

THE SWEDENBORGIAN:

A NEW-CHURCH MONTHLY MAGAZINE.

VOL. III.]

OCTOBER, 1859.

[No. 4.]

SOCIAL INTERCOURSE.

BY THE EDITOR.

(Continued from page 152.)

THE most careless reader of the Heavenly Doctrines can hardly fail to discover the prominence which these doctrines every where give to the social element of our nature, and the great importance which they attach to it either expressly or by clear implication. Heaven, or the highest state of bliss to which a human spirit is capable of attaining, is preëminently a social state ; and no inconsiderable part of the happiness of heaven results from the free social intercourse of its inhabitants, and the beauty and perfection of their social arrangements. We are taught that the whole heaven is made up of innumerable societies of happy spirits, who are all so closely linked together that they appear before the Lord as one man. And does not the very word *Society* imply not only the existence, but the exercise, of a social nature in the elements that compose the society? We do not learn from Swedenborg that heaven is, or can be, given to any one *out of* a society, or without the exercise of the social element of his nature ; and how can this element be

exercised in solitude, or elsewhere than in free communion with other spirits? Social intercourse among the angels is so important, their social relations are so intimate, and their mutual dependence on each other for all the delights they experience is so great, that they cannot think, speak, will or act, except in connection with each other. The moment an angel is separated from all intercourse with his society, or becomes entirely dissociated from others, he becomes stupid and inactive, having neither the power of thought, speech, nor locomotion. Accordingly Swedenborg says :

“Such being the nature of heaven, it is impossible for any angel or spirit to have any life, unless he be in some society, and thus in the harmony of many, a society being nothing but the harmony of many ; for there can be no such thing as life in an individual, unconnected with the life of others ; nay, it is impossible for any angel, or spirit, or society, to have any life, that is, to be affected with good, to will, to be affected with truth, or to think, unless he have conjunction by several of his society with heaven, and with the world of spirits. . . . The case in this respect is like that of the human body, in which, whatever part has not conjunction with the rest by fibres and vessels, and thus by relation of functions, is not a part of the body, but is instantly dissociated, and rejected as having no life.”—(*A. C.* 687.)

Our author elsewhere speaks of a person becoming “as it were, half-dead,” on being dissociated from his society, or separated from intercourse with others.—(*A. C.* 1506.)

We are thus taught to regard heaven in the light of a new social state—a state in which the social element of our nature will find the freest exercise and the fullest development. For we are taught that it is impossible for an angel to have any life, “unless he be in some society, and thus in the harmony of many.” But to be in an angelic society implies a great deal more than merely subscribing one’s name to a constitution, or yielding a tacit assent to certain rules by which the society is governed. It implies an active and harmonious coöperation of the individual with the society in the performance of such uses as the society intends ; also

a free and affectionate interchange of thoughts and feelings ; and this again implies the active exercise of the social element, without which heavenly delights could not be communicated nor received—could not, indeed, exist. But this is more distinctly taught in the following and other similar passages from the Heavenly Arcana.

“The angelic state is such that each communicates his own blessedness and happiness to another ; for in another life there is given a communication and most exquisite perception of affections and thoughts, in consequence whereof every individual communicates his joy to all others, and all others to every individual ; so that each individual is as it were the centre of all, which is the celestial form ; wherefore as the number of those who constitute the Lord’s kingdom is increased, so much greater is their happiness ; and hence it is that the happiness of heaven is inexpressible. Such is the communication of all with each individual, and of each individual with all, when one loves another better than himself.”—(A. C. 549 : see also n. 6478, 8470, 2057.)

We here learn that the free interchange of affections and thoughts among the members of an angelic society, is one principal source of the unspeakable happiness which they enjoy ; and hence the reason why it is said that their happiness increases with the increase of their numbers ; for then there are more affections and thoughts, and consequently more delights, to be communicated and received.

We thus learn from the writings of the New Church, that, in heaven, there is no such thing as *independence* in the popular acceptance of this word. There is no independent life—no solitary bliss—no enjoyment out of the society of others. No one there can withdraw from all society, surround himself with comforts and luxuries, and say ; “I will be independent ; I will live in solitary grandeur ; I have no need of others’ assistance ; I will enjoy myself alone.” Should he think of doing so, that moment heaven and its delights would be shut out from his soul. No. The angels are all dependent on each other for what they enjoy ; for the love of God and the delights of heaven can flow only into hearts that are willing and desirous to communicate

that love and its delights to others ; agreeable to the law expressed in these words : " Give, and it shall be given unto you ; good measure, pressed down, and shaken together, and running over, shall men give into your bosom ; for with what measure ye mete, it shall be measured to you again." And *so much* do the angels depend upon each other—so closely are their hearts wedded together—and so intimately is the happiness of each in any society connected with that of all the rest, that he cannot think, speak or move, except in connection and consort with others. And because he is, as to affection and thought, in harmony with the rest of his society, therefore the respiration of his lungs and the pulsations of his heart are in unison with that of all the rest.—(A. C. 3892-4.) Thus the souls of all in an angelic society are in sweet accord—attuned to a celestial harmony. And, therefore, as our author tells us, their speech falls into a rythmical or harmonic cadence, even without their knowledge of it (A. C. 1648-9) ; and thus heavenly choirs exist, which consist of several together, who think, speak, and act in unity, in a continual series.—(A. C. 8115.)

