 In memory of those whose names may die ;
 But thine, of Providence our last best gift,
 Born not for time, but for eternity,
 Shall find in every new-born heart its shrine ;
 In every breast where dwells the love divine,
 With heavenly truths thy name shall thus be blent,
 A world new-born, thy only monument !

HOW THE NEW CHURCH IS ADVANCING.

IF we estimate the progress of the New Church by the increase in its numerical strength, or by the accession to its ranks of those who openly acknowledge their belief in its doctrines, we shall find it to be exceedingly slow. But if we estimate its advance by the silent spread of true doctrine among nearly all denominations of Christians, by the

gradual abandonment of old errors and the reception of new truths by those who are apparently quite unconscious of any change, and who still profess the same creed as formerly, we shall see it progressing with marvellous rapidity. The light of the New Dispensation is like the light of a new morning. It shines for all, and to some extent upon all. Men cannot shut it out if they would. Opinions change, while creeds, and rituals, and men's ecclesiastical relations remain the same. Many of the most essential doctrines of the New Church are finding their way among the various Christian sects, and are materially modifying, if not certainly undermining, the old beliefs. The ancient symbols indeed remain; but the most casual observer cannot fail to remark, that the ancient faith which once filled them is fast leaking out. The Old Theology as a doctrinal system, is nowhere growing stronger, but weaker every day. The old doctrines are nowhere gaining adherents, except in a greatly modified form, but everywhere losing their hold upon the understandings and the hearts of men—not *professedly*, perhaps, but *really*. But the progress and influence of the New Theology may be traced everywhere. There is scarce a Christian society in the land, to whom more of New Church truth will not be preached this year than there was last, and ten times as much as there was twenty years ago. This is the way in which the New Church, viewed even as a system of doctrines, is rapidly advancing, and the Old as rapidly retiring. So that we are constrained to acknowledge as true the remark of a recent and able writer, "that an old system of theology may pass clean away, and a very different one take its place, without the least change in the old creeds and nomenclatures, just as the Roman republic passed into the empire, and liberty changed into despotism, without the least change in the *form* of government."

The same idea, or one closely allied to this, may be gathered from what Swedenborg says about the New Church abiding with the Old, or amongst those who are in the doctrine of faith separate from charity, until it attains considerable strength and maturity. Thus he says, "That the Church, which is called the New Jerusalem, is to tarry amongst those who are in the doctrine of faith separate from charity, whilst it *grows to the full*, until provision is made for its reception amongst greater numbers. But in that Church there are dragons who separate faith from good works, not only in doctrine but also in life; whereas the rest in the same Church, who live the life which is charity, are not dragons, although amongst them; for they know no other than that it is agreeable to doctrine that faith produces the fruits, which are good works; and that the faith which justifies and saves, is, to believe those things which are in the Word, and to *do* them"—Ap. Ex., 764. Do we not see the New Jerusalem "tarrying" and "*growing*" amongst all the various sects around us? Do we not see her philosophy and doctrines insinuating themselves into the pulpits and lecture-rooms of different Christian denominations, and pervading, to a greater or less extent all the best literature of our times, and her spirit underlying and shaping whatever is most valuable in our highest civilization? It is in this way that the New Church is advancing with far greater rapidity than the increase in numerical strength of those who openly profess her doctrines, would seem to indicate. And since this is clearly *God's* way of extending the influence of the New Dispensation and building up a New Church, therefore we should rejoice more at the abundant indications around us that this method is prospering, than we should at the slow multiplication of professedly New Church societies, or the tardy increase of members to those already established.

We were led into this train of thought by reading the following sensible remarks, which we copy from the "Quarterly Journal of the American Unitarian Association," for last November. The last paragraph is peculiarly applicable to us as professed members of the New Church; and we hope that each one of our brethren who reads it will consider it as addressed to himself, weigh well its solemn import, and regulate his action accordingly:—

"The religious world has arrived at a stage of development in which changes of opinion are not indicated, as formerly, by transfer of members from one party to another, but are shown by silent and gradual modifications of belief within the party itself. Where are the signs that a theology which we believe to be unscriptural and unreasonable is secretly and steadily gaining any strength? We look in vain for signs. All the indications of the age are the other way. A simpler and purer Christianity is underlying all our most vital and hopeful civilization; and literature and art, humanity and reform, God and His gracious providence, and Jesus and his spirit of truth, are all working together for the advancement of those views which, dawning from the Scriptures, are confirmed by our reason, and are dear to our hearts.

"Meanwhile, it becomes us to stand in our lot with more hope and courage, with more faithfulness in the present and more confidence in the future. For a more signal success than has ever attended our efforts, nothing is wanted but a more affectionate union among ourselves, and a more devout consecration to those interests of which we are put in charge. Let us each ask ourselves, Is there not something for God's holy and precious truth which I can do—something, the doing of which may make others better, certainly will make me better?"

"The state of the world and of the church before the Last Judgment was as evening and night, but after it, as morning and day."—*Swedenborg's Contin. L. J.* 13.

REVIEW.

ATHANASIA : or *Foregleams of Immortality*. By EDMUND H. SEARS. Boston : American Unitarian Association. 1858.

Having alluded to this work in favorable terms in the March number of the *Swedenborgian*, we now proceed to redeem the promise there given, of a more extended notice.

To the mind of a true New Churchman,—one who holds the interests of the Redeemer's kingdom to be more precious than the interests of any particular organization or party, and whose heart rejoices more at the spread of God's truth than at the numerical increase of any denomination or sect, even though it take the name of the New Jerusalem,—one of the most interesting aspects of the present times, is, the rapid dissemination of the heavenly doctrines among the various Christian communions. There is scarce a denomination in our country at the present day, in which more or less of the truths of the New Church are not taught, probably with as much distinctness, and as little intermingling of error, as the general state of the people will admit. We could name eminent clergymen in several of the sects,—men distinguished for learning, talent, and piety, and whose teachings, through the pulpit and the press, are exerting a powerful influence throughout their respective denominations—who are known to be interested readers of the writings of Swedenborg, and whose instruction, therefore, is greatly modified by these writings, if it be not in strict accordanee with them. True, these men seldom mention the name of Swedenborg in public, or make any direct reference to the writings of the New Church. And their refraining from

any such reference may, in some instances, be prompted by unworthy motives—by a desire to be thought the originators or discoverers of the truths they teach, or the fear of what worldly-minded men may think and say of them. But more frequently, we have no doubt, their silence in regard to Swedenborg is prompted by a prudent consideration of the possible, and even probable, consequences of any public reference to him. They undoubtedly yield to what seems to them the dictate of wisdom, and pursue the course that they think most *useful*. They know in what repute Swedenborg has hitherto been held by the great mass of Christians, and not without reason indulge the apprehension that any direct reference to him or his writings, might awaken prejudice against themselves, close the minds of their hearers and readers against the truths they wish to communicate, and thus greatly narrow the sphere of their influence. No man is bound to proclaim all that he believes or knows on all occasions. It is proper and right that a prudent consideration should be exercised in regard to times, places, and probable states of receptivity. Certainly every Christian, who attempts to teach at all, should teach that, and only that, which he honestly believes to be true. But a Christian minister, who bases his teachings upon the Word of God, though he may have derived from the writings of Swedenborg essential aid in the right interpretation of the Word, may nevertheless use his own discretion as to when, and where, and how, he shall proclaim this fact. He may refrain from any public reference to Swedenborg, or his writings, until such time as he thinks it can be done without shocking the prejudices of his people, or materially impairing his own influence for good. He has only to guard against the danger of seeking his own glory, and to be sure that his *end* is the advancement of Christ's kingdom, and the welfare of

souls. To our mind it is quite conceivable that a minister may fully and heartily receive the doctrines of the New Church, and preach them to his people for a long time, without ever alluding to Swedenborg or the New Church in public—and this, too, *from the very best of motives*. He may desire to indoctrinate his people, and as far as possible his whole denomination, in the truths of heaven, and may believe that this can be done most successfully without disclosing to them the immediate or proximate source of these truths:—knowing full well that when this is done, the name of Swedenborg will no longer be to them a bugbear. If this be his motive, then, however he may be thought to err in judgment, or be disappointed in his expectations, his course is right in the sight of God, and cannot, therefore, be condemned by any righteous man.

We make these remarks all the more freely, because we have been deeply pained at witnessing a disposition among some professed New Churchmen, to impugn the motives of those who preach or publish any of the truths of the New Church, without at the same time openly acknowledging their indebtedness to Swedenborg. We hardly need to say that this disposition is entirely contrary to what the heavenly doctrines inculcate, and is everywhere condemned by them. The whole spirit, as well as the express teaching of these doctrines, requires us always to put the *best* construction upon what our neighbor does, and never to suspect, much less to charge, bad motives, when it is possible to conceive how the same act might have been prompted by motives that are good and praiseworthy.

Neither do we sympathize with those who appear to be greatly disturbed when the doctrines of the New Church are preached in nominally Old Church pulpits, and by other than professedly Swedenborgian lips. So that the

true Christian Religion be taught, we are not much concerned about the particular *name* with which its teachers in different places may choose to label it. If the truth be received, acknowledged, and reverently obeyed, its purifying efficacy will be experienced; and neither the Lord nor the angels can be supposed to care much by what sectarian name men call it. For ourselves, we are chiefly concerned in having the truth proclaimed in a clear and impressive manner; and can rejoice as heartily, and feel that the angels rejoice with us, when this is done by men calling themselves Unitarians, Universalists, Episcopalians, or Methodists, as when by professed New Churchmen. We know that all truth is from the Lord; and when this is acknowledged, and the truth is reverently obeyed, the Lord is in it with His renovating power, call it by whatever *name* we will. And to charge with *spiritual theft* all who preach any of the doctrines of the New Church, (which are simply the genuine doctrines of the Word of God,) under some other name, and from other than professedly New Church pulpits, is, in our judgment, an act of uncharitableness, which finds not the shadow of countenance in the spirit of God's Word, or the doctrines of Heaven; neither can it be countenanced by good men in the Church.

Feeling thus, we, of course, cannot but hail with joyful heart the appearance of the very interesting volume now before us. The author has herein discussed the grand and pregnant theme of Immortality with signal ability,—clothing his thoughts in language so chaste and elegant, and illustrating his ideas by such a profusion of appropriate imagery, that the book has all the fascinations of a beautiful poem. And yet its principal charm to a thoughtful mind, is the abundant and beautiful *truth* it embodies and sets impressively before us, upon a most important and in-

teresting subject. Although the author makes no mention of the New Church, and refers directly to Swedenborg but once in the whole volume, it is plain that he is quite familiar with his writings. Indeed the truths of the New Church stand out prominently upon almost every page—as is the case in the beautiful work on "Regeneration," from the pen of the same author, published a few years ago. But as these truths are eminently rational, and all to be found in the Bible, clearly to be seen there by those who are capable of discerning spiritual things, therefore Reason and the Bible are made the basis of every argument in "Athanasia." This is well—better, no doubt, in view of the purpose which the writer probably wished to accomplish, than though he had made frequent reference to Swedenborg or his writings. The book may obtain a wider circulation because of it, and possibly produce a stronger impression upon the minds of many who read it.

Then there is an unction, sincerity and earnestness pervading the volume, which it is truly refreshing to meet with in a work of a doctrinal character, and which leaves the reader in no doubt that the author himself has *felt*—to quote his own language—"that there is no greater boon which God bestows upon us, than those sun-bright convictions which make the present and the future life meet and blend together."

The work, as we learn from the Introduction, "was written at the request of the Executive Committee of the American Unitarian Association, but in the wholeness of freedom which they have allowed." And the declared purpose of the author was, "to reproduce solely the catholic doctrines of the Head of the Church, and to leave no denominational mark upon them;"—having a twofold object in view, viz., "a living apprehension of the great doctrine of Immortality, and such a practical realization

of it as shall bring down its comforts and its monitions upon the humblest scene of our daily duties." And with this aim he "commends the argument to the attention of the candid of all parties in the Church, who would see the light of the heavens turned more brightly and warmly into the sunless valleys of the earth, where thousands watch for the morning."

The work is divided into Three Parts: the First, on "the Immortal Life," after examining partial and artificial theories, aims to unfold and illustrate the laws of this life, and show its relation to the present outward and transitory condition. And for this purpose the author "seeks for the principle of interpretation that shall draw the curtains aside, and let the light of the spiritual world fall unobstructed upon the natural, so as to illumine especially the solitudes of the tomb." Part Second, on "The Ex-carnation of the Son of Man," treats of the resurrection of Christ, which "constitutes the luminous centre whence light comes to us on this class of subjects." Part Third, on "The Pneumatology of St. Paul," aims to bring out in as full relief as possible Paul's philosophy of the Resurrection and the Future Life.

The First Part, constituting more than half the volume, is particularly clear in its statements, cogent in argument, and rich in illustration. The old and popular theory of the Future Life, which the author calls "the Theory of Naturalism," receives here such a terrible battering—all in the most dignified and courteous style—as it has rarely, if ever, received before. We could not help thinking as we read, that a man must be in a low and obscure state indeed—thoroughly immersed in naturalism—not to see and feel the force of the writer's argument on this subject. After alluding to the naturalistic theories, which "locate the scene of the Resurrection among charnel-houses,"

and which, as the author justly remarks, "rest solely on certain ecclesiastical props, liable every moment to become more rotten, and to give way," he proceeds in the follow-vigorous strain :

"It is vain to say that they have the least scientific basis. It is vain to say that the Bible teaches them. It only teaches them by interpretations made in the interest of ecclesiasticism, whose disgrace and shame it has always been to butt blindly against scientific truth, until in danger of knocking out its own brains. . . . Over the active mind and the robust reason, which leads the march of discovery, whether in the domain of spiritual or natural law, the influence of such theories is feeble enough. They are not received in the churches themselves by the common mind in its highest and most active moods, except as *excorii*, which the authorities require of them to keep dried and preserved. We never sat down to converse with any one who had lost a friend, with the main idea tenderly cherished, whose mind did not rise clear out of the sphere of this church-yard pneumatology. It is left behind in almost every earnest prayer, whose spontaneous utterings rise to the Throne of Grace. It is totally forgotten when the believer lies down on the pillow of death, and feels the throngs of the sweet societies gathering about him, more bright than ever; not waiting among the fixed stars, and pining for their lost members among cadaverous bodies and dead men's bones."—pp. 29, 30.

For the purpose of showing how thoroughly pervaded with the views of the New Church this work is, and of thus interesting our readers in extending its circulation, we will refer to some of the points of agreement between Swedenborg and "Athanasia," which we have carefully noted, adding a few brief extracts from the latter by way of illustration.

1. "Athanasia" teaches that Death is but the laying aside of our material environment, and a needful step in the soul's progressive development. "Death," it says,

"is the orderly, and withal the beautiful method of travelling inward and upward through those degrees of existence whose wards unlock, one after another, towards the shining courts of the Eternal King." (p. 78.) "It is a stage in human progress to be passed as we would pass from childhood to youth or from youth to manhood, and with the same consciousness of an ever-unfolding nature." (p. 70.)

2. It utterly repudiates the old doctrine of a material Resurrection, regarding it as the offspring of pure naturalism. "The idea of God coming down to the cemeteries, and, potter-like, building up from their contents a set of human frames externally, and putting spirits into them afterwards, is shocking enough, if we had not long ceased to be shocked by the fantasies of religious naturalism." (p. 80.)

3. It maintains the true doctrine of the Resurrection to be the conscious entrance of the spirit, which is the real man, into the spiritual world,—which takes place when the body dies. "The spirit is the most real part of man, since nearer in degree and kindred to the eternal realities. The Resurrection is the emergence of the immortal being in a spiritual body out of material conditions, when first it has open relations with a spiritual world, and is set face to face with spiritual things." (p. 174—See also pp. 86, 88, 107.)

4. It accordingly teaches that the Resurrection "takes place at death," and not, as commonly believed, at some remote and indefinite period in the future. (pp. 82, 83.)

5. It maintains that the mind, soul, or spirit of man, is a *substantial organism*, in human form, which it forever retains;—that "the soul is not a metaphysical nothing, but a heavenly substance and organism, fold within fold." (See pp. 85, 174, 37.)

6. It maintains that there are *degrees* to the human mind (pp. 40, 41), by virtue of which man lives simultaneously in more worlds than one, though "only one world is unveiled to him at a time." (p. 77.) "Two worlds are ours, in both of which we live and have our being. By our material bodies we are placed in connection with the former, by our interior natures with the latter." (p. 127.)

7. It teaches that man is endowed with spiritual senses, which may be, and have been, opened in him while living in this world; and which, when opened, enable him to take cognizance of objects and beings in the spiritual world, as his natural senses enable him to take cognizance of the things in this world. (See pp. 47-51, 55, 190.)

8. It teaches the doctrine of "a mediate place of souls" after death, which is neither heaven nor hell, nor yet "the Purgatory of Rome;" but which is the doctrine of the intermediate state, or "World of Spirits," as taught by Swedenborg. (See pp. 114, 259,-269.)

9. It affirms the solemn and momentous truth, that every one carries *his own life* with him into the other world, where his ruling love will be fully developed. It declares that "by the all-plastic law at the centre of our being, by all the realities bound up and waiting within us, by the openings into immortality through the veil which the Gospel withdraws, by all the divine science of man, we know that when this coil of mortality is unwound from us, it will only disclose us just as we are, that our inmost self may be figured forth into the demon or the angel." (p. 100.)

10. It maintains the existence of two dominant principles in human nature, directly the opposite in their character, and leading, therefore, to opposite results. One is self-love, which, when it has the supremacy, is "essentially corrupt, though concealed sometimes under thin and

fair disguises." The other is "Divine love, or self-devotion to the Divine law." "It is these," says Mr. Sears, "which death uncovers and releases; it is these which the resurrection brings forth in demon shape or angel form, and so developes out of a redeemed or perverted humanity either heaven or hell." (p. 108.)

11. This opening and revealing after death of a man's real internal quality, determined by the quality of his ruling love, is held to be what is meant by the opening of the Book of Life. "That the book of man's life," says the author, "is none other than the secret principle of his own affections, thoughts, and actions, we hope does not need any proving; and this book must indeed be opened when that principle is imaged forth in the body that clothes it. The immortal life bursting from its mortal coverings reveals the angel from within if he be there, or reveals and releases the demon so far as demon principles rule in any man's breast." (p. 97.)

12. This also is held to be the nature of the final judgment to be passed upon every one, the effect of which, as declared in the Scripture, is, to separate the whole mass of humanity into two grand divisions—the good and the evil—thus forming a heaven of angels and a hell of devils. (pp. 105–107.)

13. In accordance with this idea, it is maintained that the *scene* of the Judgment or *crisis* foretold in the New Testament "when the Son of Man shall come in His glory," is "the mediate world," or world of spirits. "It is where all the nations are gathered together, and therefore it must be the realm to which all the generations have gone." (p. 286 :—See also pp. 104, 106, 109.)

14. And this judgment is performed by a clear revelation of Divine Truth to the understanding, thereby disclosing the real quality of all on whom its revealing light

falls. It is said to be performed by Christ, or the Son of Man, because He is the Divine Logos or Word—the very Truth itself. "Christ coming there as here, 'through the clouds of heaven,' in other words, the Divine Truth revealed in unclouded splendors will open all the spiritual graves, and cause the dead to come forth." (p. 333.) The remainder of the paragraph, in which the writer more fully explains this, is admirable, but too long for quotation.

15. The author holds that the Second Coming of the Lord is spiritual—a coming of spiritual and divine truth from Himself to human minds, or "an unveiling of the Divine Word," so that its light will fall with a more powerful effulgence upon the interiors of men and spirits, thus accomplishing a judgment. (pp. 296, 333, 335.)

16. Although Mr. Sears says but little about the spiritual sense of the Word, it is plain that he believes in its existence, and feels that he cannot get along without it while advocating a spiritual Christianity. Accordingly he adopts, substantially, the spiritual interpretation given by Swedenborg of many texts which he has occasion to quote. He also speaks of "the truths which shine through and transfigure the letter, like clouds made white and purpling with the sunlight;" and says, "the style of speech which our Saviour adopts, in describing His kingdom, His second coming, and the opposite results of receiving and rejecting Him, is that of parable or comparison throughout: making all nature a vast analogue of the spirit." (p. 307—See also pp. 63, 256, 295, 306.)

17. He also affirms, with much distinctness, the Supreme Divinity of Christ, calling Him "the Divine Teacher," "the Eternal Word," "the Divine Man," &c. (p. 61, 112, 235); and he speaks of His glorification, or "ascent through THE DEGREES OF LIFE from the natural

plane up to the Divine," as "such a union with God that His exalted humanity should so embody the Divine life, and image down the Divine splendors, that He should stand in the midst of the seven golden candlesticks, as the Source whence their lights should be ever burning." (p. 246.)

18. He recognizes the great doctrine of Correspondence between all natural and spiritual things, although shunning the use of this term. He holds that this world is "merely a language and a symbol,"—that "Nature, with all her treasure-house of imagery," is the "analogue of what shall be hereafter," as well as "of what is already in the human soul." (p. 147—See also pp. 305, 94.)

19. The author's belief in this great and pervading law, is still further evident from what he says of the objects and scenery in the other world, which "exist there as the exhibition of moral and spiritual qualities," and thus, according to their nature and character, "bodying forth a redeemed or a degraded humanity."—"There, too, is an outward world as well as an inward; but one unfolds and glasses the other, and the spirit always imprints itself on its own surroundings." (p. 63.)

20. He teaches that heaven and hell are not *places*, but *states* of life. "Heaven and hell," says he, "are the opposite conditions of humanity. In the former, God is supreme; in the latter, self." (p. 131.) Again, he asks, "What are heaven and hell but man opened? What are the celestial forms of the one, but the Divine Life in man disencumbered and flowering forth? What are the hidden shapes of the other, but the corrupt life in man also disencumbered and flowering forth? What are we to hope for in the one, but the Divine Life in us perfected and shown, and what are we to fear in the other, but the dark apocalypse—of ourselves?" (p. 95.)

And so upon a variety of other topics the volume

under review discourses with equal truth, beauty, and impressiveness. It maintains that the glorification of the Lord is "the image and representation" of man's regeneration, (p. 251); that heavenly rest "is the highest and most intense activity, but the activity of concording elements," (pp. 140, 142, 143); that "*our home is always where our affections are,*" (p. 135); and in heaven "souls congenerous with each other will meet as if they have been kith and kin from the beginning," (p. 138); that, in the higher world, "to become old in years is to put on the freshness of perpetual prime," (p. 126); that every man after death becomes the form of his own good or his own evil—"the very image and carving of the sin he has practised and loved, or the image of the Christ who has been formed within him," (p. 90); that the book of Revelation, deemed by most theologians so dark and mystical, "describes prospectively the consummation of Christianity in its final results upon humanity." (p. 256.)

Now, although we may find some of the views here presented, or views somewhat similar to them, scattered here and there through the pages of different theological writers, especially of those who lived in the early period of Christianity, we affirm with confidence that, *nowhere else save in the writings of the much-abused and long-neglected Swedenborg*, can *all* or even *half* these views be found; and *none* of them can elsewhere be found half so fully or clearly stated as in his luminous works. No other system of theology but his contains them. No other class or denomination of Christians except that known as the New Church, holds them among its cherished beliefs, and publicly proclaims them.

We add one more extract from the work, to show how admirably the writer illustrates whatever subject he treats.

It is in illustration of the Last Judgment, the scene of which he holds to be the world of spirits.

"The nature of the Final Judgment is often foreshadowed by the crises of the present life. In a mixed state of society, with all its changing interests, where the good and the bad have relations which run together and intertwine, we sometimes see the cleaving power of truth to resolve communities, states, and empires into their original elements. Purity and corruption, truth and error, may live for a while together. But in that state of things let God's trumpet be blown, and let the truth be applied sharply and cogently to the business of men; let corruption be unroofed, and let the light be let in from above on the ghastly faces of its votaries. The elements are immediately astir, and there are commotions and earthquakes in divers places. Those who love the evil and the false, who live by it and profit by it, band together more closely, gnash their teeth against the coming light, and perhaps strive to put it out in blood. Those who love truth and righteousness for their own sake, and for their beneficent influence, band together beneath them, and put on strength from their inspirations. Self and demonism muster their hosts on one side, God and humanity on the other, and the chasm yawns and deepens. And unless the evil is reformed, or unless the truth is crucified and put down, the final and inevitable catastrophe follows: they part asunder, one to the curse that cleaves to it and blasts it, the other to the unalloyed blessings of a purer and better state. So communities and kingdoms have their crises through which they pass, sometimes to a loftier fruition, and sometimes, as Judea, Rome, and Carthage, to a darker and more dreadful doom." (p 119.)

We have not pointed out the errors and defects of this book, as perhaps we ought. But these are comparatively so few and unimportant, that we feel no disposition, even if we had the time and space, to notice them. They are not such as are likely to harm any one, therefore it is hardly worth while to invite attention to them. We have

devoted to this work an unusual amount of space, because its publication by the American Unitarian Association is itself a very significant sign of the times. We commend, as worthy of imitation by all the sects, the truly Christian liberality evinced by our Unitarian friends in the publication of this volume. They have thus rendered good service to the cause of spiritual Christianity, and cannot fail, therefore, as a denomination, to receive their reward in the influx of more elevated views of truth, and a higher and nobler spiritual life. It is too much to expect that *all* in their denomination will at once be able to appreciate "Athanasia," or to accept many of its views for the truth; but we trust those who cannot do this, may be able to appreciate the earnest, truthful, and Christian spirit that pervades the volume, as well as the liberality of the Executive Committee, at whose request the work was written, and by whose authority it was published.

Some perhaps may doubt whether, in view of the character of "Athanasia" as here exhibited, strict literary justice did not demand of the author a full and frank acknowledgment of his indebtedness to Swedenborg. We have no inclination to discuss this question, even if we had the time—not deeming it one of sufficient importance. The author undoubtedly had his reasons for withholding any such acknowledgment; and we are content that he should keep them to himself, confident in our own mind that his course in this respect was prompted by a good and worthy motive. He has mentioned Swedenborg once by name, and spoken in worthy terms of his great "Doctrine of Degrees," and "its constructive power in theology," by the missing of which, he says, "every school of moralists has stuck fast to the earth." This alone were sufficient to show that the author had no disposition to conceal the fact of his familiarity with Swedenborg's wri-

tings, and no desire to appropriate to himself laurels which properly belong to another. With this and other evidence of his sincerity of purpose, we are quite satisfied. If he erred in judgment, as some may honestly think, that is an error which charitable people can easily overlook and pardon.

We commend the work to our readers, and to Christians of every name, as one which they cannot fail to peruse with interest and profit.

CORRESPONDENCE.

LETTERS TO AND FROM A BISHOP OF THE PROTESTANT EPISCOPAL CHURCH.

THE following Correspondence, recently had with the Right Rev. George Burgess, of Gardiner, Me., was laid before the Executive Council of the American New Church Association at their meeting in March, and was thereupon ordered to be published in THE SWEDENBORGIAN. As Bishop Burgess was addressed officially, and no *private* communication from him was solicited, the Council did not feel themselves under obligation to heed what seemed to be his wish in regard to publishing his letters. Many unfounded and calumnious charges have been, from time to time, publicly uttered against Swedenborg and his writings—and we are sorry to add, through the pulpit and the religious press; but seldom have we heard of any so glaringly false, as these made by Bishop Burgess. And what greatly aggravates the Bishop's offense in this instance, is the fact stated by himself in a postscript to his last letter, that the statements made by our Corresponding Secretary in regard to what Swedenborg teaches and Swedenborgians believe, "contain nothing with which he was not sufficiently familiar before." Assuming this statement to be the truth, we see not how the Bishop can expect to escape

the charge of having deliberately uttered from the sacred desk what he knew to be grave calumnies. And we shall be somewhat disappointed, if, in case this offense of the Bishop should come to the knowledge of the proper authorities in his diocese, it should be passed over without a merited rebuke. We should be sorry to believe that the ministers in any Episcopal diocese would suffer their Bishop thus to offend against one of the Divine Commandments, without calling him to account for it. If they should, they would evince a strange idea of the nature and requirements of the Christian religion.

Our Gardiner brother (H. B. Hoskins, Esq.,) who sends to the *Messenger* the extracts made from the sermon—borrowed for the purpose of being used publicly—says of Bishop Burgess: "Aside from the intolerance which his official position has engrafted upon him, he is a gentleman worthy of all esteem." If this be so, can we expect that similar official positions in the New Church will not beget a similar "intolerance" in persons otherwise very estimable? And can we guard too sedulously, or protest too earnestly, against a form of church polity among ourselves, which has such a malign tendency?

The following are the quotations made from the Bishop's sermon, and published in the *Messenger*, which are referred to in the subsequent correspondence:

That "Swedenborgians set aside Scripture, reason, and the Church, and yield up their whole soul submissively to the authority of one blind man."

"Of placing Swedenborg as a teacher and an authority above all the Apostles and Prophets, and even above our blessed Saviour."

"Of claiming to make the words of our Saviour mean what they do not obviously mean, what they clearly do not mean, and what no man before him ever dreamed of their meaning."

"So far as our Lord is a guide and a lawgiver, they do certainly place the word of Swedenborg in the place of Christ."

"Swedenborgianism attempts to be a new religion, having a new author."

"All who have deviated from the Swedenborgian view of the Trinity, to either side, cannot be admitted into heaven."

"Heaven corresponds in form and divisions to an enormous man."

“Swedenborg contradicts the Word of God, by denying the divine authority of ten of the books of the Old Testament, and all the New Testament, except the four Gospels and the Revelation.”

“They have represented, both in theory and practice, the road to heaven as easy, and requiring little self-denial and of taking up the cross.”

“That they depreciate the importance of prayer, and very little urge it in private.”

“That they recommend those amusements which must tend to divert the mind from serious thoughts and habits, and create a general frivolity of character: such as games at cards, billiards, dice, dancing, and theatrical amusements.”

“That Swedenborgianism is one vast, utter delusion, resting on the dreams of one who would be a blasphemer, if he had not been a monomaniac.”

“Swedenborg himself taught that there were causes legitimate, just, and sufficient, for the practice of concubinage, even among Christians, and these causes were such as are exceedingly numerous and exceedingly common.”

“Swedenborg teaches and recommends, in certain cases, the practice of that very sin of which the Apostle Paul says, ‘Let it not be once named among you, as becometh saints.’”

After making the above quotations, our Gardiner brother adds: “You would hardly expect such [accusations] in the nineteenth century, from a man like Dr. Burgess, who has a highly cultivated mind, and is kindly and beneficent in all things outside of his faith; but in that, exceedingly intolerant and bigoted.”

Since the Christian public have begun to grow somewhat familiar with the name of Swedenborg, and his writings have begun to arrest the attention of more thoughtful and serious minds, attacks similar to this by Dr. B., have been repeatedly made from the sacred desk. The Executive Council of the American New Church Association, thinking it time that some effort was made to put a stop, if possible, to the utterance of such calumnies from the pulpit, took up the subject at their meeting in February; and, after reading Mr. Hoskins' communication in the *Messenger*, and duly considering the subject, they took such action as required the Corresponding Secretary to write to the Bishop. The following is the entire correspondence, published by the authority of the Executive Council.

ORANGE, N. J., Feb. 8, 1858.

To the Rt. Rev. George Burgess,
Gardiner, Me. }

DEAR SIR:—At the last monthly meeting of the Executive Council of the American New Church Association, held in the city of New-York on the 3d inst., a communication from Gardiner published in a New-York paper under date of Jan. 30th—a copy of which is herewith transmitted—was read; and, after due consideration, the following preamble and resolutions were unanimously adopted:

“Whereas, in the *New Jerusalem Messenger* of the 30th January, published in this city, there appears a communication from a correspondent in the city of Gardiner, Me., in which are some dozen or more extracts, purporting to have been made from a manuscript sermon lately preached in that city by the Right Rev. George Burgess, D. D., Bishop of the Maine Diocese, and Rector of Christ Church in Gardiner; and,

“Whereas, said extracts contain sweeping charges against Swedenborg and Swedenborgians, which are false and calumnious in the highest degree, and such as it is painful to think that any Christian minister—to say nothing of one occupying the high social and official position that Dr. Burgess does—would allow himself publicly to prefer; therefore,

“Resolved, That the Corresponding Secretary of this Association be, and hereby is, authorized and requested to correspond with Bishop Burgess, with the view to ascertain from him whether he has publicly preached a discourse containing the extracts above referred to; and if so, to represent to him the gross injustice he has thereby done to one of the greatest and best of Christian writers, as well as to a respectable body of intelligent Christians,—thus inflicting an injury upon himself and the Church of Christ; and respectfully request that he will, at an early day, retract these his calumnious charges, and make his retraction thereof as public as the charges themselves were made.”

In accordance, therefore, with the wishes of the Executive Council of our Association, I write you to ask, respectfully, whether the quotations in the communication referred to, which purport to have been made from a sermon preached by you in the city of Gardiner, have been correctly made. We are aware that statements not

unfrequently appear in the columns of public newspapers—and we are sorry to add, even of professedly *religious* newspapers—which, if the facts were carefully inquired into, would often be found to have but a shallow foundation, and sometimes, perhaps, no foundation at all. And not wishing to believe that a Christian minister occupying your high position, would publicly teach what you are reported to have taught in the communication referred to, the Executive Council of the American New Church Association deem it no more than an act of Christian charity to communicate with you on the subject, and ascertain from yourself personally, to what extent the quotations said to have been made from your manuscript sermon are correct.

Begging that you will favor me with an answer to this communication at your earliest convenience, I have the honor to be,

Yours in the bonds of Christian charity,

B. F. BARRETT,

Cor. Sec. A. N. C. Association.

(THE BISHOP'S REPLY.)

GARDINER, Me., *Feb. 12, 1858.*

DEAR SIR:—I have received your letter of the 8th, containing a preamble and resolutions adopted by “the Executive Council of the American New Church Association,” and having reference to a sermon recently preached by me in my own parish church, and not otherwise published.

It is impossible for me to recognize any such body, or to respond in any manner to such interrogations.

If, as a private gentleman, you shall desire any information respecting my views of Swedenborg or Swedenborgianism, your request will meet with the attention due to your personal respectability.

The publication of the present letter is not authorized,

I am,

Respectfully yours,

Rev. B. F. Barrett.

GEORGE BURGESS.

(REJOINDER.)

ORANGE, *Feb.* 16, 1858.

Rt. Rev. Geo. Burgess, }
Gardiner, Me. }

DEAR SIR:—I am in the receipt of your letter of the 12th inst., in answer to mine of the 8th. As a private individual I have no particular desire to be informed respecting your views of Swedenborg or Swedenborgians; nor do I suppose that such information would be a matter in which New Churchmen generally would feel much interest.

You say it is impossible for you “to recognize any such body” as the American New Church Association, “or to respond in any manner to such interrogations,” as those authorized by the Executive Council of this Association. Of course you are quite at liberty to withhold your recognition of the Body under whose authority I write; though, if an officer in the Protestant Episcopal Church should write me in relation to some subject that he or his Church had a right to inquire about, and I, in my reply, should express myself unable to recognize any such body as your Church, I should expect the expression to be regarded as not particularly courteous on my part, and not in very good taste, to say the least of it.

As I am constrained, by the tenor of your letter, to believe that the quotations purporting to have been made from your sermon, and published in the *New Jerusalem Messenger* of Jan. 30th, are in the main correct, I suppose it belongs to me now to discharge the duty assigned me by the Executive Council of the A. N. C. Association, in their second resolution, a copy of which I sent you in my former letter.

With your private opinions respecting Swedenborg and Swedenborgians, the Body that I represent claim no right, as they have no disposition, to interfere in the slightest degree. Undoubtedly you can hold whatever opinions you choose, on these as on all other subjects. But you have not a right I think—certainly not a right under the Gospel, and as a professed expounder of its precious verities—to utter grave calumnies against any

class or denomination of people, even though such calumnies be "not otherwise published" than from your own pulpit, and "in your own parish church." And if, unfortunately, you should do so—if, through mistake, inadvertence, or lack of adequate information, or from any other cause, you should be led seriously to misrepresent the character, doctrines, and beliefs of a respectable body of people, I think the laws of Christian charity, which in this instance are identical with the rule of common justice, would demand that you retract the calumny, or correct the misrepresentation, and make the retraction or correction as public as the misrepresentation had been made.

Now I have been a diligent, though humble student of the writings of Swedenborg for the last twenty years, and a public teacher of the religion and doctrines of Jesus Christ our Lord and Saviour, during most of that period. I have also resided in different parts of our country, and am well acquainted with a large number of Swedenborgians, and with nearly all the most intelligent members of our Church. And I can, and do, confidently affirm, that the quotations published in the *Messenger* as from your sermon, grossly misrepresent Swedenborg and Swedenborgians upon nearly every point, and would be regarded by any intelligent New Churchman as very grave calumnies. I would willingly believe, however, that they were uttered by you under the mistaken impression at the time that they were true. To take up your charges *seriatim*, as published in the *Messenger* :

1. Swedenborgians do *not* set aside Scripture, Reason, or the Church. On the contrary, none can be more earnest in their advocacy of each, than they are. They make the Scripture the basis of all their religious teaching; they believe in its plenary divine inspiration; they receive and reverence it as the Word of God, in the most unqualified sense of the expression; they regard it as divine and holy in every part, from inmosts to outmosts—as the fountain of wisdom to angels and men, and the only divine medium of the soul's conjunction with the Lord. Thus they reverence and exalt the Scripture more highly than any other class of Christians; and with them it is not a blind,

but an intelligent, reverence. Neither do they set aside Reason, but regard it as one of God's noblest gifts to man, and as such to be faithfully and reverently used, and never more so than when employed upon sacred subjects, and the interpretation of God's holy Word. And in all their public discourses, they uniformly cite the testimony of both Reason and Scripture in proof of what they teach; believing, as they do, that Scripture, rightly interpreted, will ever be found in harmony with man's highest reason. Neither do they set aside the Church; on the contrary, they believe, as Swedenborg teaches, that the Church is to the rest of mankind, what the heart and lungs in an individual are to the rest of the body; that the communication of heaven with the human race is by the Church, and could not exist without it; and that, if there were no Church, mankind would become insane, and the race be extinguished. They also believe that the Church, in its specific sense, is where the Lord Jesus Christ is acknowledged, and the Word or sacred Scripture is; that love to the Lord and charity towards the neighbor are the *essentials* of the Church; and that those, and only those, constitute the Church, who are in charity and faith from the Lord, or who believe in the Lord and live according to His commandments in the Word. Nor is it true, that Swedenborgians "yield up their whole soul submissively to the authority" of *any* man, much less a "*blind*" one. Nothing could be farther from the truth, or from Swedenborg's own teachings, than such a statement. Time and again does this author point out to us the mischiefs and danger of a blind belief, and condemn the hurtful habit of holding the understanding captive under obedience to faith; and he urges upon us the importance of yielding our souls only *to the truth rationally apprehended*, declaring "that all the truths of the Word, which are the truths of heaven and of the Church, may be seen by the understanding, in heaven spiritually, in the world rationally;" (Ap. Ex., 1100); and that even the angels do not believe any truth, until they see that it *is* truth. And so far from his being a *blind* man, I affirm that he was the most clear-seeing and far-seeing man, that ever attempted to expound the Oracles of God. And this I say, after

twenty years' diligent study of his writings, and considerable familiarity also with various writers on theology commonly considered among the wisest and most learned—not excepting those of your own Church.

2. Swedenborgians do not, as charged in the second quotation from your sermon, place Swedenborg as a teacher and authority above all the Prophets, much less "above our blessed Saviour." The bare thought of thus exalting any man, however illumined, would be shocking to the mind of any member of our Church; for we believe that what the Prophets wrote was dictated by the Holy Spirit, and is therefore to be regarded as a *divine* composition—a portion of God's Word; whereas we regard Swedenborg's writings as uninspired and strictly *human* compositions, though written by a heaven-illumined man. And that we cannot place any being "above our blessed Saviour," nor on a level with Him "as a teacher and an authority," must be evident from the fact that we regard Him as the incarnate Word—the manifested Jehovah — "God with us," — "the Way, the Truth, and the Life"—the true and *only* proper Object of religious worship.

3. In quotation No. 3 you charge us with "claiming to make the words of our Saviour mean what they do not obviously mean, what they clearly do not mean," &c. We believe that the words of our Saviour have both a natural and a spiritual meaning; that the instruction contained in the natural or literal sense is suited to the apprehensions of the natural man, who is incapable of receiving the things of the spirit of God; while the instruction contained in the spiritual sense is equally suited to the apprehensions of the spiritual man, and of all who are becoming spiritual. Swedenborgians accept both these senses of Holy Writ. Without overlooking or undervaluing the importance of the literal sense, without depriving themselves or others of one grain of the instruction that is good, and true, and applicable to life, in this sense, they still hold the instruction contained in the spiritual sense to be vastly superior, and *for them* more profitable. If, then, in speaking of the meaning that we attach to the Saviour's words, you refer to what they "do

not obviously mean" *to the natural or carnal mind*, we cannot particularly object to what you say. To the mind of the merely natural man, the instruction contained in the spiritual sense is undoubtedly "foolishness," as the great Apostle has declared; for it is above his comprehension, or present state of receptivity. It is something that he cannot yet discern. But if you refer to what the Saviour's words "do not obviously mean" *to the spiritual mind*, or to one in whom the power to discern spiritual things has been in some measure developed by a life of genuine charity, then your statement is by no means true. It is matter of history, too, that all the most eminent men among the early Christian Fathers—those who lived nearest to the times of our Saviour, and exhibited the largest measure of His spirit—to say nothing of the Apostles—believed that all His words have a spiritual sense, which lay concealed, as it were, beneath the outward veil of the letter. Among these might be mentioned the distinguished names of Justin Martyr, Theophilus Bishop of Antioch, Clement and Cyril of Alexandria, Augustin, Chrysostom, Theodoret, Tertullian, Origen, and Ireneus. And although these writers had no knowledge of the science of Correspondences, which is the true key to the spiritual sense revealed through Swedenborg, it is remarkable how very near to the true spiritual sense they often came, as it were "by a kind of sacred instinct"—to use the language of a once eminent clergyman of the Church of England. So that it is clearly contrary to the truth of history to say that the meaning which Swedenborg gives to the words of our Saviour, is such as "no man before him ever dreamed of their meaning."

4. In quotation No. 4 it is charged that "so far as our Lord is a guide and a lawgiver, they [Swedenborgians] do certainly place the word of Swedenborg in the place of Christ." That this is the farthest possible from the truth, must be evident from what I have already said. Without further comment, therefore, I proceed to the next quotation, which charges—

5. That "Swedenborgianism attempts to be a new religion, having a new author." If to acknowledge the Lord Jesus Christ as the sole and exclusive Author of our

religion, and to worship Him as the manifestation of the Father—as the Being in whom dwelt and forever dwell-eth “*all the fullness of the Godhead bodily*,”—as “the true God and eternal Life,”—and to obey His precepts from a principle of love to Him and of charity towards our neighbor—if this be “a new religion, having a new author,” then your charge in this instance is just; otherwise, not. For this is a summary statement of what “Swedenborgianism” is, or of what it teaches.