These things being so, we are not surprised when Swedenborg informs us that one of the first things which spirits have to learn on entering the other world, is to think, speak and act in consort with others.

"There are gyres," says he, "into which recent [*i. e.* newly deceased] spirits are obliged to be inaugurated, to the intent that they may be initiated into the consorts of others, so as both to speak and think together with them, it being expedient in the other life that concord and unanimity prevail, so that all may be one, as all and singular the things in man, which, although they are every where various, still by unanimity make one. The case is similar in the grand man, and to this end it is needful that the thought and speech of one be in concord with the thought and speech of others. It is a fundamental principle, that the thought and speech should in themselves be in concord

in every individual in society, otherwise there is apperceived somewhat discordant, as a grating noise, which strikes the minds of others ; everything discordant is also dis-unient, and is an impure thing which ought to be rejected."—(A. C. 5182.)

Swedenborg further informs us that there are different stages of this inauguration or introduction into gyres, the first of which "is, that they may be accommodated together ; the second is, that the thought and the speech may be in concord together ; the third is, that they may mutually agree amongst each other as to the thoughts, and as to the affections ; the fourth is, that they may agree together in truths and goods."—*ib.*

But it must not be supposed, when Swedenborg says that the angels of a particular 'society think, speak, and act together as one, that their thoughts, words and actions are all identically the same. This is so far from being the case, that they are all *different*—as different as the forms and faces of the angels are from one another. Yet they are not dissentient nor discordant. They do not conflict, but harmonize with each other. In this respect they are like the different instruments in a band of music, or the different voices in a well-regulated choir, and the different parts which they severally sustain. And as harmony in music does not imply monotony, so neither does unity in thought and action among the members of an angelic society, imply identity or *perfect* similarity. And as in music the harmony is known to be more perfect the more distinct each instrument or voice is from all the rest, so in an angelic society, the unity is more perfect in proportion as each angel preserves his individual or distinctive character. It is so with every unit or whole ; it is the more perfect, as the separate parts which compose it are more distinct from each other, provided always that they be consentient or concordant. Accordingly Swedenborg tells us that he has frequently conversed with the angels on the subject of *forms*, who said "that a form is so much the more perfect in proportion as the things

which constitute it are distinct from each other, but still united in a particular manner. They confirmed this by reference to the societies in the heavens, which, taken together, constitute the form of heaven; and to the angels of each society, of whom it may be affirmed that the more every individual has a distinct identity of character, in which he freely acts, and thus loves his associates from himself or from his own affection, the more perfect is the form of the society."—(*D. P.* 4.)

It might at first appear as if the mutual dependence of which we have spoken, of the angels upon each other for all their delights—for their power even to think, will, or move—would tend to lessen their sense of dependence on the Lord, and would greatly interfere with, if not utterly destroy every thing like individual freedom. But such is not the case. Indeed the very reverse of this is true. In a well-regulated family, do the children love their parents less, the more they learn to love each other? Or do they feel less their dependence upon their parents, the more they come to think of and depend upon each other? By no means. On the contrary, their filial love increases with the increase of mutual love. And the growth of a feeling of mutual dependence is sure to be accompanied or followed by a stronger sense of dependence on their parents. So with the members of the great human family. The more they love each other, the more they depend upon each other, the more closely they feel that their interests are linked together, in short, the more they regard and treat each other as brethren, the more will they love, depend upon, and feel themselves conjoined to, their Father in the heavens. And a state of conjunction with the Lord is the only state of true freedom; the more perfect this conjunction is, the more perfect the freedom.

Thus we see that the most perfect human freedom does not imply, nay, does not consist with, *independence* in the popular or strict sense of this term. So far from it, it implies, and is only compatible with, the most complete dependence on the Lord and on one another. It co-exists only

with the clearest perception and the highest practical acknowledgment of the great truth expressed in these words, "One is your Master, Christ; and all ye are brethren." It is the same with the members of an angelic society, as with the members of the human body. Each organ is most truly free, when it is most closely linked with all the rest, and most dependent upon them for its vigor and life. Let it but aspire to an independent existence—a separate life and action—or let its connection with and its dependence upon the other organs be severed or weakened, and straightway its health, strength, and vitality are gone, and with these its freedom.—(See A. C. 3894½.)

—What, now, is the *use* to be made of all that has here been said? What are the *practical* inferences to be deduced from the truths here unfolded concerning heaven? For all that the Master has revealed concerning the order and state of life in heaven, has been revealed for our instruction and benefit. It is the will of the Lord, therefore, that we should learn and profit by it; otherwise such a revelation would not have been made. And although it is not to be expected, that, in our present state, we should adopt the manners and customs, so to speak, of the angels, yet should not heaven be the high standard to which we should always aspire? Should we not strive in all things to imitate the heavenly pattern? Should we not learn, from the revelations that have been made, how the angels live, and then, as far as possible, endeavor to live like them? How, otherwise, shall we be prepared for companionship with the angels? Were not these heavenly truths revealed in order that men, while here on earth, might be inaugurated, in some degree at least, into the habits of thought, the modes of feeling, and the ways of life, of the angels? If this be so, then the first thing which we should do, after lifting up our eyes towards heaven, is, to cast them down again to the things we have to do on earth. In this respect we should imitate the example of the wise mariner on the pathless ocean. No sooner has he taken an observation from sun, or star, or

other heavenly luminary, than immediately he casts his eyes downward to chart or compass, seizes the helm, or gives orders to his men how to guide the ship. So we should look up to heaven, or what is the same, to the heavenly doctrines that have been revealed, with a view to find our moral latitude and longitude, that we may the better know what course to steer our bark in future.

We learn from what has been said, that heaven or the heavenly state is preëminently a social state ; for we have seen how large a share of the happiness of the angels arises from the mutual interchange of affections and thoughts among them ; and such interchange could not take place without a free social intercourse. This should impress upon our minds the importance of cultivating the social element of our nature ; and this, like every other element of our nature, can be cultivated only by exercise. If we endeavor to do this from a proper ground, and with right feelings and motives, the very effort we make will assuredly draw us nearer to heaven, and enable the angels to draw nearer to us. If the church on earth is, or is to be, one with the church in heaven, then a free social intercourse among the members of the church, or a frequent mutual interchange of thoughts and feelings on spiritual subjects, ought to exhilarate our minds, and open them in some degree to an influx of heavenly delights, as it does the minds of the angels. For our author says : "In the heavens there are frequent occasions of cheerful intercourse and conversation, whereby the minds of the angels are exhilarated, their souls entertained, their bosoms delighted, and their bodies refreshed ; but such occasions do not occur, till they have fulfilled their appointed uses in the discharge of their respective business and functions."—(*C. L.* 5.)

We have also seen how dependent the angels are upon one another for all their enjoyment, and how impossible it is for them to think, speak, will or act, out of, or apart from, some society. This exhibits the importance of social intercourse among the members of the church in a still more

striking light, and also the importance of each individual who is preparing for heaven, being connected with some society having a similar end in view, and participating actively in its duties and responsibilities. Let an individual whose mind has been drawn to the heavenly doctrines, and who has become interested in them, shut himself entirely out from all association with other religious and christian people, let him stand aloof from any and every religious society in his neighborhood, and refuse to bear any part in its duties and responsibilities, and (unless his situation and circumstances be such as to preclude the possibility of such social action and intercourse) he will soon have personal experience of the truth of our author's declaration, that it is impossible for an angel to enjoy anything like true heavenly life apart from the society of others or independent of them. He will find the fountains of spiritual health and strength beginning to be dried up in his soul, and the pure river of the water of life beginning to cease its flow, and the trees upon its banks to bear no fruit. He will find a spiritual lethargy beginning to creep over him, and almost before he is aware of it he will have lost all his interest in spiritual things. His thoughts will become absorbed by other subjects—subjects of a temporary nature and of inferior moment. His heart will become cold and his feelings dead to the interests of religion and the church. And thus his spiritual life, whose first blossoming was so rich and fragrant and full of promise, will be gone—gone, it may be, past recovery. And this, because of his unwise attempt to contravene a law of heaven ; because of his desire and endeavor to do what never can be done—to receive the life and delights of heaven *alone*, or apart from all intercourse and association with others, and in utter neglect of the duties and responsibilities of a member of the church. All, therefore, who have any real desire that the Lord's kingdom may come and His will be done on the earth as it is done in the heavens, will have an equally strong desire to perform heavenly uses, not independently of others, or apart from

all connection with them, but in association—in *organic union* with others. For this, as has been shown, is the way they do the Lord's will in the heavens. Nor is it wise to demand that the society we join shall *believe* in all respects just as we do. It is enough that they believe in the Lord and the divinity of the Scriptures, and are in the desire and effort to keep the commandments.

And let no one imagine that he must thereby forfeit his freedom, or lose his individuality. So far from it, it is the only way to attain true freedom. For we were all made for society—made to think, feel and act in harmony with others. Thus we all sustain mutual and reciprocal relations to each other from our very creation, as truly as the different organs of the human body. And as the health, strength, and consequent *freedom*, of each of our bodily organs can be enjoyed only while it maintains an organic connection with all the rest, so the highest and truest human freedom can be enjoyed only in association with others—only in a condition of mutual help and dependence, the very and only condition suited to the constitution of our being. Apart from all connection or association with others, true freedom were as impossible as the health and strength of one's right arm when severed from his body. This is plain from the freedom and union that co-exist in heaven.

We have seen, too, that one of the very first operations which all, who have any real good in them, have to submit to on entering the other world, as a means of discipline and preparation for heaven, is, inauguration or initiation into consort with others, "so as both to speak and think together with them ; it being expedient in the other life, that concord and unanimity prevail, so that all may be one."—(A. C. 5182.) For in heaven, it is said "no one is desirous to act at all for himself ;—but they all suffer themselves to be led mutually by each other, thus all in particular and in general to be led by the Lord : all the good who come into the other life, are brought into such harmonious agreement."—(A. C. 3350.)

Now why may not much of this preparatory work of initiation into "harmonious agreements," be performed in this world? Why may we not here learn to depend upon one another, and accustom ourselves "to be led mutually by each other," as they do in heaven? Were not the heavenly doctrines given to teach us, among other things, the importance of this, and how to do it? And by learning to do this here, may we not save ourselves much disagreeable work in the other world, and be prepared for an easy inauguration into consort with others when we enter that world?