6. It is not true, as charged in quotation No. 6, that we believe “all who have deviated from the Swedenborgian view of the Trinity, to either side, cannot be admitted into heaven.” So far from it, we believe—and Swedenborg so teaches—that every one who lives in the good of charity, even though he be in very great errors of doctrine, will finally be received into heaven. We believe that men will be judged, not so much according to what they have *believed*, as according to their *works* (including always the *motives* from which works proceed); and that, not only in every *nation*, but in every kind of *religious faith*, in Christendom or out of it, “he that feareth God and worketh righteousness is accepted with Him” (Acts x. 35). We do, however, regard the popular notion concerning the Trinity, or the belief in three Divine *Persons*, as a great and pernicious error. And believing that no such error can exist in angelic minds, we of course believe that no one, *so long as he adheres to this error*, will be admitted into heaven. But we also believe that all who worship the Lord and keep His commandments from a religious principle, will ultimately come into a state to see that this doctrine is an error, and so reject it, either in this world or in the world of spirits, and before their admission into heaven.

7. The charge in the next quotation is, that Swedenborgians believe “heaven corresponds in form and divisions to an enormous man.” I imagine the idea in your own mind is farther from the truth in this instance, than your language is. Swedenborg does say that heaven is in the human form, and that the whole angelic heaven appears *before the Lord* as one man. And this language, rightly understood, is seen to be a very comprehensive

statement of the beautiful and perfect human order that exists in heaven. The meaning is, as often explained by Swedenborg himself, that the various parts or societies of the Lord's kingdom in the heavens, are, in respect to their mutual relation and interdependence, and the uses they respectively perform, as the different organs and members in the human body in respect to their mutual relation and functions. And since the human form is the perfection of all forms, therefore, to say that heaven is in that form, is only a concise way of expressing the perfection of human order and brotherly relations which exists there. This is what Swedenborgians believe on this subject; nor is it easy to see how any one can doubt the truth of it, who reverently heeds the language used by Paul in reference to the Church. For, writing to the Corinthian brethren, the Apostle says, "For the body is not one member, but many." And after referring to the mutual dependence and service of different corporeal members, he adds: "Now ye are the body of Christ, and members in particular."

8. The next quotation from your sermon contains a more serious charge, which is, that "Swedenborg contradicts the Word of God" upon the question of the sacred canon itself. This is a great mistake—innocently made on your part, I have no doubt. In regard to the books of the Old Testament, Swedenborg recognizes all those as divinely inspired, and therefore as belonging to the Word, which our Saviour referred to under the designation of "the Law, the Prophets, and the Psalms." And not once did our Lord ever refer to, quote from, or recognize as Scripture, a single book which Swedenborg says is not plenary inspired. So far, then, he is fully sustained by the divine Saviour—is not in *contradiction*, but in perfect *agreement* with the incarnate Word. And while he ascribes to *all* the books of the New Testament the same kind and degree of inspiration which modern Christian writers generally have ascribed to them, he ascribes to the four Evangelists and the Revelation an immeasurably higher degree, and recognizes these alone as strictly divine compositions, having both a spiritual and a natural sense.

9. The ninth quotation charges that Swedenborgians

“have represented, both in theory and practice, the road to heaven as easy, and requiring little self-denial, and of taking up the cross.” This, again, is entirely contrary to the truth. We believe and teach that the way, and the *only* way to heaven, lies in shunning evils as sins against God; and that all evils have their origin in the loves of self and the world, which are the ruling loves of the natural man. We believe that no one can go to heaven except in the degree that these loves are denied their gratification—are subdued, put away, and the opposite loves of the Lord and the neighbor, such as rule in angelic hearts, are implanted instead. Thus our natural, selfish, and worldly love, which is our hereditary *life*, must be overcome or *lost*, before we can receive the opposite heavenly love, which is our *true* life, from the Lord; agreeable to these words of our Saviour, “He that loseth his life for my sake, shall find it,” i. e., shall find his true life. And this we believe cannot be done without *much* self-denial, and many temptation combats—many severe internal struggles against the foes of our own spiritual household; and these struggles and combats, whereby the life of the “old man” is destroyed, and the life of the new man created after the image of Christ Jesus is formed within us, are what Swedenborgians understand by “taking up the cross.” How, then, could they represent “the road to heaven as *easy*,” or as “requiring *little* self-denial?”

10. The tenth quotation from your sermon charges, that we “depreciate the importance of prayer, and very little urge it in private.” It is true that we do not urge nor approve of *long* prayers abounding in vain repetitions; for such, we believe, are expressly condemned by our Saviour. It is also true that most Swedenborgians use no other prayer in public than that taught us by our divine Master when he said, “After this manner, therefore, pray ye.” They believe this to be a far more perfect prayer than any that the wit of man can frame, and to contain, when rightly understood, *all* that it is proper for men to pray for; yet they do not discountenance the use of other prayers, either in public or in private. They further believe that man’s life should be one continual prayer; that is, that all our powers of body and of mind should be ac-

knowledged as from the Lord, and seriously dedicated to His service, or actively employed in the performance of good uses, from love to Him and charity towards the neighbor. This they regard as the highest kind of worship—praying “without ceasing” as we are commanded. While, therefore, they do not depreciate the importance of formal prayer, it is no doubt true, that many of our church neglect it in private more than is for their soul’s best welfare. But do you know of any class of Christians, of whom as much may not with truth be said? I do not.

11. Upon the subject of amusements, referred to in quotation No. 11, it is undoubtedly true, that Swedenborgians differ somewhat from other Christians. We believe that all innocent amusements—and we include among these games at cards, dice, dancing, &c.—are not only right and proper, when partaken of moderately, as a recreation, and on suitable occasions, but that they exert a salutary influence upon the mind and heart, and fit us for the more faithful performance of life’s serious duties. We believe that the teaching and practice of many Christians hitherto on this subject, have been mistaken, and by no means such as tend to the promotion of pure religion or good morals; and we are happy to know that so many of different denominations are beginning to see and confess as much. We do not believe that amusements, temperately indulged in, have a tendency unduly “to divert the mind from serious thoughts and habits,” much less “to create a general frivolity of character.” But as this is a mere matter of opinion, in which you and others have a right to differ from us, I leave it, and pass to the next quotation, which charges—

12. “That Swedenborgianism is one vast, utter delusion, resting on the dreams of one who would be a blasphemer, if he had not been a monomaniac.” Any New Churchman on reading this, could hardly fail to be reminded of certain persons of old, who declared of One infinitely greater than Swedenborg, “He hath a devil, and is mad;” and for whom, nevertheless, that innocent and crucified One prayed, in his moments of bitterest agony, “Father, forgive them, for they know not what they do.” I am con-

dent that *you* knew not what *you* did, when you penned these words; for every good and honest man, who is familiar with the character and writings of Swedenborg, knows that, so far from being either a blasphemer or a monomaniac, he was one of the sanest, humblest, purest, and most reverential of men—a true and faithful servant of the Lord Jesus Christ. Nothing, therefore, as it seems to me, but the grossest ignorance of this man's character and writings, could excuse one of your profession, and occupying your high position, for speaking in the manner you have spoken; nor do I think the excuse furnished by such ignorance by any means adequate.

13. The next quotation charges that Swedenborg encourages "the practice of concubinage, even among Christians," by teaching that the just and sufficient causes thereof "are exceedingly numerous and exceedingly common." This is another great mistake. No man ever before taught a higher or holier doctrine than he, on the subject of conjugal love, or one more calculated to impress all thoughtful minds with the divine sanctity of marriage. But in his work of transcendent wisdom on this subject—wisdom worthy the heavenly origin claimed for it—he has a *Second Part*, which treats wholly of scortatory love, which, as he declares in the very first paragraph, "is opposite to conjugal love as hell is opposite to heaven." And it is in this *Second Part*, which treats avowedly of a love, every degree of which is regarded as more or less infernal, and as belonging to the natural man, that the subject of concubinage is spoken of. And even here he declares, "that concubinage conjointly with a wife, is unlawful to Christians, and detestable"—that it is polygamy, which has been condemned, and is to be condemned, by the Christian world. It is true, the author speaks of another kind of concubinage "apart from the wife," which, he says, "when engaged in from pure, legitimate, just, and truly sufficient causes, is not unlawful." But he expressly declares that the "legitimate causes of this concubinage are the legitimate causes of divorce," of which he says there is but *one* sufficient cause, viz., that announced in Matt xix. 9. So that the kind of concubinage which he says "is not unlawful," is seen to be no more sinful in the sight of heaven (be-

cause justified by precisely the same reason) than marriage contracted after a divorce—an act which is nowhere, I believe, condemned by Christians.

After what I have here said, it will not be necessary that I should attempt any vindication of Swedenborg against the charge contained in quotation No. 14, which in its nature is closely allied to the one I have just noticed.

As some further evidence of the great mistakes you have made, and the unmerited character of the charges in your sermon, I may mention the fact, that several learned, eminent, and pious men—*clergymen*—of the Church of England, have publicly confessed, after a patient and prayerful study of the writings of Swedenborg, that they have never read any other works which seemed to them so replete with angelic wisdom, or which shed such a blaze of light upon the great volumes of both Nature and Revelation. Foremost among these for piety and learning, may be mentioned the Rev. John Clowes, Rector of St. John's Church, Manchester, for the extraordinary period of sixty years; and who, for fifty years, publicly preached to a large and admiring congregation of *Episcopalians*, the very doctrines taught by Swedenborg, and who did more during that period, to circulate his writings among the English people, than any other man ever did; while at the same time he illustrated their heavenly truth and beauty by the innocence, purity, and devotion of his long and remarkable life. I also received, not long since, from an excellent clergyman of your Church residing in one of our Western States, a long letter, in which the writer speaks of "the invaluable and luminous writings of the great and good Swedenborg," which he had studied for nearly two years; and he declares his full belief "that they are the genuine truth of the Bible, the much needed interpretation of the primitive, the everlasting Gospel." Is it possible, do you think, that learned, pious, and devoted ministers of the Protestant Episcopal Church—ministers in good standing and good repute—could thus extol the writings of a man who "sets aside Scripture, Reason, and the Church," or encourages his readers to give to his own words an authority above what they give to the words of Christ? Can you seriously believe this possible?

I have thus, my dear sir, endeavored faithfully to perform the not very agreeable task assigned me, of representing to you the injustice you have done to a great and good man, as well as to a respectable body of Christians, who cannot but feel aggrieved at the sweeping charges contained in your sermon. And although I cannot expect that you will be able to see the injustice complained of, as clearly as others do, or to make such a full acknowledgment of your wrong as could be desired, I nevertheless hope, and in behalf of the Body by whose authority I write, respectfully request that you will, at an early day, read to the people of your parish, at least so much of this letter as was intended to answer the quotations from your sermon which have called it forth; at the same time stating, that it comes from an individual who claims a pretty extensive acquaintance with Swedenborgians, and who has been a faithful student of the writings of Swedenborg for the last twenty years, and may, therefore, be presumed to have a tolerable knowledge of the subjects whereof he affirms. I think the Body that I represent, forming a respectable portion of the aggrieved party, have a right to ask and to expect this much of you, because it is what justice to your own people and to Swedenborgians, as well as the law of charity which every Christian minister should feel bound to obey, clearly demands.

Begging to be advised, at your earliest convenience, of the course you may think proper to pursue in relation to this matter, I remain, in behalf of the American New Church Association,

Yours truly,

B. F. BARRETT, *Cor. Sec'y.*

(THE BISHOP'S 'REPLY.)

GARDINER, *Feb. 24th, 1858.*

DEAR SIR:—Your communication, bearing date on the 19th inst., has been duly received.

As you address me in the same character as before, and make the same most extraordinary claims and demands,*

* [We are unable to see the propriety or justice of characterizing a respectful request, that the Bishop would read to his people so much of the Corresponding Secretary's letter as had been called forth by his own misrepresenta-

disclaiming, also, all personal interest, I do not perceive that any other reply could well have been anticipated, than that which I have given already.

The present note, like the former, is a private communication.

Sincerely hoping that we may yet meet, having "one Lord, one faith, one baptism," I am

Yours respectfully,

Rev. B. F. Barrett.

GEORGE BURGESS.

P. S.—As you may justly think that your arguments are of equal weight, in whatever character you may appear when you present them, and with whatever demands they may be coupled, I think it right to add, that they contain nothing with which I was not sufficiently familiar before; nor have they any such force as to require me to modify any statements which I have made, or any judgment which I have expressed.

MISCELLANEOUS INTELLIGENCE.

THE LONDON SWEDENBORG SOCIETY.—We have received and read with lively interest the *forty-eighth* Report of this excellent institution. Nothing could be more refreshing, or prove more conclusively the elevated and just views of the New Church entertained by our English brethren, than the noble and catholic sentiments expressed by the different speakers at their dinner in Great Queen Street. Dr. Spurgin, who presided on the occasion, denied that New Churchmen, as was sometimes charged, devoted themselves too exclusively to their leader; for, in doing so, he said "they would not follow the example of the man who directed them to God, the Creator and Redeemer, as the great Source of all light, and as the only Being to be implicitly followed and reverently loved." Rev. Dr. Bayley said, that "those great principles which Swedenborg was the honored instrument of unfolding to mankind,

tions, and was necessary to correct them, as "most extraordinary claims and demands." Is it a thing so very unusual for a Bishop to be asked to correct his errors, or to allow the party whom he has wronged to do so, that such a request is looked upon and spoken of as an "extraordinary demand?"—ED.]

were not designed to make a sect, either small or great, but to make the world into a happier family (applause).—Thus they [New Churchmen] could regard as brethren all good men, wherever they might be found." Rev. T. T. Lynch, an invited guest, said: "Swedenborg was remarkable for his modesty; self was never obtruded in his writings; and just as his followers were more anxious to get a fair hearing for what he had to say, than to *swell their own party*, their success would be large"; that "he was the best Christian, who, thinking the least of himself, thought the most of the Lord, and did in the humblest way the most of faithful service." Dr. Mill (the author of two interesting orations on the claims of Swedenborg) said he "believed at one time—though not long—that the whole world was to become Unitarian, living upon ice-creams and being exceedingly cool and rational. He had since discovered that, outside all churches, there was a great world in which God was as present as He was within the churches." Rev. Mr. Clissold said, that "they did not come to set up a New Church against an Old Church, but to build where there was no building," and quoted a passage from Swedenborg's invitation to the New Church, in which it is said "that henceforward men are not to be called Reformed or Evangelical, much less Lutherans or Calvinists, but *Christians*." We commend these liberal and just sentiments, which have ever, we believe, been entertained by our English brethren, to the attention of New Churchmen in our own country.

Among the interesting items in the Report, we glean the following :

The 2d Vol. of Mr. Rich's copious Index to the *Arcana Cœlestia*, it is expected will be finished before the end of the year. An Index is also being printed for the edition of the *Conjugal Love*. The Library of the Society had received great additions during the year, and was in a fair way of becoming a complete repository of the various editions of Swedenborg's works, and of all others undertaken in illustration of his doctrines. The reduction in the price of the Works (made more than a year ago, and influenced, as we have been

told, by the low price of the edition published in this country by the A. S. P. and P. Society) had begun to show its effects upon the sales ;—the Society having, the first year after the reduction, sold 3,363 volumes, being 1,280 volumes more than the previous year, “attended by at least as large an increase in the sales of other works connected with New Church literature.” This reduction of prices, regarded as a measure for the benefit of the Church, in extending a knowledge of its truths, is spoken of as “perhaps one of the most important ever adopted by the Society.” Dr. Kahl, with whom the Society was in correspondence, and who was examining the MSS. of Swedenborg in Stockholm, communicates the following interesting intelligence :

“Our noble and liberal-minded King opened the Diet last year with a declaration to the Representatives of the Four States, that he wished to grant to the Swedish people the free exercise of religion, and to abrogate all the paragraphs of the Ecclesiastical and Civil Laws which are in contradiction to the Evangelical spirit and the religious civilization of Europe.

“In the discussion to which this proposal has given rise, the number of readers and admirers of the New Jerusalem doctrines seems to increase every day. Amongst the laity, as well as the Clergy, there are many who approve and apply these religious principles without fearing to expose themselves to State prosecution.

“The change which has taken place in the Sacerdotal oath, too, is in favor of the New Jerusalem.

“The fundamental law, as well as the civil and ecclesiastical laws, now call our State religion only the ‘True Evangelic,’ and this seems to be an evident testimony that our High Church is making nearer and nearer approaches to the New Church, for all that is truly Evangelical is in harmony with the New Jerusalem. No one can be a good New Churchman unless he is also an Evangelic man; and Swedenborg did not wish that the new religious dispensation he announced should be regarded as a new sect or ecclesiastical institution amongst the other so called Christian Churches, but only as the purest and least sectarian Christianity, itself containing nothing uncharitable, exclusive, or separating.”

We also learn that our indefatigable brother, M. Le Boys des Guays, during the year, had furnished gratuitously a complete set of the French works, numbering 54 volumes, to

eighty-four public libraries, chiefly in France—many of whose librarians, in their letters of acceptance, expressed a high appreciation of Swedenborg's character. Also that a Hindoo gentleman at Lucknow, had translated into Hindostanee the *Divine Love and Wisdom*, and the *Heaven and Hell*, and is about commencing the publication of them.

SWEDENBORG ON THE TEN COMMANDMENTS.—The American New Church Association is stereotyping "The Ten Commandments," extracted from Swedenborg's *Apocalypse Explained*. The page adopted, which is to be a standard page for Tracts and small treatises, is about the same as the page of the Swedenborgian. It will make a work of 80 pages—will be gotten up in a very neat and attractive style, and be sold at about 10 cts. This little treatise embodies the very essence of the Christian Religion, and will be an exceedingly useful work to place in the hands of Christians of every denomination, especially of such as have any just appreciation of spiritual things. It will be ready for delivery early in May. All who desire to aid in advancing the cause of Spiritual Christianity, cannot do better than order a few copies to loan or give away.

SALE OF NEW CHURCH BOOKS.—Notwithstanding the general and severe pecuniary embarrassments under which our whole country has labored for some time past, it is reported by the Agent of our Publishing Society's Book-room, that the sales of Swedenborg's works are steadily increasing, having during the last month (March) actually exceeded those of any other previous month. This is cheering news, and ought to encourage the friends of this Society, and excite them to renewed efforts.

THE DAY IS BREAKING.—Among the encouraging signs of the times, may be mentioned the altered and recently much improved tone and teaching of several of the *Spiritualist* publications of our country. They are taking higher ground, and

fast learning that there are hosts of lying spirits beyond the tomb; and that communications from spirits made through modern *mediums* are, therefore, utterly unreliable. This brings them to see and feel the necessity of *regeneration*, about which some of them are beginning to discourse in good earnest. And along with the perception of this great necessity, comes naturally enough a perception of an almighty Regenerator and Savior—a Deliverer from the thralldom of evil spirits—and hence a perception of the supreme divinity of Jesus Christ, and the divinity and internal sense of the Word. Foremost in the class of publications alluded to, stands “The Herald of Light,” a monthly periodical of rare ability edited by Rev. T. L. Harris. This work has so improved of late, and is proclaiming in such an affectionate and earnest manner many grand and fundamental truths—truths concerning the Lord and his Word—that we have no disposition to find fault with the Editor “because he followeth not with us.” We cannot doubt but he is doing a good work, and feel to thank him for the many good things he has said of late, and especially for the following which we extract, by way of illustration, from the leading article in the March No :

“Our brethren who have accepted Spiritualism, as in the main an unfolding of the higher ideas of advanced intelligences, are, if possible, in a condition of more absolute perplexity. Denying, as they do, with few exceptions, the Divinity of the Lord, and the inspiration and internal senses of the Divine Word, and accepting the idea that all is progress in the coming life, they are rapidly losing confidence in the integrity and honesty of the Spirits who have been their guides. They are like men who have ventured into a labyrinth, without a clue. Their magic rod too often turns into a scorpion, that stings the hands that lean upon it. Mediumship, with all its far-reaching and astounding phenomena, remains the wonder of the age, the growing wonder; but the conviction is very general, that, as a common thing, Spiritualists are not better for Spiritualism, but worse. After the excitement and enthusiasm are over, the most astounding miracles lose power to stimulate the jaded mind. Too often the miser goes back to his hoarding, the drunkard to his cups, the debauchee to his passions. Changing somewhat the fine lines of Wordsworth, it is too often true that

‘We *Mediums* in our youth begin with gladness,
But thereof comes at last despondency and madness.’

“ A liberal clergyman, himself a medium, stated to us not long since, that the spiritual world, as far as his experience went, was worse than this, and had far less order in it. A distinguished editor of a spiritualist journal remarked also, that almost all Spiritualists were deluded, as to the source and quality of their communications. An intense selfishness and a shameless impiety, which mock at the most sacred things of human piety and virtue, are sure to follow in the wake of disorderly spiritual phenomena. Where the fruits of Spiritualism are evil, they are most fearfully evil. This tremendous enginery of mediumship and communication with the invisible world, rejected by the Christian Church, fell to a large extent into the control of self-loving and unregenerate men. In their hands it is now proving a failure. It generates no sacred enthusiasm of philanthropy and virtue. It initiates no central and pivotal harmony in human affairs. In its most seductive features it too often fascinates the understanding, while it leaves the heart hard as the nether mill-stone. While it criticises Christianity for what it has not done, and points to hungry children crying for bread upon the very threshold of our temples of worship ; and while it, of all other forms of doctrine, commends itself to and makes proselytes among men of great possessions, it can point to no Howard, no Clarkson, no Florence Nightingale, amidst the mediums who advocate its claims. The humblest form of Christianity in its inception develops a militant Heroism ; sets on fire the heart ; slays the dragon of self-love ; arms the hand of the will with Divine thunders ; breaks up the torpor of dead societies ; and leaves results for after ages to bow before in wonder and admiration. But our modern Spiritualism, except in so far as it is a development of personal and experimental religion, is a barren tree. Spiritualists, twelve months since, could not bear these sayings, but the time has come when they not only begin to feel, but to admit their truth.”

ANOTHER SIGN.—In the last number of the *Christian Examiner*, the organ of the Unitarian denomination, and one of the ablest and best conducted religious periodicals in America, there is an interesting letter “from a student of Swedenborg,” occupying five closely printed pages, and designed to impress Unitarians with the exceeding value, in any religious system, of true doctrine concerning the Object of our worship. The writer aims to meet and overcome the popular Unitarian objections to the supreme divinity of our Saviour, basing his

argument chiefly upon rational and philosophical grounds. It is a paper of marked ability, written in a kind and friendly spirit, but frank and decided in its advocacy of the sole and exclusive divinity of Christ. The admission of such a letter into the columns of a Unitarian journal, is, an act of liberality which every true Christian cannot but admire, and from which the Editors of some of our New Church journals might learn a useful lesson. The following are the closing paragraphs of this letter :

“ ‘But do you,’ says an objector, ‘look upon Christ as the Supreme God?’ I answer, I look upon Him as the *veriest* Supreme in Essence, so presented to us in Form. ‘What! as your Heavenly Father?’ Yes, all of the Father that we can spiritually appreciate or understand. The Father manifested in the Son, if you please, but that Son the very Divine Essence itself. We can, indeed, suffer our natural thoughts and imagination to go *outside* of the Lord Jesus Christ, and to wander through the universe. And we can see the power and wisdom and beauty of the Divinity everywhere. But where to us is the Father, simplest and briefest, and most supremely? In the Son; and that Son the Divine Form itself.

“And herein consists the glory of the New Church that is to be. It is not *tri*-personalism, but *uni*-personalism. It presents a distinct image to the eye of the mind, and is a final resting-place for the unsettled affections and the universe-traversing thought.

“Surely we are to have a New Church, but not a bigoted, sectarian one, nor anything which requires a surrender of our judgment to the mere *dictum* of Swedenborg. But the Church of the Future shall be one of flowing garments, grand and splendid, full of spiritual things, and composed of all who believe in the Lord and obey his commandments. All its truths shall be set in holy light to the God-given reason; it shall descend with a company of angels, four-square upon the earth,—the Holy City, the New Jerusalem, coming down from God out of heaven.”

LITERARY NOTICES.

Twin Roses. A Narrative. By ANNA CORA RITCHIE. Boston: Ticknor & Fields. 1858.

“TWIN ROSES”—a very felicitous title to this exquisite little volume—the latest from the pen of the accomplished

author of "Autobiography of an Actress," "Mimic Life," &c. From almost every page, there exhales an odor sweeter far than the perfume of roses—the very fragrance of heaven.

The Preface tells us that this "belongs to the series of narratives commenced in "Mimic Life." It is not, as some have represented, a defense of the stage, but rather an attempt to undermine some senseless and puritanical prejudices against it, and awaken in the Christian public a more kind, tender, and charitable feeling towards the dramatic profession, by showing—what, indeed, the author's own history has so well illustrated—that the practice of this profession is not incompatible with great purity of heart and life. Everybody knows that all little children are delighted with theatrical representations. But few seem to consider what an argument this is in favor of the stage—not, indeed, as it *is*, but as it *may* be. For it is only as we lose the innocence, simplicity and freshness of childhood, that we lose all relish for, and all delight in, dramatic exhibitions. The hostility which professing Christians have hitherto evinced towards nearly every species of amusement, is itself one of the strong evidences that Christianity has been but imperfectly understood, and the tone of religion itself been unhealthy. But a brighter day is dawning. Religious men are beginning to see and confess that the Church has been in error on this subject, and that amusements are sometimes good for old as well as young. The great question is, how to render them strictly innocent; for no good man will advocate any class of amusements, which must, from their very nature, deprave the morals or corrupt the heart. We are confident that, under the light of the New Dispensation which has dawned on humanity, the solution of this problem will be reached. We see what a mighty change for the better has been wrought in the character of works of fiction since the time of the Last Judgment, and this strengthens our faith that a corresponding change may be, and ultimately will be, wrought in the drama; and we think the author of the work before us is right in judging that "the invisible hand that rules events points out her task" in this particular field.

The work is written in that easy and graceful, but vivacious

and sparkling style peculiar to Mrs. Ritchie. The characters are admirably delineated, the descriptions often graphic, and the incident, though not very abundant, is sufficient to sustain the interest. We thought the narrative flagged a little after Herman and Jessie crossed the Atlantic, and that it was brought rather too abruptly to a close. But to us the great charm of the book is its unaffected and healthy religious tone—the genial, but pure, lovely and Christian spirit, that broods like a heavenly dove over it all. What could be more true and wholesome, or more encouraging to one bowed down with sore affliction, than the following :

“To glide smoothly through life without trials, without sacrifices, would seemingly be good—but it would be a purely earthly, transitory good. To bear sorrow meekly—to learn all the lessons of wisdom it imparts—to extract from adversity its purifying, maturing influences, this is an eternal, not a temporary good. In the furrows ploughed through the heart by such sorrow, angels sow the seeds that spring up trees of paradise, and bear fruits of eternal bliss. The brightest rainbow of promise in our earthly sky is formed of tears.” (p. 76.)

Christianity the Logic of Creation. By HENRY JAMES, author of “The Church of Christ not an Ecclesiasticism,” &c. New-York : D. Appleton & Co., 346 and 348 Broadway. 1857.

FEW writers of whom we have any knowledge, wield the English language with more skill and vigor than Mr. James. He is also very suggestive and original. His ideas are often concealed beneath a thick but rich drapery of clouds, yet enough of his meaning is visible to furnish a high degree of intellectual stimulus to the reader. You feel as you run over his pages, that you are brought into contact with an unusually athletic mind. But as a *teacher* and *guide*, no man is more unsafe.

The volume before us has all the peculiarities of the author's previous works. As a specimen of smooth, elegant and vigorous English, it deserves a high rank. And as it makes frequent and favorable mention of Swedenborg, and several times quotes from him as from an author of transcendent wis-

dom, we cannot doubt but it will perform a use in leading some minds to examine his invaluable writings. Yet we cannot withhold an expression of regret at seeing what seem to us some of the absurd notions of Mr. James, coupled with the revered name and heavenly teachings of Swedenborg, in the manner they are in this book. The duty of shunning evils as sins against God, which is so constantly insisted on by Swedenborg, seems to find no place in Mr. James' system of ethics. Evil, according to his idea, is simply the result of a mal-organization of society. Individuals, therefore, are not to be held responsible for the crimes they commit; these are to be referred to our false or *unscientific* social relations. "I presume," says the author, "that there is no attitude of mind more intrinsically respectable in the Divine sight, more cordially delightful to the Divine mind, than that which should exhibit the thief or adulterer totally indifferent to the unrighteousness which is conventionally charged upon his private character, while he calmly referred all the evil of his conduct to the wholly unscientific aspect of our social relations" (p. 231.) And he says, if he were himself a thief or an adulterer, "I would never seek to hide, but rather to make conspicuous, all the iniquity charged upon me, only I would insist upon its being an iniquity which attached to me, not as disconnected with other men, but as intimately blent and bound up with priest and king, with teacher and ruler, with every devout and honorable person in short, who is officially interested in maintaining the existing infirm organization of human society or fellowship" (p. 232.) He also declares that "God hates nothing on earth but kings and priests"—not the human persons thus denominated, "but the offices or institutions themselves so named." Now there are some lies so transparent that they deceive nobody, and are therefore quite harmless. The above seem to be of this character. We therefore thank the writer for having expressed rather a contempt for "the Swedenborgians" in the same volume in which he has given utterance to such sentiments. And if he had expressed contempt instead of admiration for Swedenborg and his teach-

ings, we think he would have been more consistent. We wonder if he ever read Swedenborg's chapter "on Ecclesiastical and Civil Government." If not, we commend it to his serious attention.

The Human Soul. A Discourse by EDWIN M. WHEELOCK.
Dover, New-Hampshire. 1858.

AN able discourse leveled against the old materialistic creeds, and especially against "the mummied dogma of the resurrection of the contents of grave-yards"; at the same time advocating the true Scripture doctrine, which is that of the New Church, concerning the resurrection and the human soul. Lucid in its statements, cogent in argument, and earnest in spirit. It maintains that "the human soul is not a 'breath', or a 'smoke-wreath', or an 'ether', but a 'substantial spiritual body'"; that "there are spiritual substances as well as natural ones," and that the former "are none the less real because the senses cannot measure them"; and that, "to say, as is said by our old and decaying forms of faith, that spirit is not substance, is to say that spirit is nothing; and as 'God is spirit,' it is virtually to say that God is nothing....And the effort to conceive of Him without substance, or to conceive of the finite human spirit without substance, is simply to grapple with the impossible." And it maintains that the human spirit is not only *substance*, but that this substance has *form*, which can be none other than the *human* form. The following paragraphs will show the distinctive New Church character of the discourse, so far as doctrine is concerned:

"But if spirit be substance, it follows, in the next place, that that substance must have *shape*: for if it have no shape or form at all, then it will have no parts, it will be a mathematical point, it will be nothing. Now what shape shall we give to man's spirit? Can you imagine that loved companion, or son, 'who has gone before,' as round, or square, or in any higher form than the human, even in heaven? No! The angels of our highest dreams,—the angels of Raphael, and of Milton, are always *men*. Nay, God himself is in the form of man. How else could we stand 'in his image and likeness,'—how else could He be 'Our Father?'

“Oh Friend, in whatever doctrine you may have been drilled about the soul turning into formless ether when it leaves the cast-off body, your *heart knows* that the one you loved and lost is still in the God-like human form, and in no other. Yes, man’s spirit, whether in or out of the form of flesh, is in a complete human body: For **THE SPIRIT IS THE MAN**; and the earthy body is the mere outer covering, which the real man uses to work with in this material world....

“There is then an organization inside of this physical organization, possessing in itself each of the senses, and all of the mental and emotional power we see expressed through the outer form. And thus it is, in a proper sense, a body in all things but the **DEGREE** of its life, like the body we see. So from our common consciousness can we deduce the rational truth, of an organic structure within the material form of man, identical with Paul’s idea of a spiritual body.”

We believe the author of this discourse is nominally a Unitarian. But never mind the name.—Go on, brethren; so that you preach the genuine gospel of Christ, you are engaged in His service; and we hail you all as fellow-workers in the Great Master’s vineyard, though in different departments thereof.

Hymns of Spiritual Devotion. By THOMAS L. HARRIS.
Parts I and II. New-York: New Church Publishing Association, 447 Broome-street. 1858.

A volume of new and original Hymns, all from the pen of the same author, is itself a novelty in these times. Yet even this novelty is before us. But this fact surprises us far less than the character of the Hymns themselves. The writer tells us in the Preface that they are “designed to present Christianity as an unsectarian and universal faith—the all in all of goodness and truth and beauty—the One Religion of universal manhood, in its supreme domains of the Celestial World.” And he thinks, that, however they may be open to criticism as to their outward expression, “they truly teach the faith of Angels, and so are worthy to be sung in the Christian Church.” It is with pleasure that we express our belief in the truth of this declaration. They can hardly fail to form an Era in sacred poetry. They are Hymns for the New Age—Hymns for

the New Church ; not a complete realization of our ideal, yet nearer to it by far than anything we have before met with. They seem well suited to the heart-wants of this Age, and to the worthy purpose for which they were intended ; being “ designed for the sick-room and for the departing, for the aged, and for those called to the loneliness that follows the transition of dear and cherished ones to the better life.” The author assures us that many of them “ were verbally communicated by individual spirits.” However that may be, they combine, in so remarkable a degree, truth of doctrine, depth and tenderness of feeling, elevation of purpose, a just appreciation of man’s noblest life, a devout, earnest and Christian spirit, with an unusual power of lyrical expression, that we find no difficulty in believing “ all of them, so far as their essence is concerned, were the result of the presence and direct influence of the Angels of the Lord’s Church in Heaven.” Let such Hymns as these circulate among the people, and be often read and sung by them, and the time is not distant when the masses will find themselves rejoicing in the belief of the glorious doctrines of the New Jerusalem. And we are sure that any New Churchman, who will lay aside his prejudices (if he harbor any) against Mr. Harris, and examine these remarkable Hymns in the light of the heavenly doctrines, will fully agree with us. Concerning the Lord and the Holy Word, the Resurrection and the life after, Regeneration, the Second Coming, Heaven and Hell, Angelic ministrations, Charity, Faith, the Judgment-day, evil Spirits, Temptation-combats, and many other subjects here treated of, the doctrine of these Hymns is distinctly that of the New Church. Compare the cheerfulness of the following “ Hymn of Burial ” with the gloominess of any Old Church funeral Hymn. We give only the first two stanzas :

“Dust to the dust !
 In tender trust,
 Dear Mother Earth, alone,
 Take life’s disguise ;—
 The spirit flies
 To joys by Angels known.

“In music bow,
Sweet Angels, now ;
Sing, while the Lord inspires :
Another hand
In Morning-land
Has touched those shining lyres.” ●

We will add one more extract. Take the following stanzas from “Contend Not,” as a fair specimen of the didactic Hymns in this volume. Its charming spirit will commend itself to every true believer’s heart :

“Contend not with thy brother,
Although he cannot see
The truth, that, to another,
Is light and liberty.
Perhaps an Angel holdeth
A veil before his eyes,
While God in heart infoldeth
The truth to make him wise.

“He may be slowly growing,
Through sorrow, tears and strife ;
And Heaven withholdeth the knowing
Till days of better life.
He may be inly striving
With foes that smite him down ;
Or, even now, arriving
To glimpses of his crown.”

Surely those who claim to be of the New Jerusalem, should not refrain from acknowledging the truth, through whatever channels it may come. We know that whatever of innocence, truth, or love, there is in human hearts or in human productions, is the Lord’s own offspring ; and He says, “Whosoever shall receive one of such children in my name, receiveth me.” And when one of old answered Him, “Master, we saw one casting out devils in thy name, and he followeth not us ; and we forbid him because he followeth not us,” what was the Master’s reply ? “Forbid him not : for there is no man who shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us, is on our part”—an answer which it becomes the professed members of the Lord’s New Church at this day reverently to heed.

OUR SOCIAL CORNER.

OUR cordial thanks are due to the many warm hearts and willing hands that have been busy since our last issue in extending the circulation of the SWEDENBORGIAN. Through the voluntary efforts of generous friends, our list of subscribers has rapidly increased, having more than doubled since the 1st of March. We know of no similar periodical in the New Church, which has been as warmly received, or as widely circulated as this within the short space of three months. We will add here a few extracts from letters received since our last issue, by way of encouragement to all who are interested in the maintenance of an independent and unsectarian periodical in the New Church.

From Urbana, Ohio.—"Enclosed you have one dollar for the SWEDENBORGIAN, which ought to have been forwarded ere this. I like your views of Church government, and hope the SWEDENBORGIAN may be the means of effecting a change in the views of many on that subject. The most important business of the New Church, however, in my opinion, is, to promulgate the great truth that Religion is *to avoid evils as sins, and to do good from the love of good.*"

From Northern Indiana.—"The first No. of the SWEDENBORGIAN was received some time ago, and has been in 'circulation' since. I must say I like the work, and have no doubt it will do good. Enclosed I send \$1."

From Cincinnati.—"The first No. of the SWEDENBORGIAN is received, with the contents of which I am highly pleased. It appears to me that no more useful and important work can be done, than publishing a journal which shall contain a *popular* presentation of the divine philosophy revealed through Swedenborg. Enclosed is \$1."

From Western Pennsylvania.—"I am very glad to see that the SWEDENBORGIAN meets with such a hearty welcome. The article in the last No. on the meaning of 'the New Church' is excellent; and next to a right life in those who profess the doctrines, I think nothing can be more calculated to win outsiders to learn the doctrines, than the charity and catholicity of the statement, that *all* who endeavor, from religious motives, to live the truths they know, are members of the New Church.—I enclose you \$2 for the A. N. C. Association, and wish the amount were many times larger."

From Massachusetts.—"Your second No. of the SWEDENBORGIAN is a good one, and the leading article beautiful in tone, style, spirit, and philosophy. The article on 'What is Meant by the New Church?' is very clear in its discriminations, and I get your idea from it more perfectly than I had done before."

From Philadelphia.—"Enclosed please find one dollar—subscription to the SWEDENBORGIAN one year. Some one was kind enough to send me the first No. I like it; and though I take the *Magazine* and *Herald*, my wants are far from being supplied. This new work, I trust, will more fully supply them."

From Columbus, Ohio.—"Herewith I enclose \$4—for which please send the SWEDENBORGIAN to the following persons. . . . Hoping hereafter to receive the numbers regularly, and believing we can gather therefrom new truths for future use, please accept our prayers for the success of your undertaking."

Now see what a single young lady can do. We have always had great faith in woman's ability to sustain and push forward worthy enterprises, and our faith receives additional confirmation by the following :

From Rhode Island.—"As father has many things to attend to, I have taken it upon myself to solicit subscribers for your very excellent and interesting periodical; and herewith send you fourteen names.—Will send by ——— the sum collected."

That was nobly done, was it not? And several other ladies have voluntarily interested themselves in the same way, and always with good success. We shall strive to prove our gratitude for these hearty volunteer efforts, by increased endeavors to render the SWEDENBORGIAN as useful and interesting as possible.

Such has been the uniform greeting given to our Magazine by intelligent members of the Church throughout the country, with one *solitary* exception, since our last issue. And partly from a desire to deal frankly with our readers and impartially with our correspondents, and partly on account of the source whence the letter referred to emanates, we give it entire, suppressing only the name of the writer, and stating that it is from an active member of the Boston Society of the New Church :

"BOSTON, *March* 12, 1858.

"Mr. ——— returns by this mail No. 2, Vol. 1, of the SWEDENBORGIAN, to Rev. Mr. Barrett; and does not wish to receive any further numbers of it, as he thinks its views very erroneous in many important respects, and very detrimental to the true progress of the New Church."

An excellent reason, certainly, for declining to receive our little work (which, by the way, was subscribed and paid for by a particular friend of the writer's). We invite special attention to this letter, chiefly because we suppose it to reflect the sentiments of more mature and influential minds. And we urge our subscribers, one and all, to read again with attention the whole of our March No., that they may know what things are regarded in certain quarters as "views *very erroneous* in many respects, and *very detrimental* to the true progress of the Church."

Looking over our list of subscribers the other day, we found among them, 31 physicians and 26 clergymen. In addition to these 26 clergymen, whose subscriptions have been paid, the SWEDENBORGIAN is sent *gratis* to 18 others, making in all 44 ministers who receive our Magazine. A pretty good clerical audience already; but we hope to have three times this number before the close of the year.

It is also worthy of mention, that one of the most learned, talented, and pious of these ministers, writes us under date of March 22d :

"I have commenced an examination of Swedenborg's expository writings with a view of testing his peculiar claims. I am just finishing the 'Apocalypse Revealed,' which opens in a blaze of light exceedingly searching and awfully sublime. If I have the same experience with the 'Arcana,' I shall certainly be with you on ground distinctively New Church. But I mean to make the examination thorough and complete before taking any new position."

Another of them writes under date of March 29th :

"I wish to become a subscriber for the SWEDENBORGIAN, if you will grant me a year to pay for it. I am a minister in _____ Church, and by hard toil in the school-room and in the the pulpit, I earn my daily bread. I have, however, the privilege (which, by the way is an exceedingly precious one) of thus far preaching the doctrines of the New Jerusalem to my people unmolested. But they are few, and my support is therefore meagre. This may be a sufficient excuse for pleading exemption from your rule of paying invariably in advance. My anxiety to have the publication from its first issue will not suffer me to wait any longer."

Of course, we immediately mailed the SWEDENBORGIAN to this brother, marking it "*free*—so long as you shall be engaged as at present." And we shall be most happy to do the same by all other ministers similarly situated.

THE
SWEDENBORGIAN:

A PERIODICAL OF THE NEW CHURCH.

Vol. I.]

JULY, 1858.

[No. 4.

ORIGIN AND USE OF THE SCRIPTURES.

PART II.

APPLICATION OF THE FOREGOING VIEWS.

(Continued from page 87.)

HAVING thus shown that in the other life the soul projects itself outwardly, and that these projections of its states assume the forms of the mineral, vegetable, and animal kingdoms, we have now to see how this fact bears upon the subject of the origin of the Scriptures.

And first we will repeat a statement already made, viz., that where such external scenery is projected from the human spirit, it is, and can be in its origin, only the outflowing of the Divine Mind itself *through* the human soul; that is, the Divine Mind itself, when outwardly and visibly projected, is thus projected in the forms of objects of the three natural kingdoms, mineral, vegetable, and animal, and imaged in the complex in the human kingdom. And as it is only the outflowing of the Divine Life into the hu-

man soul that gives this created soul *its* life, with its countless streams or faculties of Affection, Thought, and Action, when this human soul is also outwardly projected, it is, in fact, only the Divine Life which the man receives that is thus projected; but it is modified according to the character of this medium, the human soul, through which it has passed. Human beings are merely created receptacles, or receiving forms, of the Divine Life of Love and Wisdom. They possess no independent life, but are constantly receiving it each moment, as the plants on the earth, and the earth itself, receive light and heat from the natural sun, both directly and indirectly. Hence the Divine Life, could we suppose it to be projected outwardly, without first passing into human beings, would, for the reasons already glanced at, be most aptly represented by the objects in the three natural kingdoms; and when, therefore, it does pass through a human soul, it must still be rendered outwardly visible under the same three kinds of forms; but then, as just said, be modified by the peculiar moral quality of the medium (the human soul) through which it passes. If that soul is a true image of God, then the Divine Life will not be distorted in its passage; but if it is a false and distorted image of the Creator, then its own shadow or mental projections must likewise be distorted, and represent things which are contrary to, and at variance with, the loveliness of the Divine character. Thus, all human activities and actions are primarily Divine activities, or life-movements of God Himself; but when these enter the human soul, they there encounter the swaying power of the man's free will, which, if good, opposes no obstacle to the free out-flow of the Divine Life, which then terminates in noble human deeds; but which, if evil, sets up a counter movement, and produces results or effects which are not indeed images of Divine actions, but *inverted* images, or wicked

human deeds. If these opposite moral conditions characterize respectively two individuals on their entrance into the other life, this interior antagonism will become externally visible in the opposed and incongruous forms of the scenery projected from each. In the case of the individual whose spiritual or moral character is similar to, or in harmony with, the Divine character, who is animated with Divine affections and motives, then the outwardly projected scenery will correspond to, and aptly represent, the beauty of the Divine Perfections. While in the case of him whose moral condition or attitude is one of opposition to the Divine Life, his mental projections or outbirths, or external scenery, will truly represent the distortions, and twistings, and mutilations undergone by the Divine life-current when entering that deformed human soul.