But it is plain that we cannot learn to do this, any more than we can learn to do any thing else, without practice. We must take lessons. And we must not be discouraged because our first efforts prove a failure, nor because we have to encounter much that is disagreeable and vexatious. It is so, in a greater or less degree, with all first lessons; and the more so with the first lessons in those arts and accomplishments which are esteemed the highest and most valuable. How many heavy falls and hard bumps does a little child have to encounter, before it learns to walk with ease and safety! How many crying-spells does a little girl experience, before she is perfect in her first lessons on the piano! How many discordant notes do you hear in a large choir, before their voices become all blended harmoniously into one! How, then, can it be expected that a number of minds, each of which is itself more or less out of tune, can be brought into a state of sweet and heavenly accord, without some harsh and grating notes now and then during the operation? Even in the other world it is said they are not reduced to a state of perfect concord and unanimity without "vexations, which are nothing else but temptations of various kinds."—(*A. C.* 5182.) And these temptations and vexations, however painful at the time, are not without their use; for they are a means, it is said, of removing the impure and discordant elements, and thus of defecating the whole mass, comparatively as the blood is defecated of its impurities by the kidneys, ureters and bladder.

And herein may be seen one of the advantages of free social intercourse among the receivers of the heavenly doctrines. If the right spirit be carried into it, and the true end of it all be kept in view, it cannot fail greatly to promote social harmony and union, and thus to increase the strength of the church ; for in union alone is strength to be found.

Frequent social intercourse among those who are seeking in earnest the kingdom of heaven, will tend to make them better acquainted with each other's spiritual wants, struggles, supports, and consolations, and thus will enable them to impart to each other mutual aid, counsel and encouragement. Why should the travellers to the Land of Promise leave each other to find his way through the wilderness alone as best he can ? Why should they not rather go in companies, bear each other's burdens, and help each other on the way as much as is in their power ? Especially, as they have common difficulties and dangers to encounter, and their path is everywhere beset by a common foe. We cannot feel a real interest in the things of heaven, without feeling a desire to encourage and aid each other on the journey thither—without feeling an interest in each other's spiritual welfare. It is faith alone—a cold and selfish state of mind—which utters those heartless words, “Am I my brother's keeper ?”

Social intercourse promotes the prosperity and growth of the church in another way. If it be cultivated from a right ground, and with the right end steadily in view, it cannot fail to do much towards keeping alive and deepening in our hearts an interest in the things of heaven. It promotes the growth of brotherly love ; and a person's interest in the doctrines of heaven is likely to increase with his increase of interest in, and affection for, those who receive and love these doctrines. Besides, by a mutual, frequent and friendly interchange of thoughts and feelings upon lofty themes, our minds become more and more elevated, and our views upon various subjects become more and more enlarged,

modified and corrected. For we are enabled to see clearer and further when aided by the light of other minds, provided each one be the recipient, in some humble measure, of the true Light which enlighteneth every man. Who has not been sensible of this increase of light, giving him clearer and higher views of truth, when he has been engaged in conversation, or listening to reading, in company with several others whose hearts were smitten with the love of truth? And who that knows anything of the doctrine of spheres cannot see the reason of this?

Again, social intercourse tends to promote a cheerful frame of mind,—and this is not one of the least of its advantages. It is well known that a solitary life, or a life apart from pleasant intercourse with others, is most favorable to gloom and despondency. The spirits who induce gloomy thoughts and feelings, and who delight to paint the loveliest scenes and fairest prospects of life, in blackest colors, are dark spirits, who love solitude. And men who come under their influence always love to be alone. And those who live much by themselves, and studiously avoid the society of others, are always in danger from such spirits. Hence Swedenborg somewhere advises those who are subject to gloomy and desponding states, as soon as they find themselves falling into such a state, and dark thoughts thronging their minds, immediately to seek the society of others, and engage in cheerful conversation upon some interesting and profitable theme. This, we all know, is one of the most effectual means of withdrawing ourselves from the influence of such spirits; for they hate society, and all the bright and cheerful thoughts which society induces; therefore they will sooner withdraw from us than remain in it. If every one who is subject to states of gloom—and probably all are more or less so at times—could muster sufficient resolution to adopt and practically carry out this recommendation, he would know from experience the use of social intercourse in promoting a cheerful state of mind, and in

keeping our hearts and our eyes open to all that is bright and beautiful in nature and in life.

These are a few of the advantages of social intercourse, which all will be able to appreciate. But every thing depends on the kind of spirit in which our intercourse is conducted, and the *end* we have in view. And in a future article, we may have some thoughts to offer on this branch of the subject.

SPONTANEOUS GENERATION.

Some of our readers may perhaps have noticed in Swedenborg's Divine Love and Wisdom, a rather remarkable passage, which occurs in the course of his argument in support of the proposition, that all the evil animals and noxious plants on this earth, originated in the evils of hell, and ultimated themselves here by correspondence. After mentioning a variety of cases in which insects and animalcules are produced from decaying animal or vegetable substances, he goes on to say : (No. 342.)

“That such noxious animalcules and insects as are mentioned above are produced from eggs carried thither, or hid throughout the earth since the creation, is not supported by general experience, because worms exist in seeds, in nuts, in woods, in stones, yea in leaves, also upon plants, and in them lice and moths, which accord with them : flies also appear in houses, fields, and woods, in summer, produced in great abundance, not from any oviform matter, as is likewise the case with those animalcules that devour meadows and lawns, and in some hot places fill and infect the air, beside those which swim and fly invisible, in stinking waters, sour wines, and pestilential air. These facts favor the opinion of those who say that smells, effluvia, and exhalations themselves rising from plants, earth, and ponds, also give origin to such animalcules : That afterwards, when they are produced, they are propagated either by eggs or spawn, does not disprove their immediate origin, because every animal with its viscera receives also organs of generation and means of propagation.”

The doctrine of spontaneous generation here spoken of by Swedenborg, has of late years been generally scouted by the best naturalists, and the opposite theory, namely ; that all such creations invariably arise from eggs, either unobserved or too small to be seen, has become pretty well established. It would seem, however, that the idea of spontaneity has lately found more favor in the scientific world. An article on the subject in the new English periodical, "Once a Week," by the wellknown author George Henry Lewes, himself an advocate of the modern doctrine, admits that recent experiments have shown difficulties in its way which have yet to be explained before it can be considered firmly settled. Mr. Lewes says :

"To the mind imperfectly acquainted with the results of modern science, Spontaneous Generation is as easy of belief as it was to Aristotle. Do we not constantly see vegetable mould covering our cheese, our jam, our ink, our bread ? Do we not, even in air-tight vessels, see plants and microscopic animals develop where no plants and animals could be seen before, and where, as we think, it was impossible that their seeds should have penetrated ? And when we hear that Mr Crosse produced an insect by means of electricity, startled as we may be, do we really find any better argument than our prejudice for disbelieving such a statement ? Where do parasitic animals come from, if not spontaneously generated in the body ? These parasites are found in the blood, in the liver, in the brain, in the eye, nay, even in the excessively minute egg itself. "How *gat* they there ?" is our natural question. This question, which is so easily answered on the supposition that generation can take place spontaneously, presents the most serious difficulties to science, because the massive weight of scientific evidence has been year after year accumulating against such a supposition, until the majority of physiologists have come to regard it as an axiom, that no generation whatever can occur except by direct parentage. This axiom, which a small minority has always rejected, has quite recently met with a formidable questioner in M. Pouchet, the well-known physiologist of Rouen ; and his experiments and arguments having agitated the Academy of Sciences, our readers may be interested if a review of the whole subject be laid before them."

He then goes on to mention some of the early experiments made on this point, and while assuming that, in the case of *insects*, the spontaneous theory has been refuted conclusively, he states some doubts as to the thoroughness of similar experiments in the case of animalcules. To use his own words :

“The reader will observe that the cardinal point in the investigation is, to be certain that no organic germs could by any possibility be present in the liquid which is to produce the animalcules on the hypothesis that the animalcules, like other animals and plants, are produced from germs, or eggs, these germs must be excessively minute, and easily overlooked. If they exist, it is in the water and the air, awaiting the proper *conditions* for their development. Supposing them to be floating about the air, under the form of dust-like particles, they would fall into, or enter, any vessel containing organic matter in a state of decomposition, and *there* develop ; as the deposited eggs of the insect developed in the decaying body of the dog. Now, inasmuch as the presence of atmospheric air is one of the indispensable conditions of vitality, and without it the animalcules could not develop and live, the initial difficulty is, how to secure the presence of this air, and yet be sure that the air itself does not *bring* with it the germs of the animalcules which we find in the liquid. Schultze of Berlin devised an experiment which was thought to have finally settled this point, and to have refuted the hypothesis of Spontaneous Generation. An account of this experiment, to be found in the “Edinburgh New Philosophical Journal” for October, 1837, shows that an infusion of organic substances, supplied with atmospheric air, but not with an air containing living germs, was suffered to remain thus from the end of May till the beginning of August ; but, during the whole of that time, no plant or animal was developed in the infusion. The apparatus was now removed from the flask, atmospheric air was allowed to enter freely—without first passing through the acid or potass—and, in three days, the infusion was swarming with animalcules.”

“This really looked like a conclusive experiment. No sooner were measures taken which would destroy the germs, supposed to be suspended in the atmosphere, than the infusion was kept free from animalcules ; no sooner was the air allowed to enter the flask in the ordinary manner, than animalcules abounded. *The proof did not, however, seem to me quite*

rigorous. It was by no means clear that the air in its passage through sulphuric acid would not suffer some alteration, perhaps electrical, affecting its vital properties; and this doubt seemed confirmed by the experiments of M. Morren, communicated to the French Academy, May 22, 1854; from which it appeared that air having passed through sulphuric acid was incompetent to sustain life, since the animalcules subject to it died in a few days. But M. Pouchet announces experiments which, if correct, not only scatter this doubt, and M. Morren's confirmation, but point-blank contradict the experiment of Schultze. He declares that in following Schultze's experiment in every particular, and also in repeating it with fresh precautions, he can constantly exhibit animalcules and plants developed in an infusion in which every organic germ has been previously destroyed, and to which the air has only access after passing through concentrated sulphuric acid, or through a labyrinth of porcelain fragments at red-heat. Nay, M. Pouchet goes further. Feeling the difficulty of satisfying his opponents that the atmospheric air really contained no germs, he determined on substituting artificial air. This he did in conjunction with a chemist, M. Hougeau. Artificial air, as the reader knows, is simply a mixture of twenty-one parts of oxygen gas, with seventy-nine parts of nitrogen gas. The air was introduced into a flask containing an infusion of hay, the hay having been previously subjected for twenty minutes to a heat of 100 degrees Centigrade (212 degrees Fahrenheit), a temperature which would destroy every germ. He thus guarded against the presence of any germs or animalcules in the infusion or in the air. The whole was then hermetically sealed so that no other air could gain access. In spite of these precautions, cryptogamic plants and animalcules appeared in the infusion. M. Pouchet repeated the experiment with pure oxygen gas instead of air, and with similar results."