But now, if the human soul in the other world projects its own moral and intellectual character in the outward visible forms of the mineral, vegetable, and animal kingdoms—if the soul can see itself thus outwardly represented—then it inevitably follows, that, in order to know what it sees—to know the meaning of what it sees—to know what moral and intellectual states are represented by this or that external object—in order to do this it should know, either intuitively or from instruction and experience, the fixed relation, or the *correspondence*, between any given state or affection of the soul, and the objects to which that state gives out-birth, or projects from itself. This being known, then the entire outward scenery which the soul projects from itself, would be as a volume unrolled before it, in which it could read its most secret thoughts and feelings. For each thought and affection gives birth to some outward object representative of itself. The moral, and thence the intellectual state of every soul, whether

good or evil, when in the other world, being thus visibly and outwardly depicted before it, every one (if possessed of the intelligence adequate to the comprehension and perusal of the meaning of his outer world) could clearly perceive thereby his own moral state, or that of another, or of others, his companions, from the like projections of their states.

But it is evident now, that such a volume, the volume of outward nature, would be susceptible of two kinds of interpretation—an artificial and arbitrary one, and a true one. Every individual would interpret such outward scenery according to the temper and calibre of his own affections and intelligence. Those in different mental states would interpret the very same objects differently, extracting from them, perhaps, even opposite ideas; and thus this outwardly projected scenery would not only vary in its character, according to the varied character of those from whose minds it emanated, but the interpretation of it would also vary according to the moral and intellectual states of the observers.

But now again, as the death and laying aside of the material body effects no essential change in the character of the man, there are ever passing into the other life two classes of individuals, viz., naturally-minded men and spiritually-minded men. The former are those who are immersed in the things of sense, or who live for self, and the things of the outer world as ministering to self; while the latter, or the spiritually-minded men, are those who aim to render love to God and man their ruling motive of action, and to whom the outer world and the things of sense are only made subservient and instrumental to the satisfaction of this higher form of affection. Evidently this latter class of persons are in a far more elevated state of life, or of love, than the former. But higher states of

affection require, and give birth to, higher states of intelligence ; and therefore he who is spiritually-minded, or who aspires constantly towards that higher life, which consists in doing all that he does from love to God and man, such a one is in a far higher degree of spiritual intelligence than the merely natural man, whose aims and motives soar no higher than the pleasing of self.

Such being the case, and both classes of persons, when they come into the other life, being alike surrounded by external scenery, the projection of their own mental states, it cannot be otherwise but that those of the one class, or the naturally-minded persons, will view all such outward objects solely with reference to their natural uses ; and that those of the other class, or the spiritually-minded men, while not overlooking the natural uses of these objects, will see within and beyond these natural uses their higher spiritual uses also, and thus find in them a perpetual source of spiritual instruction. We do not say that the natural uses of the objects which compose the mentally-projected scenery of man in the other life, are identical with such uses of their kindred material objects in the material and natural world ; but we do say that the naturally-minded man, who retains this moral character in the other life, and who is surrounded by visible scenery, views this scenery and its constituent objects solely in reference to his own mental state ; and this state being natural and selfish, and not spiritual, (and it is manifest that he cannot, of himself, draw any spiritual instruction from such scenery,) he can derive from it no nourishment for his spiritual mind ; for that mind, or degree of his mind, is not opened in him. We have already shown how in this life we are accustomed to view every thing colored by our own mental states and character ; and to what was then said, we may here add that tendency of

the mind to color outward objects, which is given by a man's habitual occupation. The same landscape, or the same region of country, visited by a farmer, a geologist, an artist, a botanist, &c., will be viewed with a different eye by each. Each will see only those things which interest him—which have an affinity for the peculiar bias of his own mind. And so in like manner, the mind of the merely natural man, by reason of its own state, will regard outward scenes and objects wherever he finds them, whether in this life or the other, only with reference to their capacity to minister to his own delights; while the spiritual mind, as already stated, will, besides seeing after its own fashion all that the natural mind sees in outward objects, as their colors, forms, sizes, natural uses, &c., behold also a vast amount of spiritual truth, which is quite invisible to the mere worshipper of nature. The spiritual mind will see all this, because such knowledge is allied to his elevated state of spiritual affection, which loves the truth allied to and ministering to that affection; just as a botanist will see in a plant all that a child sees, and a great deal more, because the study of the plant's nature belongs to a science which he loves, and which love has awakened in him that degree of intelligence, and that amount of observing power, which is needed to prosecute that favorite study. For each degree or state of the mind draws from its external surroundings that which is fitted to delight and nourish its own life; just as the various kinds of plants draw from the same earth and atmosphere a different sustenance, each according to its own nature and wants; or just as animals in their turn, from the same field, appropriate different plants, or different parts of the same plant, for their support; or just as each organ in the body draws, according to its nature or function, a different nourishment from the common blood.

Thus the spiritual mind, or the mind in whom dwells love to God and man, draws from its external scenery in the other life such instruction in spiritual things as is suited to its own state; and the higher this state is, or the more ardent this heavenly love, and the stronger the soul's likeness to the Divine character, then not only must its external scenery and surroundings be in proportion correspondingly beautiful, and image forth that pure and beautiful mental state, but the intelligence also to interpret these radiant images of itself, must at the same time expand, and grow clear and bright, with the elevation and warmth of its holy affection. So that in proportion to the soul's spiritual elevation and the consequent loveliness of its projected scenery, will it be able to interpret correctly the types of the Divine Mind itself, thrown around it on all sides; to trace the endlessly diversified manifestations of the Divine Love and Wisdom in the forms of the inorganic, the vegetable, and the animal creations; and to understand the definite and unchangeable signification of each object, no matter how minute or apparently trivial.

Now, let us suppose that this elevated mental state—this nearness to God in aims and motives, which, when it characterizes an individual in the other life, *must*, as we have seen, be accompanied by correspondingly beautiful scenery, and must also, as is evident, be attended by, and give birth to, the elevated intelligence required to interpret such scenery—let us suppose, we say, that this state of mental elevation and pureness of life characterized the first progenitors of the human race, and then it will not be hard to understand that in such a case, the loveliness of earth's garniture, as the pure out-birth of the Creator's mind, fresh and unstained by any evil admixture, must have stood forth as a glorious open Volume—every object resplendent with the light of spiritual truth. To them, in

that case, earth was not only sun-lit but heaven-lit also; and while their bodies were nourished, and their senses delighted, by the physical properties and external appearance of the objects around them, their spiritual senses, illumined from above, were no less nourished and delighted with the feast of knowledge in spiritual matters, yielded from the same source, viz., the external world.

But we are not obliged to rest upon a supposition. What we have supposed, is a reality as ascertained both from Reason and Revelation. Reason revolts at the idea that the first of the race were savages,—ignorant of all but what the senses taught them, and left to themselves to solve the problem of their nature and destiny. It sees plainly that the infancy of the race, like that of the individual, must have been carefully watched over and provided for by the Supreme Parent, and also that the infant race, like the infant child, while comparatively ignorant of the things of sense, and inexperienced in matters relating to the worldly life, was close to Heaven in its innocence and ignorance of evil; and the Bible, or word of Revelation, confirms the voice of Reason, (if it is at all possible to separate the teachings of Reason from those of Revelation on this point,) for we are told that God made man in his own image—that “God made man upright, but they have sought out many inventions;” and lastly, that the first of the race were placed in a garden—the garden of Eden. This last statement affirms the very thing for which we contend. We are maintaining that the first of the race were men of a highly elevated spiritual character; and the Scriptural affirmation that they were placed in a garden, declares the same thing in the divine language of correspondence. A garden, as it contains a tastefully arranged assemblage of the most beautiful and useful objects in the vegetable kingdom, is the appropriate emblem

of a mind adorned with corresponding spiritual beauties and capacities of use; and in the other world, a mind of this cultured character is projected outwardly as a garden, by which it sees itself environed. By the first of the human race, then, being placed in the garden of Eden, is denoted that they were of this highly elevated spiritual cast. Thus is this matter settled by the Scriptures themselves.

Being, then, of this high spiritual state of mind, it follows, as already stated under our supposition, that the works of creation which they beheld around them, were to them like an open book of spiritual truth; since they saw that each object in the mineral, vegetable, and animal kingdoms was the out-birth and type of some state of Love and Wisdom in the Creating Mind. In other words, the Divine Mind, with its treasures of Love and spiritual Truth, was to their minds written out in the forms, colors, motions, sizes, distances, and their endless variations, of the objects in the three natural kingdoms; and thus the volume of Creation was to these high and pure natures what the written volume of Revelation is to *us*.

Is it now asked, "If such was the case then, why is not Creation such an open volume now?" The answer is at hand, in the fact that the change which has taken place in the human mind since that early period, has made necessary a change in the mode of man's receiving instruction in spiritual things from the Divine Mind. If man had continued in that primitive state of spiritual elevation and warmth of holy affection—in that love to God and the neighbor—the book of Nature would have continued to be the book of Spiritual Revelation to him. Retaining the heavenly affections of the primitive people, he would also have retained the corresponding spiritual intelligence to read this book of Nature as they did; for the activity and

force of the intelligence is proportioned to the intensity of the love or affection to which that intelligence ministers. But man did not remain in this elevated spiritual state; he descended to lower mental conditions; he fell from supreme love to God to the love of self, and thus passed from the beautiful garden of Eden to the rude wilderness of a merely natural state, where thorns and thistles grew, and ever grow, instead of fruits and flowers; and keeping pace with this gradual lapse in his moral life—with this fall from spiritual to worldly and selfish affections—was the eclipse of his spiritual intelligence. Divine truth no longer shone upon his mind from the glories of the outward creation; for, ceasing to be spiritually-minded, he of course ceased to see any spiritual projections or images of such a state in outer objects, and they reflected back to himself only that which he threw out upon them, viz., his own natural mental state—that is, he viewed them only in reference to their natural uses to himself. Losing thus the knowledge of the correspondence which eternally exists between spiritual and natural things; ceasing to see this correspondence intuitively, and as clearly as he now sees that two and two make four, man fell to the lower mental state of merely believing on the authority of tradition, that such and such objects had such and such significations; and finally, falling into still lower states of moral obliquity and obscurity, he at length lost, not only the mere memory of such significations or correspondences, but even became oblivious of the very fact that such correspondences were emblems, and emblems only, of spiritual and divine qualities and attributes; and in his gross ignorance he fell to worshipping these emblematic objects, as if they were themselves divine. He prostrated himself before the sun and moon and the flame upon the altar, instead of only seeing in these objects the spiritual realities which they shadowed

forth: as the sun, emblem of the Spiritual Sun, or God Himself, with His Love and Wisdom, or His Divine and Spiritual Heat and Light; the moon, emblem of the light of truth without the warmth of affection; and flame, or fire, as emblem of the fire and heat of love. And so he mistook in all directions the shadow for the substance. Thus the night of idolatry set in, when the daylight of spiritual love, with its knowledge of the correspondence between things natural and spiritual, came to its end; and here we at once perceive the origin of the fanciful mythologies of the ancient nations, with their numerous gods and goddesses, and their often incongruous and monstrous combinations of natural and supernatural beings and events. All these mythologies, whether Hindoo, Persian, Chinese, Egyptian, Greek or Roman, had their origin in the perversion and distortion of true and real analogies between natural and spiritual things, which the science of correspondence shows to be eternal and immutable. In many of these ancient mythologies a silver thread of truth is yet discernible, and reveals something of the beauty of the original correspondence: as, for instance, in the Greek mythology, the fable of the winged horse Pegasus, whose hoof opened a fountain on Mount Parnassus; or the myth of the three graces, and of the nine muses; or that of the chariot of the sun drawn by horses, and the like,—by all of which sensible images were originally represented certain attributes and states of mind, of which the mind itself, without the aid of such vivid objective imagery, would possess only abstract and obscure ideas. But by the aid of such images, drawn from the objects of the outer world, as well as from these objects themselves, the primitive men who were versed in this science of correspondence, ascended from earthly things to heavenly.

As stated, however, the knowledge of such correspond-

ence was gradually lost among mankind, though here and there some traces of such knowledge remained even down to the period of the Israelitish kings; and were found among some of the heathen and idolatrous nations that were neighbors to the Israelites, as in the case of the Philistines. This people, when smitten with disease and death through the presence of the ark of God among them, were able, through their lingering knowledge of the nature and the *force* of correspondence, (a force with which the world has yet to be *re-acquainted*,) to avert the dangerous consequences to themselves of the presence of the ark among a people, to whose peculiar spiritual condition it was not adapted. (See 1st Samuel, 6th chapter.) Among this people, too, we can see how the knowledge of correspondences was corrupted, and made to subserve their idolatrous propensities, in the case of their idol Dagon, which was a representative object, having the head of a man and the body of a fish, (and we call to mind here the winged bull, with human head, found at Nineveh, which was doubtless also representative,) but which they, instead of regarding and using as such, must needs fall down and worship.

What now was to be done to remedy this state of things—to remedy man's blindness to the spiritual light, which, though he may fail to see it, is ever still reflected, like natural light, from all the objects of creation? Man had fallen from a highly spiritual to a grossly natural state, and could no longer perceive aught of spiritual truth in the objects and events around him. How was he, become thus naturally-minded, spiritually blind, to have his spiritual mind addressed, and again opened to the light of spiritual and Divine truth? There was plainly no other method than by addressing that natural mind of man, by a divine composition, which, in its outer literal sense, should be on a level with the capacity of that natural mind, and

should address it by narrations and descriptions of natural objects and events, which it could easily understand and take an interest in, and which literal and natural descriptions and narratives should yet be the shadows and correspondences of analogous spiritual events and states of mind, and thus contain, within the sense of the letter, deep spiritual truths, which, in proportion as the affections of the natural mind were purified and elevated, should in a measure shine through the literal sense, and appeal to the spiritual mind as it gradually opened. Man's dormant spiritual mind was to be addressed *through* his natural mind, by the narration of events in the natural world, which at first interested, as it would a child, only his natural mind, but subsequently, through its wealth of spiritual meaning, was to attract also, his awakened spiritual mind.

This, then, was the origin of the written Word. As the objects, scenes, and changing phenomena of the outer world, at which man gazed, or among which he moved, awakened in his mind no spiritual ideas—since by losing his spiritual state he lost the power to see, as the primitive men saw, the spiritual meaning or correspondence of such external objects—such objects and events were made to assume the form of an orderly and consecutive series of narrations in written language. The Book of Nature, or Creation, having, through his moral lapse, ceased to be, as hitherto, a Book of Spiritual Revelation to man, an actual written Book of Revelation was, so to speak, formed from the Book of Nature. The mind of man, now become natural, and no longer capable of reading spiritual lessons in outward objects, was now addressed by the images or ideas of such outward things, conveyed to him through the correspondence and symbolism of written language.

But it may now be asked, "What then was the differ-

ence, whether men were addressed by the real objects themselves, or by their images and descriptions of them in a written Book ? and how does the written Word differ in holiness from the created Word ?”

To the first of these interrogatories we would reply :

Man having fallen from a spiritual state into this low and blind natural one, required that his instruction in spiritual things should begin with that very condition of naturalism in which he was, and which instruction, showing himself to himself, should lead him on in an endless course of spiritual progression, all stages of which progress should be typed by an orderly and progressive series of narratives of literal and natural events ; an order and succession of possible spiritual changes and advancements in his mind which it was impossible that he, in that natural state, should see at all in outward nature, which, to him, was devoid of *any* spiritual significance—such orderly sequence of natural events shadowing spiritual, was doubtless evident enough to the high spiritual intelligence of the first men, while yet from their being in such an elevated spiritual condition they needed not that their instruction in spiritual things should begin so low down, so to say, or at the alphabet of spiritual science, as that needed by the natural man. Or, to express the idea differently—those primitive men who were in the high spiritual state represented by the garden of Eden, could, doubtless, by their intuitive insight into the correspondence of natural things with spiritual, perceive a marvelous orderly succession of spiritual events and progressions, in the orderly procession of various natural phenomena, such as the growth of a tree from the seed ; the changing seasons and times of the day ; the gradual transitions from firsts to lasts, and from low to high conditions, not only in small things, but also in great ; so that the whole

material creation may have been to them a grand didactic poem—a wondrous melody with endless variations—or a glorious picture or panorama of the voyage of spiritual life, emblemed in its beginnings by the lowest things in each natural kingdom, as the crude rock, the humble moss, and half-animated zoophyte, and thence ascending through higher kinds of minerals, plants, and animals, up to man, the crown of the natural creation, and the type or correspondent of the fully re-born, or re-generated, or spiritualized human being, the head and crown of the natural human being. We say that these primitive men might have seen all this orderly series of spiritual progressions, as they gazed upon the order of creation around them, and thus traced the course of spiritual life from its first beginnings, as emblemed in the things of the natural creation; but at the same time, although they could see all this, it was not so essential to their spiritual instruction, being so highly spiritual themselves, as it would be essential to the natural man, in showing him how he was to rise out of his low estate of naturalism. Though thus, however, essential to *him*, nothing of such spiritual progression could be seen in outward things by the natural man, since he there could see nothing at all of a spiritual nature, much less an orderly and connected series of such things. To form a book of spiritual instruction for him then, which might be adapted to all his states, from the very lowest to the highest attainable by him, it was necessary to make such an orderly and connected series of descriptions and narrations in written language; for such an orderly series could not, as a common thing, be seen by any one looking upon the outer world, even though he knew the meaning of what he saw. A number of persons possessing an intuitive knowledge of correspondences, and looking at the outer universe, would never connect

together the *same* series of objects or their signification. One might fix his gaze on a mountain, a river, and a forest, seeing at the same time their spiritual significance; another might look at a valley with its hamlet and grazing flocks, and likewise interpret it correctly; and a third and a fourth would look at other objects in like manner; and thus there would fail to be an orderly and connected series of objects to impart a connected body of spiritual truth. But by transferring to written language, in a Book, such an orderly and connected series of natural events and descriptions of objects and phenomena, all of them, like the real objects and events in nature, being correspondents of spiritual facts, or spiritual states of mind, and all of them, too, revolving around the Divine Being as the chief actor everywhere—there would then be presented a fixed body of spiritual truth, which would, from any given portion of it, utter the same voice to every one who consulted it (making allowance for difference of mental state), and be permanent, and the same for all generations. It would be simple to the simple-minded, but profound for the spiritually wise—each class of readers fathoming its depths according to the penetrating power of its own spiritual intelligence. For it being only the Book of Creation transposed or translated into written language, that is, into written forms and spoken sounds, which convey to the mind images of the things of the outer world, and these things of the outer world having been shown to be the out-births of the Divine mind itself—to be the expressions and emanations of the Divine Love and Wisdom, and typing, by their various natures and properties, the various degrees and relations of these Divine qualities—of course, this written Book, being this transcript of the Book of Creation, and a transcript, too, of such a nature as to wholly subserve Divine and spiritual uses, is also the im-

mediate out-birth, emanation, and varied type of the Divine Love and Wisdom—is the Logos, the Wisdom, or Word of God, just as is the Book of Creation from whence it was taken.

Thus the presentation to the human mind of a consecutive narrative of events, or a collection of consecutive narratives, typing spiritual events, and presented in the literal sense at least, in a form more condensed, and more within the grasp of the natural man, than the order and connection to be seen on the vast scale of the outward creation—this, we say, constitutes *one* of the features of difference between the written and the created Word.

And now, to the second part of the above interrogatory, viz. : “Is not the work of creation as holy as the written Word?” We reply, that

In themselves, or absolutely, the Word of God, and the works of God, or the Book of written Revelation, and the Book of created Revelation, are equally holy ; but that relatively, or with respect to man in his natural and spiritually blind condition, they are not. The first men, so highly spiritual, and reading, as they did, the Book of Nature by the light of correspondence, saw God everywhere, and in all objects, and therefore to them creation was eminently holy. But the natural man who has nothing of this spiritual intelligence and insight, will utterly fail to see in the works of creation anything at all of God, except in the most general and indefinite manner, somewhat after the fashion of modern “Natural Theologians :” and to him, natural objects will not be holy, from their seeming disconnection with God, and spiritual and super-sensuous things.

But with regard to the written word of Revelation, the case with the natural man will be, or may be, far different. Here every page and chapter will call up in his mind the

idea of God, however crude that idea may be. In the pages of the Bible, even in its lowest or literal sense, the Divine Being is constantly presented to his mind either as directly speaking or acting, or the object of human action, and as the great centre around whom all the narratives and descriptions of natural scenes and events revolve. He may fail to be reminded of God by looking on the face of nature, but he is forced to think of Him when he opens the Bible, which would be aptly called the Word or Book of God, simply from its constant allusion to Him, even were there no profounder reasons for its possessing this title. Thus there arises in the mind the idea of the sanctity of the Scriptures, from their treating so entirely of God and his dealings with mankind ; and this impression of sanctity is heightened both by the authority which the Scriptures claim for themselves as being the Word of God, and by that which tradition ascribes to them, as well as by the veneration in which the Scriptures have so long been held—the Old Testament by the Jews, and both the Old and New Testaments by the Christian Church. It is true, that this idea of the holiness of Scripture, and consequent reverence for it, will tend to be weakened by many portions of the literal sense, which, taken *only* in that literal sense, appear unworthy of a place in a Divine composition. But the man of well-disposed natural mind will in such a case suspend his judgment with regard to such passages, rather than allow their *apparent* puerility or impropriety to overbalance the high spiritual value of the rest of the Scriptures taken also in their literal sense. To have an eye only for the defects, whether real or apparent, of anything, and not also for its merits and saving qualities, argues a mind more in love with evil than with good ; and this is especially true of the Scriptures, for here the scoffer only reveals his want of sympathy with the high moral and re-

ligious tone that pervades the vast mass of the literal sense; and to deny that any of the Scriptures are the Word of God, and thus, divine and holy, because some parts *appear* to contradict a rational conception of what should seem appropriate in a Divine composition, discovers not only a defective æsthetic taste, but a moral obliquity of character.

Nevertheless, we must remark, in passing, that hitherto the Scriptures having, as a general thing, been prized and venerated for the holiness which appears only in their external or literal sense—having been revered for what they display of God in their literal sense—have extorted from mankind as yet only an *external* acknowledgment of their sanctity. But now, as anything is esteemed less or more holy, according as it is seen and felt to contain less or more of that which is holy—that is, less or more of God in it—therefore if the Scriptures are really the Word of God—the actual and direct emanation of the Divine mind (which all Christendom rightly holds them to be), then it inevitably follows that they, partaking, for that reason, of the infinity of the Divine mind, must be seen to be more divine and holy, the deeper they are explored. And that the external or literal sense alone, is not *all* the Bible or Word of God, is evident from this, that in such case this Word of God would not differ from any writing or work of man. For everything of human origin, whether a book, a picture, a statue, or work of mechanism, displays all its possible appreciable qualities upon its surface. The merits of a picture or a statue are upon its surface only. But a living man, or the objects in a natural landscape, are full of deeper and deeper intricacies of Divine workmanship, requiring the highly cultivated scientific eye to lay open successively the mechanical, microscopical, chemical, physiological, vital, and finally their supersensuous or spir-

itual qualities. And so, too, a human book has but a single current of ideas that stand forth in the language used; while the Divine Book has a triple current of ideas, one within the other, running in their channel of words and sentences, like the red and white blood and nervous spirit flowing unitedly in the blood-vessels—viz., a natural meaning adapted to the man of natural and simple ideas—a spiritual meaning, capable of apprehension by the spiritual man, or the man of genuine neighborly love—and a celestial and highest meaning, adapted to him whose affections are aglow with love to God himself. Thus the Word of God has a trinity of nature corresponding to the trinity that characterizes its Divine author—the trinity of love, wisdom, and use, and corresponding also with this same trinity shadowed forth in all created things and their relations, as that of end, cause, and effect; essence, form, and proceeding operation; will, understanding, and action. Thus the Scripture being in truth the Word of God, but the world having been in ignorance concerning this interior source and reason of its holiness, it has been providentially ordered, that, until this ignorance could be dissipated by the opening of this interior sense of Holy Writ, and thereby an interior or heartfelt conviction of its divinity and holiness be obtained by men, they should be held in an external belief of its sanctity, and this chiefly by what appeared of a holy nature in a literal sense, as well as by the force of Church authority, and the traditional veneration of ages.

But in a period like the present, when the human mind, awaking to a consciousness of its own powers and rights, is seeking, and with justice, to throw off all human authority as well as reverence for the opinions of antiquity in matters to be settled only by the use of its own reason, it is not difficult to see what would be the fate of any docu-

ment purporting to be divine, which had nothing more solid for its support than a literal and single sense, and which *in* that sense is often so manifestly in contradiction to the plainest dictates of reason and morality. At this critical juncture, the spiritual sense of the Divine Word is opened, and through this opening its essential and pure divinity and sanctity beam forth with a seven-fold lustre; and not only are the Scriptures thus seen to be clothed with a treble panoply of Truth, or rather, to be essentially and entirely *the* Truth itself, before which scepticism drops its useless weapons, but, in addition, this possession of a sense within a sense—of depth of import beyond depth, is presented to mankind as the true test and touchstone of any and of all works claiming a Divine authorship.

Such, then, is the second point of difference between the Word and the works of God. To man in his natural state, when well disposed, the Word of God is seen to be holy from its literal sense—speaking so much of God, and ever calling up the idea of Him—while in the works of creation, he does not see God except very obscurely, nor can he discern there any spiritual relation, any spiritual instruction, until he has attained to some degree of spiritual intelligence. And he must, therefore, to attain this intelligence, be addressed by a Divine composition, written down to his level—the level of the natural mind—treating of natural things and events as involving the presence and actions of God, yet all implying analogous spiritual events and changes that occur in passing from a natural state to a spiritual.

We are next to speak of the use of the Scriptures.

A FABLE.

ON a blooming, flowery plain,
 'Neath a heaven bright and blue,
 Watered by the spring-time rain,
 Once two loving flowerets grew ;
 In each other's beauty shining,
 Leaf and blossom intertwining.

Sweet birds fitting through the trees
 Sang to them their lovers'-lays.
 Gaily laughed they in the breeze
 All the blissful summer days ;
 And at morning and at even,
 Breathed their fragrance-prayers to heaven.

But when autumn's wind had blown,
 And the banners she had hung,
 Faded, o'er the earth were strewn,
 And the last bird-song was sung,
 Dead, but in their love undying,
 Side by side the flowers were lying.

High into the breezy air,
 Whirled abroad the wintry gale,
 Leaves and blossoms everywhere,
 Miles away o'er hill and vale ;
 Till, to all the wide bedriven,
 Winter's dreary pall was given.

But when spring-time smiled again,
 On a sunny hill-side grew,
 Lo ! the loving flowerets twain :
 And the joyful morning dew
 In each other's eyes was shining,
 Leaf and blossom intertwining.

Christian reader, canst thou glean
 What my humble verses mean ?

THE VISIBLE AND INVISIBLE CHURCH.

IN the March No. of the SWEDENBORGIAN was an article, designed to show what is meant by "the New Church," as defined by Swedenborg. And in that article we endeavored to draw the distinction, so obvious to our own mind, between the *visible* and the *invisible* church; or between the church as a *visible institution*, and the church as consisting *only* of those who are in vital union with Christ, as the branch with the vine—and who, as Swedenborg assures us, are "dispersed throughout the whole world," and known to the Lord alone *as members* of His true Church. We supposed that we had, in that article, as in other papers, succeeded in making this distinction clear to the apprehension of men of ordinary discernment. But in this, it seems, we were mistaken. A learned New Church writer tells us, in a pamphlet just published, that he had tried "to put himself in possession of our meaning;" but after "much wreathing and wrinkling of brows," was forced "to confess himself baffled in the attempt" to perceive the relation which the *visible* and the *invisible* church sustain to each other. Perhaps we can aid this brother, and prevent any further "wrinkling of brows" in the effort to understand our meaning, by a simple illustration.

Suppose, then, there were a hundred sheep and fifty goats, all in the same flock, which we will call flock No. 1; and suppose that the goats looked so like the sheep, that no eye, save that of *the shepherd himself*, could possibly distinguish them. Suppose that the shepherd should come to-morrow, and separate the sheep from the goats, and put them in a pasture by themselves—which flock, embracing just one hundred sheep, we will call No. 2. Now is it so *very* difficult to perceive that flock No. 1 is not *identical* with flock No. 2?—that there is a clear *distinction* be-

tween them? And is it so difficult to perceive what the relation is between these two flocks?—that it is as the relation between an *adulterated* and a *pure* article?

But flock No. 2, you say, is alike *visible* as flock No. 1, and visible *in* flock No. 1, or before their separation. But are they visible, according to our hypothesis—in other words, are they *known*—*as sheep*, until they have been separated by the shepherd himself? This is the question, and the *whole* question; for if they are not seen or known *as sheep*, then the seeing or knowing amounts to nothing practically. Where, then, is the great difficulty in comprehending the distinction between the *visible* and the *invisible* church?

Besides, this distinction is no new invention or discovery of ours; and we are not a little surprised that so *learned* a writer as the one just referred to, should speak of it as *our* “*peculiar theory*.” So far from this, it is the very theory which has ever been advocated by the most intelligent Christian writers who have written upon the subject at all. “The visible church,” says Bishop McIlvaine (in his Discourse on the “Holy Catholic Church”) “is the church *as seen of men*, in the mixed mass of the true and the false, the genuine and the counterfeit people of God. The *invisible* church is the same church as seen *only of God*, in the unmixed company of all his people.”

And the same view has been expressed by Augustine, Archbishops Cranmer and Usher, Bishops Ridley, Hall and Taylor, the learned Drs. Jackson, Perkins, Barrow, Channing, and numerous others. And if the view of these distinguished writers on this subject has ever been refuted, or been opposed with anything like a *show of sound argument*, we have never chanced to meet with it. And precisely the same distinction is often made by Swedenborg, as we may hereafter have occasion to show.

PROCEEDINGS

OF THE NINTH ANNUAL MEETING OF THE AMERICAN SWEDENBORG
PRINTING AND PUBLISHING SOCIETY.

The Society met at its Room in the Cooper Institute, New York, on the evening of Tuesday, May 11th, 1858. President S. L. WALDO in the Chair.

The meeting having been duly opened with reading from the Word, followed by a short address from the President,

The minutes of the last Annual meeting were read and approved.

The Board of Managers then presented their Annual Report, which was read and accepted, and ordered to be published with the proceedings of the meeting. (No. 1.)

The Treasurer presented his Annual Report, which was read and accepted, and ordered to be published in like manner. (No. 2.)

On motion of Mr. Hoyt seconded by Mr. Thompson, it was

Resolved, That the Society is in favor of increasing the prices of its publications, according to the recommendation contained in the Report of the Board of Managers, and that the Managers be requested to give early attention to the matter.

On motion of Mr. Barrett, seconded by Mr. Sullivan, it was

Resolved, That the Society is in favor of employing a travelling agent as recommended in the Managers' Report.

The Treasurer announced that James C. Hoe, Esq., had gratuitously receipted his bill, amounting to \$175, for the fitting up of the new Book-room, thus making a

donation to the Society of that amount of labor and materials ; and moved the following Resolution, which was seconded and unanimously adopted.

Resolved, That the cordial thanks of the Society be conveyed to Mr. Hoe through the Secretary, for his timely and liberal donation, as well as the expression of our satisfaction with the neat and elegant style of his work.

The Society then proceeded to elect officers for the ensuing year, and the ballot having been dispensed with, the following persons were unanimously chosen by open vote.

President, S. L. WALDO, New York.

Vice-Presidents :—

W. D. SEWALL, Bath, Me.
 W. B. HAYDEN, Portland, Me.
 GILBERT HAWKES, Lynn, Mass.
 B. F. BARRETT, Orange, N. J.
 JOHN TURNER, M. D., Brooklyn, N. Y.
 JAMES C. HOE, New York.
 LYMAN STEVENS, Syracuse, N. Y.
 JOHN GEDDES, Cincinnati, O.
 EDWARD MAGUIRE, Nashville, Tenn.
 W. H. INGLESBY, Charleston, S. C.
 L. E. REYNOLDS, N. Orleans, La.
 E. E. KITTREDGE, M. D., Elm Hall, La.
 JOHN McCRAITH, San Francisco, Cal.

Treasurer, CHARLES SULLIVAN, New York.

Recording Secretary, THOMAS HITCHCOCK, New York.

Corresponding Secretary, SAMUEL BESWICK, “

Managers for four years,—

F. JACOBSON, FRANCIS TRYON,
 C. S. WESTCOTT, J. H. BAILEY,
 EDMUND HYATT, (to fill vacancy for three years.)

On motion it was

Resolved, That the proceedings of this meeting with the Reports of the Managers and Treasurer be published in the next Number of the *Swedenborgian*.

On motion adjourned.

THOMAS HITCHCOCK, *Recording Secretary*.

No. 1.—ANNUAL REPORT

OF THE BOARD OF MANAGERS OF THE AMERICAN SWEDENBORG
PRINTING AND PUBLISHING SOCIETY, FOR THE YEAR ENDING MAY
1, 1858.

In our last Report we announced the completion of the stereotyping of the entire set of Swedenborg's Theological Works, so far as they were published by himself. No occasion having yet occurred for the publication of the posthumous works, we have not made any additions to the Society's stock of plates this year.

New editions have been printed of the following works.

| | | |
|--------------------------------|---------------|-------------|
| Arcana Cœlestia, | Vol. 1, | 250 copies. |
| “ | “ 2, | 250 “ |
| “ | “ 3, | 250 “ |
| “ | “ 4, | 250 “ |
| Divine Providence, | | 250 “ |
| True Christian Religion, | | 500 “ |
| Total, | | 1,750 |

The sales for the year have been as follows :—

| | | |
|--|---------------|-------------|
| Arcana Cœlestia, | Vol. 1, | 104 copies. |
| “ | “ 2, | 91 “ |
| “ | “ 3, | 93 “ |
| “ | “ 4, | 83 “ |
| “ | “ 5, | 80 “ |
| “ | “ 6, | 94 “ |
| “ | “ 7, | 100 “ |
| “ | “ 8, | 118 “ |
| “ | “ 9, | 109 “ |
| “ | “ 10, | 105 “ |
| Apocalypse Revealed, | “ 1, | 153 “ |
| “ | “ 2, | 153 “ |
| Divine Love and Wisdom, | | 137 “ |
| Divine Providence, | | 119 “ |
| Heaven and Hell, | | 270 “ |
| True Christian Religion, | | 183 “ |
| Conjugal Love, | | 147 “ |
| Four Leading Doctrines, | | 149 “ |
| Miscellaneous Theological Works, | | 140 “ |
| Total, | | 2,428 |

The net proceeds of which amount to \$1,433 93, being an in-

crease of \$251,31 or more than *twenty per cent.* over the sales of the previous year.

Some correspondence has been had with Mr. Rich of London, in reference to his *Index* to the *Arcana Cœlestia*, but as yet without any definite result. There is no doubt, however, that a satisfactory arrangement can be made with him; and so soon as that is effected and the necessary means provided, we propose to commence the publication of the work.

The particulars of our receipts and disbursements will be found in the Treasurer's Report. The item of "Dues and Donations," there reported, shows a remarkable decrease as compared with those of the previous year; and though this may be attributed in some degree to the recent financial embarrassments of the country, it is in still greater measure, we fear, owing to an erroneous impression on the part of the members and friends of the Society, that their pecuniary assistance is no longer necessary. We desire to correct this misapprehension. It is true that all the stereotype plates at present required are completed and paid for, and that there is some surplus remaining. But the work of the Society is far from being ended, and it is by no means yet in a position to thoroughly prosecute all its great objects without further help. The publication and sale of our books, even on their present comparatively limited scale, requires a much larger cash capital than we possess. In fact, the Society is constantly obliged to incur debts for paper, printing and binding, which are at all times disagreeable incumbrances, and occasionally, as they were found to be last October, serious impediments to its operations. Eight hundred dollars of money borrowed for these purposes is now due from the Society; and as the sale of our books increases, this amount is more likely to be increased than diminished. Besides this, the necessary expenses of our Depository cannot yet be defrayed by any reasonable *per centage* on the sales, and, for some time to come, must be met by contributions from those interested in its support. Then again, the Society must sooner or later inaugurate a policy of distributing the books by way of donations to libraries, steamboats, periodicals, &c., and of circulating them by means of colporteurs, all which cannot be accomplished without other funds than those

now at its disposal. For these reasons we most earnestly beg our friends not to intermit their accustomed contributions, and we appeal to them the more freely because we have never yet asked them to do more than we are willing as individuals to do ourselves. We *know* the importance and usefulness of the Society, and we are determined to spare no effort for its welfare and success.

We would also call attention to the fact, that, of \$1200 still due the Society from various subscribers to the *Arcana* fund, only \$25 has been collected since our last report.

The item of \$14 44 charged as "loss by sales at auction," is the result of efforts made at various times heretofore with some success, to introduce our publications into the book-trade at the semi-annual trade-sales in this city. We are at length satisfied, however, that this is not the proper channel for the circulation of our books and the attempt will not be repeated.

We have also been compelled to almost entirely discontinue our former practice of sending out books on credit, or for sale on account of the Society. Nearly \$800 is now due the Society on operations of this kind, a considerable portion of which is likely never to be collected; and in view of the risk and annoyance of such transactions, we have thought it best to leave the task of establishing depositories for the sale of our books mainly to the enterprise of the New Churchmen of the various localities, when such efforts are thought desirable. The outlay necessary in each case is but small, and easily borne by those who can personally superintend the matter, while in the aggregate it would prove a burden too onerous for our resources.

After an unexpected delay of more than a year, we have at length effected the removal of our Depository into a new and spacious apartment in the Cooper Institute. Without entering into detail, it is sufficient to say, that our present quarters are unsurpassed, in elegance, commodiousness, and location, by those of any similar Institution of the kind in the country. We have arranged with the American New Church Association, to have them occupy the room jointly with us; and while relieving us of part of the expenses they will add to the attractions of the establishment, and aid us to carry out our long cherished project of

making our Room a complete depository for all the New Church literature of the age—and a central place of resort for the New Churchmen of the United States.

In connection with this announcement we would renew the recommendation we made in our last report, that our books should be more extensively advertised than heretofore. From results recently obtained by means of advertisements inserted in the leading newspapers of this city, at the private expense of some of our members, we are satisfied that the circulation of our publications might in this manner be very materially increased; and we therefore propose, that, to enable us to avail ourselves of this assistance, as well as to aid in defraying the expenses of our depository, a small advance be authorized, on the selling prices of our books.

We also recommend the employment of a travelling agent, to advocate the interests of the Society, solicit donations, and seek to promote the sale of the books. By joining with the American New Church Association, this could be done without great risk, and with almost a certainty of ultimate benefit.

In conclusion, we desire to express our sense of thankfulness to the Lord, for the prosperity which has attended the Society from its earliest days; and we trust that, putting aside all selfish ends, and with a single eye to the advancement of His kingdom, the members of the Society will continue the good work with unabated zeal.

For the Board of Managers,

THOMAS HITCHCOCK,
Secretary.

New York, May 11, 1858.

No. 2.—TREASURER'S REPORT.

AMERICAN SWEDENBORG PRINTING AND PUBLISHING SOCIETY IN
ACCOUNT WITH CHARLES SULLIVAN, TREASURER.

| <i>May 11, 1858.</i> | <i>Cr.</i> |
|--|------------|
| By Cash on hand May, 1857,..... | \$92 03 |
| By Cash received during past year from Arcana Fund Subscription,..... | 25 |
| Dues and Donations,..... | 176 |
| Loans,..... | 1000 |
| Charges account, Packing Boxes, &c.,..... | 9 47 |
| Sales of Books,..... | 1433 94 |

Depository Fund :—

| | |
|--|------------------|
| Subscriptions for support of Room, 404 Commissions on Sales,..... | 159 31 |
| | 563 31 |
| Amount of Bills Payable due in Sept..... | 278 60 |
| | <u>\$3573 35</u> |

| <i>May 11, 1858.</i> | <i>Dr.</i> |
|--|------------|
| To Cash paid during past year for Paper, Printing and Binding,..... | \$1097 76 |
| Charges account, Packing Boxes, &c.,..... | 5 74 |
| Loans Returned,..... | 200 00 |
| Interest on Loans,..... | 48 01 |
| Depository Fund, Rent, Clerk, &c., &c..... | 622 52 |

Expense Account :—

| | |
|---|------------------|
| Advertising,..... | \$58 90 |
| Insurance,..... | 42 00 |
| Annual Meeting,..... | 25 00 |
| Annual Report,..... | 25 00 |
| Loss by Sales at Auction,..... | 14 44 |
| Circulars, Cartages, Discounts, &c..... | 24 14 |
| | 189 48 |
| Refunded Amounts Advanced for Books,..... | 57 52 |
| Bills Payable Outstanding May, 1857,..... | 1226 70 |
| To Balance on hand to New Account,..... | 125 62 |
| | <u>\$3573 35</u> |

New York, May 11, 1857.

C. SULLIVAN, *Treasurer.*

SOCIAL RE-UNION.

WEDNESDAY, MAY 12, 1858.

The members and friends of the A. S. P. & P. SOCIETY, and the A. N. C. ASSOCIATION assembled, agreeable to invitation, at their Room in the Cooper Institute, at seven and-a-half o'clock in the evening. After an interchange of friendly greetings and mutual congratulations, and a half hour or more spent in social conversation, the meeting was called to order by MR. SAMUEL L. WALDO.

After reading from the Word, and prayer by the Rev. B. F. BARRETT, and music by the Choir of the New York Society of the New Church, Mr. J. K. HOYT, as Chairman of the Book-Room Committee, delivered the following

A D D R E S S .

We note the lapse of time by prominent events, and date therefrom with more satisfaction than we do from the Calendar. The Turk travels back to the Hegira of the Prophet, or to his own pilgrimage to Mecca. The Englishman dates from the Conquest, the American from the Declaration of Independence, the Frenchman from a Revolution. As with Nations, so with Societies. Each prominent event in their respective histories becomes a star in their horizon, to which they point as an Index of their past, and by which they steer on their future career of usefulness.

Commemorative Anniversaries have therefore a use. They stamp each revolution of the earth around the sun, and the events by which it has been marked, indelibly upon the mind. They add vigor to the intellect, and give strength to the heart. They refresh the memory in regard to our public duties—to our country, our fellow-men and the Church; and give us courage to manfully carry forward our plans for the emancipation of the understanding and the elevation of the will.

The lapse of a twelve-month has brought us once more together,

to ratify the past by new vows of allegiance to the truth. Fearlessly and confidently may we come together now ; for we, through the providence of God, have done something towards establishing a new Calendar,—a Church chronology of our own,—a land-mark for our children—a star for the mariner over the ocean of life.

The opening of a new Book-Room,—the gathering together of a few Swedenborgian books in one corner of this magnificent building, may seem to be of little importance to the passer-by, or to the world at large : but to us it is of great importance—not only because the labors of the past eight years are here brought out into ultimate form, and stamped with the dearest of all words, success ; but because we have an abiding faith that the future destiny—the future history—the future happiness of the great, living, moving and panting world is in a measure linked to the propagation and progress of the truths of the New Church, which we have learned to love, and loving, desire to proclaim.

The history of the Printing Society has been placed upon the record. It is in your heart, Mr. President, and in mine ; and many hearts will beat responsive to my words when I say, that, from the time—seven years ago—when this little book (the Divine Love and Wisdom,) first saw the light in your parlor in Warren street—to the present, when the Society donates these nineteen magnificent volumes to the Peter Cooper Union, there has never been in all our lives before, crowded in the same space of time, so many incidents to which we can look back with pleasure, so many to gild the future with hope and joy !

Early in the history of this Society, the want of a Book-Room, and place of resort for strangers and others, was deeply felt. But, while the Society was yet struggling for the breath of life, no way seemed open to consummate so daring a thought. Poor—we had to be satisfied with the fortunes of the poor. Doing our work in the modest back parlor of our self-sacrificing President,—we were fain to bring the result of these labors before the public in a manner equally unassuming. In a little book-store in Nassau street, without a sign to mark our whereabouts, with our books hidden by the other multifarious productions of the printer's craft—we were still sustained by an unseen Power, and made a beginning in

that work which shall only know an end when truth ceases to be powerful and goodness is extinct.

It was not the will of Providence, however, that we should thus remain; and blind must he be, who, if familiar with our history, cannot see an overruling hand in the incidents that ruptured the business arrangements which had been made, and forced us, without previous warning, without an effort of our own—yes, absolutely forced us to ultimate those plans, which, years before, had dimly occupied our thoughts.

The Book-Room in the Bible House was established in August, 1853. It was there we carried timidly, but trustingly, the few volumes we had been enabled to stereotype. It was there we established, as it seemed, a closer relationship between the internal and external senses of the Divine Word; and it was there we completed the series of works so interesting to us as New Churchmen, so important to the up-building of the Church in our country, and so vital to the maintenance of a sound Religious Philosophy throughout all coming time.

In that Room in the Bible House was commenced, completed, and issued ten volumes of the Arcana—a work, the equal of which the world has never seen; a work, which will be the anchor of safety to the Church throughout all time. Here also were completed the work on Conjugal Love, and several others of the series.

To the Publications of the Printing Society, Mr. McGeorge, who has faithfully served the Society from the first opening of the Room, added such general New Church literature as he could readily obtain; and, although a third story room in so large a building, and accessible only by an inconvenient stairway, would seem to be one of the poorest of places for a sales-room; yet, even in this collateral branch of the business, enough has been done to show that there is an interest in the public mind which demands an increased effort to satisfy it, and a more enlarged and accessible field of enterprise.

The little Visitors' Book, kept in the old room, is a partial, yet interesting record of the class of men and of readers, who have been drawn more or less fully into Communion with the New

Church. Theological Professors, students of Divinity, representatives of the various trades and professions, devotees of Art, and men of leisure, have all in turn come to those invaluable writings which unfold the spirit of the Divine Word.

The growing interest in the cause, the increasing demand and decreasing accommodations, became, therefore, in time, cogent reasons for desiring a change which would give us "ample room and verge" for many years to come. Situated directly opposite this edifice, we naturally watched its daily progress with interest; and, partaking of the general enthusiasm inspired by an evidence of such genuine liberality and philanthropy, we were led to hope that the destiny of the Publishing Society might be linked with this monument to the union of Science and Art, and eventually to feel that such was indeed the case. More than a year ago we opened a negotiation with Mr. Cooper for a room, and were received with the kindness and urbanity that are such distinguishing traits in his character. Looking on the room with longing eyes, we were yet too little confident of our strength and resources to aspire so high; and therefore concluded to lease one on the opposite side of the Hall, and larger, but more nearly corresponding in size with the one we were about leaving. Delays it is said are dangerous; but the delay in preparing this edifice for occupancy, had for us a fortunate result. One year ago the American New Church Association was organized. Embracing within its sphere of action every New Church general use outside of the operations of the Printing and Publishing Society, it was evident that the parent and the child must go together; and that no room of less dimensions than the one in which we are now assembled, would answer even for a beginning of the joint work of the two Societies. Following, as we have so far endeavored to do, the lead of the Divine Providence, who can tell how soon we may be forced to connect with this, other rooms of like size in which to concentrate a business, which even now requires the aid of men and of room, of printing offices and binders, of editors and authors in other parts of our city and country. But, thankful for the blessings we have so far received, let us abide the future with patience and with hope.

It will, of course, be borne in mind by all our friends, that, in all the operations connected with this Room, no profit is realized by the Societies collectively, or their Members or Managers individually. All is a labor of love, looking only to the extension of the kingdom of goodness and truth upon earth. We feel free, therefore, to appeal earnestly to the friends of the cause for their co-operation and their personal aid. Small as the visible body of receivers is, much, very much has already been done; and more can be done by a vigorous and united effort. The ability to perform uses grows with the earnest endeavor to perform them; and we need not fear but we shall have all the strength given us that we may have the courage to put forth.

There is no sphere of usefulness connected with the progress of the Church, which may not in the course of time be represented here. Not alone to book-publishing and book-selling is this Room devoted. Here we intend to cultivate and extend that genial social intercourse, by which the New Church is already distinguished. Open each day in the week, and furnished with the general literature of the church, it will, we trust, be an attractive place of resort for citizens and strangers—a place in which endearing friendships may be formed, the amenities of life cultivated, views interchanged on subjects of the highest importance; the strong encouraged and the feeble strengthened. On each Tuesday evening through the year, it will also be opened for the same general purposes; and if our friends desire, for the reading of the works, the discussion of the doctrines, and the promotion of the individual life. On Sabbath evenings it will also be thrown open for social meetings, lectures, or other uses harmonizing with the general tone and character of the room.

And now, to you, Mr. WALDO, and to you, Dr. WILSEY, as the honored heads of your respective Associations, I present this Room. For its possession we are indebted to the Divine Providence operating upon the hearts of our friends in every part of the land.

In a few years the wave of life on which *you* have been borne will gently subside on the shores of Eternity; but it will be pleasant to reflect, as you are passing from scenes of active usefulness

on earth, to those of still higher activity in heaven, that you leave behind you so enduring a monument of your zeal, and that you take with you the attachment, yes, the love of your associates, cemented by so many years of work in the same cause.

This address was responded to in a few brief and pertinent remarks by the President of the Printing and Publishing Society, Mr. SAMUEL L. WALDO. After which, another piece of music was executed by the choir, and Mr. BARRETT followed with some remarks, of which the following is the substance.

A D D R E S S ,

BY REV. B. F. BARRETT.

Looking around upon the spacious halls, and complete apartments, and massive, fire-defying and time-defying walls of this magnificent edifice—alike an ornament to this great city and an honor to the noble heart of him whose more than royal munificence—whose enlightened Christian philanthropy has placed it here, I am impressed with the conviction that this, too, is one of the splendid products of the NEW AGE. It is one of the fruits of that new dispensation from God out of Heaven, under which, we are told, all things are to be made new. Such a building as this, *for such a purpose*, could not have sprung up in the heart of a great city, before the dawn of the New Dispensation. When we reflect upon the noble uses to which this building is to be devoted—the large, generous, and humane spirit in which the whole plan originated, the best science, art, and skill of these New Times combined in its ultimatum, how can we doubt that the new heavens themselves have conspired towards its erection. I cannot doubt it. I cannot for a moment doubt that the origin of this noble structure may be traced to the silent and mysterious influence of the angels of the new angelic heaven, operating upon the heart of its philanthropic projector.

I claim this Cooper Institute, then, as one of the institutions of

the New Jerusalem. I claim this noble edifice, resting upon such a deep and solid foundation—built all of stone and iron—so well compacted—so strongly arched, and ribbed, and bolted, that it looks as if it was meant to last for ever—I claim it as a New Church edifice. I go farther, and claim the founder of this Institute, Mr. Cooper himself, as a New Churchman; not nominally or technically, but really such. And I wish the country was full of just such New Churchmen as he. Mr. Cooper may think this rather an exorbitant claim. He may think that we ought to be satisfied with claiming his building, without claiming himself into the bargain. But we cannot. And when he comes to understand—if he does not already—what a real New Churchman is, I am sure he will not deny that our claim is just; for a real New Churchman means more than a *Swedenborgian*. It means one who regards himself as the steward of God's bounty—who, forgetful of self and thoughtful of others, devotes his time, and talents, and wealth, to useful purposes—the improvement and elevation of mankind.

It is fit, then, eminently fit, that the two Institutions whose anniversary we are met together this evening to celebrate, should take lodgings in this building. The American Swedenborg Printing and Publishing Society, and the American New Church Association, are institutions near of kin to the Cooper Institute. They have had a common origin, and their purposes are kindred. They clearly belong to one and the same family. Each aims at the improvement and elevation of humanity—only they seek their one great end by different means. Each aims at soul-culture—one by seeking to satisfy the scientific, æsthetic and intellectual demands of our nature; the others, by furnishing appropriate food for man's higher moral and spiritual nature.

In removing to this building, then, the A. S. P. & P. Society, and the A. N. C. Association, have really come to the house of one of their near relations. This magnificent edifice, standing at the junction of three grand thoroughfares, in the very heart of this great commercial centre of the American continent—this is, of all other buildings in the land, the appropriate home and resting-place for these Twin Sisters. And here may these sister Institutions long abide and prosper; here may they be fruitful in good works; here

may they multiply and replenish the land with the priceless seeds of heavenly truth.

Let me say a word now in behalf of these Institutions ; a word of their purpose, their methods, and their claim upon the regards, the sympathy, and the support of all New Churchmen in America.

I hold that institutions are to be judged of by the same rule that we employ in judging of individuals. And how do we judge of individuals? (I am supposing, of course, that we judge justly, and from an elevated spiritual stand-point.) We judge a man, not, as we would an ox, by his corporeal dimensions. We esteem him not for the bulk or symmetry of his body, but for the symmetry and magnitude of his soul. We esteem him for the purity and warmth of his heart, and the lofty and abounding wisdom of his head. We esteem him according to his truly human motives and capabilities—according to the grandeur and philanthropy of his plans, and the wisdom and efficiency displayed in their execution. In short, we esteem a man just in proportion to what we discover of the Lord's love and wisdom in him ; and these are ordinarily revealed in the works which he does, and the manner in which he does them. We were all created to be forms of use in the kingdom of God. And the use which a man actually performs, (supposing it to be done from the love of use,) is the true measure of the man—the measure of the angel—for it indicates both his love and his wisdom. This is the true and heavenly standard by which to judge men, viz. : their works. This noble building, viewed in connection with the noble purposes for which it is designed, tells you what sort of a man PETER COOPER is, better than any words could tell. And so it is always. A man's works are the true measure of the humanity or the inhumanity that is in him.

And as we estimate a man, so ought we to estimate every human institution. We should first consider the purpose of the institution, and secondly its capability to accomplish that purpose. Its love *and* its wisdom must both be taken into the account, in every just estimate. Its love is revealed in the *end* which the institution contemplates, and for which it is organized ; and its wisdom is revealed in its constitution or organic law—in the *methods* by

which it works towards the accomplishment of its end. In proportion as the end is good, and the methods wise, the institution is deserving of respect and love. But however excellent and praiseworthy may be the purpose of the institution, if the methods by which it seeks to accomplish that purpose, be unwise, bungling, extravagant, then it has no just claim upon our sympathy or our regards. It is no more entitled to our esteem, than the individual who, with an amiable heart and a foolish head, is perpetually doing with good intent, foolish, and even hurtful things. We often meet with persons of this character—persons of good intentions, but lacking the wisdom necessary to guide their intentions to profitable issues. Such persons sometimes merit our compassion more than our esteem. Precisely so is it with institutions of every kind, political, financial, industrial, literary and religious. A railroad company is an institution, organized for a commendable purpose. Its members may all be very amiable men, having the very best intentions. They may be numerous too, and may comprise the very *best* men—so far as relates to moral worth—in the community. Is the institution, on that account, entitled to regard? By no means. Only in the degree that it exhibits wisdom and efficiency in its corporate acts, is it worthy of our respect. If it manages its affairs without judgment, if it spends its means foolishly or unprofitably, if it builds its road in a manner to endanger the lives of passengers, if it lays a track this year ten miles in one direction, and the next year takes it up and lays it ten miles in another direction, and so on, repeating the folly from year to year; and at the expiration of twenty or thirty years, appoints a committee to consider in what direction it is best to lay the track, or what the company was really organized for, the *institution*, (whatever may be the moral character of the individuals of the company,) would not command, and would not deserve, the respect of sensible and honest men. It would merit only contempt. And I hold that the same remarks are applicable to every other institution, not excepting those organized for Church, or even for *New Church* purposes.

And we are not unwilling that the standard here assumed as the only correct one, should be applied to the two Institutions, whose establishment we are this evening met to commemorate.

We are willing—indeed we ask, that they be judged by the *ends* at which they aim, viewed in connection with the *means*, or the *wisdom* by which they seek to compass those ends. But whether we are willing or not, we know that they *will* be so judged by all intelligent and right-minded men.

As to the *purpose* of these institutions, which is the publication and dissemination of the doctrines of heaven among our fellow-men, no one will pretend that this is not good. On this point there can be no difference of opinion among intelligent New Churchmen. The only question is, or can be, as to their capability of accomplishing this purpose in a wise and economical manner.

The A. S. P. and P. Society has demonstrated its wisdom and efficiency in a very practical way. Its works are before us—there on those shelves—works to delight the eye and rejoice the heart of all who find delight in spiritual things. Born in obscurity only eight years ago, it has already attained to the strength and vigor of manhood. It has had its hardships and its perils—its hours of darkness and of trial. But the Lord has been with it, and graciously watched over it; and in every hour of trial and of need, His hand has sustained it, His succor relieved. And now it has, through His paternal care and guidance, come to be a power in our land—an immense power for good. It has already sent forth among the American people 14,308 Missionaries—and *such* missionaries! Preaching with the tongue of angels! Preaching the Christian religion in its simplicity and purity. Preaching it with a force and persuasiveness never before equalled. Preaching it with the sweetness and gentleness of a mother's love. Preaching incessantly without weariness—morning and evening, through the week and in the peaceful Sabbath hours. Preaching in lowly hovel and lordly mansion the very doctrines in which the angels rejoice, and which are given to make men angels. Yes: Fourteen thousand Swedenborgs produced and sent forth to labor in the Great Master's vineyard, within the brief period of eight years—sent forth and continually sustained in the field at the trifling cost of a little more than fifty cents apiece for an indefinite term of years—this is sufficient to prove the wisdom, efficiency

and economy of the A. S. P. and P. Society. And it has done its work without noise, without ostentation, without offensive airs, without arrogating to itself the title of "Spiritual Mother," or evincing any anxiety lest its "*authority*" should not be duly acknowledged. It has maintained no expensive agencies for soliciting or collecting funds; has had no salaried officers, save one single agent who has spent all his time at the Book-Room; has paid no travelling expenses of committees or other functionaries. The economy as well as efficiency of this Society will appear in a somewhat striking light, when we state that its entire work, from which our country is this day deriving far more of spiritual benefit than from the labors of all other New Church organizations combined, has been performed at an outlay of several thousand dollars less than has actually been expended by a certain other New Church organization in the support of a weekly newspaper for four years—not a hundred complete files of which, we presume, are now in existence. The A. S. P. and P. Society, then, has demonstrated its wisdom, efficiency, and economy—proved them *by its works*.

And the more youthful Institution, the American New Church Association, has the look and lineaments of its elder sister. It was organized for a similar purpose—the extension of the Lord's New Church by all legitimate methods not contemplated by the A. S. P. and P. Society; such as, the publication and distribution of New Church Tracts, and other collateral works; the maintenance of colporteurs and missionaries; the supplying of steamboats and public libraries with the writings of the Church, &c. It will seek in a variety of ways—all simple, economical, and legitimate—to awaken an interest in the heavenly doctrines, and so to increase the demand for the works of the Printing Society. And thus the younger will be the friend and coadjutor of the elder sister—a sort of John the Baptist going before, and crying in the wilderness state of the world, and thus preparing the way for that other and mightier one that is to come after. Its constitution is brief; its organization is extremely simple. It arrogates to itself no authority, it claims no governmental powers, it assumes no magisterial airs, it has no hierarchical features or aspirations, no useless or cumbersome machinery. Its principal officers, like the vital parts in every good organization,

are *centrally located*, so that they can meet often for consultation, without trouble and without expense. Thus it has, by its very constitution, the capabilities of wise, efficient and economical action. And may I not add, that it has exemplified these capabilities in the work it has already done? For although but an infant yet—only eight months old—it has established a Periodical which has met the general approbation of the Church, and in four months time secured a very fair circulation. It has stereotyped that invaluable work on the Decalogue extracted from Swedenborg's Apocalypse Explained, which it sells at the moderate price of ten cents. It has also issued the first No. of a contemplated series of New Church Tracts. And it has done this, too, all in the short space of eight months, and at an outlay of only \$103 72, as will be seen in the report of its Treasurer. If it can do so much with such small means, and do it well, while yet in its infancy, what, I ask, may it not do in its more mature years, when supplied with ample means?

If, then, the *ends* which these sister Institutions propose be good, and such as you cordially approve, and if they are seeking those ends by wise and economical *methods*, then are they worthy of the sympathy, the encouragement and support of our brethren throughout the country. Then should all, who really love the truths of the New Jerusalem, and desire their dissemination, esteem it a high privilege to contribute to the funds of these Institutions, and so aid in the accomplishment of the noble purpose for which they were established.

After this address, which was followed by music executed by the New Church choir, the friends present on the occasion were invited to partake of a pleasant repast which had been provided in an adjoining and commodious room of the same building. After which the company broke up, all feeling that they had passed a pleasant and profitable evening.

PROCEEDINGS

OF THE FIRST ANNUAL MEETING OF THE AMERICAN NEW CHURCH
ASSOCIATION.

NEW YORK, MAY 13th, 1858.

The AMERICAN NEW CHURCH ASSOCIATION held their First Annual meeting this day at Room No. 20, Cooper Institute.

Mr. SAMUEL L. WALDO was appointed Chairman *pro-tem.* ; Dr. F. L. WILSEY, the President, being absent on account of sickness.

The proceedings having been opened by Public Worship, Rev. SAMUEL BESWICK officiating, the meeting was called to order, and the minutes of the last meeting read and approved.

The Annual Report of the Executive Council was then read by the Secretary, which was accepted, and on motion, ordered to be published with the Proceedings, (No. 1.)

The Treasurer then presented his Report for the past year, which was accepted, and on motion, ordered to be published. (No. 2.)

Communications received by the Corresponding Secretary from the following persons, were then presented :

- From Mr. A. J. CLINE, McConnellsburg, Pa.
- “ Dr. W. H. MULLER, Sewickleyville, Pa.
- “ HON. LYMAN STEVENS, Syracuse, N. Y.
- “ Mr. A. W. GILBERT, Cincinnati, Ohio.
- “ Rev. J. T. EATON, Painesville, Ohio.
- “ “ HENRY WELLER, Laporte, Ind.
- “ Mr. MILO SAWYER, Cincinnati, Ohio.
- “ “ B. P. VAN COURT, Peoria, Ill.
- “ “ W. H. BUTTERFIELD, Horicon, Wis.
- “ “ RICHARD B. McCABE, Blairsville, Pa.
- “ Dr. JOHN ELLIS, Detroit, Mich.
- “ “ W. H. HOLCOMBE, Waterproof, La.
- “ Rev. J. H. MILLER, Selma, Ohio.

After the reading of the communications, it was, on motion,

Resolved, That a committee of three be appointed by the Chair, as a *Committee on Business*, whose duty it shall be to arrange the future order of proceedings of this meeting, and to nominate officers for the ensuing year; and that this Committee be instructed to consider the various Reports and Communications presented this morning, and prepare the subjects therein suggested for action on the part of the Association.

The Chair appointed, as such Committee, Messrs. Barrett, Hitchcock and Schack.

On motion, Mr. L. F. Pingree was added to this Committee.

The meeting then adjourned till 8 o'clock in the evening at the same place.

3, P. M. Thursday, May 13th, 1858.

The Association met agreeable to adjournment.

The *Committee on Business* reported the following order of proceedings.

1st, Action on the recommendations in the Report of the Executive Council, (with Resolutions annexed.)

2nd, Action on the Communications, (with Resolutions annexed.)

3rd, Discussion of the following question:—"What are the wisest, most economical and efficient methods available at the present time, for the dissemination of the Doctrines of the New Church?"

4th, Election of Officers, (with nominations annexed.)

Which report was, on motion, adopted.

The following Resolutions, annexed to the reports, were then taken up in their order.

Resolved, That the name of "THE SWEDENBORGIAN" for our Periodical be continued: That the "SWEDENBORGIAN"

meets with our cordial approbation, both in respect to its title, style of publication and general tone ; and that we will use every effort to increase its subscription list, so that it may be issued monthly instead of bi-monthly, as at present.

After some discussion, in which several gentlemen participated, the above resolution was unanimously adopted.

Resolved, That we consider the employment of an efficient Colporteur, as one of the most desirable things to be next undertaken by the Association, and urge upon the Executive Council to place one in the field without delay.

Mr. Pingree of Portland, Maine, was then invited to address the meeting on the subject of the above resolution. He made some very interesting remarks, and presented at some length his experience as Colporteur in Maine and New Hampshire.

After remarks from Messrs. Barrett, Hitchcock, Bush, Beswick, Hoyt and others, the resolution was unanimously adopted.

Resolved, That the Executive Council be instructed to immediately take the necessary steps for incorporating the Association under the Law of the State of New York.

Adopted without debate.

Resolved, That the communications presented by the Corresponding Secretary, or so much of them as may be deemed of general interest by the Committee on Publications, be published with the proceedings of this meeting. Adopted without debate.

The Association then proceeded to elect officers for the ensuing year.

On motion, the ballot was dispensed with, and the

following gentlemen, nominated by the *Committee on Business*, were elected *viva voce*.

President, DR. FERDINAND L. WILSEY.

Secretary, O. W. C. SCHACK.

Treasurer, THOMAS HITCHCOCK.

Managers,

Rev. B. F. BARRETT, Orange, N. J.

Mr. H. G. THOMPSON, New York.

“ CHARLES SULLIVAN, “

“ EDWARD C. RILEY, “

“ J. K. HOYT, “

Rev. SAMUEL BESWICK, “

Mr. FREDERICK JACOBSON, “

“ LEVI B. SEYMOUR, “

“ A. W. PEABODY, “

Hon. LYMAN STEVENS, Syracuse, N. Y.

Dr. JOHN ELLIS, Detroit, Mich.

“ W. H. MULLER, Sewickleyville, Pa.

Owing to the lateness of the hour the question proposed for discussion, was not taken up, and the meeting was on motion adjourned.

O. W. C. SCHACK,

Secretary.

No. 1.—REPORT

OF THE EXECUTIVE COUNCIL OF THE AMERICAN NEW CHURCH ASSOCIATION.

Although the Constitution of our Association was adopted, and received a goodly number of signatures, a year ago, the Association was not organized until September 21, 1857.

Since its organization, the Executive Council have held regular Monthly Meetings in the City of New York for the transaction of business, and for the due consideration of such methods for the dissemination of the Heavenly Doctrines as have from time to time been suggested.

Shortly after our organization, the whole country found itself in the midst of a most extraordinary financial crisis, whereby the resources of every one were temporarily crippled, and those of many entirely cut off. In view of this state of things, the Council did not deem it expedient to make any strong effort to obtain funds for the uses of the Association, knowing how many were sorely pressed to raise enough to meet their just liabilities, and how few had any funds that they could spare.

But notwithstanding the general pecuniary embarrassments alluded to, the Council have done something, and have done what they have with very limited means, thereby exemplifying, as they think, the wisdom of our organization. Feeling that an organ devoted to the interests of the New Church, and to the advocacy of the principles and policy of this Association, was indispensable to the growth and prosperity of our body, and its ultimate and highest usefulness, the Council, in November last, resolved to establish a bi-monthly periodical, to be edited by Rev. B. F. BARRETT, under the supervision and with the advisory aid of the Council's Committee on Publications. And in conformity with this resolution, "the SWEDENBORGIAN" was established, and the first number issued in January of the present year; since which there have been two more issues. The Executive Council consider themselves peculiarly fortunate in being able to secure the editorial services of Mr. BARRETT, especially as the state of their finances would not justify them in offering an editor a salary at this time, and Mr. BARRETT's services are given gratuitously. And the cordial manner in which the "SWEDENBORGIAN" has been welcomed by our brethren in different parts of the country, the many expressions of hearty approbation which the work has elicited, and the generous patronage which has been extended to it in these times of severe pecuniary embarrassment, and great commercial disaster, are altogether very gratifying, and furnish evidence that the need of some such periodical was deeply and extensively felt throughout the American New Church. Although it has been but four months since the first number was issued, the work already has 527 subscribers, who have all, with the exception of *three*, paid their annual subscription in advance. Owing to the loss of some eight or nine hundred copies of the first

Number, sent out as a specimen to persons who have not yet subscribed or responded in any way, we have been unable, for some time, to furnish No. 1. to new subscribers ; and it will therefore be necessary to print another edition of that Number before the close of the year.

Quite a number of subscribers have expressed the desire that the work may be issued monthly ; and the Executive Council are very anxious to gratify the wishes of our friends in this respect. But as it is now published at an extremely low price, and as the monthly issue would involve double the present cost of the work, it is not deemed advisable to make any change in the time or frequency of the issues, until our list of subscribers shall have increased sufficiently to meet this additional cost. But as a means of speedily accomplishing an object which is felt by all to be so desirable, the Council would recommend that the present subscribers be requested to signify to the Editor their willingness to become responsible, each for one more. Or, if some feel unable to do this, others, perhaps, would be willing to become responsible for three or four copies, and thus make up the deficiency. Should this be done, the work might be made a monthly, even at the present subscription price. But this will be for the consideration of the Association.

We would also add, before leaving this subject, that, though the *name* of our periodical has met the cordial approbation of many of our friends, some have expressed their decided disapproval, and their hope that it would be changed. This, also, is a proper question for the Association to consider.

In addition to the establishment of a Periodical, the Executive Council have also stereotyped and published in a neat form, and upon a page adopted as the standard for small works, the admirable treatise on the Ten Commandments, extracted from Swedenborg's "Apocalypse Explained." This work, containing as it does, the very essence of the Christian religion, and exhibiting, in a lucid and convincing manner, the spirit and life of this portion of the Divine Word, seems particularly adapted for distribution, at the present time, among Christians of every denomination. And as it is put at an extremely low price, (\$8 per hundred, and 10 cents by the single copy,) it is to be hoped that our friends everywhere will lose no time

in supplying themselves with a few copies to place in the hands of their Christian neighbors, and especially of the more intelligent and spiritually discerning of those who have lately had their attention awakened to the subject of religion.

The Council have also commenced the publication of a series of New Church Tracts, which they intend shall be of a high order, and such as cannot fail to produce a strong and favorable impression upon the minds of all who are capable of discerning and appreciating spiritual things. They have stereotyped, as No. 1. of the contemplated series, the excellent discourse on "Spiritual Beauty, and the means of obtaining it," by Rev. Chauncey Giles. Copies of this Tract, and also of the Treatise on the Ten Commandments, are herewith submitted to the Association.

This comprises about all that has been *done* since the organization of our Association, except a correspondence which the Executive Council, through its Corresponding Secretary, has had with Bishop Burgess of Gardiner, Maine, and which may be found published entire in the May Number of "the Swedenborgian." And although the work actually accomplished seems small, yet we feel that we have made a good beginning, and one which ought to secure for our Association the sympathy, confidence and support of all New Churchmen who are more interested in the dissemination of the Heavenly Doctrines, than in the building up of a sect, or the strengthening of any particular ecclesiastical party. Indeed, when we consider how very brief the period—less than eight months—since our Association was organized, how feeble the amount of means with which we have been furnished, how severe and wide spread the financial embarrassments of the country during all these months, and when we compare what has actually been done with the work of other New Church organizations of long standing, and who have had thousands of dollars to spend, we feel that we have abundant cause for encouragement, and abundant reason to be well satisfied with the wisdom and efficiency of our organization—with its adaptation to do the work which needs to be done, and to do it with judgment, promptness and economy.

The subject of Colportage, as an efficient instrumentality in the dissemination of the Heavenly Doctrines, has been repeatedly talked

of at the meetings of the Executive Council, and some correspondence has been had with Mr. L. F. Pingree, who has for several years rendered such efficient service as Colporteur for the New Church in Maine. But hitherto our funds have not been sufficient to justify the Council in employing any one to serve in that capacity. But as Mr. Pingree's labors as Colporteur in Maine are suspended for the present, and he is at liberty to make arrangements for continuing his labors in that capacity elsewhere, we recommend this subject as one worthy the consideration of the Association at its present meeting.

Another subject which the Council think merits the attention of this meeting, is that of *incorporation*. There are advantages which we may enjoy as an incorporated body, which we can never enjoy in our present form, which are too important to be overlooked. We therefore recommend this also to the favorable consideration of the Association at this time.

The Council cannot conclude their report without calling attention to the great religious awakening which has come over our land within the last few months, and the new and increased obligations which this awakening imposes upon us as members of the New Church. We cannot doubt but the Lord has, in this extraordinary religious movement, been mercifully operating in the hearts of multitudes, withdrawing them from the things of time and sense, and inclining them to Himself and the things of heaven;—that He has been breaking up the fallow ground in thousands of human souls, and preparing the soil for the reception of the precious seed of heavenly truth. Be it ours to co-operate with Him in his gracious endeavors to bring forth an abundant harvest of renewed and regenerated souls. Be it ours to scatter the seeds of heavenly truth in the good soil—in every good and honest heart, that is now preparing to receive it. Be it ours to provide, for all honest and earnest seekers of the way to Zion, those friendly guide-posts which shall point them to the New Jerusalem—that city whose gates are open continually, whose walls are all of precious stones, and whose streets are paved with gold;—that city which hath no need of the sun, neither of the moon to shine in it, because the glory of the Lord doth enlighten it, and the Lamb is the light thereof.

Our Association addresses itself to all the earnest, honest, independent, freedom-loving minds in the American New Church. It neither asks nor expects the sympathy or the aid of any others. It desires no reluctant, constrained, or half-way approval—no support of which it proves itself unworthy. It desires to stand and prosper purely upon its own merits—to be judged of by its works. It is constituted to be a *working* organization for the advancement of the New Church—eminently so. But it cannot work towards the accomplishment of the uses contemplated, without means; and if the work which the Association has already done, and the manner in which it has done it, be such as to show that it is so constituted as to be able to act wisely, efficiently and economically, we hope and trust that the means necessary to its highest usefulness, will not be wanting. We confidently believe that the Lord will raise up friends and benefactors to it, as He did to the Printing Society in its every hour of trial and of need, and will provide the means necessary for the accomplishment of every really good and needful work which the Association desires to perform. Let us diligently and earnestly labor, then, trusting in the Lord.

By order of the Council.

Respectfully submitted,

O. W. C. SCHACK, *Secretary.*

No. 2.—TREASURER'S REPORT

FOR THE YEAR ENDING MAY 12th, 1858.

| | <i>Dr.</i> | | <i>Cr.</i> |
|--|------------|---------|------------|
| May 12, 1858, To Initiation Fees of Members to date, | \$ 92 00 | | |
| “ “ “ Donations, “ | 45 00 | | |
| | | | \$137 00 |
| | | | <i>Cr.</i> |
| Nov. 4, 1857, By Cash paid Pudney & Russell for Circulars, | | \$17 00 | |
| Jan. 8, 1858, “ “ W. H. Arthur & Co. for Stationery, | | 2 88 | |
| Ap'l. 12, “ “ “ Pudney & Russell, for Circulars, | | 9 00 | |
| May 8, “ “ “ R. C. Valentine, plates, Ten Commandments, | | 62 84 | |
| “ “ “ “ R. C. Valentine, plates, Spirit- ual Beauty, | | 12 00 | |
| | | | \$103 72 |
| Balance on hand, | | \$33 28 | |
| <i>New York, May 13, 1858.</i> | | | |

THOMAS HITCHCOCK, *Treasurer.*

COMMUNICATIONS.

From REV. HENRY WELLER, of Laporte, Ind.

To the American New Church Association.

DEAR BRETHREN,—Not being able to attend your annual meeting this year, I concluded to send you a few words of greeting. Your Association has yet made but little noise, and attracted but little attention in the religious world; and for this very reason I augur well for its future. It was born in quiet harmony, and is destined to grow with the wants and capabilities of the Church. It originated in a want deeply felt by a few minds, and those of an enlarged and liberal character; and it will grow as the feeling and recognition of that want gains ground. In no other way can it grow in safety—strike deep its roots, and uprear its trunk and branches, so that the birds of mid-heaven may find lodging, and the beasts shade and protection, from its extended limbs and foliage.

There is a host of New Church brethren scattered throughout all the States, but more especially in the West, who will hail with joy and gladness any commencement of organic effort for the spread of New Church doctrine through missionaries and colporteurs; but who, from being long isolated and inactive, have acquired the habit of looking on, and seeing the work done, without coming into active use themselves. But there is now abroad a spirit of religious feeling which, I think, will rouse up their dormant energies, and bring them out to the work. A loud call will rise up from the ranks of intelligent men, who are now being aroused by the Revivals of the day, for more light and truer doctrine. Hitherto Revivals have been *mainly* confined to the ignorant, youthful, and inexperienced part of community. Now they are rife among our men of sharpest wit and keenest intellect, cut and polished by the competitive spirit of trade; and these will enter as edge tools into the sanctuary of antiquated error. This movement also is not, as heretofore, the mere getting up of Revival preachers, who understand and practice the art of raising excitements; but it has arisen in our midst from causes tending to divert men's minds from the vanities of earth, and direct them towards the realities of heaven. And from this, I trust, its effects will be permanent in a large proportion of minds, and prove a great auxiliary towards the inauguration of a new Era.

The signs of the times I regard as eminently auspicious. I have many applications for missionary labor, which cannot be answered for the want of laborers. And yet the laborers must be some-

where. The harvest never yet was ready without the reapers being at hand too. No legitimate want arises without the means of satisfying it being provided. And so we need not fear that the Lord will suffer his work to languish when the general mind is prepared. But the question is, What shall we do? and, How shall we do it?

This Association does not form itself into a permanent body, with its standing resolutions and rules of order first, and then determine to what use it shall apply itself; but it comes into existence because the necessities of the Church demand an organ of extended social action—free from ecclesiastical rule or dominion—which shall link together the energies of kindred minds in such works of use as single individuals and separate Societies cannot well perform. What it shall do is determined by the want which gave it birth. The primary want is the more extensive dissemination of the truths of the New Jerusalem by means of the living voice, and by carrying them into the homes of the people in every nook and corner of the land. The press reaches only a portion of the people—the best are often reached only by missionary effort. The missionary is a connecting link between Societies and between isolated receivers; he carries a living budget of news with him, which maintains a mutual knowledge and interest of each other's concerns. None but those who have been in an isolated condition can imagine the eagerness with which all information concerning our brethren, in all parts, is received. A true missionary—one whose heart is in the cause—comes like a gleam of sunshine upon the dreariest spots, and leaves behind a lingering ray that warms the heart long after his departure.

But these efforts, in order to the realization of its real good, must be steady, regular, sustained—recurring perpetually, until the ground be well prepared and seeded, and self-sustaining Societies spring up. This must, of course, take a long time to bring about; but to this we should look as the chief end of acting together—to secure such an efficient missionary enterprise as should leave no ground unbroken—no stone unturned. This, I think, is our main work. Societies can take care of themselves—there is a sustaining sphere within themselves; but the scattered sheep need constant visits and vigilance; and to be linked into some social effort, by means of which they may be excited to individual effort, and so fill up the vacant time between the visits of the missionary, in lending books, and conversation with their neighbors. Little *nuclei* of worshipping Receivers, seeking, by means of social worship, nearer communion with our Lord Jesus Christ, will thus grow up as so many starting-points and social germ-vessels for the universal spread of the Lord's kingdom.

How shall we do it? Just as it is being done by your Associa-

tion. Not by outrunning and forestalling the wants and energies of the Receivers, but by gradually exciting and working along in unison with them, just as it is proposed to begin by printing Tracts when the people signify their want by sending in their orders. This may be a tedious process, but it is a sure one. Every step gained is an advance, and will lead on to another. So let the people who want missionaries rouse themselves in the matter, and if they have a real want, they will exert themselves to come into union with those who can supply it. It is not the object to establish a central power that shall draw all things to itself, but so to centralize our efforts that there may be a constant interchange and reciprocation between all the parts of the Lord's Church, which should be as one body—all its members in sympathy, each with the other.

This is a great need in the present state of the New Church. We all want sympathy and support, without being compelled to submit to a *Procrustean* cramping of our limbs, to the measured formulas of a few leading minds. In our combined action individual rights must be zealously guarded. And, indeed, one great end of social action is to sustain and fully carry out the individual uses of every member—to guarantee to him a full and fair field, and excite and sustain him in all the legitimate uses of the Church. And to do this most fully, it needs that we exercise no authority, nor assume any responsibilities over our brethren. Let them all have their peculiarities and idiosyncrasies—these only serve to give zest and pleasant variety, while the leading truths of the Lord's Church are acknowledged, and the Divine Commandments are unbroken.

But I am writing a homily when I only started out to say a few words of cheer, and throw out a suggestion. The year we are now in looks to me like a year of great promise. I know the seeds of Truth are taking root in many leading minds, who little suspect whither they are tending. Therefore, brethren, let us take courage. A renewed spirit is springing up in our western borders; and as soon as the present temporary pressure is lifted, there will be new energies and new efforts towards the establishment of the Holy City—the New Jerusalem on earth.

Very truly, your brother,
HENRY WELLER.

Laporte, 8th May, 1858.

From REV. J. H. MILLER, of Selma, Ohio.

DEAR BROTHER BARRETT,—Your kind letter of April 26th was received the day before I left home; and my engagements have been such since then, in travelling and preaching, that I have had no time

for thought on the questions proposed for discussion at your Annual Meeting next week. All the questions are very important, and claim the united attention of the whole Church. Had I the time, I would venture to say something on the first in the list. It appears to me that a wrong kind of Church polity has been pursued from the earliest days of the Apostolic Church to the present time; and that the New Church has not yet come into the true light of heavenly order. Every attempt to force men into an *iron jacket*—to compel them to submit to human authority, does, to that extent, cramp their energies and stiffen the muscles of the mind. Every such submission tends to lessen our trust in the Lord, and causes us to trust in men, and seek to please them. It lowers the dignity and spirituality of religion, by making it more external.

I hope you will be guided by Divine Wisdom in the discussion of this and the other points, and that no attempt will be made to take away man's true freedom, without which he is *no man*, and can be of little use in the Lord's New Church. But I have not the time to sketch out what I suppose to be the simple principles of true Church order. Whatever will contribute to use, to a true heavenly life, will contribute to the prosperity and extension of the Church.

Very truly, your Brother,

J. H. MILLER.

SWENY'S PLACE, Warren Co., Ohio,
May 8, 1858.

From MR. A. J. CLINE, of M^cConnellsburg, Pa.

To the President and Members of the A. N. C. Association.

DEAR BRETHREN,—I should certainly have considered it a great favor if I had been permitted to attend the Annual Meeting of your Association, and especially if I had been encouraged to believe that my presence could in the smallest degree have promoted the avowed purposes for which that Association was instituted. As it is, I find it out of my power to do more at present than to wish you a hearty God-speed in successfully carrying out the intentions of your meeting, and in extending those great principles of truth and toleration amongst yourselves and others, which seem to lie at the very foundation of the New Jerusalem. In reference to this important object, permit me to make one or two remarks, which you will certainly receive as kindly as if I had an opportunity of expressing them before you in person.

It has long been my opinion that men legislate and refine too much on almost all subjects which are presented for their consideration. The many superfluous additions engrafted on our systems of law, of medicine, and especially of Old Church theology, would

seem to warrant me in holding this opinion. Nor have the members of the Lord's New Church, as I am impressed, been at all exempt from this universal failing. The very existence of your own Institution is a consequence of the prevalence of this error in a body similarly constituted with your own, and whose mistaken pertinacity we all suppose has caused a very serious mischief in the Church at large.

The great and good man who was raised up by the Lord for the purpose of presenting to our minds, in detail, the important truths which are found in the New Theology, certainly never attempted to offer, with the same detailed minuteness, or with anything like minuteness at all, a scheme of external worship and belief, which was to be considered of universal obligation in the Church. This was no part of his mission, and, I humbly conceive, was in no instance made any part of his professed teaching. He was qualified and instructed to present to our minds the heavenly truths of the New Dispensation, to be received in freedom as each of us might have opportunity and capacity, and to be appropriated according to the measure of wisdom and understanding with which we might be severally endowed.

But a very extraordinary deviation from the plain purport and intention of this simple mission has been of late witnessed in the Church. Certain individuals, as it appears to me, have not only undertaken to exact from all others the most rigid conformity to what they themselves have undertaken to prescribe as the orthodox teachings of the New Theology, but have actually commenced that system of refinement to which I have alluded above, and seem to prefer recommending their own labored and artificial notions of certain outward forms and doctrines, not absolutely necessary to be known and practiced in the Church, to the more important duty of observing the heavenly doctrines themselves. Without undertaking to say how far several of these notions are objectionable, on account of their plain negation of the very principles they are brought forward to support, I cannot myself doubt for a moment that they are premature and uncalled for. If ever it should become necessary in the New Church for a discussion of these notions to take place, my opinion is that the time for such a discussion has not yet arrived. We have matters of much greater importance to attend to at present—matters which we are better fitted to understand, and in which we ought to feel a higher and a deeper interest. It is but of little consequence that we should know by what particular step or gait we are to advance towards heaven; but it is of vast consideration that we should be well assured that we are travelling on the road which leads to that blessed state. Could we but exercise a moderate degree of faith and patience, we might feel well convinced that if these notions of external order are really

of much importance in the Church, we will as naturally fall in with them when the proper time arrives, as the youth who advances in years falls in with the habits and observances of more mature manhood. It is perhaps not too much to say, that the Church is too young yet to make choice of that mode of external life, which will most fitly correspond with those internal principles which are only struggling to expand at present, but into which she has not yet fully come. Youth, under all circumstances, is always self-willed and presumptuous; and while engaged for the most part in receiving instruction, it ought not to be expected that it would immediately know how to use it. I know of no good reason why the youth and inexperience of the New Church should form an exception to this general rule.