Nevertheless Mr. Lewes adheres to the belief that "It is quite *possible* that the generation of animalcules may take place spontaneously, but although possible, it is not probable, and certainly is not proven." The question is at all events an interesting one; and although Swedenborg's reputation as a naturalist is not involved, since he merely favors, without adopting, the spontaneous theory, we cannot but hope that his sagacity will be vindicated in this case, as it has been in many others of the same nature.

T. H.

THE MOTHER'S ADMONITION.

A fair young mother rambled with her child—
 A tiny, curly-headed boy—through cool
 And shady wood-paths, one bright Sabbath morn ;
 Her thoughtful face, from time to time bent down
 Upon her darling with a loving smile,
 As he in graceful freedom tripped along,
 His sunny locks all loosely blown about
 By careless summer wind. In childish glee
 He went ; e'er chatting low his baby-thoughts
 Unto himself, while plucking berries ripe ;—
 Now spying some green thing, or curious flower,
 That pleased his wayward fancy.—

Suddenly

He stopped ; and lifting up his dimpled face,
 As bird that opes its mouth for food, he said,
 “ Mamma, show me God's children ! ”

Quickly glanced

The mother's eye, and anxiously ! as if
 Some unseen hand had lain upon his arm,
 To take him from her eager clasp ;—and then
 With thought, How very near to heaven are such !
 She said : “ All such as thou, my love—the Lord,
 Himself hath said so, dearest one—and all
 The good.” When, from her inmost heart arose
 A silent prayer, but strong to pierce through heaven :—
 “ Oh ! if e'en now he feels ecstatic thrills
 From passing angels as they brush their wings,
 Let not the light of inner glories lure
 His bright young soul to leave these darker paths ;
 Let not their voices call in tones too sweet—
 Is it those voices whispering now, I hear ?—
 ‘ Love not too much ! ’—then chasten Thou that love !
 But O ! forgive, that what Thou gav'st in love
 I fain would keep—that this too trembling heart
 Would seek, through him, to live more near to Thee.—
 Yet, Lord ! O, not as I will !—Thou alone
 Canst give—and in the fitting time dost take ! ”

R. G.

LETTER TO REV. HENRY WARD BEECHER ON
THE DIVINE TRINITY.

NUMBER IV.

REV. HENRY WARD BEECHER :

Dear Sir :—It was the purpose of my last letter to explain the nature of that trinal distinction in man, which I hold to be a true image, and therefore a fit interpreter, of the trinal distinction that exists in God. And I showed that this finite human trinity is by no means arbitrary or fanciful—no cunning device of man's wisdom—but the union of three *essentials* in one *person*. We cannot conceive of a human being existing *as a human being*, without a will, an understanding, and their proceeding operation, any more than we can conceive of a living human body existing *as such*, without heart, lungs, and their reciprocal action. There is a great truth, then, in the remark of one of the early Christian Fathers (Augustin) who said : “Every man, as created in the image of God, carries about him a kind of emblem of the divine nature, in the three-fold distinction of his own.” Nay, much more than “a kind of *emblem*”—a complete *image* of the three-fold distinction in God.—But I did not, in my last letter, conclude what I wished to say on this point, and therefore crave your indulgence in a few further remarks.

I have said that the will of man, when regenerate—when *renewed* “after the image of Him that created him”—is an image of the Divine Will ; or, what is the same, that disinterested love in the finite human will, is an image of that Divine Love which dwells in or constitutes the infinite will of God ; that wisdom or truth in the finite human understanding, is an image of that Divine Wisdom which dwells in or constitutes the infinite understanding of God ; and that our finite human power, resulting from the union of will and understanding, is an image of the infinite Divine Power.

I now go further, and say—and I cannot doubt but you will agree with me here—that all the love, wisdom, and power in man, is momentarily received from God. Disinterested love in us is not our own, nor of our originating. We can no more originate one spark of love, than we can originate life, or create a world. We are mere recipient subjects—endowed with the power, it is true, of modifying, perverting or suffocating what we receive. Every spark of love in us flows into our souls from the Divine Love, and should be acknowledged as a precious gift from the Lord. And so with every ray of truth in the human understanding. Not a single truth is properly ours—not one originates in ourselves. We have no wisdom of our own, but all we have is every moment received from the Divine Wisdom; and no man is truly wise, who does not perceive and acknowledge this. So likewise with our finite human power: This, too, is the momentary gift of God—an influx into us from the Divine Power. If God's power were for one moment withdrawn, we could not move a muscle nor draw a single breath; and this also should be heartily acknowledged. So true is it that "in Him we live, and move, and have our being" (*Acts* xvii. 28); and that *without* Him, we can do nothing (*John* xv. 5).