One of the worst fruits of this presumption has been the proscriptive denunciation with which all have been visited who have not conformed to the authorized standard of the dominant party. The sad spectacle has been exhibited to the world and the Church of a highly-favored people, boasting of their own spiritual intelligence and freedom, excluding from their social intercourse and communion a portion of their brethren, for not being able to reason and think on some particular subjects, of a mere external nature, with themselves. This feeling has been carried so far, that the very books and tracts, which have emanated from sources not in entire harmony with the darling notions of the party above referred to, no matter how well calculated to benefit the general reader, have been captiously criticised, or passed over in sullen silence, as if they were really calculated to inflict a serious injury on society.* Ought this to have been expected from men calling themselves members of the Lord's New Church? Ought we not to cherish every means, and to encourage every undertaking, which has for its object the extension of the Lord's kingdom on earth; and more especially when we know that this means and this undertaking have originated with those, who, like ourselves, are in the sincere love and desire of communicating to others a knowledge of the heavenly doctrines? What right have we to suffer our own feelings or our own prejudices to

[* It may not be improper to state here, in illustration of the truth of what our brother says, the singular fact—possibly unknown to most of our readers—that the works of Rev. GEORGE BUSH and Rev. B. F. BARRETT, which were formerly regarded by our brethren of the General Convention as New Church works, and so advertised by them, have recently been cast out of the company in which they were once thought worthy to be placed—banished from the catalogue of N. C. books as printed on the cover of the Convention's organ, the *Boston N. J. Magazine*;—and this, too, by the express order of the Convention's proper officer! Yet, from the best information we have been able to gather, we are satisfied that Mr. BARRETT's Lectures on the New Dispensation—one of the books ordered to be stricken off from the Convention's approved list—has had a wider circulation, and been the means of awakening an interest in the heavenly doctrines in a greater number of minds, than any other work ever written by an American New Churchman.--*Com. on Pubs.*]

obstruct the light which we profess to have such an anxious wish to see shine in the dark corners of our land, or why should we fold our hands in sullen listlessness when an opportunity offers of doing so much good?

I hope I shall be pardoned for the plainness of speech which I have felt constrained to use on the present occasion. I may possibly be wrong in the view I take of this subject; but if this should be the case, I am sure it has not proceeded from the least desire or wish on my part to distort or hide the truth. I have mourned in secret a hundred times over this great evil, and a hundred times I have wondered why it should be permitted to exist in the church. I do not feel as if I was wedded to any party, for I am compelled to hold my feeble course in the church isolated and alone. And this conviction induces me to make a remark of general application before I conclude. You certainly did well to establish the American N. C. Association. The welfare of the church, no less than your own desire of union and support, demanded this at your hands. But let us not suppose that we ourselves may plead an entire exemption from the faults to which we believe our brethren are exposed. They have undoubtedly persuaded themselves that they have good cause for the course they have seen proper to pursue. They have the nominal strength of the church on their side, although its *real* strength, if fairly tested, might be found to lie somewhere else. They are able in some degree to command its wealth, its approval, and perhaps its flattery. All these appearances must have a tendency, more or less, to deceive them. But may there not be faults on our side too? May not the very consciousness of our inferiority render us jealous and unscrutinizing? May we not trust more to our sagacity and wisdom, than to the wisdom which comes from above? May we not be less fraternally kind, than we are universally indulgent? That we may all seek first the kingdom of God and his righteousness, is the sincere prayer and wish of

Your brother in the Church,
A. J. CLINE.

From DR. W. H. HOLCOMBE, of Waterproof, La.

BELOVED BRETHREN OF THE AMERICAN NEW CHURCH ASSOCIATION:—I would greatly rejoice to be with you at your Annual Meeting, to begin, consciously, upon earth, the brotherly relationship which I trust will be eventually established in the heavens. The circumstances of natural life interpose a barrier, at present, between us; but were the laws of the spiritual world predominant in this, how soon ~~would~~ I be with you, to share in those labors of use, which our philosophy teaches us should be synonymous with de-

lights. From this remote quarter of our Union, I send you the most cordial expressions of sympathy and good will. When we are spiritually bound together in the human form, there will be the kindest interchange of life and *joy* between the less and the greater parts, and the feeblest capillary will respond, with its little pulse, to the throb of the central heart.

I shall feel myself highly privileged to hear your opinions upon the many interesting and important topics which agitate our religious world. I am confident that your Association will adopt in principle, and ultimate in practice, the sentiments of that beautiful motto of one of the Christian Fathers: "*In certis, unitas; in dubiis, libertas; in omnibus, caritas.*"—"Unity in what is certain; liberty in what is doubtful; charity in all things."

To contribute my mite to that interchange of thought, which is the circulation of spiritual life, I beg leave to offer you, in very brief and unpretending form, one or two suggestions, which lie weightily upon my own mind, and appear to me to be of paramount importance.

Is it a possible thing, my dear brethren, for an ecclesiastical organization—externally instituted, and in itself a mere accretion of minds upon a common platform of doctrine—to constitute a Church in the spiritual and genuine sense of that most desecrated word? "*Faith adjoins, charity conjoins,*" was one of the many gems which dropped from the mouth of Swedenborg. These words contain the key to the organic differences between the Old Church and the New. Association upon the principles and after the pattern of the Apostolic Dispensation, is an old bottle, which cannot contain the new wine.

A church upon the angelic model—and since the veil between the two worlds has been lifted, we can accept no other—is a society of regenerate men, drawn together by spiritual affinities, and adopting, or rather creating, by influx from within outwards, such external organization as perfectly corresponds to the interior life of the Society. No such church exists, in outward form, upon our earth at present; no image of the New Church in the heavens. The genuine New Jerusalem has not yet become visible to the natural man. The units, or least forms of which it is to be composed, are in process of preparation, and in the order of Providence they will combine into successively larger and larger spheres. In the mean time, let us perceive that we live in a great transitional period of the world and the Church, and be not too hasty to precipitate the mighty revolutions that are coming. Let us regard all external associations as temporary forms of use, good and true in proportion to the genuineness and extent of their uses, and merely initiatory to a better and purer order of things. And let us especially guard ourselves against that crowning folly of gross naturalism, which invests any externally instituted association of men with exclusive ecclesiastical powers and privileges.

How we should rejoice together, with exceeding great joy, over the manifold signs of the dawning of the eternal day! O let us be eager, with loving hearts and extended hands, to greet every evidence of the breaking light! Let us ever remember that he who acknowledges the Divine Humanity of our Lord, and leads a life of charity—however widely and fundamentally he may differ from us on a thousand subordinate points—is consociated with the angels of the Lord's New Church in the heavens. Let us not presume, in our little atmosphere of ignorance and prejudice, to disavow the Lord's own sign and seal upon the foreheads of his children. Let us rather rejoice that He hath many sheep not of our fold.

Brethren! My heart is wholly with you, and to the extent of my little ability, my hand shall accompany it. Let us lift high the torch of sacred light, which, in the midst of darkness, has been committed to our keeping. Let us be a city set upon a hill, which cannot be hid. Let us help each other to appreciate more and more our infinite blessings in the New Church. If those who but touch the hem of His garment are healed of their infirmities, O what should they be who are permitted to lean on His bosom?
Affectionately your brother,

WM. H. HOLCOMBE.

Waterproof, La., May 6, 1858.

From DR. WM. H. MULLER, of Sewicklyville, Pa.

REV. B. F. BARRETT, *Cor. Sec. A. N. C. Association:*

DEAR SIR:—As it will be impossible for me to visit New York during Anniversary week, I will write only a short letter, to express my sympathy with the movement in the New Church, which has taken the form of the American New Church Association. With this movement I concur most heartily; not only with its aim, but also in its mode of operating. Whatever differences of opinion may exist among the members of the New Church throughout the Union, as to the subject of New Church organization, it appears to me that all can and should unite in aiding the work which the American New Church Association proposes to itself, viz.: the diffusion of the doctrines by the methods proposed in the *Swedenborgian* for January, 1858, which are—the pulpit, the press, colportage, public lectures, donations of New Church books to libraries, and the establishment of a central Depository of New Church works in the city of New York. New Churchmen, in their collective capacity, can at present perform no higher use than the dissemination of the doctrines. The hopes of the world rest upon the knowledge and practice of these central and fundamental

truths which the New Church possesses. How societies of New Church receivers shall regulate their mutual relations, or how a number of societies shall perform certain functions in common, by means of some common head or representative body, like the General Convention; in other words—what kind of unitary working organization shall be adopted by the New Church, as to its externals—these are certainly important matters. But the dissemination of the doctrines, is, I think, one much more important; and if the General Convention, which assumes to be the organ of the combined action of the New Church in the United States, has, as some think, been too much occupied with the matter of Church organization, or whatever else, to the neglect of the other great duty of dissemination, it is only right that those who feel its great importance should devote all available energies and agencies to the spread of these life-giving doctrines; at a time, too, when the Old Church dogmas are hanging so loosely on the public mind, and retained, in doubtless multitudes of cases, only through ignorance that there is any more satisfactory system of religious doctrine to take up with instead.

But there is another reason for the formation of a New Church propaganda, independent of the General Convention, and that is, the endorsement (by non-avowal of dissent) by that body, of certain views put forth by one of its members, on the subject of "binding and loosing," or retaining and remitting the sins of men, repeatedly published in the Convention's own organ. If language has any meaning, these views would give to the New Church in America in the nineteenth century, an inquisitorial judicatory and condemnatory power in respect to human conduct, as thorough and unlimited as that exercised by Catholic Rome in the plenitude of her domination. Between any two parties, much mutual error may be overlooked by either, for the sake of peace and unity; but it is impossible to act in concert with a body that endorses, instead of indignantly disclaiming, a doctrine so widely at variance with even popular sentiment at the present day concerning human rights and liberties, to say nothing of the New Church principles of freedom and toleration in religious matters. As long as such sentiments are put forth and maintained by any portion of the New Church, schism is unavoidable—nay, imperative, upon all who desire that *Liberty and Order* should go hand in hand in human affairs, either in the Church or out of it, if the latter were possible. Any movement that savors in the least of a leaning towards an ecclesiastical centralization, with power to impose rules and penalties, should be crushed in its birth, by refusing it any aid or sympathy. The world has had enough of religious despotism. The Babylonish spirit, or the love of ruling men through their religious feelings, is still abroad, and must be guarded against. Much, however, of the mischief

which has too often accompanied the administration of ecclesiastical affairs, has probably arisen from losing sight of the distinct provinces designed to be filled by the Church and by the State or civil government. The Church was designed to act upon and elevate men's *motives* of action, by rendering these motives spiritual and unselfish ; and to regulate their outward conduct only indirectly, or by first purifying their motives.

The State or civil government, on the other hand, is designed to regulate directly men's outward conduct or actions, and does not inquire into motives when its laws are broken. The Church thus operates in a higher plane of man's nature, viz., his spiritual, and aims to produce harmony among men by harmonizing their motives, and *thence* their actions, with the Central Right or Law of God, while the State operates in the natural plane of man's mind and endeavors to harmonize men through their *actions* or obedience to certain laws and artificial regulations, mutually agreed upon by the members of a community for their common benefit. The State requires external conformity, outward obedience to its artificial laws irrespective of inward motive. The Church knows no law except the eternal and divine principles of truth and goodness, and requires, as an indispensable element in its members, purity of inward motive.

Now when the Church deserts its function of addressing and awakening man's higher or spiritual nature, only calling forth motives to obey the laws of truth and goodness, and aims, like the State, to govern men's actions *directly*, by making laws for the regulation of its members, and attaching penalties thereto, as censures, suspension, excommunication, fines, &c., it descends from its high spiritual level of dealing only with motives, and comes down to the natural level of dealing with men's actions, a plane or level which is already occupied by the State or civil government. But in every case in which the Church thus descends from its proper function of addressing only men's spiritual nature, and assumes a natural or temporal jurisdiction, it loses its churchly or ecclesiastical character, and becomes, for the time, only a temporal government : since by its laws and their penalties, it appeals only to men's natural minds, and secures obedience by appealing to the motives of the natural and selfish man, as the fear of punishment, loss of reputation, loss of property, loss of social position, &c. By means of a close espionage and surveillance over its members, and their dread of incurring ecclesiastical censure, expulsion, &c., in case of certain delinquencies, a church may cause them to present a most commendable external appearance as a Christian Society ; but in employing such influences to aid in maintaining a blameless character, it fosters motives of conduct which are natural and selfish, instead of spiritual ; and to form the latter should be its sole aim. And the Church, in order to enable its spiritual instructions and appeals to have their full effect, should allow its members

unrestricted liberty of action, and not interfere with them in any way. When actions arise of such a character as to require interference, the offender will then be amenable either to the laws of the State, or judged at the bar of public opinion. In no case does it seem that the Church should descend to the exercise of temporal government, which it does, whenever it assumes to "rebuke, chastise, or correct" its members. The only rebuking and chastising power in the church is *Spiritual Truth*, which it is its office to teach to its members and allow them to apply for themselves. Certainly, when the various societies or bodies of the church are to act together for any purpose, there must be some method of procedure, or regulations agreed upon among themselves; but let these be of a simply optional character, with nothing obligatory about them. If such regulations suit the wants of the church, they will be concurred in by those who feel the need of them; and if acquiescence is refused, so be it. Nothing can be gained, but much lost, by attempts at compulsion. Let every individual and society be left in perfect freedom to act or not act with others, as he or it may see fit. For every law implies a penalty for violation; and laws and penalties imply an executive power; and this again implies a party that has power to punish another party; then comes the question of the truth or falsity of the charge; and then endless irritations, enmities, divisions, abuse of power on the one hand, and oppression on the other; and thus the Church is distracted and torn as she deserves to be, when, forgetting that her high office is to rule men solely by the force of Truth and Good, she descends to regulate their actions by the use of temporal weapons.

The A. N. C. Association having from the outset repudiated the "binding and loosing" theory, and disclaimed all power or intention of governing in any mode or form, but recognizing the right of every society to govern itself as it deems proper, is, for this second reason, entitled to the cordial sympathy and co-operation of all who wish well to the New Church.

But I have written a much longer letter than I intended. Hoping that the friends assembled will have a pleasant and profitable time, while regretting that I cannot be present also,

I remain, Dear Sir,

Yours very truly,

WM. H. MULLER.

From Mr. B. P. VAN COURT, of Peoria, Ill.

REV. B. F. BARRETT, Cor. Sec. A. N. C. Association:

DEAR SIR:—My wife and I expected to have met with the friends of the American New Church Association this Spring,

but unavoidable circumstances will deprive us of that pleasure. We are with the Liberal Party in all their wise and earnest efforts to promote the extension of the Lord's Church on earth. And I believe a majority of the Receivers in Illinois, if they would speak their minds freely, would be found to sympathize with the A. N. C. Association. I know quite a number, who, not long ago, were neutral, or Conventionists, who are now openly avowing themselves to be with the friends of the A. N. C. Association. At least one half of the New Church Receivers of Peoria and Bureau Counties are with you.

When I first commenced trying to obtain subscribers for the *Swedenborgian*, I met with open opposition here. I learned from those who were asked to subscribe, that they had been told that your publications ought not to be countenanced, &c. This at once induced me to take a decided stand, and to test its truthfulness—which I am satisfied has resulted in good, and caused many to investigate matters for themselves. Each copy of the *Swedenborgian* taken here, is constantly going the rounds, and speaking in a voice not to be misunderstood.

I hope to see you before long, and hereafter to meet with the Association every year. Consider me one of your number, and ready also to do my part towards defraying the expenses of the Association, and helping forward the noble uses which it contemplates.

Yours, most truly.

B. P. VAN COURT.

Peoria, May 5th, 1858.

From HON. LYMAN STEVENS, of *Syracuse, N Y.*

REV. B. F. BARRETT, *Cor. Sec.*:—

DEAR SIR, AND BROTHER,—I shall be obliged to forego the pleasure of meeting the friends at the First Anniversary of our A. N. C. Association; and no doubt the delegation will be small from the country. You will not conclude from this, however, that our interest in its operations has in the least abated. Our meeting occurs in an unusually busy season of the year. This, together with the effects of the recent crisis in monetary affairs, will deter many whose hearts are with us, and who are intent upon accomplishing the purposes of our existence as an Association, viz: To induce a more free, liberal, and catholic sphere in the nominal New Church in America—a sphere that shall accord with the *genius* of its Heavenly Doctrines, and be in consonance with the aspirations of regenerating receivers.

I have very much which I could write that would cheer and in-

terest you all ; but to recount all our manifold blessings would be to extend this letter unreasonably. Permit me to say, there is a very general interest awakened in our city and vicinity in the truths of the New Church. Multitudes are inquiring, reading, and ejaculating, "Why have you withheld the bread of life so long from us?" This, dear brethren, will be the universal feeling, just in proportion as we present the Heavenly Doctrines, stripped of their human environments, and permit them to stand forth unsectarian, and as "the New Jerusalem coming down from God out of Heaven," luminous with its own divine light and glory.

We have been fairly compelled to procure the most central and commodious Hall in our City to meet this demand. We shall not come into possession until about the first of June, when we shall expect our brethren of the Association "to come over and help us" inaugurate a new movement. I have but one suggestion to make. The "SWEDENBORGIAN" promises to be the most efficient agency in the promotion of the interests of the New Church, of which I can now conceive, which demands immediate attention. It has so fully vindicated its claims to our patronage and entire confidence, that there is but one opinion respecting it. It should be issued monthly without delay. It is *the* publication of the New Church in America.

Still we shall cheerfully acquiesce in any conclusion determined upon by our brethren, who are familiar with all the facts and circumstances connected with it. With much regard I remain, in the bonds of the New Church,

Yours Truly,

LYMAN STEVENS.

Syracuse, May 9, 1858.

From Mr. W. H. BUTTERFIELD, Horicon, Wis.

REV. B. F. BARRETT, *Cor. Sec.* :--

MY DEAR SIR :—Although it will not be practicable for me to be present at the Annual Meeting of the A. N. C. Association, yet be assured that my most cordial sympathies are with the Association so far as I understand its objects. If it shall keep within the scope of its professed design, and never assume either sceptre or mitre, but perform Church uses by a mutual association of brethren, then indeed may it become a blessing in the land. I do not find the word "*authority*" in the New Church Lexicon, nor have I discovered that its celestial forms are impelled by an external force, but all move from an internal and free spontaneity. I have not learned that the Lord has delegated any authority in the

New Church, or issued any "Broad Seal," as an attestation of a delegated power. I am not aware that He has appointed any keepers to the gates of the New Jerusalem, or put sentinels upon its walls as a special assignment. I cannot imagine that the New Church will ever need, or submit to an ecclesiastico-military organization to bring it into order, or to preserve its order. I am not fond of epaulettes, drums, or swords; and this may be the occasion of my mistaking the nature of True Order—or rather the Divine Truth itself incarnate in the living uses of the Church. The New Church will grow into its own proper order, from an *internal* divine effort, with the same naturalness that the seed from an internal *conatus* grows into a fruit-bearing tree. Give it *ground, heat and light*, and the tree will come in due time. The *internal* always develops the *external*. That is God's order. *Man's* may be different; but as it differs, so will it be disorderly. Man may fashion in, and to, an external mould; God never. Now I suppose that the A. N. C. Association sprang from the principles just indicated, and that they are the animus of its life. Consequently I anxiously desire its success. But I know that its path will not be a smooth one. I know the tongues of Babel will seek to confuse it, and that the over-leaning *towers* of Babylon will threaten it with destruction. Yet it will be safe in the hallow of God's hand, if it be true to its proper uses. So *fear not, faint not, fail not.*

I am most happy to inform you that there is good reason to believe the New Church is making some progress here. I never expected to see the interest manifested that is now apparent. But I do not rejoice alone; there are many others here who mingle their sympathies with mine.

About four years ago I moved to this place from Marquette in the adjoining county. About the same time two or three others came here, who were somewhat acquainted with the doctrines of the New Church, and sympathized with it. During the succeeding winter, upon being invited, I delivered a course of lectures on the Doctrines of our Church, which were very well attended, yet did not seem at the time to have been productive of much good. There seemed to be no visible results. Early last fall the Rev. Sabin Hough called on me; and while here, he delivered one discourse, which was tolerably well attended, although the notice was given but a few hours before. Immediately after he was here, it occurred to me that possibly some good might be done by means of a weekly social gathering of those persons who were willing to investigate the truth. I suggested it to others who seemed favorable; and such persons as expressed a willingness were invited to meet at my house. We met accordingly, and one hour of the evening was spent in reading on subjects immediately connected with

the New Church. The numbers and the interest increased every evening as we met at different houses and mingled our thoughts and sympathies. We numbered usually about twenty. Mr. Hough soon paid us a second visit for the purpose of promoting the interests of the "Western New Church Depository." He happened to be here on the evening of one of our sociables, and it was given out a little before that he would be present and give a short lecture. The house was crowded full, and immediately after the lecture, without any premeditation, the gentlemen present commenced a preliminary movement for the purpose of opening a place of public worship, and of performing such other uses as might from time to time seem meet. They adjourned their business meeting to a subsequent evening, when they again met and perfected their arrangements. They selected the writer to be leader in public worship. At this time a revival was going on in the Old Churches, and was in its high tide. Our movement met with a strong opposition from them--and we were refused admittance into their Meeting-houses for the purpose of New Church worship, although we offered to pay them rent. We immediately hired and fitted up a commodious hall, and thus become independent. Public worship was commenced with morning and evening lectures by the writer, which have been continued until the present time with an abatement of the evening lecture for the present. The lectures have been remarkably well attended, especially in the evening. Our Hall will accommodate about 200, and it has been generally filled, and oftentimes crowded. The results thus far have not been less surprising to the friends than to the foes of the New Dispensation. Every influence has been used by the Old Churches to keep people away from our meetings, but in vain. The opposition seemed to do us good.

We have reason to believe that *real good* has been done; that many have determined to live a better life, and conduct it on new principles--have adopted new motives of action--and are sincerely striving to progress in the regenerate life. We have endeavored in our Sunday morning lectures to impress upon the hearers the great importance of an actual religious life, the necessity of repentance, remission of sins and regeneration. We have endeavored to unfold the *doctrines of life*--while our evening lectures have been devoted rather to the unfolding of the truths of the New Church. The results, thank the Lord, have surpassed our highest anticipations. Now our lecturing, *preaching*, teaching--*call it what you will*, it matters not--has been done without the *sanction of any external* authority whatever. We have no license or diploma on paper or parchment; and if we had, we do not believe that we should be any better or worse--any nearer the angels or farther from them. We have not created a *want* and then asked the

Lord to authorize us to supply it. We have only followed where the Divine Providence has *clearly led us*; and that leading we will follow so long as there are any providential indications of duty. We only regret that we have not been able to do that better which we have attempted. We have had but little time to devote to preparation. We have not thus far written a lecture this winter. Our ordinary professional duties have not given us the time. But we are thankful that we have been able to be the humble means of some good.

We cannot state how many persons are decidedly on the side of the New Church, or have to some extent become receivers. We should think there were over forty. But time can only show how many have adopted the doctrines into their life.

Thus, dear friends, we have endeavored to give you some information concerning the progress and prospects of the New Church in this locality.

It rejoices us that the *Swedenborgian* is on an upward career—I am very much pleased with its tone, and its free, large, and catholic spirit.

Yours sincerely,

W. H. BUTTERFIELD.

Horicon, Wis., May 2nd, 1858.

From MR. M. SAWYER, of Cincinnati, Ohio.

REV. B. F. BARRETT, *Cor. Sec.* :—

DEAR SIR,—I send you a few thoughts on one of the subjects proposed on the cover of the last *Swedenborgian*, for discussion at the approaching anniversary of the A. N. C. Association.

“What is to be said of Modern Spiritualism, viewed in the light of the New Church; and what are our duties as New Churchmen in relation to it?”

Previous to the revelations made by Swedenborg, nothing comparatively was known of the spiritual world, or the laws which govern it.

The immortality of the soul was, indeed, acknowledged by Christians. But beyond the bare acknowledgment of the soul's existence in some indefinite form, all was doubt and darkness. The questions as to what the soul was, its location while in or when out of the body, or its mode of existence, were entirely unsettled and unanswered. The grave was said to be “that bourne whence no traveller returned.” Our friends left us, as we supposed, to sleep a long if not an eternal sleep. In the order of the Divine Providence Swedenborg was raised up and prepared for an introduction into

the unknown world. He was intruded into the spiritual world, still retaining a visible existence in the natural world. He learned the laws which govern that world and its relations to this. The existence and form of the soul or spirit was defined and demonstrated, and its mode of existence out of the natural body, was made clear to his rational mind as well as to his spiritual senses. He has left us a record of his experiences in the spiritual world, and taught us that system of divine philosophy of immortality and eternal life, and lifted the veil from before the glory of the Lord.

A century has elapsed since these revelations were made; they have been received and understood by few; yet all this time, the light from the spiritual world has been growing brighter and brighter. The clouds have been gradually clearing away from before the Sun of Heaven, and men see more clearly all things that relate to the natural world and its arts and sciences; even the Old Theology, dark and dismal as it was, is being illuminated. A new Era has dawned; the Heavens and the Hells also, are pressing upon the natural world. The veil has become so thin that spirits begin to talk with men. The good and the evil come together to demonstrate to man his immortality. The time seems to have come when all who seek it, may hold converse with the departed, however unfit they may seem to be for communion with the eternal world. Who shall say it is not a permission in the order of Divine Providence for wise and beneficent purposes?

Now what are the duties of New Churchmen in relation to this opening of the spiritual world?

Swedenborg has revealed to us the laws of that world, and pointed to the dangers of open intercourse with it. This intercourse having commenced, who so competent to guide and direct it as the disciples of Swedenborg? Who should direct the ship in an unknown sea, so well as those who have the chart in which all the bearings, and distances, and dangers, are fully laid down? Is it the part of wisdom or love, to stand aloof in the dignity of our intelligence, and leave the direction of affairs to those who know nothing of them except as they learn by experience?

Swedenborg says the danger of open intercourse with spirits is great, *except* to those who are in true faith. Faith and truth are one. To be in true faith on this subject is to be in the knowledge and belief of all the laws that govern the spiritual world; and, understanding those laws and being in conformity to them, no one need fear spirits or devils.

Those who understand the laws which govern the forces of Nature can render them subservient and useful without danger. Hence the power of steam and electricity has been made subservient to man; and the danger in their use is to those who do not understand and conform to the laws by which those forces are governed. The same principle holds true in spiritual laws.

Modern spiritual manifestations to a certain extent demonstrate the truth of the writings and philosophy of Swedenborg. They show conclusively the immortality of the soul; that man lives as a man after death; that death does not change the character of any one; and that the evil and untruthful are so still, although divested of the material body. So most of the doctrines of Swedenborg may be confirmed by these manifestations. Why, then, should they not be used for that purpose? It is not lawful to go to spirits for doctrine; this is one of the errors which Modern Spiritualists have fallen into. Doctrine is to be drawn from the literal sense of the Word. But it is lawful to confirm truth by means of all surrounding facts and circumstances, and to render all the forces of both the natural and the spiritual worlds subservient to the advancement of the Lord's Kingdom.

Cincinnati, May 11, 1858.

Respectfully,

M. SAWYER.

MR. JOHN PRENTICE of Providence, R. I., writes:—"If the fact of your new organization should meet with as cordial a response from all the receivers of the Heavenly Doctrines as it does from me, you would be much strengthened in your purpose to establish and carry out a system of measures, which will better accord with the true genius of the New Church, and the great wants of the age, than any hitherto adopted."

DR. JOHN ELLIS, of Detroit, Michigan, writes:—"My heart will be with you in every good and useful work. We have no time, means, or strength for further strife and contention. The field is large; let us all labor in it, and not be too anxious that all should pull in the same traces with us. "In certainty, unity; in doubt, liberty; in all things, charity," should ever be our motto.

RICHARD B. M'CAE, Esq., of Blairsville, Pennsylvania, writes: "I am satisfied your publication [the SWEDENBORGIAN] supplies a want deeply felt, that of some liberal as well as truthful presentation of religious ideas common to many, who, as yet, do not derive them from Swedenborg, or recognize their relationship to the system of New Church life or teaching he has given to the world. If I were competent, I should like to reply to the questions on the cover of the last SWEDENBORGIAN. With regard to the 1st: It seems to me that the very course in practice *now* is the best—viz., for each one to pursue freely, in relation to the matters spoken of, that which he sees to be right and best. Such as sympathize will fall together, even externally, where external hindrances are removed; and the result should be, as it is, that at least two leading distinctive courses will be pursued. One [body] which seems the *oldest*, would naturally assume a separate external organization, as

the New Church. The other, caring less for external form than for internal principles, would act more with respect to these and their exhibition under any form of religious or ecclesiastical manifestation; or, even outside of all ecclesiasticisms, would hail with affection and brotherly good will, all practical observance of goodness and truth as the essential and true human elements derivable only from the Lord's Divine Humanity, however communicated by Him to those who receive and live them."

MR. A. W. GILBERT of Cincinnati, Ohio, encloses \$8, subscriptions to our Periodical, and writes:—"As yet I have heard none but expressions of commendation of the SWEDENBORGIAN on all sides; and if it continues in the path designated by the advertisement in the first Number, and pursues a course truly independent of all hierarchical influence and dictation, I have no doubt it will be one of the most useful, popular, and influential journals that the New Church possesses in this country.

"The question of disseminating the Heavenly Doctrines—the wisest, most economical, and efficient methods available at the present time, &c., is one which has ever excited in my mind the liveliest interest. Tracts, and the thorough distribution of printed matter, have appeared to me the most economical and effectual. But where a Missionary is found who is thoroughly in earnest, self-denying, and laborious, and who *can and will pay his own way* by the zeal, industry, and ability with which he labors, the missionary field is, doubtless, the most promising."

REV. J. T. EATON of Painesville, Ohio, writes to the Corresponding Secretary:—"I wish to give myself to the Word, and to prayer, and to the study of those Writings which unfold the doctrines of the New Dispensation. . . . The moment a prospect shall arise of my being able to obtain the most moderate support in disseminating the doctrines of the New Church, I shall embrace it joyfully. And the plan which you suggest is exactly that which seems to me the best—viz., calling attention to these doctrines by Lectures adapted to the states of those who really feel the need of them, but know not what it is they want. That there are many such everywhere, is, I think, becoming more and more evident every day. The wonderful religious awakening which has prevailed so extensively of late, has immensely increased the number. It would be a grand mistake, I think, to suppose that the thousands who have recently been converted, as they say, are going to settle down and be satisfied with the prevailing views of Theology. They have been *awakened*; but not even *awakened* by the Old Theology, much less *instructed* and guided to the Saviour. The very thing they need, and that to which this heavenly movement (heavenly in its origin) is urging them, is the grace and truth of the New Dispensation."

THE
SWEDENBORGIAN:

A PERIODICAL OF THE NEW CHURCH.

VOL. I.]

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[No. 5.

THE SIX DAYS OF CREATION.

WITH what graphic discrimination does the first chapter of Genesis, as read in the spiritual sense, set forth the stages of man's spiritual life! All our experience as it reveals us, from the surface of the man to his inmost consciousness, shows us successively the Lord's six days' work in clearer and clearer illumination.

The first day is the state of infancy, or the state analogous to it, which precedes regeneration. It is a state entirely *natural*. Man is conscious as yet of little else than an animal nature; his higher powers are in abeyance, and sleep undistinguished within him. He is a chaos and not a world, and darkness broods over the great deep that slumbers beneath.

But a knowledge of spiritual truth is now taught him, and it can be laid up in the treasure-house of his memory. He can be taught that there is a God and a spiritual world, and that realities which transcend the senses have claims upon his attention. And now the second

day's work begins. He finds that he has two natures, a spiritual within the animal, an inward man and an outward ; and hence that there are two spheres of knowledge, one pertaining to the outward world and the other to the inward and immortal life. Hence the separation of the waters above from the waters below. The knowledge of God and of his law stands apart in the memory in awful distinctness and clothed in its own authority, not to be confounded with the mere natural science that comes through the avenues of the senses. If it had slept inoperative, the breath of God may vivify it and make it sharp and gleaming, and make our inborn evils look hideous and hateful, and lay upon them their solemn interdiction.

And then the third day's work will begin, and it is the hardest day's work of all. It is the day of conflict, sharp and bitter and long. It is resistance to our innate lusts and depraved appetites, as the truth of God shows them forth and hangs over them like a glittering sword. The outward and inward man are not only separated, but set face to face in deadly combat. We obey the Lord's truth, but it is a forced obedience, and performed in opposition to our inclinations. We love the evil though we do the right and go the round of all the charities which religion prescribes. We talk them and we do them, for the truth commands it and we dare not refrain. We have faith, but it is only an intellectual faith. During the second day it was only scientific—truth was simply memorized. In this third day we have got beyond that ; we see the reason of things, and even contemplate the vast and wonderful relations of Divine truth with exultation and joy. And here we are liable to be wofully deceived. We may mistake the intellectual pleasure and admiration which a sublime and luminous

system of doctrine inspires, for a love of the truth itself ; and we may shout our EUREKA over the groping thousands who have not found it, while as yet it has wrought no change in the heart, and while self-love is as rife as ever. Thus instead of cleaving down our pride, it *may* only exalt it the more. Be that as it will, this third day's work is that of repentance and self-denials, not without those gleams of intellectual sunshine which we enjoy in the intervals while our evils are quiescent—for they may sleep and we may think them removed, till, alas ! they wake up and begin the conflict anew. And how admirably does the inspired record describe the works of this third day by the lowest forms of nature. As yet our moralities are not alive—we do them under the painful necessity of obedience ; and hence the animated nature of this period is only vegetable life—not the birds and the animals whose life is exultant and spontaneous. We do the truth from a sense of duty ; we act mayhap from a rigid conscientiousness ; but alas ! our deeds are not warm with love and fragrant with heavenly perfume.

So far our evils are not removed. We have fought them till we have silenced them, and self-love as the master passion is loosed in all its fibrils. But it is not cast out, and we sigh for the dove's wings that we may fly away and nestle in the bosom of God.

But the time comes at last, though we watch long and late. The Lord will come at length into the heart and take up all its room, more dimly at first, unclouded and full-orbed at last ; and the evening and the morning are the fourth day. The fourth day is the period during which we receive a new affection from the Lord, and think and act from that as our central and all-prevailing love. That is when the Sun and the Moon are placed

in the firmament, and are signs for days and years—that is to say, when all our spiritual changes proceed only under the influence of God's abounding love in the heart. Then the old lusts and passions are not merely loosened and quiescent, but they *move out* even beyond the region of the consciousness as this new and mighty affection takes up its abode in our central being. Faith now becomes not intellectual but spiritual. We not only believe the truth but we see it and feel it; and even the lowest facts of natural science are taken up and transfigured and made to reflect and show forth the celestial glories of the higher sphere. Our moralities become spontaneous—the outburstings of the soul's unfailing love. Hence they are all alive, and hence these higher states are represented by the waters that bring forth abundantly, and the birds that fly in the air. All nature is now *animated*, for beings whose forms and motions are instinct with love, and are its living embodiment, fill both the earth and the sky. Such are the first four days of our spiritual re-creation. First the *natural* state, when our higher powers sleep undistinguished. Secondly, the *separation* of that which belongs to God from that which belongs to man when it stands apart in its own awful authority. Thirdly, the *conflict* when we resist evil and overcome it. Fourthly, its *removal* before a new and mighty affection, and the faith thence derived, when the Sun and the Moon appear in the firmament.

Such is the fourth day's work in our regeneration. It is the displacement of selfish love, when instead thereof the love of the Lord becomes the core and centre of our being. And the work of the two following days will proceed surely and in its own Divine order. It is the *ultimation* of this love—first in all matters which pertain to faith, which is the fifth day's labor, and secondly in

all matters which pertain to charity ; and then our sixth day's work is ended. When the love of the Lord has become fixed in the heart, and burns there like a heavenly passion, it not only transfuses all our beliefs, and runs them in celestial moulds, but all the facts of science are taken up and transfigured and made the exponents of spiritual and Divine realities. All knowledge is exalted into the service of the new man. It is made to reveal God and bless humanity, so that science and philosophy become something more than merely *natural*. The lowest order of facts reflects the light from the inmost and the highest, and therefore science is alive. How different are science and philosophy in the hands of Naturalism, from what they are as the robe of the New Jerusalem, and unfolding its glories from within ! And how do the waters now bring forth abundantly the creature that hath life, and how doth every "bird of wing" fill the air ! Nature that was dead is now animated and full of motion ; and this is the fifth day. And last of all this central Divine love is ultimated in our deeds, for all our deeds are charities. They are not duties any longer, done from obedience to law. They are the heart's love taken daily and hourly form and pulsating with its warm and overflowing affections. They are spontaneous forms of goodness. This is the sixth day's work ; and when complete, our *labor* is o'er, for the Sabbath comes, the golden dawn of God's eternal rest. God's love is ultimated in the whole man, intellectual and moral ; and we become men—not imitations of men, but **MEN in his IMAGE and LIKENESS.**

We should know, if Swedenborg had not told us, that the mass of people in this life do not get so far even as the fourth day. Even their good works are *duties* ; are legal and Jewish, and not the outbreakings of the Divine

love flooding the heart and making the whole conduct fluctuate with its tides. And yet we know of some of almost all sects who have come within this fourth day's experience. And have not many of us been caught into it sometimes long enough to taste of its exceeding joy? Then what a new yearning takes possession of the heart towards all our fellows! How solicitous for their best good in all our intercourse, and what tenderness of tone and manner out of the deepest breathings of the soul! How is the sphere of heaven brought down to earth, and how do indifference and even hate and enmity melt away before it!

Let us not deceive ourselves, and because Swedenborg avers that in his day "the greatest part arrived only to the first state, some only to the second, and few to the sixth," that this is an excuse for a careless life. Nor yet let us suppose that yearnings for a Church in which there is love undefiled towards the brother, and where reigns the golden peace of God, are "unreasonable." They are not only reasonable, but to be cherished as inspiring our fervent prayer, and our daily endeavor for the New Jerusalem come down to earth adorned and beloved as a bride. Swedenborg wrote as he saw things a hundred years ago, since which the New Heavens have been coming nearer and nearer, and often insphering within them the followers of the Lord. And what shame it is, if, while among the sects we so often find the warm sphere of the Divine love in which all hearts melt and flow together, producing gentleness, meekness, and the sweet charities of life to all within and without, those who have more of truth should be censorious and intolerant, and suppose the world is to find out where the Church is by the sound of its creaking dogmas. "Two shall be grinding in the mill, one shall be taken and the-

other left." Alas ! when she that is taken is charity, and truth remains working alone, grinding and grinding, with no drop of oil to relieve the harsh grating of the mill-stones ! *

PRIDE.

Pride dwelt of old on the mountain's brow,
 On the ancient mountain and hill ;
 And he ate of the fruits in the vale below,
 And drank of its crystal rill.

And when the men of the earth had disdained
 The wisdom they once called their own,
 He flew to the palace where royalty reigned,
 And seated himself on the throne.

And again when he saw the bold pyramid rise
 High, high in the upper air,
 Aloft to the sky-piercing summit he flies,
 And makes his chief dwelling-place there.

And as ages and ages kept hurrying on,
 And old Time swept past with his wings,
 Pride still loved to sit on his ivory throne,
 And to strut in the palace of kings.

And still later he scaled the proud castle and dwelt
 In the halls of the courtly knight ;
 And he entered the Church of Rome and knelt
 In the blaze of her gorgeous light.

* Our excellent brother, W. M. Fernald of Boston, preached a sermon not long since on the subject treated above, in which, under the title of "Judah and Simeon," he has set forth this great truth with characteristic unction and beauty, and in a light not yet, we fear, to be seen of all. This sermon has been published, and we commend it to the attention of our readers.

And I saw when the temple of God had come down,
 The new temple of God from the skies,
 How he entered her courts with a sinister frown
 And the blight of his far-flashing eyes.

He entered her courts with his terrible look,
 Like a lion in quest of his prey;
 And the altars were moved, and the temple shook,
 And her saints fled affrighted away.

They fled to the groves where the wild birds sing,
 They fled to the mountain and wood;
 But Pride built his throne in their temple as king,
 And asked to be worshipped as God.

And who would have thought that the footsteps of Pride,
 Could have haunted that holy place,
 Where the Lamb sits watching his mystical bride,
 And exults in her beauty and grace?

Nor long shall he frown in his arrogant seat,
 But down from his station be hurled;
 And abashed at his own frenzied folly shall meet
 The scorn of the Church and the world.

Great Head of the Church, Lord of earth and of skies,
 From the love of self set us free;
 And let thy temple's best sacrifice
 Be the love of our neighbor and thee!

“That the love of dominion grounded in self-love, and the love of rule grounded in the pride of self-derived intelligence, are the heads or sources of all infernal loves, and thus of all evils and of the falses resulting therefrom in the church, is unknown at this day; the delights of those loves, which surpass the delights of all the pleasures of the mind, are the causes of its not being known, when yet, spiritually, they are Sodom and Egypt.”—*Swedenborg's Apoc. Rev.* 502.

THE RIGHTS OF NEW CHURCH SOCIETIES.

Some thoughts upon this subject were awakened by the editorial remarks in the *N. J. Messenger* of July 3d, upon a communication from a correspondent in New Orleans, who, writing over the signature of "Microcosm," says :

"The church [in New Orleans] under the name of the "Christian Church of the New Jerusalem" was self-organized in the year 1854. They hold that the Church descends out of heaven from the Lord, and is a Church by virtue of the internal state of the man, which constitutes the right to do and perform the rituals of the Church, where occasion demands, and no external is at hand, which was the case with them."

The *Messenger* seems somewhat disturbed at this sign of ecclesiastical independence in New Orleans. The conduct of our brethren in that city was, in the view of this organ of the Convention, quite "disorderly." That sheet "feels obliged to say, that the views expressed in this communication concerning the 'self-organization of the Church,' and 'the internal state which constitutes the right to do and perform the rituals of the Church,' are "in themselves and under ordinary circumstances, *disorderly* and liable to abuses, and are not such as are generally approved in the New Church." That these views are not such as are generally approved by the High Church or Sectarian Party in the New Church, is undoubtedly true. But that they are *universally* approved by the Liberal Party, is well known. To our certain knowledge nearly every New Churchman in the city of New York, the great metropolis of our country, and whose sentiments, therefore, we should expect would partake somewhat of a national character, approves most cordially of the views and the conduct, in the case referred to, of our New Orleans

brethren. And the American New Church Association, in the second article of its Constitution, distinctly "recognizes the right of *every* society or other associated body of the Church, to organize and govern itself in such a manner as it may think proper and best." And the great number of letters, which have been received from intelligent New Churchmen in all parts of our country, cordially commending this emphatic assertion of the rights of every society, show that these liberal and just sentiments are not confined to New York. So that, what the *Messenger* says about the general disapproval *in the New Church* of the views in question, is not true, unless that sheet means to ignore the existence of the A. N. C. Association, and of the Liberal Party in the Church, and to claim that the Sectarian Party is *the* New Church *par eminence*. If this *be* its meaning, then we have nothing to say of the modesty or the Christianity thus exhibited. We leave our readers to judge of that for themselves.

And of so much importance did the A. N. C. Association consider it to be, to secure and maintain for every society the right of self-organization and self-government, that it has declared explicitly in its Constitution that it "*will not* exercise over any such body any ecclesiastical or governmental powers whatever." The Liberal Party believe that the *denial* to societies of the right of self-organization and self-government, is the denial of an inherent and fundamental right, and, as such, is fraught with inevitable mischief and danger to the Church. So far, then, are the views of our New Orleans brethren from being "disorderly and liable to abuses," as characterized by the *Messenger*, we hold that they are quite in accordance with heavenly order, and with the whole genius and spirit of the New Dispensa-

tion. We maintain, also, that they are *far less* "liable to abuses," than the polity advocated by the *Messenger*, which places every society under the rigid surveillance, guardianship and direction of some larger ecclesiastical body, or some bishop, prelate, or other dignitary in the Church. The best illustration or type of this latter kind of Church polity, is seen in the Romish hierarchy; the best illustration or type of that polity advocated by the Liberal Party in the New Church, is seen in New-England Congregationalism. Now which of these systems of Church polity seems most *orderly* according to the heavenly standard? Which is most in accordance with the spirit and teachings of the New Jerusalem? Which is most "liable to abuses?" Which is best suited to the wants, and most agreeable to the feelings of an enlightened and free people? Which is most friendly to the growth of true freedom? Which is most favorable to free, courageous, and manly thought, and honest, upright action, and which most likely to develop and strengthen the lust of dominion on the one hand, and a servile and hypocritical spirit on the other? Which has been found to work best *in practice*? Which has borne the best *fruits*?—for "*by their fruits ye shall know them,*" saith the Lord. Look at New-England Congregationalism, and its fruits. Look at the Romish hierarchy and *its* fruits in all places where that Church has had the ascendancy. We will not say that the former is not liable to any abuses, for the best things we know, may be abused; but the whole history of the latter—what is it but one long, dark catalogue of abuses, wrongs, outrages, and tyrannies, from the contemplation of which every sincere Christian, having a just appreciation of human freedom and human rights, turns away with loathing and disgust. And how closely the High Church Party,

in its idea of Church government and Church *authority*, approximates to that of the Romish hierarchy, may be seen in a pamphlet on "Binding and Loosing," in which that Party's views of the nature and extent of Church authority are carefully and thoroughly discussed. We commend this pamphlet to the attention of all who have not read it.

The New Orleans correspondent of the *Messenger* further speaks, in his communication, of the recent accession to the New Church in that city of the Rev. John M. Hofer, formerly, and for a number of years a Methodist preacher, and says of him: "His baptism took place on the second Sunday of May last, at the house of Mr. Reynolds. After a discourse by Mr. Reynolds on the subject of baptism, the ordinance was administered, agreeable to the ritual of the New Church. After receiving the right hand of fellowship the Church entered into prayer that the Lord would introduce him into the priestly office in spirit, and make him useful in his kingdom on earth; after which the Church proceeded to invest him with authority to continue his work until opportunity should offer for his regular ordination by the General Convention." We find some difficulty in reconciling the latter clause of this sentence—"until opportunity should offer," &c., with the just idea entertained by our New Orleans brethren, of the inherent rights of every society; and we therefore think it not improbable that this "*until*," &c., may have been thrown in by "*Microcosm*," who, it seems, formerly resided in Portland, Me., and is evidently imbued with the notions of the High Church Party. But however that may be, we could not help asking, as we read, Were not that right hand of fellowship, that prayer, that ceremony, to all intents and purposes a "*regular* ordination," and as valid and efficacious

as any which the General Convention could confer? *Ordination* to the ministry is simply a solemn appointment to that office. To *appoint* or *make* is the primitive meaning of the original word for *ordain*. Thus, where it is said of our Saviour that "He *ordained* twelve that they should be with Him, and that He might send them forth to preach," the original word is *epoiēse*—he *made* or *appointed*. Now has not any society of the New Church the same right as the Convention has, to *appoint* to the office of the ministry any one whom it may deem worthy? Has it not just the same right to induct him into the office in such manner as it may think proper? And is he not as duly or *regularly* appointed, as truly inducted, and as properly a minister in the Lord's New Church, as if he had received his credentials from the Convention? Can he not perform all the duties of the sacred office just as efficiently, just as successfully? If not, will any one tell us *why* not, for we confess we cannot see why. It may be said that a society like that at New Orleans is liable to err in judgment, and appoint to the sacred office an unworthy or incompetent man. Granted; but is not the Convention, we ask, exposed to just the same liability? Does that body claim an infallibility of judgment in such matters? *Has* it never made a mistake? and is it not just as liable to make mistakes, and to appoint to the office of the ministry unworthy and incompetent persons, as any other company of frail and fallible men?

Besides, if the society at New Orleans may "invest" Mr. Hofer "with authority" to undertake and continue the work of the New Church ministry for a certain period, why not for an indefinite period? If the right to appoint to the office of the ministry whomsoever it deems worthy, be an inherent right of every society of worshippers, why should this right ever be surrendered?

Why should the impropriety, disorder, or invalidity of its act of appointment ever be virtually confessed? Or why should another body at some future time be invited to come in and *do over again* the very work which the society has already performed, as if its act had been only partial or provisional, and therefore having only a partial validity? We hope our brethren in New Orleans will seriously consider these questions before ultimating their alleged "intention to be soon *under* the General Convention. If they see any advantage likely to accrue to themselves or others from coming "under" the Convention,—if their rights or privileges are to be increased, or their sphere of usefulness enlarged by it, we should advise them to come under it without delay. But we shall confess ourselves mistaken if they do not find their rights and their liberties abridged, and their consequent usefulness as a society impaired by such a step. Suppose they had come under the Convention a year and a half ago, could they have enjoyed the privileges they have enjoyed? Could they have done in freedom, and without rebuke, what they have done? Would Mr. Reynolds have been permitted to preach and baptize as he has, not having been "regularly ordained?" Or would their society have been permitted to "invest Mr. Hofer with authority" to minister in the New Church? Not without incurring the displeasure of the Convention and the imputation of acting "disorderly." Not without being "rebuked," and perhaps "chastised" by the Convention.

We confess we are jealous of the rights and liberties of societies as of individuals, and we have reason to be. We look with apprehension and dread upon every step towards centralization in Church or State; for we see the greatest dangers in that direction. It is from just that quarter—*centralization*—and never from guarding

with a too jealous eye, or defending too resolutely, the rights and liberties of individuals and societies, that the multitudinous and giant wrongs inflicted on both Church and State have sprung. The Romish hierarchy, with all its melancholy and disastrous fruits, shows us what centralization in the Church is ever tending towards, and must finally result in. New-England Congregationalism with its beneficent results, discloses the tendency and value of the opposite kind of Church polity—that which guards with religious fidelity the freedom and independence of societies. Will not individuals and societies of the New Church take warning and learn wisdom from these historic examples? Will they forget or overlook the fact, that God designs the experience of the past to teach men wisdom for the future? and will they scornfully turn away from the lesson which the past teaches so impressively upon the subject before us?

One word more. The same New Orleans correspondent of the *N. J. Messenger* says, that the society there “hold to the necessity of a General Convention *for the sake of uniformity and order.*” Now we know there are those in the New Church, who hold that it is necessary to produce *uniformity* for the purpose of producing *order*; in other words, that *uniformity is order*. This may be the prevalent idea among the High Church Party. Hence the great importance, in their estimation, of having all parts of the Church brought “*under*” the same visible authority—the same external rules and regulations;—the importance of societies being all instituted and organized alike—all having one and the same prescribed form of worship, one and the same mode of administering the ordinances, one and the same method of introducing candidates into the ministry, one and the same Liturgy, one and the same style of sermonizing, and one

and the same mode of viewing and treating all subjects. Now we submit that this exact and dead *uniformity* which the High Church Party are aiming to secure, and for the sake of which a General Convention is held to be a "necessity," is not *true order* according to the New Church idea. It may be *man's*, but it certainly is not *God's* order. Divine order as exemplified in the external universe, is, not *uniformity*, but *variety*—variety in unity—the harmonious arrangement of parts that are *different*. Nowhere in God's creation do we discover *uniformity*. It is not discernible among beasts, or birds, or creeping things,—not among the fishes of the sea, the trees of the forest, or the flowers of the field; for every thing in creation is unlike every other thing. And this is true in heaven as well as on earth. God delights in variety, and not in uniformity, even among the angels. The different societies in heaven have different forms of government (*H. H.* 217), different modes of worship (*ib.* 56), and even different doctrines, though "the doctrines all agree as to things *essential*" (*ib.* 221, 227). "Heaven," says Swedenborg, "exists wherever the Lord is acknowledged, believed in, and loved; and the *various modes of worshipping* Him, proceeding from that variety of good in different societies, are not injurious, but advantageous; for the perfection of heaven is the result of that variety. . . . The same assertion may be made respecting the Church as respecting heaven; for the Church is the Lord's heaven on earth. This has many branches; and yet each is called the Church, and also is the Church, so far as the good of love and faith reigns in it: and here also the Lord makes one whole *out of various parts*, thus one Church out of many." (*H. H.* 56, 57.) Love—mutual love—is the conjoining element in the Church. Where this exists, the Church is strong—all the stronger and

more perfect because of the *variety* in externals. Without this, the Church is weak and imperfect—all the weaker and more imperfect because of its outward *uniformity*. To quote again from Swedenborg: "Mutual love and charity are effective of unity or oneness, even amongst varieties, uniting varieties into one; for let numbers be multiplied ever so much, even to thousands and ten thousands, if they are all principled in charity, or mutual love, they have all one end, viz., the common good, the kingdom of the Lord, and the Lord Himself; in which case the varieties in matters of doctrine and worship are like the varieties of the senses and viscera in man, as just observed, which contributes to the perfection of the whole." (A. C. 1285.)

Now it is readily conceded that a General Convention is "necessary" to produce *uniformity* in the Church—a thing which the High Church Party seem to regard as a grand desideratum, and *without* which many of them can see nothing but confusion and disorder. But it is clear from the teaching of the heavenly doctrines, as well as from the whole universe of God, that the nearer the different parts or societies of any Church approach to *uniformity* in their outward form, government, and ritual, the farther removed are they from the true Divine order, and the less of real union, harmony, perfection and strength is there in such Church as a whole. While on the other hand, the less of *uniformity* there is, and the greater the *variety* among the different parts, the nearer do they approach to the order of heaven, the freer and fuller the influx into them of the Divine life, and the stronger, more complete and permanent must be their union. This is the doctrine advocated by the Liberal Party in the New Church. And as a means of avoiding *uniformity* and producing *variety* among the different so-

cieties, this Party insist that each society ought to maintain its own freedom and independence—ought to be allowed and encouraged, not only to *organize* itself, but to adopt whatever regulations it desires for its own government, and whatever ritual may be best suited to its own state. Instead of having an external order superinduced upon it by another body “under” which the society has been placed, or has placed itself, the Liberal Party hold that the true and proper external order for every society is that which results from the normal and unrestricted development of the internal states of that society. And as the internal states of different societies are different, therefore, wherever freedom is allowed and duly guarded, *variety* and not *uniformity* in externals must be the result. Therefore it is, that the Liberal Party, aiming at *variety* rather than *uniformity*, “recognize the right of every society, or other associated body of the Church, to organize and govern itself in such manner as it may think proper and best ;” and declare with emphasis that “they *will not* exercise over any such body any ecclesiastical or governmental powers whatever.”

Since writing the above, we have been much gratified by a communication on this same subject—“self-organization”—published in the Messenger of July 10th, from which we extract the following :

To the Editor of the New Jerusalem Messenger:—

DEAR SIR :—Your remarks in relation to the self-organization of the New-Orleans Society suggest to me a consideration of the right and duty of the Convention in such matters. Some things seem to be certain. One is, that the Convention may properly offer its advice, if it is able to come to any definite opinion on this subject.

Another is, that it should do no more than offer its advice ; and its abstinence from pressure or urgency of any kind or degree should be honest and absolute.

In our want of distinct authority on this subject ; that is, of any instruction or direction which permits us to lay down a stringent law in relation to it, the Independency of John Robinson, of Leyden, to which New-England owes its origin, seems to me well suited to the present state of the New Church. By this I mean, that while the Convention may usefully point out what it deems the best method of organization, its only *law* should be, that every professed society of receivers of the doctrines, however formed, if free from ascertainable moral or doctrinal objection, should be freely and fully and cordially admitted and welcomed. And every minister of any New Church society, if he suits that society personally, and in the manner of election, recognition, &c., and is free from ascertainable moral or doctrinal objection, should be distinctly recognized by the Convention as a minister of the New Church, and admitted in good faith to all the rights which belong to that office.

The communication from which we make the above extract is from *Cambridge* ; and we presume from the initials (T. P.), is from the pen of the Hon. Dane Professor in the Law School. It is, therefore, peculiarly gratifying at this time to see, from that quarter, such an approximation towards the views of the Liberal Party. Of course we are not so ignorant of the existing state of opinion on these subjects in the High Church Party, or of the tenacity with which the leading men in that Party will be likely to cling to their long-cherished and stringent ecclesiasticism, as to imagine that these views will speedily be adopted, or find any considerable number of advocates in the Convention. We presume the writer himself entertains no such expectations. Indeed in the closing paragraph of his communication, which we have not quoted, he says—as if afraid that he had spoken too

boldly, and might fill some of his brethren with apprehensions and alarm by his too liberal views—"I wish to be understood not as asserting my views to be true, but as offering them for consideration." Notwithstanding the apparent misgivings for his too great boldness indicated in this sentence, it is quite evident that the views he has here expressed did *seem to him* "true" at the time he was recording them. Therefore we hail their publication in the *Messenger*—accompanied though they be with some misgivings—as an auspicious indication. It is a circumstance which ought to encourage and strengthen the Liberal Party. It shows us in what direction some of the best minds in the High Church Party are beginning *to look*, if nothing more. And people must *look* in the right direction, before they can be expected to turn their steps thither. And the thoughtful and serious men of the church cannot long look at this question of the independence and rights of societies, even with the timid and half-averted glance of our Cambridge brother, without seeing that the right of self-organization and self-government is inherent and fundamental in every society, and cannot be surrendered without great danger and mischiefs manifold.

CEREMONIES

AT THE LAYING OF THE CORNER-STONE OF A NEW CHURCH
TEMPLE IN NEW-YORK, JULY 1, 1858.

The corner-stone of a New Church temple in the city of New-York was laid with appropriate ceremonies on the morning of July 1st. The occasion was one of deep interest to the receivers of the heavenly doctrines in our city, this being the first house of worship ever erect-

ed by the New Church in New-York. The weather was propitious ; the sky was unclouded, and the atmosphere cool, clear, and exhilarating. It was one of those mornings which thrill the soul with an indescribable joy, and in which almost every body loves to be abroad under the open canopy of the heavens. Quite a large congregation, composed of both sexes, was upon the ground at eight o'clock, the hour appointed for the commencement of the services. A platform for the ministers who were present, and who took part in the ceremonies, was erected in the shade of the adjoining building, and near the corner-stone. At eight-and-a-half o'clock the Rev. Wm. B. Hayden of Portland, Maine, commenced the exercises by reading the 163d selection from the Book of Worship :

" I was glad when they said unto me,
Let us go unto the house of Jehovah," &c.

—which was chanted by the choir of the Society, many members of the congregation blending their voices with those of the choir. After which, Mr. Hayden continued the exercises by reading the fifth chapter of the first book of Kings, and repeating the Lord's Prayer. The Rev. B. F. BARRETT then delivered the following

ADDRESS.

BRETHREN AND FRIENDS : We have met here this morning for the purpose of laying, with appropriate ceremonies, the corner-stone of an edifice to be dedicated to the worship of the one Lord, God and Saviour, Jesus Christ. It is no empty or unmeaning ceremony that we here engage in, but one replete with lofty significance. As appropriate to the occasion, therefore, let me briefly explain the significance of the act which we have met together to perform.

But let me first premise, that, in our view, this ceremony possesses no intrinsic value. It is not *essential* in the erection of a house of worship. It is to be re-

garded simply as appropriate, decorous, graceful. It is only when ceremonies, of whatever kind, have lost their significance to human apprehension—have become emptied of their spiritual meaning—that they are regarded as more than this. Ceremonies are not exalted but degraded, and their tendency is degrading, the moment they are looked upon as things *essential* in themselves. Regarded in the light of fitting and comely garments, they are beautiful. If reckoned *more* than this, there is somewhat idolatrous in their observance.

The crowning act of creation—the grand fact of history—the pregnant and oft-recurring theme of divine prophecy—is, MAN. The whole universe of matter, with all its grand and rhythmic movements, its stupendous machinery of suns and planets, of systems within systems, its myriad forms of grace and beauty—for what else was it designed but the existence, development and progress of humanity throughout the ages. MAN—not as a frail and perishable, but as a spiritual and substantial being—an heir of immortality—a creature made in God's own image—is the *end* of all things else in the created universe. It is for *man* that this goodly frame of nature was contrived; for *man* that seasons change, and suns revolve, and oceans roll; for *man* that dews distil, and waters flow, and this thin air is so transparent, and this earth so gorgeously bedecked with trees and flowers. Yes, all nature, or rather God throughout all nature, works unremittingly for *man*. And in the realms of spirit His works are, and have ever been, even more wonderful—more a-glow with His amazing love, and not less incessant. The volume of Revelation, too, with all the great and glorious realities therein disclosed, was given for *man*. And for *man* the Divine Being himself “bowed the heavens and came down”—came down to man's estate—assumed our frail and fallen nature—experienced all human woes in their intensest and most agonizing forms—suffered in His own person the most cruel and malignant assaults of all the hells; and all this, that He might put himself into a new and more intimate relation with our fallen humanity, and so redeem and save man from sin and its consequences. Oh! think,

my friends, what must be the worth of MAN in the divine estimation—what must be his capabilities of exaltation and bliss on the one hand, of degradation and woe on the other, to justify that amazing wealth of means which the Heavenly Father has employed, and forever employs, to redeem and save him—to subdue his perverse dispositions, to develop his nobler faculties, and bring him up to his full heavenly stature, the measure of an angel—bring him into conjunction with Himself! Yes, *into conjunction with Himself*; for, as man was the *end* for which all other things were created, so the end of man, according to the divine purpose, was conjunction with the Lord—a complete *at-one-ment* of himself with his Maker—a perfect union as to the spirit and temper of his mind—as to his will and understanding—with the will and Word of God. “Abide in me and I in you,” is the eternal purpose, the eternal desire and effort, of the Heavenly Father concerning all His children. Hence it is added: “He that abideth in me and I in him, the same bringeth forth much fruit; for without me ye can do nothing.” Now it is only by *bearing much fruit*—spiritual fruit—the fruit of heavenly love and wisdom, which evermore prompts to deeds of kindness and beneficence—that the Heavenly Father is glorified, or the honor of true Christian discipleship secured. The spiritual conjunction or at-one-ment of the creature with the Creator, then—the marriage union of the soul with its God—this is the end for which man was created. This is the perfection of humanity. This is the highest state to which man or angel can attain, though the conjunction may take place in different degrees of fulness. This opens the fountains of life within us—brings us into close and blissful alliance with God, who alone *is* life—imbues us with God-like dispositions and feelings—sends us forth on God-like errands of love and mercy—opens the windows of heaven in the soul, and permits the light and warmth of the upper spheres to descend with all their healing influence upon us—makes us, in a word, images and likenesses of God; for we become like Him with whom we are spiritually conjoined. In the degree that this conjunction takes place, our spirits hold communion with the Divine

Spirit. We experience the delights and blessedness of the Lord's own love. He comes in and supps with us and we with him. Therefore, He saith, "Blessed are they who are called to the marriage supper of the Lamb."

"Thy Maker is thy husband," is the gracious announcement which the Divine Being himself makes to every regenerate soul. But that marriage-union of the soul with its Maker, which constitutes the fulness, perfection and joy of human existence on earth and in heaven, cannot take place except upon certain conditions, nor without the employment of certain means. And among the means essential to this heavenly marriage, is prayer. Without prayer to God no soul can ever be spiritually united to Him. Man alone is capable of this union, because he alone is capable of worship. But true worship consists not in words or forms, but in the humble and hearty acknowledgment of the Lord as the Fountain of life and of all life's blessings, the reverent bending of the soul in adoration of His unspeakable wisdom, goodness and mercy, and in the ardent desire and solemn purpose to do His will. This is that worship of the Father which is in spirit and in truth ;—true *spiritual* worship, which may be performed in the street and on 'Change, in the field, and in the shop, and in the counting-house, and in all the varied walks of our every-day life. And yet the deep desires of the heart love, and are ever seeking, to express themselves in words and forms. The prayer of the heart, therefore, finds expression in words which the lips do utter. Internal and spiritual worship goes forth into external and formal worship. Consecrated hearts make consecrated places. Men in whose souls the Lord has taken up his abode, will build and dedicate a house to his service. And thus it is that *states* of worship in the inner world of mind produce *places* of worship in the outer world of matter. The one is the legitimate and normal outbirth of the other, and corresponds with it, as every natural effect does with its spiritual cause. As man would build no outward sanctuary if there were nothing sacred within him—would construct no material temple or *place* of worship, if in his nature there were no religious element giving rise to *states* of

worship,—so, on the other hand, as long as man's nature remains essentially what it is, and the religious element endures, and states of worship are experienced, so long men must, and will, and ought to, build *places* of worship. Then, and then only, will material temples cease to rise, when the fire is quenched on God's own altar, and religion and worship have died out of the human heart.

And not only are places or houses of worship the normal products and correspondents of internal states of worship; but they have a direct tendency to strengthen, mature and perfect those states, and to produce other similar states—just as a tree or plant has in itself the *conatus*, the constant endeavor and tendency to produce other seeds, similar to that from which it sprang. Everywhere mind acts upon matter, and matter reacts upon mind. The internal shapes the external, but the external in its turn modifies the form and quality of the internal.

But let it be remembered that the temple we have here begun to build, is, like all other material things, only shadow and symbol. The grand reality here symbolized and shadowed forth, is in the soul of man. 'Tis there God's true and living temple is upreared. 'Tis there, in consecrated hearts, and not in temples made with hands, that his Holy Spirit deigns to dwell. The true "building of God," and that to which the one we design here to construct is only subsidiary, is "a house not made with hands, eternal in the heavens." Yes; the soul of man cleansed of its false persuasions and evil lusts—the regenerate human soul—this is God's own temple. Its foundation and walls are of all manner of precious stones—the precious truths of God's eternal Word—admirably adjusted and cemented by the hand of the Divine Architect himself. This is the grand reality, of which the material temple we have begun here to construct, is only the shadow and symbol. "Know ye not," says the Apostle to his Corinthian brethren, "that ye are the temple of God, and that the Spirit of God dwelleth in you?" And again he saith: "For the temple of God is holy, which temple ye are." It is for the perfecting of this inner, living temple, that the outer, lifeless one of brick and stone is here to be upreared.

And the stone of prime significance in this outer temple—the stone of prime importance—the stone which squares the building, which determines the angles, and fixes the position of each of its walls—the stone which supports and binds together all the other stones, and gives strength, compactness and unity to the whole edifice, is the CORNER-STONE. What is the great reality which this stone symbolizes? We have it declared in the language of Scripture, “Therefore thus saith the Lord God, Behold I lay in Zion for a foundation, a Stone, a tried Stone, a precious Corner-Stone, a sure foundation.” (Isaiah xxviii. 16.) And the Apostle, in his letter to the Ephesian brethren, says: “Now, therefore, ye are . . . of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief Corner-Stone, in whom all the building, fitly framed together, groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit.” Now, the great and fundamental truth of Christianity—that which pre-eminently distinguishes our religion from all other religions—that which underlies and interpenetrates all its other truths, giving coherence, stability and unity to them all, is the truth of the Divine Incarnation—the Word made flesh—the Divinity revealed in the Humanity—the Father in the Son—God in Christ reconciling the world unto Himself. In a word, it is the great doctrine concerning the Lord Himself as the Divine Regenerator and Saviour—the doctrine of the Divine Humanity. This doctrine involves that of human redemption, regeneration and salvation, and discloses to us the nature and method of each. It is to all other doctrines what the sun is to our planetary system. It is central to them all; it illuminates them all; it vivifies them all; it preserves the coherence, the harmony, the unity of them all. In Christ alone we behold God as our Redeemer, Regenerator and Saviour. In Him we see our Heavenly Father; for does He not say, “He that hath seen me hath seen the Father?” He is the manifested Jehovah, God with us, the central Sun in the Christian system. He is the glorious and ever living embodiment of the love He

inculcated and the truth he taught. What would Christianity be without Christ? What the planetary orbs would be without the sun—cold, and dark, and lifeless.

The doctrine concerning the Lord, therefore, embracing the strict personal unity of God, and the manifestation of this personal God in Jesus Christ our Redeemer—this is the sure foundation, the tried stone, the precious corner-stone, in every true and living church. This is the corner-stone in every mind that becomes truly a habitation of God—a temple fit for the residence of His Holy Spirit. This arranges and harmonizes all other truths pertaining to our regenerate life, while it supports and binds them all in one. Who seeks to build on any other foundation than this—to build his faith, his hopes, his character, his life—will find the walls of his inner temple forever crumbling—its foundation-stones forever giving way. Truly hath the Apostle said, “For other foundation can no man lay than that is laid, which is Jesus Christ.”

But the personal unity of God has been denied and rejected by a large portion of the Christian Church, and in its place has been substituted the doctrine of a tri-personal God. And, as a natural consequence of this, another portion of the Church have denied and rejected the proper divinity of Christ. And thus the chief corner-stone in Zion's temple has been set at naught by the builders. What wonder, then, that this divine prophecy should have received its fulfillment: “Verily, I say unto you, there shall not be left here one stone upon another, that shall not be thrown down?”

But the Lord in mercy has come again to his Church, agreeable to His own prediction. He has come—He is coming, and revealing to the minds of all who are willing thus to receive Him, new light and life. He is coming to the hearts of his people with the mighty power of his love, and revealing to their understandings the inner glory of his Word. He is coming, and rebuilding in human hearts the temple that has been desecrated and thrown down there. And He lays, as the corner-stone in this new temple He is uprearing, the true doctrine concerning himself—the doctrine of his strict personal unity, and

his conjunction with man through the Divine Humanity. This is the precious corner-stone in the Church of the New Jerusalem. And so these prophetic words are fulfilled : "The Stone which the builders rejected, the same is become the Head of the corner. This is the Lord's doing, and it is marvelous in our eyes."

Lay, then, this corner-stone of the material temple which is here to be erected—lay it reverently, and with solemn service. And let it be to us, and to our children after us, the symbol of that grand truth of Christianity which lies at the foundation of the New Jerusalem—the doctrine of the Divine Humanity—the chief corner-stone in that inner spiritual temple, whose builder and maker is God. And while we deem it important that the corner-stone in this outer temple be duly adjusted and firmly laid, let us remember how infinitely more important it is that the great foundation truth, which it symbolizes, be firmly established in our minds ; for upon this truth—upon the due reception and acknowledgment of the doctrine concerning the Lord our Redeemer, and upon this alone, can the true and living temple be built up in the soul. "*Upon this rock* will I build my church, and the gates of hell shall not prevail against it," saith the Lord.

The REV. SAMUEL BESWICK then followed with some appropriate remarks in further explanation of the ceremonies of the occasion. He said that, "in the Jewish dispensation the Lord's Church was spoken of under the figure of a building, and therefore it would be seen, when the Lord was spoken of as the chief corner-stone, it was an architectural figure. The whole edifice," he said, "was but the external type or symbol of the Church of Christ. To understand the use and force of this figure we must remember, that the strength of a building lies in the angles or corners, and that the corner-stone is that which unites and compacts the two sides of the corner. As this remark applies to every corner-stone in the angle, and especially to those which lie nearest

the base, so we may see, that the *chief corner-stone* is that which is laid as the foundation or lowest stone in the corner of the building; and hence on that rests the whole angle-corner, or quoin of the structure. And since in the corner-stones of the angle lie the strength of the sides and the unity and general compactness of the whole, so the *chief corner-stone* must be the *foundation-stone* of the corner, on which all other corner-stones in the angle rest. The support of the angle and tie of the sides depend upon it. As the corner-stone of the building added strength, unity and compactness to it, so Christ was the unity, strength and compactness of the Church. There was also a chief foundation-stone, as is evident from what the Apostle says in a passage which had already been cited, 'Now, therefore, ye are * * * of the household of God. And are built upon the *foundation of the Apostles and Prophets*, Jesus Christ himself being the chief corner-stone.' The Prophets and Apostles were the foundation-stones but Christ was the chief corner-stone.

"It had always been customary to lay the corner-stone at the northeast angle of the building, the sun rising as much as $23\frac{1}{2}^{\circ}$ north of the equator, and therefore in the northeast; and laying the stone there was formerly expressive of the builder's acknowledgment of the uprising Sun of righteousness in the human soul. But the successive foundation-stones, representing successive truths in the moral temple, followed the course of the uprising sun; so that, when they reach the southeastern corner, the sun had attained its meridian height and glory. They, therefore, laid the corner-stone at the southeast corner, instead of the northeast, as an acknowledgment of the supreme exaltation of God in their hearts, of the truth as carried to the highest exaltation—God over all, blessed forever."

He also explained the significance of the corn, wine and oil, to be poured upon the corner-stone. These were originally tithe-offerings on the part of the people, expressive of their determination and willingness to sustain the public worship of their God. They represent the three fundamental motives which actuate men in religious worship—the corn representing charity; wine, that spiritual truth which gives refreshment and joy to the soul; and oil, the supreme love of God.

The audience then gathered about the corner-stone, a block of granite about three feet square, within which was placed a leaden box, containing a parchment record of the event; the four leading doctrines of Emanuel Swedenborg, and his exposition of the Ten Commandments; a book of worship used by the First Society of the New Church in New York; several periodicals of the New Church; the newspapers of the morning, and a number of coins.

The stone was duly laid in its place, under Mr. Beswick's superintendence, who pronounced it firmly and truly laid, as the chief corner-stone of a building to be dedicated to the worship of the one only true God, "the Lord Jesus Christ, in whom, we believe with the Apostles, dwelleth all the fullness of the Godhead."

The corn, which was wheat, was then scattered from the hands of Mr. Beswick upon the corner-stone, and that corner of the building generally; the wine, which was of the Sparkling Cabinet of the Missouri Wine Company, bearing the name of Dieterich as superintendent, was all poured upon the corner-stone directly from the chalice, as was also the oil—ordinary table oil—without passing through the fingers of the pastor. The corn was distributed from a plain silver chalice, the wine from a silver

chalice with considerable work upon it, and the chalice used for the oil was of gold. About half a pint of each was used.

The exercises concluded with the benediction.

We will add, that the edifice is to be a neat, but plain and modest building, emulating, in its style of architecture, the simplicity of the heavenly doctrines themselves. It is to be built of brick and brown-stone, seventy-five feet in length, and fifty feet in width—presenting its side to the street, from which it will stand removed about forty feet ; so that space will be allowed in front for a grass-plot and ornamental trees and shrubbery. The building will stand upon ground devised by the late James Chesterman, Esq. to the New-York Society of the New Church for this purpose ; and although far up town at present (35th street) it is pleasantly situated, on high ground and in a delightful neighborhood ; and in a very few years—owing to the rapid growth of the city—the location will be considered very central and desirable. The cost of the building will not exceed fifteen thousand dollars ; and it is expected to be ready for occupancy by the first of next May.

CORRESPONDENCE.

LETTER FROM ENGLAND.

June 8, 1858.

To the Editor.—Your periodical “The Swedenborgian” has been duly received in this country. It appears to be much approved of, and to be well suited to the wants of the Church. It seems to be especially calculated for usefulness on your side the water.

Permit me to congratulate you on the establishment of the “American New Church Association.” Its platform of principles is one which ought to be approved of by every right-minded member of the Church. It is widely liberal, and shows that a truly catholic

spirit animates those who made it. It does not advocate a narrow, dominant ecclesiasticism, and thus it accords with the genius of the New Church. In this Church all things are to be made new,—not only things of life and doctrine, but things also of external order.

It has occurred to the writer of these lines, that a letter occasionally from this country, inserted in your periodical, might not be unacceptable; such letters giving items of Church news, with such other matters as might interest the brethren on your side the Atlantic. It might interest them to know more than they do about our views and arrangements in matters of Church polity. Permit the writer, then, to commence in the present letter a correspondence of this kind.

Let me first speak of the progress which the doctrines of the New Church are evidently now making in this country. We do not observe it so much in the accession of members to our societies, as in the adoption of our views by persons who are, as we say, out of the Church, and the state of public opinion, which is changing in a manner favorable to these views. The name of Swedenborg is becoming familiar to people's ears; popular prejudice is giving way; our author is often mentioned with respect in the periodicals of the day, to the surprise of many who had only heard of him as a fanatic, a mad-man, or something worse. These are "signs of the times." Especially are we pleased to see, among these signs, the changes of opinion which are taking place in the theological world. Principles called orthodox are decidedly on the wane. Men of eminence in theology and literature are coming gravely forth with their changed opinions, which are accepted without scruple by many, and but faintly opposed by a few. In the arts and sciences we see changes and discoveries, of a nature to remind us continually, that now is the time of the Second Advent, and that accordingly a new era is opening upon the world.

One of the signs of the times I will mention. Not long ago a commotion was raised in the religious body called Independents or Congregationalists. A minister in London, having modified his views on some essential points, more especially on the atonement, he put forth at length a small book of pious breathings in poetry, resembling hymns, and began to use them in his Sabbath worship. There was little or nothing in them of the usual orthodox leaven; nothing of tri-personality, of a vicarious sacrifice, justification by faith alone, imputed righteousness or predestination. It was assailed by a few of the Calvinistic school, but its author was supported and defended by some of the most eminent men in the Congregational Body, to the great surprise of many lookers-on, who had been of opinion, that all such leading men were sound in the Calvinistic faith. Periodicals and pamphlets became the weapons of serious warfare for a while, but still in their polemics, they seemed afraid of touching vital questions; those leading persons, tainted with hetero-

doxy, would not speak out ; and the " Congregational Union " could not sit as an ecclesiastical jurisdiction, and try them as to their soundness in the faith. At length there was quietness ; but this " Union " may now and henceforward be regarded as much less compact than formerly.

We hear sounds of discord, also, from other Sectarian Bodies. As to our Established Church, we know that its ecclesiastical system is a net which holds fish of all kinds. Its ministers can generally preach almost anything, provided they observe the rubric, and obey their superiors.

As an instance of the tolerant spirit prevailing in our Established Church, I may say, that some months since an advertisement appeared in one of their leading periodicals for a curate who was a reader of Swedenborg. The advertiser was duly supplied with what he wanted, and no notice was taken of the matter in that Church.

With respect to the New Church, I have to say, that of late there has been more than ordinary agitation—" wars and rumors of wars " in connection with it. Many sets of Swedenborg's works have been presented to public libraries, and hence the cause, in some degree, of this agitation. In the ancient city of Winchester, the clergy of the cathedral have been thrown into alarm on the occasion of the works having been introduced there. They have used their influence to have them rejected, but I have not heard what has been the result. At the fashionable town of Leamington there has been great excitement. One clergyman of the Established Church, a man of note as a platform debater, made a violent attack on Emanuel Swedenborg by lectures, in which he strove to hold up his doctrines to ridicule and contempt, especially for the immoralities which he professed to have found in the " Conjugal Love." One of our ablest ministers was sent to refute his slanders, which he did in several lectures ; and then that Goliath challenged our minister to a platform contest, which was accepted, and which occupied three evenings. More lectures were then given, and Emanuel Swedenborg most ably defended ; but yet, so great were the efforts made by that clergyman and others, and so easily were the public misled, that it was at length decided, by a majority of votes, that the works should be sent back to London, and they were sent accordingly. It is confidently believed, however, that this apparently untoward affair will have some good results.

The above clergyman is pursuing his attacks in another large town. A challenge from him has been accepted by another of our ministers, and we may soon have the particulars of another contest. I might relate other attacks and debates, but it might not interest your readers. We fear nothing from these things. We know that no weapon formed against Jerusalem shall prosper.

It is now desirable to bring this letter to a close. In doing so, I cherish the hope of addressing you soon again.

FRATER.

MISCELLANEOUS INTELLIGENCE.

AMERICAN NEW CHURCH ASSOCIATION.—The following is a summary of the business transacted by the Executive Council of this Association, at their regular monthly meeting in July.

The committee appointed at the annual meeting in May, to take the proper legal steps towards having this Association incorporated, reported that they had attended to that duty, and herewith presented a Certificate of Incorporation. So that the A. N. C. Association is now a regularly incorporated Institution, capable of receiving and holding property bequeathed for New Church purposes, and endowed with all the powers and privileges belonging to other incorporated religious bodies.

The Missionary and Colportage Committee reported, recommending the employment of the Rev. J. T. Eaton, as Missionary and Colporteur in Northern Ohio, for three months, commencing the 1st of September, at a compensation of \$100 ; which recommendation was adopted by the Council.

The Committee on Publications reported that the Rev. B. F. Barrett had donated to the A. N. C. Association the plates of his little work entitled "Beauty for Ashes," being "the Old and the New doctrine concerning the state of infants after death, contrasted ;" also his half of the plates of "Barrett's Lectures on the Doctrines of the New Church," (the other half being owned by the Michigan Association of the New Church,) with the privilege of using them as often as they desired. Whereupon it was

Resolved,—That these liberal donations of Mr. Barrett, be accepted with the thanks of the Association.

The Council also received from the A. S. P. & P. Society, as a donation, the stereotype plates of Clowes' *Pure Evangelical Religion Restored* ; also those of *The New Jerusalem and its Heavenly Doctrine*.

The Repository Committee reported the publication of a Catalogue of New Church works on sale at the Book-Room, with prices annexed—copies of which were presented. This Catalogue contains twenty-two pages, is neatly gotten up, and will be sent *gratis* to any one desiring it ; the object being to make our De-

pository, and the low price of our books, as widely known as possible.

The same Committee also reported sales of books for the month of May, \$55 29 ; and for the month of June, \$63 11.

It was further *Resolved*, by the Council " That the Committee on Publications be instructed to examine ' Arbouin's Dissertations on the Regenerate Life,' and report upon the expediency and propriety of its publication by the Association—also the cost of stereotyping it."

The Council also took into consideration the question of supplying isolated families and individuals, and little groups of receivers in hundreds of towns, and small New Church Societies—too small to support a minister—with good New Church sermons, for their reading and instruction on the Sabbath, and the best mode of doing it. And after listening to the statements of the Corresponding Secretary, and discussing the importance of making some effort to supply this acknowledged want of the Church, the following Preamble and Resolution were adopted.

Whereas,—It has been reported to this Council by the Corresponding Secretary, that he has received repeated applications from different parts of the country for *MS.* sermons, and,

Whereas,—It seems desirable that isolated families, and small companies of receivers, who are unable to support a pastor, should be supplied with sermons for their use in Sabbath worship, therefore

Resolved,—That the Committee on Publications be instructed to consider the expediency of publishing a series of sermons at frequent intervals, for the above purpose, and the best method of so doing, and report at the next meeting.

The Committee on Publications having duly considered this subject, have agreed upon the following plan, as at once the most feasible and economical. To solicit, through the columns of the *Swedenborgian*, subscriptions in aid of this enterprise ; and as soon as the amount subscribed will justify it, to proceed at once to publish two sermons a month, or one every two weeks, of from eight to twelve pages in length—each subscriber to receive, if he desires, the amount of his subscription in sermons, at a moderate price. The sermons to be all of a high order, written by some of the best sermonizers in this country and in England—simple, direct, plain, practical, and

free from controversy—breathing the very spirit of the New Jerusalem,—unfolding the spiritual sense of the Word and exhibiting the beauty of the heavenly doctrines in a manner at once clear and convincing,—and showing especially the applicability of the truths unfolded, to our daily life. They will also be stereotyped, so that a small edition can be struck off as often as needed. These sermons, being thus put in a neat, readable, and permanent form, will make annually, a volume of nearly 300 pages, which it is believed will be found extremely useful to lend or give away, especially to people of a religious character and capable of appreciating spiritual truth. They may also be used to advantage as tracts.

The Committee desire that all who would take pleasure in contributing towards this important and noble use, will signify to the Editor of the *Swedenborgian*, without delay, how much they are willing to subscribe. The entire cost of the plates is estimated at about \$300,00 per annum. Let Societies who have no minister, remember that by the plan here proposed, they will be kept constantly supplied with new and excellent sermons, each one of which, we trust, will bear repeating.

MEETING OF THE CONVENTION.—The Boston Convention of the New Church held its fortieth annual meeting in that city from June 9th to June 13th. It was quite fully attended, though but few were present out of the New England States—the largest portion of those in attendance, and more than half the delegates, being from Massachusetts—chiefly from Boston and its immediate vicinity. The meeting is spoken of as a pleasant one and every way satisfactory to the friends of the Convention. A large portion of the session was consumed by discussions growing out of a report of the Committee of Ministers “proposing alterations and improvements” in the new Book of Worship—and that part of the report of the Executive Committee recommending the removal of the *N. J. Messenger*, together with their book concern, from New York to Philadelphia. The final conclusion upon this latter question was, *not* to remove the paper and book-room; and upon the former, “to invite” through the *Magazine* and *Messenger*, “the members of the Church to communicate to the Committee suggestions for the

improvement of the Liturgy, which shall be kept on file, or recorded, and an abstract of which shall be reported to the Convention annually."

We glean the following items from the reports in the "Journal of Proceedings:"

The cost of publishing the *N. J. Messenger* for the year ending May 25th, 1858, was \$4076,05, a sum exceeding the amount of subscriptions received for the same time, by more than a thousand dollars—the actual loss on the *Messenger* being reported at \$1087,87. The number of paying subscribers to that paper is smaller than it was the previous year, there being a decrease of 122 in the circulation.

"The Committee on the Translation of the Theological Writings of Swedenborg, have decided to begin a new and uniform translation of all those works forthwith," commencing with the first volume of the "Arcana Cœlestia."—Possibly there may be in the Convention better Latin scholars than have ever belonged to the New Church in England, and who will be able to produce more "accurate, complete, and elegant" translations of Swedenborg's works, than that adopted by the A. S. P. & P. Society, in the beautiful edition which this Society have just stereotyped. We will wait and see. Meantime we counsel those who see no way in which they can more *usefully* employ their funds in aid of the Church at this time, to do what they can to help forward the proposed "new and uniform translation."

"The Committee on the Translation of the Word," begin to see that, to do such a work *well*, men ought to have something more than a mere smattering of the Greek, Hebrew and Chaldee languages. At their meeting last February, "the desirableness of a new translation, provided it could be really satisfactory, was admitted by all; but doubts were expressed whether the Committee could do anything of value in promoting this end." They still indulge the hope, however, "that, if a satisfactory translation cannot be made, valuable notes may be collected," which may, perhaps, be reported in point.

"The Missionary and Colportage Committee" report *ninety-four* dollars as the entire sum raised for these purposes during the year—

eighty-two dollars of which had been expended in supporting missionaries. The Board of Publications had printed, during the year, editions of from 100 to 1000 copies of four or five of the smaller works of the Church, such as the Doctrine of the Lord, Sacred Scripture, Faith, and Life. Some of these were published also in German.