Not only, then, is that finite human trinity—that distinction of love, wisdom, and power, in man—an image of the Divine Trinity, but it has its origin in that Trinity. It exists from it, and could not have derived its existence from any other source. In other words there *could not be* any such trinal distinction in the finite creature man, as I have shown to exist, if there were not a corresponding trine of a like nature in the Infinite Creator. And if our human love, wisdom, and power, do not originate in ourselves, but flow into us every moment from the Lord, then there *must* exist in Him a trine of just such a nature as this which we find in ourselves. And if there is a clear distinction between love, wisdom, and power, in us—if will, understanding, and action, are not to be confounded in man

—then the distinction between the three corresponding elements in the Divine Being must be equally clear, and the three be equally incapable of being confounded in Him. So that this trinity in man is an ever present revelation of the nature of the trinity in God. It is, so to speak, the ever present and living God, revealing, as in an image, the exact nature of that trinal distinction, which eternally exists in Himself.

Furthermore; what is implied by that union or oneness between man and his Maker, which Christians so devoutly yearn after, which the Bible encourages the faithful to hope for, and which many feel that they have had the happiness already to attain? What is that union of the disciples with each other, and with the indwelling Father and Son, to which our Saviour refers when He prays: "That they all may be one; as thou, Father, art in me and I in thee, that they also may be one in us." "I in them, and thou in me, that they may be made perfect in one." And again, when He says: "Abide in me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye except ye abide in me. I am the vine, ye are the branches." This, undoubtedly, is that union with Christ, of which Christians so often speak, and for which they so fervently pray; a union, which, when full and complete, is the soul's own Sabbath-day—a state of inward peace and rest such as the world cannot give. What is this union? Can it be any other than such a union of our minds with the Divine Mind, that every wish, thought, and deed of ours shall be in accordance with the Divine requirements? Such a union, that our will shall be completely swallowed up, as it were, in the Divine will?—that we shall have no will of our own, but find our highest delight in doing the will of the Lord? When the selfish dispositions and feelings of our natural man are completely subdued—when God has taken up His abode in our hearts, and dwells within us in such fulness that our own life is lost, as it were, in His life—when we love only what He loves, and love to do only

what He loves to have us do, then our souls are at-one with Him, and we enjoy that *rest* which is promised to the people of God. Then we live in Him, and He in us, and we understand the full import of the Saviour's declaration, "He that loseth his life for my sake, shall find it." But to do, and take delight in doing, God's will, implies that we *understand* His will, so far at least as relates to ourselves. His will to man is expressed in his Word ; and although in the first stages of regeneration, we are obliged to *compel ourselves* to obey the precepts of the Word, we at last, through this self-compelled labor, acquire the victory over our disorderly and selfish inclinations, and come into a state of genuine love—a state in which we *delight* to do God's will, and when it may be said that we dwell in His love and His love dwells in us. Agreeable to these words of the Lord : "If ye keep my commandments, ye shall abide in my love." And the Apostle John says : "He that dwelleth in love, dwelleth in God and God in him." And when the *heart* is right in the sight of God—when our single and abiding purpose is to do His will,—then He flows into the understanding with the light of His wisdom, and thus makes known His will to us ; for it is in all cases the selfish and evil loves in the will, which darken the understanding by shutting out all spiritual illumination, or changing truth into falsity. Hence the Lord says : "If thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness."

This union or at-onement of the soul with Christ, then, what is it but the indwelling of the Divine life in us, and the outworking of that life in corresponding forms of use and beauty? What is it but the union of that trine in us, of love, wisdom, and use, with the corresponding trine in God? When our wills are so conformed to the Divine will that we love only what He loves, and desire to be and to do only what He desires to have us, and when our understandings are so imbued with the Divine Wisdom, that we can clearly see what it is that God desires us to be and to do,

and when our sphere of life is conformable thereto—our actions prompted by heavenly love and guided by heavenly wisdom—then is our union with Christ complete. Then is the truth of the Apostle's declaration fulfilled in us : "For ye are dead, and your life is hid with Christ in God ;"—yes, "dead indeed unto sin, but alive unto God." Then may we say with the same Apostle : "I am crucified with Christ ; nevertheless I live ; yet not I, but Christ liveth in me." But how plain is it to see that our union with Him cannot be complete, if either element in that trine which we have seen to be essential to perfect manhood, be wanting.

It is hardly necessary to attempt to *prove* the existence of such a trinal distinction in God, as that which we find revealed in the soul of man. For what Christian does not believe already that the Divine Being is a Being of infinite Love, Wisdom, and Power ? The Bible declares that "God is Love ; and he that dwelleth in love, dwelleth in God and God in him." And in passages too numerous to mention, His *will* is spoken of, which Paul characterizes as "that good, and acceptable, and perfect will of God ;"—*perfect*, because He wills nothing save what His infinitely pure and perfect love prompts. The Bible also represents God as infinitely *wise*, as well as infinitely *good* ; as having created all things—the earth and the heavens—by His wisdom ; as being Wisdom itself and Truth itself, and as giving to men all the wisdom they possess : for His Word is truth ; and "the Word," it is said, "was in the beginning with God, and is God." And the Psalmist assures us that "His understanding is infinite." And how often, too, does the Bible speak of God's power and omnipotence. How often is He called "the Almighty" and "God Almighty." "For the Lord God *omnipotent* reigneth," was a part of that song of praise and thanksgiving which the Revelator heard from the lips of the angelic host, when he was in the spirit on the Lord's day. And the Psalmist says, "that power belongeth unto God," and that He is "girded with power ;" also that "He giveth strength and power unto his people." Yea, there is