The "regulation of the ministry" and making provision for the proper education and training of ministers, has ever been regarded by the Convention as its most important use. It is placed first on the list of Conventional uses by the Executive Committee, who regard "a sound, faithful and well-ordered ministry" as an object "requiring the most watchful care of the Convention." Yet we notice in the list of "moneys received and subscribed at Convention" only \$6 "for Education of Ministers Fund," while we discover in the same list \$900 "subscribed for retaining the *Messenger* and Book-room in New York." This seems the more strange, when it is considered that there is really no need of the Convention's expending *any* money to sustain a Book-room in New York, as the Liberal Party in the New Church have a very excellent Book-room in this city, where all the works of the Church may be had at the lowest prices; and this Room was established by the A. S. P. & P. Society some years before that of the Convention was thought of. Or is it the settled policy of the Convention to ignore the existence of all other New Church institutions, except those which are subject to its own control?

One Association (the Maryland) was admitted into the Convention; and the Society at Frankford, Pa., asked leave to withdraw. It appears, from statistics furnished by the "Journal of Proceedings," and obtained through other channels, that there are at this time about *thirty* New Church Societies in our country not in connection with the Convention—a number, we believe, about equal to those belonging to it.

In looking over the Convention's list of "places containing Societies and receivers," we find no mention made of *Orange*—a town in New Jersey, where there are more receivers than in any other town in the State, and where worship is held regularly on the Sabbath, conducted by an Ordaining Minister. But in this town they

all belong to the *Liberal Party*—which may be the reason for not including it in the Convention's list of "places containing receivers."

The Centenary discourses delivered at Cincinnati last year, have not been published for lack of funds. They are promised, however, "as soon as the necessary funds shall be provided."

The "Journal" furnishes, upon the whole, gratifying evidence of increasing activity and earnestness on the part of the Convention, and a growing attention to the real uses and needs of the Church. Perhaps the "spiritual tornado," to which the President alluded in his address two years ago, has done something towards increasing the vitality of that body, by rendering the atmosphere more pure and invigorating. True, with its present organization, the Convention can never work efficiently; and what it does it must do at a lavish and often unnecessarily great expense. Still, we are glad to see people active, even if their activity be not always guided by the highest wisdom.

INTERESTING FROM SYRACUSE.—There are few towns in our country, where the truths of the New Church have spread more rapidly within the last few years, than in Syracuse, N. Y. This, under the Divine Providence, is to be attributed mainly to the zealous and persevering efforts of a few high-minded individuals in that city, who have been ready, on all proper occasions, in public and in private, to present the beautiful truths of the New Church free from everything savoring of bigotry or sectarianism; and who have also exemplified in their lives the gentle, charitable, and truly large and catholic spirit of the New Dispensation. In a communication from a highly esteemed brother, in that city, published in our last No., it was stated that the rapid multiplication of readers and inquirers had compelled them to procure the most central and commodious Hall in town, in which to hold their Sabbath meetings. And in the *Syracuse Daily Standard* of the last of May, we have an interesting account of the opening of this Hall, and the inauguration of New Church worship in that city. There were present from 150 to 200 persons. Having no clergyman, the meeting was called to order by Dr. H. Joslyn, who, after a few appropriate remarks, named Mr. C. A. Wheaton to preside. Mr. Wheaton took

the chair and opened the meeting by reading a hymn, which was sung by the congregation; after which a prayer was made, and the 21st chapter of the Revelation read. Mr. W. then invited remarks from brethren present; and short addresses were made by Messrs. Stevens and Thomas, and Dr. H. C. Cone. Mr. Stevens said, in the course of his remarks :—" Let no one suppose that Swedenborgians propose to establish a sect, or to make war on sects. Swedenborg appeared among the contending sects with an olive branch, demanding a peace to their strifes about doctrines; for that religion consisted not in doctrines, but in *life*; and that the entire doctrines of the Old and New Testament were condensed in the short sentence 'Love to God and the neighbor.' He was the herald, not of a new sect or a new religion, but of a new dispensation founded on charity." Then, after tracing the successive dispensations or churches from the Adamic to the Christian, and briefly explaining the nature and object of the New Christian Dispensation or church, he concluded with saying :—" It is this New Church we meet to inaugurate here to-day. Not a sect to demolish the dispersed Christian tribes, but to bring them together in the arms of love, and embark them in the uses of charity, the employments of heaven."

We regret exceedingly, that our space will not permit us to give more copious extracts.

After singing another hymn, a short discourse was read by Mr. Wheaton, from Rev. xxi. 3 :—" And I heard a great voice out of heaven, saying, Behold, the Tabernacle of God is with men, and they shall be his people, and God himself shall be with them, and be their God."

We have room for only the following extract.

"The text enunciates a new dispensation of Gospel truth. In the first age man was an image and likeness of God, and lived a blissful life on earth. Can we doubt the divine intent to bring him back to that state? The eye must be blind that does not discern in the changes in the world that are going on now--in the altered character of the human mind itself, and the improvements in the conditions of society, that there is a hidden influence from the Father of mercies working for mankind. The judgments and sufferings are the throes of the world giving birth to a new dispensation. It is the mystical woman in travail, seen by John in the Revelation. The errors that have obscured, and the evils that have de-

stroyed Christianity, will be removed—a pure Christian church will arise; and though we may not live to see the consummation, we *may* see the certain signs that the work is begun. The Word of God contains a spiritual sense, distinct from the literal, as soul in the body. That sense may be understood by a knowledge of the analogy or correspondence by which mental things answer to natural or material ones. The Tabernacle is the Church, the repository of Heaven's truths, the Holy City or New Jerusalem John saw coming from God. God dwells with men by making their minds the house or tabernacle where He infuses his love and wisdom that they may show in their lives his image and likeness—that He may be their God, and that they may be his people. This symbolic City is to descend *from heaven* and be with *man*. Idle then are the dreams that make the New Jerusalem a representation of the saints *in heaven*! The blessings thus promised are yet to be enjoyed by the straying and bewildered race on earth. My friends, our undoubted convictions of these things must be announced. The treasures we have partaken are too inspiring—the sense of their benefits too overwhelming to permit us to conceal them. We cannot contemplate the cloud which now covers the Christian world, without an anxious desire that the spirit of all truth may purge it of its errors and evils, and make such cloud glow with the glory of his presence. We know that this world is the training-place for heaven; that immediately after death we rise into the spiritual and eternal world as men, with affections which dispose us towards heaven or hell. How horrible is the notion that there is no resurrection until the body comes to life again, nobody knows how! Our hearts burn within us to raise the thoughts of men from dead imaginations,—the dust, and ashes, and worms, and long night of the sepulchre,—to living realities, to angelic life, capacities and enjoyments."

The meeting then united in singing another hymn, when the congregation was dismissed, Mr. Wheaton announcing, that a like meeting would be held next Sabbath afternoon, at Convention Hall, to be conducted in like order.

We congratulate our Syracuse brethren on this auspicious beginning; and hope and trust the blessing of the Lord may ever rest upon them, and that their charity may never grow cold, nor their genuine catholicity be less conspicuous.

THE NEW CHURCH IN CALIFORNIA.—We have frequent and gratifying intelligence of the spread of the heavenly doctrines on the Pacific coast. In San Francisco there is a flourishing Society,

that holds worship regularly on the Sabbath, Messrs. James Kellogg and J. H. Purkitt officiating alternately in conducting the services. They have among them a goodly number of *live* men and women, whose influence for good cannot fail to make itself felt in that growing community. Their sympathies are altogether with the Liberal party in the Church, as is evident from their having already sent us upwards of fifty subscribers to the *Swedenborgian*. Their hearts seem always warm towards, and their hands ever ready to help forward, every good and really useful work. Mr. Kellogg, writing under date of July 4th, expresses a lively interest in the A. N. C. Association's proposed plan of issuing, semi-monthly, a series of New Church sermons—about which he had previously been written to—and says: "I will cheerfully take upon myself any pecuniary responsibility that may arise from the prosecution of the enterprise. . . . I have no idea of the amount required; but will say that you may assess upon us a fair proportion of the cost, according to your judgment, and I will be personally responsible for its prompt payment. . . . I hope you will not fail to commence without delay. Bailey's Discourses have all been read by us, and have proved very acceptable and useful. Giles', Hayden's, and Barrett's sermons also are always well received." Let some half dozen other individuals or societies respond as cordially to the plan proposed, and the enterprise will be prosecuted without delay; and a wide-felt want in the Church be speedily supplied, and a most important use be performed.

FROM DELAWARE.—There appears to have been quite a revival of interest in the New Church in Wilmington, Del., since the commencement of brother Silver's labors in that place. A letter from a member of the Wilmington Society, under date of July 27th, says:—"A good deal of attention has been awakened here by the preaching of Mr. Silver, who seems well calculated to disseminate the doctrines of the New Church. Our little Temple will not hold all that come to hear at times—many, no doubt attracted by curiosity. Mr. Silver has been lecturing on the Science of Correspondences, and will soon commence a course of lectures on the doctrines of the Church."

FROM MICHIGAN.—We learn from a letter just received from Marshall, in this State, that our brother, Rev. J. Fox, who has recently left Washington City, is now preaching to full houses in the former place. The writer says: "The Marshall Society is to be revived, and it is believed there will be about twenty members to begin with. Meetings were commenced at a private house several weeks since, and from this time (July 27th) forward, they are to be in a public Hall—a convenient, pleasant, well located room—which has been rented for that purpose. The prospect is encouraging."

The same writer also says that a New Church Society will soon be formed at Jackson, a town not far from Marshall; that they are about erecting a New Church edifice in that place, hoping to have the walls up in the Autumn, so that the inside may be finished during the next winter; and that "Rev. Mr. Fox preached in the prison Sunday morning July 18th, at the request of the chaplain, to 400 convicts and 100 others; and in the evening of the same day in the Methodist Church, which was *full*." He further adds, that, "at Jackson as at Marshall a strong desire is expressed to hear the doctrines of the New Church." We congratulate our Michigan brethren on the return of our devoted brother Fox to the field of his earlier labors.

FROM KANSAS TERRITORY.—A devoted brother writes us from Lawrence, K. T. under date of July 22d, and sends us \$10,—\$9 for as many new subscribers to the *Swedenborgian*, with names enclosed, and \$1 for the A. N. C. Association. He says: "I love the Association movement, and am pleased with the *Swedenborgian*, and hope and expect that both will be sustained; for I am sure, that, under the Divine Providence they are admirably calculated to meet some of the pressing and prominent wants of the Church in this age." The same writer adds: "I am superintendent of the Sabbath School connected with the Unitarian Church in this place. My religious views and associations are well known, and I am left untrammelled, and perfectly free to teach and direct as I think proper." How much more in accordance with the beautiful and catholic spirit of the New Jerusalem is this brother's conduct,

than the exclusive and sectarian course too often pursued by New Churchmen, whereby they lose the sympathy, if not the respect, of liberal minds, and shut themselves out from fields of usefulness, which they might otherwise fill with not less profit to their own than to others' souls.

The London Intellectual Repository for July has been received, and contains the usual amount of interesting, instructive, and varied matter. Besides the "Miscellaneous Information," in which this No. is particularly rich, it contains valuable articles on "The Miracles of Elijah and Elisha;" "A voice from Germany, on the Centenary Declaration of the Doctrines of the New Church;" "Remarks on the specific meaning of, and the distinctive difference between, the Appellations, 'Son of God,' 'Son of man,' and 'Son of Mary,' as applied to the Lord;" "Christianity and our Era;" "Africa and the Africans;" and "How far the Lord leads into Temptation."

LITERARY NOTICES.

THE ARCANA OF CHRISTIANITY; An unfolding of the celestial sense of the Divine Word, through T. L. Harris, New-York: New Church Publishing Association, [not the A. N. C. Association] 447 Broome Street, near Broadway, 1858.

No work that has ever emanated from the American press, has come before the public with such lofty pretensions as this. Expectation was raised on tip-toe by the flourish of trumpets with which it was heralded. We have read carefully and critically some 300 pages of the work; and although we do not claim to have our mind "opened to the celestial degree," we nevertheless *do* claim to be sufficiently illumined to see that the author of this book, so far from giving us, as he pretends to, "the celestial sense of the Divine Word," gives us here abundant evidence that he *knows not what the celestial sense of the Word means*; and we feel sure that we shall be able to demonstrate this to the satisfaction of all minds of tolerable sense and candor. Mr. Harris, it is true, affirms the leading doctrines of the New Church, though we have our doubts, since reading this book, whether he really understands, or is able proper-

ly to *teach*, any of these doctrines. We have, before this, seen the honored name of Swedenborg, and the heavenly doctrines taught by him, sometimes dragged into pretty bad company; but we do not remember ever to have seen them so often introduced where they seemed to us so entirely out of place, as they are in the midst of the extravagant, wretched, and silly trash with which this book is crammed. It is with no feeling of unkindness that this is said, and without a particle of prejudice against the author, or against any who sympathize with him. It is said in deep sorrow, and under the stern necessity which we feel is laid upon us. Fealty to truth as well as to our own convictions, demands it. We may give a more extended notice of this work in a future number, in which it will be shown that the language here employed is not any too severe.

APPLETON'S NEW AMERICAN CYCLOPEDIA, VOLS. II. and III.—This admirable work, the first Vol. of which we noticed some time ago, has now reached the third Vol., and fully sustains the high expectations which the reputation of its editors had raised, and which the appearance of the first Vol. seemed to justify. The 2d Vol. (we have not had time to examine the 3d,) is particularly rich in articles on science, technology, history, and biography. Among those of especial interest in this Vol., as embodying information rarely to be found in a form so compact and lucid, may be mentioned the excellent articles on "Architecture," "Assaying," "Aurora Borealis," "Arctic Discovery," "Artesian Wells," "Astronomy," "Athens," "Australia," "Aristotle," "Arius," "Augustine," "Audubon," "Arkwright," and "Bacon." The articles in general are characterized by clearness, comprehensiveness, vigor and freshness. But if the writers would oftener refer to some of the most valuable sources of information upon the subjects treated, particularly when the articles are short, it would, we think, enhance the value of the work. As it is, it promises to be alike creditable to American literature, and to the enterprising house that have undertaken its publication.

"TEMPTATIONS,"—published by Otis Clapp, Beacon-st., Boston— is an interesting and valuable little volume, of 128 pages, upon the nature, design, and use of spiritual temptations; composed chiefly

of well-selected extracts on this subject, from the writings of Swedenborg, and dedicated "to all who are willing to endure Temptations for the sake of Regeneration."

"**RAYS OF LIGHT**,"—a volume by the same publisher, is composed in like manner, and of the same size as the other. Well named, too, for every paragraph is, indeed, a ray of light from the Sun of heaven—of spiritual light, capable of penetrating the dark chambers of the soul, and exploring its inmost recesses. Each of these works is provided with an Index, which adds to its value.

"**JUDAH AND SIMEON**," is the title of an interesting discourse, by Rev. W. M. Fernald of Boston, lately published by Mr. Clapp, "in compliance with the wish of many friends." We have read this sermon attentively, and confess ourselves unable to see in it the "modified Calvinism" which some of our Boston brethren discover; nor can we understand why it should have "given rise to a good deal of criticism *pro and con*," as we are informed in a prefatory note that it has. In an able vindication of the doctrine of this sermon, by the author himself, which appeared in the August No. of the *Monthly Religious Magazine*, and was invited by a communication from Prof. Parsons in the July No. of that work, we are left to infer that the doctrine concerning "the expulsive power of a new affection," is deemed the objectionable feature of the discourse. But we cannot understand how this can be objected to by intelligent New Churchmen, when Swedenborg himself says, that "the *only mode of driving away the devil and his crew from the door of our mind*, is to have love towards the Lord and our neighbor." (A. C. 364.) If this language does not plainly teach "the expulsive power of a new affection" maintained in brother Fernald's discourse, then it is difficult to see what it was meant to teach.

"**PHYSICAL DEGENERACY OF THE AMERICAN PEOPLE: Showing that an imperfect system of education, and abuse and neglect of children, are among the chief causes of this degeneracy**,"—by Dr. John Ellis, of Detroit. This is an able pamphlet of thirty-two pages, upon a subject of far greater importance than most people imagine—the proper physical training of our children, and its intimate connection with the future moral and intellectual as well as

physical constitution of the American people. The author writes like one whose heart is in his subject, and who has observed long and close enough, and thought and felt profoundly enough, to render his conclusions worthy of serious attention. He deploras, as well he may, the degeneracy of our people, which he thinks is to be traced in a good measure to the vicious system of education that has long been in vogue—to the practice of confining little children to their books within doors five or six hours a day, when a large part of this time should be directed to amusements, sports and athletic exercises in the open air, under the direction of a teacher.

The pamphlet contains words of wisdom seasonably spoken. The subject is one of so much importance, intrinsically, that we intend to devote more space to it in a future number.

OBITUARY.

In San Francisco, Cal., on the 16th of June, Mr. EDWARD GILES, of that city, formerly of England, was removed to the spiritual world,—in the 56th year of his age.

Mr. Giles was an affectionate receiver of the doctrines of the New Church; and although we had not the pleasure of a personal acquaintance with him, we have the means of knowing that he was a man of rare excellence, universally esteemed, and one whose upright, orderly, earnest and useful life for some time previous to his departure, was a beautiful commentary upon the heavenly doctrines he professed. His heart was full of kindness and sympathy, and his hands ever ready to aid in every philanthropic and useful work. He was an active and efficient member of the New Church Society in San Francisco, and took a lively interest in our Magazine, whose circulation on the Pacific coast he did much to extend. An estimable New Church lady of our acquaintance, who visited him daily before his death, and who, at his request, often read to him, and played and sang the chants which he loved to hear, writes to an eastern friend: "He died while listening to selections 158 and 224 (new Book of Worship). Mrs. Purkitt repeated the Lord's

prayer, and he died saying 'Our Father.' His disease was dropsy in the chest. He was conscious to the last. About ten minutes before his death, I saw his lips move; and bending over him, I heard him offer a beautiful prayer to this effect: 'I thank thee, my Heavenly Father, for thy past mercies; help me to bear with patience and resignation the pangs of separation of the mortal from the immortal.' I told him I was sure his prayer would be answered—he looked at me so pleasantly; and it was. He died without a murmur, the trusting words 'Our Father' being the last sound on his lips." He calmly gave directions about his funeral, which took place in the Unitarian Church, the use of which was kindly granted for the occasion, Mr. Purkitt officiating. The following announcement of his death, which appeared in one of the San Francisco daily papers, and which is similar to others we have seen, will show in what estimation the deceased was generally held in that city:

"It falls to our duty to record the melancholy fact of the decease of Mr. Edward Giles, lately attached to the house of Alsop & Co. in this city. The departed was a man of good abilities, and a most exemplary citizen. Though an Englishman by birth, he has been in this country many years, during which time, by his general kindness of manner and numerous virtues, he had won for himself hosts of true friends. He was, at the time of his death, the leader and church reader of the Swedenborgian Society of this city. His heart was always open as his purse to the wants of the destitute, and by his death the orphans have lost one of their greatest and noblest benefactors. Impulsive by nature, his impulses were always generous and good. In fact, he was one of the best and truest men we ever met, and a genuine philanthropist. His loss will be deeply felt in this community. He leaves a family in Pennsylvania to mourn his loss; but had one son (who is a clerk in this city) at his bedside, to smooth his pillow and close his eyes when he fell off into that deep sleep, which knows no waking save in eternity. May his righteous deeds be remembered!"

A remarkable circumstance worth recording here, is, that Mrs. Giles, residing in Pottstown, Pa., was removed to the other world only 17 days before her husband—not long enough for him to have heard of her departure, and we have not learned that he even knew of her illness. How joyful must have been the meeting of husband and wife in the other world, where neither probably expected so soon to greet the other!



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[No. 6.

REVIEW OF HARRIS' "ARCANA."*

No one can deny that it was wise and wholesome counsel which the Apostle John gave when he wrote: "Beloved, believe not every spirit, but *try* the spirits whether they are of God." And why not believe them *without* trying them? For this very excellent reason, "because many false prophets are gone out into the world." And our Saviour himself predicted, that in the end of the Dispensation which His first advent commenced, false teachers would arise, full of craft and subtlety, speaking in His own name, and claiming for their pretended revelations a divine origin; and that the number of such, as well as of those who would be deceived and misled by them, would not be small. "For many," says He, "shall come in my name, saying, I am Christ;

* *Arcana of Christianity*: an unfolding of the celestial sense of the Divine Word, through T. L. Harris. Part First. Vol. I. Genesis, 1st chapter: "And God said, Let there be light." New-York: New Church Publishing Association, 447 Broome Street, near Broadway. 1858.

and shall deceive many." And again in the same chapter, —foreseeing the danger to which his followers, especially the most innocent and credulous among them, would be exposed from the cunning devices of infernal spirits, and their power to do wonderful things, even to copy or imitate divine verities—He repeats the prophecy in language still more emphatic: "For there shall arise false Christs and false prophets, and shall show great signs and wonders, insomuch that, if it were possible, they shall deceive the very elect." Hence the need of that divine caution, "Take heed that no man deceive you."

It is not difficult for those who have any spiritual discernment, to see that we are living at the very time pointed at in this divine prophecy. There has been no period during the last eighteen hundred years, when the instruction contained in these repeated declarations of our divine Master, needed to be more solemnly pondered and more reverently heeded, than the present. For in our own day, the "false Christs and false prophets" foretold by our Lord, are rising up on every hand "showing great signs and wonders," and deceiving sometimes "the very elect." The predicted second coming of Christ received, or began to receive, its fulfillment one hundred years ago, in that rational and lucid unfolding of the spiritual sense of the Divine Word, and the stupendous disclosures of the great facts and laws of the spiritual world vouchsafed by the Lord through his chosen servant Emanuel Swedenborg. And as in the days of old, when Moses, the servant of the Lord, in obedience to the divine command, wrought miracles in the presence of Pharaoh, "the magicians of Egypt, they also did in like manner with their enchantments," so in this New Age, men and spirits who desire to hold the true Israel

of God in perpetual bondage, are indefatigable in their efforts to produce a semblance of the revelations made through Swedenborg. Of late these pretended revelations have multiplied prodigiously; so that now they have become almost as numerous as the frogs of Egypt, which came up into the houses, and bed-chambers, and ovens, and kneading-troughs of the inhabitants of that land; and they resemble the frogs in character not less than in number.

One of the latest, and in some respects most subtle and insinuating, of these spurious revelations, is the work whose title is given above, and which was briefly noticed in our last issue. There are particular reasons why this work should receive at our hands a careful and extended review. Among them may be mentioned these:—That the author himself claims to be a New Churchman, and often makes favorable mention of Swedenborg in the volume before us, and *apparently* affirms all the great and leading doctrines taught by him:—That the work under review bears on its title-page the imprint of "New Church Publishing Association:"—That there are some highly intelligent, and we believe very excellent people, who sincerely believe that Mr. Harris is in a state similar and even superior to the one into which Swedenborg was introduced, and that therefore he is enabled to see and unfold more and higher truth than is to be found in the works of the latter:—That, whereas Swedenborg in his *Heavenly Arcana*, does not pretend to give us more than the *spiritual* sense of the Word, Mr. Harris in *his Arcana* professes to give us the *celestial* sense:—That on the cover of the August No. of the "Herald of Light," edited by Mr. Harris, we are assured that "a well-known divine of the New Church gives this opinion [of the work] after reading: 'It is

the most powerful, comprehensive, stupendous, beautiful book I ever read in my life.'” These are among the reasons which we think sufficient to justify us in subjecting this book to a careful and thorough examination. Besides, knowing that at the second coming of the Lord “false Christs and false prophets” will certainly arise, some of them endued with such subtle powers of persuasion, such amazing art and cunning, and wearing such an outward semblance of innocence and piety, as to deceive, if possible, “the very elect,” every Christian will acknowledge that the only wise and safe course, in these times, is to listen reverently to the Saviour’s solemn injunction, “Take heed that no man deceive you.”

First, let us see what are the claims of this book. And on this point we will let Mr. Harris speak for himself. In an article in his June No. of the “Herald of Light,” in which the work is announced, he says :

“The announcement that a celestial sense exists within the spiritual was made long ago, through this illumined penman [Swedenborg], but its arcana have remained locked up in infinite mystery. The Lord alone has power to make known those knowledges, the Lord Jesus Christ, of whom they teach, and whose utterance they are.

“The claim advanced for the volume, whose title is before us, may be summed up in a few words. It is, so far as extended, an exposition of the Celestial sense of the Divine Word, in its ultimate sub-degree. It was not evolved through any self-intelligence of the writer ; not communicated by any Spirit, not made known by any Angel ; but revealed especially by the Lord Jesus Christ.”

And in the Introduction to the work itself, a similar claim is put forth in language as follows :

“At the close of these initiations, as will be found

in the context, it was my privilege to behold the Lord, whom I saw in His Divine Appearing, and who laid upon me the charge of receiving and unfolding such of those Arcana of the celestial sense as are contained within this volume, and as will in due time be given to mankind in continuance of the labor which is here begun."—pp. 7, 8.

Such is the lofty claim put forth for the volume under review. And the author's own estimate of its value will appear from the following paragraph in his June No. of the "Herald of Light."

"This book will prove a fire-brand in the midst of the explosive elements of modern speculation. It contains the principal elements so long needed, which shall enable the Christian man of the New Age to meet and overthrow the spiritual Pantheist in his loftiest flights and his most daring speculations. . . . Utterly unlike all previous expositions of the Divine Word, it glows and sparkles with a lucid clearness and brilliancy of style and sentiment, causing the Scriptures to unveil themselves like Nature, where through zones of blue air, the flowers dance, the waters ripple, the choral birds awake their music, and the sun and stars pour forth their light. While the preëminent characteristic of the work is power, it is a strength that walks abroad attired in beauty. The stirring truths move forth to combat against the world's evils like the Ancient Spartans, marching to the music of their lyres."

And an advertisement in the same number of the "Herald of Light," proclaims it to be "the most comprehensive book of Philosophy, Morals, Religion and Spiritual and Historical disclosures, ever given to the world—an invaluable acquisition to all seekers after Spiritual and Divine Truth."

Now, it might be considered the height of presumption in us seriously to attempt to review a book which boasts so lofty an origin, claiming to present truths

above the power of man, spirit, or angel, to evolve—truths “revealed especially by the Lord Jesus Christ.” But the author himself encourages us by saying, in reference to the claim of this work: “The evidence of the authenticity of that claim must be found in a thorough and prayerful perusal of the work itself.” (*Herald of Light for June*, p. 92.) And if we have failed to find the “evidence” here spoken of, it certainly is not because we have failed to comply with the conditions; for we *have* given the work “a thorough and prayerful perusal.” We have read it carefully, and without prejudice, earnestly praying, that, if it really be what it claims, the evidence might be made clear to us. We have, therefore, employed our best faculties, and in the best manner we knew how; what more could we do? Besides, according to another statement of the author, we ought to have been satisfied even upon a partial or cursory reading of the book; for he speaks of it as “a splendid triumph” for the work, that “it is found able to satisfy, not merely the cursory and superficial reader, but the man of many knowledges; to minister as well to the first desire of childhood and the last demand of age.”—*Herald of Light for July*, p. 143.

But, notwithstanding the author claims for this work that it “solves the riddle of the world” “by a method at once familiar and original”—that “its stirring truths move forth to combat against the world’s evils like the ancient Spartans marching to the music of their lyres,”—that it furnishes an “adequate solution” to the innumerable and momentous questions which man has a right to ask,—“questions that underlie the profound structure of all our moral being,” yet (and note the inconsistency) no one is capable of appreciating it until he has “*grown into* an internal perception of these very

truths"! To the paramount question, which the author himself supposes us to ask, "How are we to judge whether it is true or not?" he responds: "To this the book itself affords an answer. It levies no tax upon our credulity, nor does it come demanding acceptance without adequate data on which to build a just opinion. It says virtually to every reader, In the advances of regeneration you will believe, because—(and now mark the idea)—you will grow into an internal perception of these very truths from the good within them. August yet simple claim. As we become God-like we comprehend the works of God." (*Herald of Light for July*, p. 146). Now if here are truths, which are not to be seen or believed to be truths, until we have actually received the good that is in them, and thereby been brought into a perception of the truths themselves, we are tempted to ask, For what use, then, are these truths given? Why is this revelation made? It is not to aid us in the great work of regeneration, but to be *perceived as true* when we *have become regenerate* through other instrumentalities! The book "avails itself of its privilege, and objects, for cause, to any jurors except those who are regenerate men." (*H. L. for June*, p. 91.) Now we have been in the habit of supposing that all truth has some *use* to subserve—that it is given for some *purpose*. We have supposed that high moral and religious truth, instead of being something which we are to gaze at with admiring eyes *after we have reached heaven*, is intended to enlighten and guide us on our way thither. But how shall truth enlighten and guide us unless it be believed? And how shall it be believed unless it be understood, or intellectually apprehended? We have supposed that man was a rational being, and as such, was intended by his Creator to be led in freedom accord-

ing to reason, that is, according to the truth which he can understand, or rationally receive. We know that purity of heart and life increases our perceptions of moral truth ; but if truth is not to be seen as such, and therefore not to be believed, until we "grow into an internal perception of it," what is the use, we again ask, of this external revelation? What great *end* is this alleged celestial sense of the Word intended to subserve? Or how can it "move forth to combat against the world's evils, like the ancient Spartans" against their foes, unless, like the Spartans, it can see, or make men see, where and what their real foes are? To talk of this "celestial sense" being believed when men shall have "grown into an internal perception of these very truths from the good within them," is virtually to confess that this external revelation has no manner of use to perform in our human world, and that therefore the hand of God is not in it.

Yet the author thinks that the work itself furnishes "adequate data on which to build a just opinion." In this we are happy to agree with him ; and shall proceed now to exhibit some of the data on which *our* opinion has been built. We shall pass over for the present, without notice, the glowing and often splendid imagery with which the book abounds, its gorgeous rhetoric, and sometimes marvelous power at scene-painting—all of which we are able to estimate at their full value—and shall examine it with reference to its main thought or avowed purpose.

The work, as we have seen, claims to be a revelation from the Lord himself of "the celestial sense of the Divine Word." Let us briefly examine this claim, and see if it be sustained by adequate evidence furnished by the work itself.

Mr. Harris admits that there are three senses to the Word, a natural, spiritual, and celestial ; and that these senses are separated from each other by discrete degrees, and of course are related like end, cause, and effect, or like will, understanding, and action with man. In his definition of degrees, he says : "Continuous degrees are from the gross to the refined in ascension, or, in declension, from the refined to the gross ; but discrete degrees are in procession from causes through means to ends or ultimates." (n. 162.) He also admits "that there is a discrete degree between the physical and the heavenly existence," or between matter and spirit ; that "there is no process of sublimation by which the earthly can ever become the heavenly, or the natural even the ultimate celestial ; no process by which matter can become spirit," that "aeromaterial earths and solar earths are divided, as well as terrestrial earths, by an expanse of degree [i.e. by a discrete degree] from their Heavens." (n. 294.) He further tells us that "Nature,—even in its most etherealized and aromaterialized essences, is incapable of becoming spirit, mind, or soul." (n. 233.) He also teaches the existence of three discrete degrees in God, in the angelic heaven, and in every individual human mind. "God is a Triune Spirit ; . . . He exists in three discrete degrees ; One real Person because these three degrees are as the will and the will-form, the understanding and the understanding-form, and the proceeding and its ultimate form in man." (n. 67.) "The spirit of the Grand Man is a three-fold form ; the outermost form the natural Heaven, the intermediate form the Spiritual Heaven, the inmost form the Celestial Heaven." (n. 59.) And "the typical Heaven was a trinity, a three-fold Heaven in one, corresponding to the trinity in man, of will, understanding, and proceeding life." (n. 64.)

This is all very well. The only remarkable thing about it is, that it should be put forth at this time as constituting any part of a *new* revelation, and without the slightest acknowledgment or intimation that the very same was taught by Swedenborg a hundred years ago. And this is the more remarkable, since it is obvious that Mr. Harris is not unfamiliar with the writings of Swedenborg. And there are many more things in this book agreeing substantially with the teachings of the Swedish Seer. We are unable, therefore, to see the need of any extraordinary illumination to enable a man to teach, what another has taught and published many years before. There are multitudes of men and of women who are capable of doing this, without claiming to have had their minds "opened to the celestial degree." But whenever Mr. Harris departs from Swedenborg, and attempts to give us something that is really new and original, see what pitiful work he makes.

The quotations already made respecting the admitted doctrine of degrees, and the relation in which the different senses of the Word stand to each other, furnish, as we think, "adequate data on which to build a just opinion" concerning Mr. Harris' celestial sense. It is admitted that the celestial sense is a discrete degree above the spiritual, as the spiritual is a discrete degree above the natural. Now the natural sense of the Word, treats, as we know, of times, places, persons, objects and events belonging to the natural world. But the spiritual sense treats of nothing of this sort. It rises wholly above the kingdom of nature, as spirit rises above matter, and presents us with the laws of God's spiritual kingdom—the laws of man's spiritual life. It stands related to the natural sense as soul to body, as

thought to action, as cause to effect. And the celestial sense, rising a discrete degree above the spiritual, stands related to the latter as will to understanding, affection to thought, or end to cause. If, therefore, the spiritual sense of the Word treats not at all of the outward material universe, or of the things belonging to time and space, *much less* can the celestial sense, being a discrete degree *above* the spiritual, treat of natural things, or tell us any thing about solar, aroamal or terrestrial orbs, or any cosmical arrangements. This is a plain, logical, and necessary conclusion from premises fully conceded by Mr. Harris himself. Now, without losing sight of this fair conclusion, let us briefly glance at some of the things (for we cannot call them *truths*) given us in this volume as the celestial sense of the Divine Word. We shall give but a few examples, believing that only a few will be necessary. Opening hap-hazard at number 247, where is quoted the text (Gen. i. 5), "And God called the light day, and the darkness He called night. And the evening and the morning were the first day,"—we find the following given as "the celestial sense."

"This verse relates to the first epoch of human life on the terrestrial, aroamal and solar orbs, and to the beginnings of the paradises and the origin of the human race. The derivation of life is invariably from centres to circumferences. The planets are last inhabited and the suns first. The earths of the universe pass invariably through days of creation corresponding to the epochs described in the natural sense of the Word. The mineral kingdom invariably precedes the vegetable. In like manner the vegetable is the precursor of the animal. The animal kingdom is the precursor of the human family. The successions of animal life are from the less refined to the most refined.

"Prior to the establishment of Paradises upon the

orbs, immense successions of animal dynasties, in an orderly series, have place and empire. All of these, as they become extinct, are followed by superior organizations. The gigantic sauria and carnivora of Pre-adamic periods upon this orb, are inverted types of harmonic families extant upon such of the terrestrial planets as at the present time are in corresponding epochs of formation. The panorama of creation upon its ascending scale, where evil influences have not perverted and inverted the successive types, is wondrously beautiful. All is perpetual peace. The teeming waters abound with marine vegetation, yielding food to the countless varieties of the finny tribe, all of whom, like animated music notes in a Divine melody, pursue their gentle sports in a trance of instinctive pleasure, from the dawn to the evening of existence, nor do they ever prey upon each other. At the period of their cessation as organic forms they breathe their lives away without pain, and their atoms, disintegrated by chemical processes, are taken up again into superior forms of life. In this manner the successive epochs of creation are panoramic and typify the unfoldings of the Heavens."

Now this is gravely offered us as *the celestial sense* of Gen. i. 5. What man in his senses does not know, that, whatever of truth there is here, is truth of the most external kind. So far from its being *celestial* truth, or the truth of the celestial sense, it is the lowest natural or scientific truth. Is it not an insult to our common sense, seriously to offer us these common-places about the succession of the kingdoms of nature, the "immense successions of animal dynasties," "the gigantic sauria and carnivora of Pre-adamic periods," the "marine vegetation, yielding food to the countless varieties of the finny tribe" and the like, as the *celestial sense* of this verse in Genesis?

Again, take his exposition of verse 6: "And God said Let there be an expanse in the midst of the waters,

and let it divide between the waters and the waters."*
The following is the first half of this most remarkable
"unfolding :"

"The organs in the interior of the human understanding [evidently meaning the 'human brain,' as the context shows] are called 'waters.' They are filled with an influx which is from the Lord, upon all orderly orbs, and this influx forms a crystalline, aqueous element resembling a transparent lymph. The organs of the lesser brain are called the waters above the expanse. The organs of the greater brain are styled the waters below the expanse. The interior degree between the organs of the greater and the lesser brain is called the expanse in the midst of the waters, and it serves as a division between the two, and therefore it is said to 'divide between the waters in the waters.'" (n. 271.)

And the other ten lines of the author's exposition of this text, are equally remarkable, and exhibit a like degree of celestial (?) wisdom—assuming to describe the functions of the lesser brain "upon unpolluted or virgin orbs," and alleging that each of the organs of this brain, "being a receptacle and repository of an especial fluid of the Heavens," "becomes, as it were, as to quality and potency and as to fulness and completeness, a minute ocean."

Again, in number 453, we have the following given as the exposition of the celestial sense of this verse (Gen. i. 15) : "And let them be for luminaries in the expanse of the heavens to give light upon the earth ; and it was so."

"And let them be for luminaries" signifies that within the universal Word, in all of its forms, modes,

* The author admits that "he follows the translation of the original Hebrew text of Genesis made by Emanuel Swedenborg into the Latin tongue." (p. 48—note.)

and varieties, exists a Divine Spirit, by means of which the Word is to be understood. That there is a Divine Spirit even in the copies of the Word extant upon our earth, is to me a matter of direct experience."

And then the author proceeds to give us his experience while writing. Now *this* "unfolding" certainly has the merit of being less gross and materialistic than most that we find in the volume. But what are we to think of the man or spirit who has the effrontery to offer us this as truth never before known—as truth now for the first time revealed unto men—truth unfolded from the *celestial sense*? Is it to be presumed that Mr. Harris really believes no one ever before taught the existence of a divine spirit throughout the Word? Such a presumption is precluded by his own oft-repeated admissions in regard to the teachings of Swedenborg.

Turn again to his "unfolding" of the text, "And God made two great luminaries, the greater luminary to rule by day, and the lesser luminary to rule by night; and the stars." The following is the first part of his exposition of the celestial sense—and the latter part is not a whit better, being a sort of disquisition upon sleep, and winding up with a homily upon the "direful consequences that must result from the disorderly practice of magnetism throughout Christendom."

"Cosmical truths are taught in this verse. The universal expanses of the natural universe are enclosed within a greater sun, on whose finitely boundless expanse the typical forms of the creations are first set forth. There is a central sun of the sidereal immensity, which is the inmost of this external. Between these there is a perpetual efflux and reflux. Besides the universal mineral spirit, vegetable spirit, and animal spirit (Nos. 345 to 353), there is a universal body-spirit and a universal brain-spirit. The universal body-spirit has its habitation in the peripheral orb of the system; the

universal brain-spirit is throned in the centre sun of the system. By system is here meant the totality of space." —(n. 465.)

Again, in his exposition of the celestial sense of "the beast, and the thing moving itself, and the wild beast of the earth, after its kind," in Gen. i. 24, we are told,

"By 'beast,' is signified a universal animal kingdom, in which exist, infolded within the cerebral and vital organs, the first forms of a universal vegetable kingdom, and within these, in their turn, the first forms of a universal mineral kingdom. By the 'thing moving itself,' is signified the animal sphere in which these things exist. By 'the wild beast of the earth after its kind,' is signified the detachment of this universal animal kingdom from the Heaven in which it is ultimated." (n. 647.)

And again in his "unfolding" of verse 25 :

"By 'every thing that creepeth on the ground after its kind,' is signified, first, the orderly types of lower life which appear upon the planets prior to the establishment of the human race. This signifies, second, the pre-adamic flora or the lower vegetable creations. It signifies, also, the mineral kingdom, which precedes the vegetable." (n. 650.)

And so we have, as Mr. Harris' celestial or "*inmost* sense" of "every thing that creepeth on the ground after its kind," the types of the lower animal life, the lower vegetable creations, and the mineral kingdom which precedes the vegetable ! Is it, we wonder, because our mind is not "opened to the celestial degree," that we are unable to see how *this* celestial or *inmost* sense differs from the natural or *outmost*—except that it goes a peg lower, and reckons, among the *creeping* things, vegetables and minerals. *Celestial* sense, with a witness !

Again : all numbers, we know, have a spiritual signification, which is totally different from what is under-

stood by them in the natural sense. Mr. Harris himself admits this. Thus the number *two*, in the spiritual sense, signifies conjunction ; *five* signifies little or remains ; *six* signifies labor and combat. But Mr. Harris' celestial sense, though acknowledged to be a discrete degree *above* the spiritual, turns out, in his "unfoldings" of numbers, to be a discrete degree *below* it, or identical with the natural sense. Thus he says : "The states of an angel, from the period when he is divested of his natural body, extending on through the immensities of ages, are called the 'second day.'" (n. 303)—his states *before* his departure from the natural world being, we suppose, the *first* day.—"By the 'fourth' day of creation is signified that the Creator completed the universal distributive series by means of classifying the societies of angels, grouped according to this *four-fold* order." (n. 540.)—"The word 'fifth' in the verse (23), denotes *five* ultimate states, common to all the angels, by means of which they enter into *five* interior Heavens." (n. 620.) And so on.

Such is the "unfolding of the celestial sense of the Divine Word" given by our new American Seer in this nineteenth century ;—and we might easily fill a moderate sized volume with like precious specimens. Such are the wonderful arcana contained in *Mr. Harris'* celestial sense — arcana, of which "Emanuel Swedenborg knew nothing whatever," because "*his* perceptions were opened only in the spiritual degree." (n. 505.) Such is the transcendent wisdom which we are called upon to accept, as "revealed especially by the Lord Jesus Christ !" Such are the "stirring truths" which we are gravely assured, are "to move forth to combat against the world's evils like the ancient Spartans marching to the music of their lyres !" — truths, "which

shall enable the Christian man of the New Age to meet and overthrow the spiritual Pantheist in his loftiest flights and most daring speculations!" Such are the *celestial* (?) knowledges, which it is said, were "evolved, not from the understanding of the human author, but found by a subtle key of symbolism in the most ancient of all records!" (*H. L. for July*, p. 145.) "But the wonder is made more astonishing" to us, by the fact that this extraordinary Seer has never in a single instance condescended to exhibit to us this "subtle key of symbolism," nor to show us how it is to be employed in "evolving" that celestial wisdom which is to "prove a fire-brand in the midst of the explosive elements of modern speculation." In one thing we fully agree with Mr. Harris, viz. that *his* exposition is "utterly unlike all previous expositions of the Divine Word."

Our argument, now, touching the claims of this book, is brief and simple. Mr. Harris himself admits that the celestial sense is a discrete degree *above* the spiritual. But the quotations we have made show conclusively, that, what he *has actually given* us as the celestial sense, is, for the most part a discrete degree *below* the spiritual—is neither more nor less than a very external and natural sense, except where it is *nonsense*, or *not truth of any kind or degree*. Therefore the claims of the book are wholly unfounded, and unworthy the regard of serious and candid minds. It clearly had its origin in the brain of Mr. Harris, or of the false and fantastic spirits with whom he was in association at the time of writing. This we deem "a just opinion," founded upon "adaquate data" furnished by the book itself. And since it claims to speak in the name of the Lord, and to contain His own "utterances" (*See H. L. for June*, p. 90), we therefore feel warranted in pronouncing it one of the "false

Christ's," which our Lord foresaw would appear, and which He, therefore, has cautioned us to take heed and beware of. And if some good and innocent-minded persons should be deceived by the book, and incautiously accept it for what it claims to be, it would not surprise us in the least; for this also is demanded for the complete fulfilment of the prophecy.

We trust we have given sufficient examples of Mr. Harris' celestial sense, to convince the candid reader of the justness of the language used in the September No. of the *Swedenborgian*, viz. that the author "gives us here abundant evidence that he *knows not what the celestial sense of the Word means.*" And as there are reasons—good reasons, as we think, but which it is not necessary that our readers should know—why we should show, that the other language employed in our previous notice, and which some have thought too severe, was fully justified by the character of the book, we will in our next number exhibit some of the extravagances, inconsistencies, contradictions and absurdities, with which the volume abounds.

(To be concluded.)

"WE'LL ALL MEET AGAIN IN THE MORNING."

[A New Church brother in Pennsylvania, who sends us the following beautiful lines, writes :

"Who is their author, or where they first appeared, I know not. I select them from the 'Catholic Herald and Visitor,' published in Philadelphia, Aug. 21st,—a paper handed me by an Irish friend, with the remark, 'There are some things in it, I am sure you will like.'

"The beauty I see in them, consists in their distinct admission of a happy futurity; and I cannot conceal from myself, that the affection in which they originated is from the new Heaven and leads to it. Is it possible that the patrons of such a paper, whose taste is

gratified by such selections, are all to be classified with the 'Babylo-nians?' I know that the views of death here presented, and the future life, are commonly entertained by intelligent Catholics here, of whom we have a good many."]

It was a beautiful exclamation of a dying child, as the red rays of the sunset streamed on him from the window:—"Good bye, papa; good bye! Mamma has come for me to-night; don't cry, papa. We'll all meet again in the morning." And the heart of that father grew lighter under its burden, for something assured him that this little angel went to the bosom of Him who said,—“Suffer the little children to come unto me, for of such is the kingdom of Heaven:”

Oh! wild is the tempest and dark is the night,
But soon will the day-break be dawning:
Then the friendships of yore
Shall blossom once more,
“And we'll all meet again in the morning.”

Art thou doomed in a far distant region to roam,
To meet the cold gaze of the stranger?
Dost thou yearn for the smiles of the loved ones at home,
Whilst thou pray'st God to shield them from danger?
Ah! the night of the waters my shadow may form,
Yet soon will the day-break be dawning;
And thou 'lt mingle once more,
With the loved ones on shore—
“For we'll all meet again in the morning.”

Dost thou miss the sweet voice of a fond loving wife,
Whose music brought balm to thy sorrow?
Did'st thou see her decline in the sunset of life,
Nor felt one bright hope for the morrow?
Oh! cheer up, dear brother! The night may be dark;
Yet soon will the day-break be dawning;
Of all ties bereft,
One hope is still left—
“We'll all meet again in the morning.”

Art thou wearied, Oh Pilgrim! On life's desert waste,
 Dost thou sigh for the shade of the wildwood?
 Have the world's choicest fruits proved bitter to taste,
 And mocked all the dreams of thy childhood?
 Oh cheer up, poor Pilgrim! faint not on the way,
 For soon will the day-break be dawning;
 Then the dreams which have fled
 Shall rise from the dead—
 "And all will be bright in the morning."

Oh! servant of Christ! too heavy the cross?
 Has thy trust in the Master been shaken?
 In doubt and in darkness thy faith has been lost,
 And thou criest, "My God, I'm forsaken?"
 But cheer up, dear brother! the night cannot last,
 And soon will the day-break be dawning;
 Then the trials of earth,
 We have borne from our birth,
 "Will all be made right in the morning."

 RETRIBUTION.

It was a sore trouble to me that I could not grieve when my mother died. She had ever been to me what the Germans call a "raben-mutter," evincing at times a decided dislike to me, and never within my recollection having expressed or shown the least interest in my welfare. I always performed punctiliously my duty towards her, and during her last illness took my turn in watching and attendance with her other children. But she remained obdurate to the last. She died and gave no sign of change; and when her will was read, I found myself disinherited! Death should end all hostile feelings, and even natural indignation excited by

injustice and oppression. But the stinging sense of injury would remain in my heart, spite of all my efforts to overcome it. I urged upon myself the duty of forgiveness if I would hope for forgiveness from my Maker. I struggled with the tempter, but in vain. And when I found myself compelled to deprive my children of advantages befitting their station, and was forced to suffer the privations which poverty inflicts, I could not help reflecting bitterly upon my mother's memory, who had thus left me a mournful legacy of woe. It became at last a morbid feeling which mingled with every circumstance of my life ; and it seemed to me as if her spirit were still engaged in efforts to frustrate my hopes and turn from me every chance of happiness. When adverse events arose, I instantly thought of her ; and it required all my religious training, and the exercise of all my reasoning faculties, to control this monomania by the assurance given us by the "Father of Spirits," that He will not allow such influence over those who trust in Him.

One day I had been more than commonly excited by some vexatious incidents arising from these circumstances, and had fallen into the train of thought usual upon such occasions, when I became conscious of a living presence near me. I saw no form ; I heard no sound ; yet, as we sometimes feel on entering a dark chamber, that some one is there whom we cannot perceive, I was certain that a living being was close to me, and anxious to engage my attention. I have no fear of spirits, and have always believed that death causes no actual separation between those who love each other in this world, but is, as it were, the mere casting aside of the garment which covered the spirit, and served its purpose here ; real life only then commencing with its energies and loves and sympathies more active and endear-

ing than they could be while clogged with flesh ; that thus freed from mortal incumbrances, those who have apparently left us, are, in fact, still nearer to us, more intimately conversant with our thoughts, and continually engaged as "ministering spirits," in the endeavor to infuse into us good and noble desires, although in our earthly tabernacle we are for the most part unconscious of it. Thus thinking and believing, I had no other feeling at the time I speak of than the sensation which the presence of a living being always produces, and waited calmly for the communication which I was sure would follow. There were no audible sounds—no words spoken ; but in my heart of hearts resounded the tones which proceeded from no earthly sphere. "I am thy mother," it began, "and am allowed to manifest myself, not for my own, but for thy behoof. Alas ! my child, I was a sinful woman, and towards thee an unnatural parent. I betrayed my trust, and only when too late, became aware of the extent of my misconduct. I cannot, although I would urge upon you more charity, extenuate my crime ; but listen while I tell the consequences it entailed :—Know that when earthly life is finished, and we enter on the course of purification which is to separate us from our baser nature, the worst punishment that we endure is the knowledge of the evil which our passions and infirmities have caused to others. Here, in the spirit world, the scales of self-love and prejudice are removed from our eyes, and we see clearly, not only every action and its consequences, but the motivè which prompted it. There is no self-deception here. The father sees his vice inherited by his son, and mourns in vain his want of self-control. The mother weeps bitter tears over the seeds of moral and physical corruption cherished into fruit by her neglect and bad

example. Memory, stern judge, brings up to view each thought, and word, and act, of the longest life on earth, and out of our own hearts are we condemned. Here is no evasion, no hope of escape from detection. All our deeds are registered on the soul's tablet, and we are forced by an internal necessity to look and read. And thus are those who have retained some good in the world led to know their weakness, and to cast themselves without reserve upon Him alone who saves. Think what have been my tortures when I read thy heart, and all its bitter and vindictive feelings. To me no relenting thought on thy part could avail in lessening my own self-condemnation. But oh ! how greatly are my sufferings increased by the knowledge of the baleful effects to thyself, that the encouragement of such an unforgiving spirit must surely produce. By the indulgence of bad passions I have caused thee trouble in the world. Must I also have to mourn the deterioration of thy soul ? Remember that our Father tries us often by means of the wickedness of others. Should we not still bear those trials as coming for our ultimate good, by His permission ? Consider how the continual recurrence to past injuries, the unavailing regret for lost prosperity, must engender discontent, and weaken the energy requisite to better thy circumstances, and to contend against the tempter. Cannot thy Father help thee still ? The means by which thy trouble comes are only secondary causes, although " woe be to him by whom the offence cometh." And while the author of it suffers the just retribution of her crime, it rests with thee to make it to thyself a blessing. Think not that wicked human wishes here prevail. Deem me not so thoroughly base as never to have had one really good impulse or principle. Oh ! could I but repair the past—could my term

of probation enable me to undo what I so wickedly have done, how gladly would I suffer with such a hope before me ! But this is no life of probation ; and it is but in merciful regard for thee that I am permitted to assure thee of my deep repentance and my earnest wish that, for thine own spirit's sake, thy course of life may change. Should any here be inclined to afflict their brothers in the flesh, they are withheld by the restraining hand of power ; and only so far as thy inward corruption assists, can their efforts be availing. Cease therefore to repine, and purify thy inner life, that when thy spirit reaches home, thou may'st have no regrets like mine. Had'st thou not striven to correct thy evil thoughts, no aid of mine would have been allowed thee ; but the eye of Mercy has witnessed thy trials and struggles with thyself, and my ardent wish is gratified."

The voice was hushed, and all was still and silent within me. The power of thought seemed, for the time, removed, and a deep and solemn calm pervaded all my being. And it was not until the next day that I was able to reflect upon what had passed. Then I realized that a complete change had been effected in my mental being. My previously perturbed and excited state existed no longer ; my difficulties presented themselves under an entirely different aspect ; my feelings were sensibly softened, and I felt new energies rising within me to meet my trials and overcome them. Nor was this merely a temporary excitement. The lesson I had received was imprinted deeply on my heart, and its effects soon became evident in the improved condition of my affairs, and in my intercourse with the world ; and I now look back with perfect composure and content upon my early life, with all its troubles and distresses.

Let not the reader turn away incredulously from this

relation, or view it in the light of a miraculous event. We all are the objects of the care of a never sleeping Providence ; and if we are not conscious of the whispers of its agents, it is because we resolutely stop our ears. Let any honest-minded person who is in search of truth, and desirous of *doing* his Master's will, after a fervent prayer to God, encourage the train of thought which such a preparation induces, and he will recognize as clear a revelation to his heart, as if a spirit were manifestly present. Nay, more : let him, in cases where the course dictated by duty is not clearly defined, retire to rest, confiding his cares to his Maker, and after a dreamless sleep, he will arise with his mind entirely composed, and his duty plain before him. The "Spirit answers to our spirit" without the concurrence of the natural senses ; and all that is necessary for this communion is an honest and sincere desire to do right.

 SPRING'S RESPONSE.

Yearning, e'er yearning,
 The weary heart that would not rest :
 Mourning, long mourning
 That still each morrow brought no grateful healing ;
 No key to ope the secret chamber of the breast,
 That night so long should linger ere the morn's revealing.

Looking, still looking
 For heaven-born Spring,—from deep repose
 Waking, now waking !
 In tremulous tones, low-throbbing through the air,
 And heralded by breath of hymeneal roses,
 This sweet response she whispered to the strained ear :

2

Peacefully, peacefully
 The gales of Paradise are blowing ;
 Lovingly, lovingly
 About thee, sun-bright angel-wings are folding.
 List ! thy soul's deep longings, though no peace bestowing,
 Are yet the tokens of thy strength—thine inner moulding.

Trustingly, trustingly
 Lift up thine eyes, thou weary one ;
 Sorely, yes ! sorely,
 The mountain path may try the way-worn feet,
 That, like the heart, would find some resting-place.—Press on :
 Faith calls thee to her bowers, where Love and Duty meet,

Melody, melody
 From pure, harmonious spheres is thrilling ;
 Bearing thee, bearing thee
 Offerings of love, to make thee ever fairer :
 This chalice, borne by loving hands, press to thy lips unwilling ;
 Deep in the draught lies hid a gem ;—be thou the wearer.

CORRESPONDENCE.

LETTER FROM A CLERGYMAN.

SOME months ago we received the first number of a little paper published in Nova Scotia called the *Conflict*. We read it with deep interest ; and although no mention of Swedenborg or the New Church was made in it, we saw from the clearness and earnestness with which the New Church doctrine of the Lord was therein presented, that the editor, whoever he might be, was a receiver of the fundamental truths of the New Jerusalem. We therefore sent the *Swedenborgian* to the *Conflict's* office of publication, marked, "Exchange." And not long after we received a very pleasant letter from the Editor himself, conveying his thanks for our periodical, and expressing his lively interest in the heavenly doctrines, and his ardent desire to disseminate them through the

British Provinces. To this letter we returned a prompt reply; and not long after we received another, which we are permitted now to lay before our readers, and which cannot fail to be read with interest and profit. The writer's personal experiences, while they reveal to us the terrible dangers of modern Spiritualism, suggest also the important duties which we as New Churchmen have to perform. His hints also in respect to New Church preaching, and the cause of that lack of *power* in our pulpits, which so many complain of, are worthy the most serious consideration.

PICTOU, NOVA SCOTIA, Sept. 24, 1858.

REV. B. F. BARRETT,

DEAR BROTHER :—Yours of the 13th inst. came duly to hand, and under circumstances to afford me much comfort and counsel. I thank you sincerely for your words of cheer.

With regard to your request to publish an extract from my letter, I would say, you are quite welcome to anything I have said, with or without my name.

As you have received me into your friendship, and as you are willing to acquaint others with my position, allow me, at the risk of being deemed egotistical, to let you a little further into my history, experience, and prospects, which, if they can be of any service to others, are hereby placed at your disposal.

I was brought up a Presbyterian. My education and habits are all Presbyterian; but I wandered far from the faith of my fathers. Through a series of events I was led to the consideration of "Spiritualism," and was plunged into the abyss of "mediumship." The temptations—the tortures—I endured in this relation, no pen can describe. My whole being became open to the assaults of the hells which well nigh robbed me of reason and freedom. This was before I read a line of Swedenborg. I look back to this point of my history with surprise, mingled with feelings of sorrow. But I regard this experience as a part of the Lord's divine providence concerning me. I was often sceptical of the fact of spiritual existence, and required, like doubting Thomas, a sensible demonstration to confirm my faith. It was given me in such a way that "the pains of hell gat hold upon me." I may hereafter give my experience to the world, for the sake of many poor souls of sensitive organizations, who are, as I was, entangled in the meshes of "Spiritualism." These are they who are in prison, who are hereafter to be delivered by the preaching of spiritual Christianity. My experience in "Spiritualism" has been of much benefit to me. The Lord has by it, in many respects, enabled me to foil

the devil. It has taught me this important truth, that it is not safe for any man not instructed in the writings of the Lord's servant Emanuel Swedenborg, to venture beyond the limits of this mundane sphere; and that no man, though possessed of all spiritual knowledge, who is not at the same time in the good of life, can hope to escape the fascinations of the hells and the loss of freedom and rationality, should he become a *medium*, or depart this natural life. If ever any man was made conscious of the need of regeneration to enter heaven, it was myself.

Intromission into the spiritual world had this effect on me: it devastated me of all dogma. I lost my faith. My theology vanished. My mind was a vacuity, or if occupied at all, by visions of "Spiritualism," as empty as air. Flowers turned to apples of Sodom in the grasp; nay, to scorpions.

It was while in this state of mind that the writings of Emanuel Swedenborg were put into my hands. The ship, tempest-driven, devoid of chart and compass, was brought into port. I have cause to bless the Lord, who, in his kind providence, led me out of the awful labyrinth in which my soul was entangled. Yes, "bless the Lord, oh my soul, and all that is within me bless his holy name." I say, I have seen the need of a pure heart in order to see God. The Lord has searched and tried my soul so as by fire. Internal purity has become the theme of my ministry, and I am in daily effort to bring the truth that makes glad the city of our God into my heart and life. I bless His holy name. He is doing this for me. He has led the blind by a way they knew not, and in paths they have not known.

Blessed Charity, is, after all, the way to faith. It is the pure in heart who see God. Oh! what beauty and power have the heavenly doctrines when the understanding receives them through the medium of a pure heart. But I have a word to say about preaching. My experience teaches me that we are on the eve of a new style of preaching in the New Church. It has been, for the most part, hitherto, a writing and publishing church. It must depend more upon the preaching of the Word, uttered by men as of old, full of faith and the Holy Ghost. I believe the power of the Divine Humanity will re-appear in the form of preaching. The preacher, after having attained to a high degree of regeneration, through spiritual combats and throes of the spirit, may expect a baptism of fire—of holy love—giving him a high degree of illumination, and illustration, and power of utterance, enabling him to reproduce the truths of the New Jerusalem in a thousand new and beautiful forms suited to the spiritual states of the people, and the wants of the age. I will illustrate this thought by an experience I had a year ago at a camp-meeting. I was kindly invited to preach to two thousand people on a Sabbath morning. On taking the stand I became deeply conscious of a heavenly influx, doubtless from

the angelic society with which I am associated in the New Heavens. Illumination, illustration, and power of utterance were given, and I was enabled to preach New Church truths suited to the condition of the minds of my hearers. The preaching power on that day seemed a direct gift; so I must regard it. The Lord actually gave me on that occasion "the tongue of fire." I assert it not in boast, but to the praise of His name who "ascended on high that he might bestow gifts upon men." I heard one of the ministers say on the occasion, "we have not 'Arthur's tongue of fire,' but we have *McArthur's tongue of fire.*" *The gift was spiritual*,—given on that special occasion, and given in such a way as to burn into men's souls to the dividing asunder of the spirit, and proving a discerner of the thoughts and intents of the heart. It gave me a peep into the wants of the New Church, at this particular time.

We are in a transition state. The masses are moving under the claims of religion. Many in what is called the Old Church are deeply imbued with the spirit of charity and can hold the multitude in the power of their grasp, when New Church ministers often cannot get a hearing. What hinders? *Want of Spiritual power obtained through a life of self-abnegation and prayer.* Oh! I wish I could, with "the tongue of fire," visit your churches in the States. What would I say? I would call you to live in the interior of your faith, and give you my experience how power may be obtained to carry your sacred truths to the masses. The multitudes must be reached, and led into the gates of the Heavenly city, and *reached by the power of preaching under the baptism of fire.*

Yours in truth and love,

A. McARTHUR.

P. S.—In looking over this letter, after having slept upon what is written, I feel ashamed to have said so much about myself. I have become quite Methodistic—gone to telling my experience. The thought occurs: would it not be well to tell the dealings of the Lord with us New Churchmen? Some of us, those especially who have passed through spiritual temptations, have an experience rich with grace, which is the property of the church, because it serves to give us a view of the Lord's love and wisdom written in the book of life.

If my impressions and experience about preaching are not correct; if they are not in harmony with the Word and the writings, do correct me; for it does seem to me they *are* true, and if wrong I ought to be set right. I really cannot tell you how deeply I feel on this subject. The apostolic preachers declared the Word "in demonstration of the Spirit, and with *power.*" The Lord has given us wisdom. Oh! what treasures of heavenly wisdom in the writings of the man of Stockholm! The Lord will yet richly

imbue us with love when we place more value on spirit than on dogma and organization. And what comes after? *Power*. The Holy Trine is ours—love, wisdom and power. But have we power? Are we mighty men of God? Mighty in faith, and prayer, and utterance? Have we as much concern to see men regenerated, as to convince them that Swedenborg was heaven-sent and heaven-illuminated? I fear not. Can we enter into the sympathies of the Master when travailing in birth to accomplish redemption? I love to think of Paul's self-sacrificing and disinterested spirit, who wished if any sufferings of Christ remained, he might be permitted to endure them. How he wept and prayed over the moral condition of mankind! I fear we are thinking more about the intellectual darkness of our fellow men than the wants of their hearts. I have known men to embrace the views of Swedenborg, whose wills seemed to be evil. How much better were they for their knowledge? It was just like a devil committing the *Arcania Cœlestia* to memory. As a first work we must call men to repentance. The plough must pass through the soil of the heart before we sow the seed. The Lord has put a plough into our hands, such as no ministry ever had before. He has opened the human mind for our inspection. He has revealed to us its philosophy—simple, yet sublime. He has shown us that the mind has two cardinal departments, will and understanding; which knowledge enables us to search the sinner as he never was searched before. What hinders, I say again? *Want of Power*. Why, *I know* He can make his ministers a flame of fire. Oh! ministers of the New Church, consecrate yourselves to the Lord, and wait with open hearts, in prayer, for the baptism of fire. Listen to the voice of One crying in the wilderness, "Prepare ye the way of the Lord."

Yours,

A. McARTHUR.

And in his first communication referred to at the commencement of the above letter, Mr. McArthur writes:

"I am not of the New Church ecclesiastically, but claim to be spiritually united to all who love our Lord and worship Him in his Divine Humanity. I belong to the Evangelical Union of Scotland, and sustain the relation of a Missionary in this province—the only one belonging to that body in Nova Scotia.

"I am passing through peculiar trials in view of my denominational relations, and religious views at variance with those of my brethren. What the end will be, I know not. But I need the sympathy of those of like precious faith in other lands. I feel that I have a mission to fulfill in introducing the doctrines of the New Church into these lower provinces. This has become the absorbing desire of my heart; but I lack the pecuniary means

to accomplish the work. I wish my position and circumstances were known to English receivers, who take an interest in the spread of New Church truth through the British Empire, I might receive their sympathy and coöperation.'

We bespeak for this earnest and devoted brother that sympathy and coöperation from the friends of the New Church which he so much needs. The post he occupies is an important one ; and it is earnestly hoped that the brethren in England and elsewhere will not permit him to remain long without some substantial evidence that their hearts are with him, and their hands ready to assist in sustaining him in that field where Providence has placed him.

OUR brethren in Wisconsin seem much in earnest, and are really doing a noble work. There is not a single New Church minister in the State, and yet there are few places in our country where the doctrines of the New Church have made more rapid progress within the last two years. While this furnishes no sufficient ground of opposition to the ministry as a distinct class or profession, it nevertheless shows that a blessing waits upon the labors of earnest and devout souls, who have received no other ordination than that conferred by the Lord himself. Let our lay brethren in other places, therefore, have no fear that they will be acting " disorderly," or obstructing the divine influx, by proclaiming the truths of the New Dispensation in private *and in public*, as God gives them the ability. Our devoted brother, the President of the Wisconsin Association, which was organized in September last, writing us from Horicon under date of Oct. 11th, says :

" Our September meeting certainly has awakened a new interest in this State. The work which has been done here seemed to take all by surprise. Indeed the results are surprising to ourselves. The means, under the Divine Providence, have been, chiefly, lectures, unfolding the *practical* and *living* truths of the New Church. Mere doctrinal unfolding has not been much dwelt upon. The necessity of repentance, regeneration, &c., has been the subject of frequent and *earnest* discourses. There is something more needed than mere doctrinal exposition, or mere intellectual reception. The heart must be touched. There must be more *life* preaching.

" . . . Mr. Hough is about to canvass our State, lecturing and selling books. Two hundred dollars have been procured for that purpose, and we hope much good seed will be sown—that spring will soon come with the tender grass and opening buds.

"You will be glad to hear that our meetings are increasing in interest. The last three Sabbaths found no vacant seats in our place of worship. The Sabbath evening lectures will soon be commenced again. May the Lord make them useful !

"Many persons here who one year ago were open infidels, profane and reckless,—others without any anchor, drifting along carelessly, are now humble worshippers of the Lord in our congregation. Many who haunted places of dissipation, are now occupied with the more sober concerns of time and eternity, with faces turned towards the New Jerusalem. Would to God that such were the case wherever a professed New Churchman lives."

LETTER FROM ENGLAND.

The following letter from our English correspondent will be read with much interest by all the liberal-minded New Churchmen in America. It shows that our English brethren have a more just appreciation of the large, free, and catholic spirit of the New Jerusalem, than many of us on this side the water.

September 20, 1858.

To the Editor of the Swedenborgian :

SIR :—I have promised in a former letter to write occasionally to you, and try to furnish from this side of the water, some matter which may be of interest to your readers.

Since writing to you before, we have had a meeting of our Conference. This body meets annually ; its time of meeting has usually been the second Tuesday in August, and it has occupied four or five days in transacting its business. This year, however, a change was made, and the brethren assembled two days later, and did not separate till the Thursday following. The Conference is composed of ministers ordained with its sanction, and of representatives from societies. All ministers so ordained are entitled to a seat, although they may not be engaged in ministerial duties. Societies send representatives in the following ratio :—A society of twelve members can send one representative, a society of fifty can send two, and a society of one hundred can send three ; but no society, however large, can send more than three. There are now about fifty societies connected with the Conference. There are about a dozen societies that have not yet joined the Conference, because of being but few in number, and in an incipient state. The number of persons who meet amount usually to between thirty and forty. The President is changed every year, and also the place of meeting. Of late years a Vice-President has also been appointed, who may render assistance to the President, and also be prepared, by a little experience, to fill the President's chair the following year. This

chair has always been filled by a minister, with the exception of about four times at the first beginning of our Conferences. An address is made each year to the church at large, and the duty of drawing it up is, according to the rules, entrusted to a minister, who shall prepare it before Conference meets, and it shall be submitted to it for its approval. Such addresses have had for their subject the privileges of New Church brethren, in possessing the heavenly doctrines, their duty to make them widely known, and commit them carefully to life and practice.

Our brethren in Scotland have also a gathering every year, which they call their Annual Assembly, but this is simply a mass meeting of brethren for consociation and mutual edification. It meets about the beginning of September, and occupies one evening. It usually meets at Edinburgh, Glasgow or Paisley. This year it was held at Glasgow, on the 3d of this month, and the number of persons who attended it might amount to one hundred and sixty. The brethren in Scotland join our Conference just as the brethren in England.

Our Conference has always acted in a liberal spirit. It has never professed to exercise authority, nor has it ever set up such a claim as being a requirement of order in the church. Indeed, it has never set up any theory on this subject, but has left societies to think for themselves, and ultimate their own views in matters relating to church order. It has never set up the idea that it stands to societies in the relation of a mother to children. It has never decided as to whether persons joining us from what we call the Old Church shall be re-baptized, or that the persons ordained into the ministry shall first submit to re-baptism. It gives no licenses to preach, but leaves that matter for decision by societies and individuals themselves. It does not require societies to organize in this or that particular way. It ordains persons into the ministry, and has one established mode of doing it. The Conference, in its general proceedings, has acted more with a view to unity than uniformity; and hence in our ecclesiastical matters, we have hitherto had union, harmony and peace.

Our Conference met this year at London, and the meeting was an interesting one. Thirty-four ministers and representatives were present. Of late a spirit has been growing in favor of what may be called liberal principles in matters of church order, and this year it was fairly developed in the Conference. On appointing, at the beginning of business, a Vice-President, who should become the President next year, it was proposed that the rule requiring that office to be filled by a minister, should be suspended, and a layman be appointed to it. This question led to an animated discussion, because it involved the principle as to whether the Presidency properly belonged to ministers. A large majority considered that it was in every way right and proper to place minist-

ters and other church members on an equality in this respect, and it would have been carried out had not three laymen who were successively proposed, declined to accept the office, on the plea that they were not fitted to fill it satisfactorily. This important change in the Conference was proposed by one minister and seconded by another, in doing which, these men showed as much foresight, as correct and liberal feeling; because it would create disunion as well as disorder, if we persisted in acting on the Old Church principle of making a kind of spiritual aristocracy and democracy of the clergy and laity, and raising the former to an undue elevation over their other brethren. After this, another important matter was discussed, as to whether the annual address might not be written by a layman, as well as a minister. One minister proposed a layman, and it was carried by a large majority. You see from this that a truly liberal spirit prevails among some, if not all, of our ministers, in which they are to be highly commended. Such a spirit will make them still more beloved and esteemed in the church, and at the same time will tend to strengthen the union, harmony, and peace, which hitherto have happily prevailed among the brethren in this country. Thus, you see, we are progressing in the direction of true order.

Among the other matters done at the Conference was the establishment of an institution as a National Missionary Society. This was decided upon at the Conference last year, when the Centenary was celebrated, but it could not then be organized. It is to be hoped that this institution will prove useful in disseminating the doctrines of our church.

In a future letter I will speak upon Church Order, and consider it from a stand-point somewhat different from what has hitherto been done in your country.

Yours, &c.,

FRATER.

MISCELLANEOUS INTELLIGENCE.

HOUSE OF WORSHIP IN NEW-YORK.—With the present number we give an engraving of the street view of the new House of Worship, now in course of erection by the New Church Society of this City, on the lots in Thirty-fifth street, between Fourth and Lexington Avenues, devised for that purpose by the late James Chesterman, Esq.

The lots form a plot of ground of seventy-five feet front on the street, by one hundred feet deep. The building, seventy five feet in length by fifty in width, is placed with its longer side parallel with the street, at a distance from it of forty feet, thus covering

the entire front, but leaving a vacant space which will be arranged as a garden, and add much to the beauty of the location.

The style of architecture is the simplest form of the Italian modification of the Grecian. The principal material used is brick, except on the street side, where the porch, and the walls as high as the window sills, are of brown stone. The window trimmings are likewise of brown stone, and the remainder of the exterior, where exposed to view, will be painted and sanded to resemble the same material.

Interiorly, the building is divided by a partition, running at right angles to the street, into unequal portions ; that on the west, (right hand of the view,) is about twenty feet wide and is formed into two stories, the upper one of which is to be a school-room, and the lower one will serve as a kind of lobby or vestibule to the remainder of the building, which alone is devoted to the purposes of public worship. The porch on the right shows the position of this vestibule, while the triple window over it marks the school-room.

The main hall for worship will be nearly a square, 50x55 feet on the floor, and about 27 feet to the ceiling. An elliptical recess on the east, six feet in depth by twenty in width, and lighted from the roof, is to be occupied by the pulpit and communion table. Adjoining this recess on the south, is a place for the organ and choir, and on the north side, next the street, is a private room for the officiating clergyman. The seats commence a few feet from the altar platform, and are to be arranged in semi-circles, so that the whole congregation may face the pulpit without inconvenience. The whole number accommodated will be from three hundred and fifty to four hundred. The pews will be without doors. All the wood-work is to be grained black walnut.

The contract-price of the building is \$12,000 ; but adding the furnace, organ, upholstering and extras, it will very possibly reach \$15,000. The ground is worth about \$12,000, so that the total cost will be \$27,000. Besides the land, the Society had a fund of some \$4,000 on hand, the proceeds of their former house of worship in Pearl street ; and without any effort \$3,500 more has been subscribed by the present members of the Society, leaving several thousand dollars still to be provided. This, however, we are as-

sured, will certainly be done, and the Society be placed out of debt before the building is dedicated.

The designs were drawn by Charles F. Anderson, Esq. The builders are, J. C. Hoe & Co. (Mr. Hoe is a member of the Society).—Mason, James Bogart.

It is expected that the building will be ready for occupation about the 1st of January next.

THE A. N. C. ASSOCIATION.—The Executive Council of the A. N. C. Association, held its regular monthly meeting on the 6th of October, at the Cooper Institute. F. L. Wilsey in the Chair

On the report of the Missionary and Colporteur Committee, it was

Resolved, That Mr. L. F. Pingree, of Portland, Maine, be engaged for a term of three months to act as colporteur and traveling agent for the Association.

[Mr. Pingree has since been engaged, and is now actively employed in the State of New-York.]

On motion, The larger Catechism of the English General Conference was referred to the Committee on Translation and Revision, with instructions to report on the expediency of its publication.

Action on the subject of publishing *Arbouin's Regenerate Life*, and some other matters were postponed till the next meeting.

"**THE CONFLICT**" is the name of a small and new monthly paper published in Pictou, Nova Scotia, and devoted to the "defence and advocacy of Spiritual Christianity and religious liberty." We have received and read the first six Nos., and confess ourselves pleased with it. It maintains the doctrines of the true Christian religion as taught by Emanuel Swedenborg, and defends them with signal ability, though without any mention of Swedenborg or the New Church. The editor, as might be expected, has had to encounter a violent storm of persecution from the Old School Presbyterians in his vicinity, but from the valiant manner in which he meets his assailants in "**THE CONFLICT**," and from the strength and clearness with which he states the fundamentals of the New Church, we are certain that the truth will be the gainer in this encounter. The last two Nos. are devoted to a review of a ser-

mon lately published in Pictou, and mainly levelled against the New Theology; and in this review the weakness of the Old and the strength of the New are made sufficiently apparent. We bespeak for this earnest and excellent little sheet, the favor and patronage of our brethren in England and America.— See a long letter from the Editor in this No. p. 339. Price, 1s. 6d. per annum. Address James D. B. Fraser, Esq., Pictou, Nova Scotia.

WISCONSIN NEW CHURCH ASSOCIATION.—Our brethren in Wisconsin, feeling the importance of combined action for the purpose of more successfully promulgating the Heavenly Doctrines throughout that State, met at Horicon for the first time, on the 15th of September, agreeable to a previous call, and organized an Association upon a broad and liberal platform—with a Constitution similar in its main features to that of the A. N. C. Association, with which our brethren of that State sympathize. Some forty or fifty receivers of the New Church doctrines were present, who seemed all to be animated by a truly Christian spirit. The meeting was a highly interesting one, and the results every way satisfactory to those who were present. The following account of it, furnished by one of the members, is copied from the *Milwaukee Sentinel*:

HORICON, Wis., Sept. 17, 1858.

DEAR SENTINEL :—For the past eight months a number of members of the New Jerusalem Church, and such others as were interested in its doctrines, living in and near Horicon, have met as a society every Sabbath, for public worship, in a hall in this village now known as the New Church Hall.

In compliance with a call issued by several well-known members of the New Church residing here and elsewhere in Wisconsin, a meeting of those who are receivers of and friendly to its doctrines, from various parts of the State, was held in the aforementioned hall, yesterday and the day before, for the purpose of becoming thoroughly acquainted with each other, being brought into closer connection with the New Church generally, and improving their own spiritual condition, and that of their fellow-men, by making such provisions as will meet the requirements of those who desire an understanding, or a better understanding, of the doctrines of the New Jerusalem Church as revealed by Emanuel Swedenborg.

The Convention was opened on Wednesday, the 15th inst., by reading from the Scripture and prayer by the Rev. H. Weller, of La Porte, Indiana.

After due deliberation, a constitution was drafted and adopted for their permanent organization, under the name of the Wisconsin New Church Association.

They will endeavor to promote their objects, (which are stated above,) by means of the pulpit, press, public lectures, colporteurs, and a repository of the theological works of Swedenborg and the collateral writings of the New Church, to be established at Milwaukee.

The constitution was subscribed to by twenty-seven ladies and gentlemen of Wisconsin, which, with paying into the Treasury, annually, such a sum as one feels disposed to, is all that is requisite for membership. For the continuance of its labors the Association will convene annually on the first Friday in June. The following named gentlemen were elected officers until next June :

President, W. H. Butterfield, of Horicon. *Secretary*, F. A. Ryan, of Appleton. *Treasurer*, E. R. Persons, of Milwaukee. *Managers*, Jacob King, of Kenosha, and M. Seavey, of Oshkosh.

In the evening a discourse was delivered by Rev. H. Weller, on the Second Coming of the Lord, or the distinction of the New Dispensation from the Old. The audience was large, consisting of strangers to the doctrines, as well as the initiated.

Thursday, second day, the Association reassembled at 10 o'clock, A. M. Letters were read from many New Churchmen in different parts of the State, who were unable to attend, expressing their regrets therefor, with the deepest interest in the cause, and their desire to cooperate in whatever movement might be decided upon for its prosperity. Several others arrived from different sections of the State, and also, I believe from adjacent States. The number of members of the Association was increased to forty or more.

* * * * *

In the afternoon a meeting was held for the worship of the Lord, in the manner of the New Jerusalem Church, Rev. Sabin Hough, of Columbus, Ohio, officiating. It was open to, and attended by, the people of Horicon, generally. After divine service seventeen men, women, and children, were admitted to the sacred rite of baptism, (others had been baptized at their houses;) and the same clergyman administered the Holy Sacrament of the Lord's Supper to thirty-five men and women of the New Church.

At a later hour the business of the Association was resumed for a short time, when it adjourned to the first Friday in June next, at which time, also, it will assemble in the New Church Hall, at Horicon, and continue in session three days. The entire proceedings of this Convention will be published in the various New Church periodicals of America.

In the evening there was a very pleasant and interesting social meeting. All persons were welcome, without distinction of religious belief, and the hall was filled to overflowing.

[Another account says, that about one hundred persons were present on this occasion, "and passed the evening, without one discord, in a pervading sphere of brotherly love."]

Twelve more were baptized at private houses, this morning, (Friday); and the Rev. Sabin Hough will preach to-night.

By means of this Convention, it is found that the number of believers in the New Church residing in Wisconsin, is much greater than was supposed by any one; and the way is cleared for the formation of New Church Societies in other places in the State, and for the advancement of the dispensation of the New Jerusalem, as revealed by the great Swedish Seer.

ALPHA C.

The following resolutions were among the most important adopted at this meeting; and these, taken in connection with the simple and practical character of their Constitution, show that our Wisconsin brethren understand the wants of their State, and the best method of supplying them.

"*Resolved*.—That the receivers of the Heavenly Doctrines in Iowa and Minnesota be cordially invited to unite with us in our efforts to spread the doctrines of the New Jerusalem.

"*Resolved*.—That we deem the most immediate and important use of this Association to be the employment of a lecturer and colporteur, with a sufficient depository of the books and writings of the New Church in Milwaukee; and that, therefore, the means of this Association be for the present devoted to such use."

The President of the Association closes his account of the proceedings, furnished for the *Crisis*, by saying: "This first meeting of the friends of the New Church in Wisconsin for the purpose of mutual coöperation in the Church, will long be remembered; and it is believed that much good will result therefrom."

We congratulate our brethren of the Northwest on this auspicious beginning; and feel quite sure, that, while they continue to stand on their present broad and solid platform, looking solely to the performance of *uses* by the most simple and economical methods, they cannot fail to see the work of the Lord prosper in their hands.

"WHETHER this person be of my tribe or another, is a consideration of the narrow-minded; but that of the great-minded is to hold all the world related to them."—*Institutes of Menu*.

LITERARY NOTICES.

THE ANIMAL KINGDOM, considered Anatomically, Physically and Philosophically, by EMANUEL SWEDENBORG. Translated from the Latin by JAMES JOHN GARTH WILKINSON, member of the Royal College of Surgeons, of London. Second American from the last London Edition, in two royal 8vo. vols., or two vols. in one. 760 pages. Just published, by E. MENDENHALL, No. 3 College Hall, Walnut street, Cincinnati. Price, in cloth, \$3. Sent free by mail on receipt of price.

The appearance of a new edition of this masterly work will be hailed with joy by all who have any just appreciation of the value of Swedenborg's scientific works in general, and of this one in particular. We hazard the assertion that no work upon physiological science was ever written, which embodies so many and so important *principles* as this. Its chief merit, indeed, lies in its principles; and these principles—judging by the discoveries of the last one hundred years—will be more firmly established, and more universally seen and recognized at every advance made by the human race in its progress towards a higher enlightenment. They are truer now to the rational inquirer, than they were, or could be to Swedenborg's cotemporaries; and the facts of his own day upon which he built his conclusions, furnished a worse basis for his system than the more solid materials of modern discovery. His views upon the philosophy of forms and forces, and especially upon the universality of the spiral form in the organic creation—his theory concerning the motions of the viscera and organs, and the effect of the respiratory movements in the body generally—his doctrines respecting the permeability of tissues, the circulation of serum in the serous membranes, and the functions of those membranes, and respecting the nature and office of the cellular tissue and of the lymphatic system, are worthy the serious attention of every student of the living body. A stranger to the work may form some idea of its probable scientific value, from the following notice of it which appeared in a London Medical Journal (the *Forceps*) shortly after the publication of the first English edition in 1844:

“This is the most remarkable theory of the human body that has

ever fallen into our hands; and by Emanuel Swedenborg too! A man whom we had always been taught to regard either as a fool, a madman, or an impostor, or perhaps an undefinable compound of all the three. Wonders it seems never *will* cease, and therefore it were better, henceforward, to look out for them, and make them into ordinary things in that way.

"We have carefully read through both volumes of this work, and have gained much philosophical insight from it into the chains of ends and causes that govern the human organism. What has the world been doing for the past century, to let this great system slumber on the shelf, and to run after a host of little blue-bottles of hypotheses, which were never framed to live for more than a short part of a single season? It is clear that it yet 'knows nothing of its greatest men.' The fact is, it has been making money, or trying to make it, and grubbing after worthless reputation, until it has lost its eyesight for the stars of heaven and the sun that is shining above it.

"Emanuel Swedenborg's doctrine is altogether the widest thing of the kind which medical literature affords, and cast into an artistical shape of consummate beauty. Under the rich drapery of ornament that diversifies his pages, there runs a frame-work of the truest reasoning. The book is a perfect mine of principles, far exceeding in intellectual wealth, and surpassing in elevation the finest efforts of Lord Bacon's genius. It treats of the loftiest subjects without abstruseness, being all ultimately referable to the common sense of mankind. Unlike the German transcendentalists, this gifted Swede fulfills both the requisites of the true philosopher; he is one to whom the lowest things ascend, and the highest descend, who is the equal and kindly brother of all.

"We opened this book with surprise, a surprise grounded upon the name and fame of the author, and upon the daring affirmative stand which he takes *in limine*; we close it with a deep-laid wonder, and with an anxious wish that it may not appeal in vain to a profession which may gain so much, both morally, intellectually and scientifically, from the priceless truths contained in its pages."

We thank Mr. Mendenhall for his new edition of this interesting and valuable work; and have no doubt, considering the low price at which it is offered, that it will meet with a rapid sale.

EXPOSITION OF THE FOUR GOSPELS according to the Internal Sense, by Rev. JOHN CLOWES; with Critical and Explanatory Notes by GEORGE BUSH. Published by OTIS CLAPP, No. 3 Beacon Street, Boston. 1858.

This is the first number of the reprint of Clowes' Gospels, with

exegetical and critical notes by Professor Bush,—the announcement of which appeared several weeks ago. We are told on the cover of this first number, that the exposition of Matthew's entire Gospel will be comprised in eight numbers of sixty-four pages each, to be issued monthly. The price of the whole will be \$2, or 25 cents per number. Subscribers are also informed "that a title-page, preface, and other preliminary matter, will be furnished in a subsequent number," so that nothing will be wanting when the numbers come to be bound up. The Exposition of the other Gospels is expected to follow the completion of this. Judging from the number just issued, we are of opinion that the work will prove to be a most valuable contribution to the New Church literature of our country. Clowes' Exposition of the Gospels has ever been held in high repute by the students of the New Church; but this reprint will be greatly enriched, and its value much enhanced, by the critical notes of Professor Bush, who is known to be admirably qualified for the labor he has undertaken. We bespeak for the work a wide circulation, not doubting but it will be found eminently useful in promoting the interests of spiritual Christianity.

ACKNOWLEDGMENTS.

The Treasurer of the American New Church Association acknowledges the receipt of money from the persons whose names are here given, dating from the organization of the Association, September, 1857, to October 8, 1858 :

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| Hyatt, Edmund, N. Y. City, | 3 00 | Van Nortwick, W. B. " | 8 00 |
| Jackson, Dr. John, Oregon, | 5 00 | Waldo, Samuel L., | " 3 00 |
| Kindberg, A. F., N. Y. City, | 3 00 | Warden, J. St. Louis, Mo., | 3 00 |
| Lewis, G. F., St. Louis, Mo., | 3 00 | Warden, Mrs. J., | " |
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