no power in the universe which belongeth *not* unto God ;—no power in man to think, to will, or to act, save what he receives every moment from the Divine Power. Therefore we are taught, when we pray, to ascribe unto God “the kingdom, and the *power*, and the glory forever.” And you yourself, when speaking of the three *Persons* in the Godhead, have declared your belief “that these three Beings” possess “separate and distinct *understandings*,” and “separate and distinct *wills*.” And although in this connection you have said nothing of God’s *power*, I conclude that the omission was purely inadvertent, since you have repeatedly spoken of it in other parts of your sermon. Thus you say : “We can comprehend God only to the degree that His *power*, indwelling in us, causes our higher nature to act as His nature acts, thus rendering us interpreters of Him.” You believe, then, that God is a Being of *power*, as well as of *will* and *understanding* ; and not only so, but that when our higher nature *acts* as His nature acts, the action is purely the result of the indwelling of *His* power in us. Nor do I suppose that it is your belief that even our *lower* nature has any power of its own to act, save what it receives by influx every moment from the Lord. And herein your belief is clearly in agreement with the teachings of Holy Scripture. The Bible is full and explicit upon this subject. It teaches that God is a Divine Being or *Person* ; and you, in your sermon, have declared that no man can form any conception of God except as a person.” “An *impersonal* God, such as fancy imagines—a vast diffusive power—the essence or the life of the universe—a spiritual vitality”—such as the philosophic pantheism of our times is prone to represent, you justly characterize as “trashy nonsense”—“mere fantastic moonshine.” And *as* a Person, the Bible represents God as possessing the *three essential attributes* of a person—will, understanding, and action. It teaches that He is Love, and the source of all the love that dwells in the bosoms of men and angels. It teaches that He is Wisdom, and the Fountain of all the wisdom in finite minds. It teaches that

He is POWER, and the Source and Centre of all the power in the universe. These are the three great *personal* attributes ascribed to God in many parts of His own Word, and whose existence is implied on every page. These, therefore, are the three attributes which the Divine Being himself has been pleased to reveal unto men. And has He, I ask, revealed any *other* attributes as existing in, or belonging to, His own divine Person?—any attributes, I mean, not flowing from or clearly comprehended in the three I have mentioned? Can you name a single one? The Bible, indeed, tells us of God's goodness, and mercy, and forbearance, and compassion, and long-suffering, and forgiveness; of His knowledge, and foresight, and greatness, and majesty, and glory. But it is easy to see that each of these attributes is as clearly comprehended in the three essentials of which I have spoken, and is merely one of their varied manifestations,* as that tenderness, forbearance pity and forgiveness, in man, are but the varied manifestations of love and wisdom in the finite human being.

You speak, I know, of a "separate and distinct *conscience*," as belonging to each of your three *Persons* in the Godhead; but this is your own language, and is, I submit, wholly unauthorized by divine Revelation. The Bible nowhere speaks of God's *conscience*. And what is *conscience* in man? Not a separate and distinct faculty, surely, but a perception or judgment of our own actions—as good or bad, right or wrong—and a consequent inward approval or condemnation of the same, or of yourselves on account of them. And who cannot see that such perception or judgment, accompanied by such inward approval or condemnation, depends in all cases upon the state of the heart and the head?—that is, upon the quality of love in the will, and of wisdom in the understanding? Every one's *conscience*, therefore, is according to the degree of his enlightenment and spiritual renovation—which is only another way of saying, it is according to the state of his understanding and will. Else, how shall we explain the well-known fact, that the very same

acts performed by different persons brought up in the same community, but *differently educated*, are regarded by them very differently?—*so* differently, indeed, that while some regard them as innocent and right—having been so educated—others, differently instructed, cannot perform them without experiencing what is called the rebuke of conscience—an inward condemnation? Conscience, then, is no separate and distinct faculty, but is a result of the combined activity of will and understanding. Therefore it is good or bad, healthy or morbid, tender or hard, sensitive or obtuse, according to the degree in which the will is purified and the understanding illumined.

And not only does the Bible, from beginning to end, affirm that trinal distinction in God of which I have spoken, and whose nature I have endeavored to explain, but the created universe every where proclaims the self-same doctrine. For Love, Wisdom, and Power divine, are legibly stamped on all God's works. In every object of creation, from the great sun that warms and enlightens us, down to the smallest atom that quivers in his beams, there exists a vital force—a kind of *will-principle*—united at the same time with an *intelligence*, which guides it with undeviating certainty to the fulfilment of its destined *use*. What is there throughout the broad realms of nature, that does not speak to us of the love and wisdom and power of God? And may we not learn, from the visible things of creation, the invisible things of the Creator? Evidently the great Apostle to the Gentiles so believed, when he wrote, "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead" (*Rom. i. 20*). Yes: even his *Godhead*, says Paul, may be understood by the things that are made—the outward and visible things of the created universe. Yet, strange to say, in the face of this explicit declaration of the Apostle, the majority of theologians have settled down in the conviction that the nature of the trinal distinction in the God-

head is a profound mystery—something which no human intellect can grasp or take cognizance of—something which has no analogy in man or nature—something which *cannot* be seen or “understood by the things that are made!” And should not this obvious conflict between our theologians and the Apostle, lead the former to a careful and prayerful re-examination of their doctrine of the Trinity? Should it not lead them to suspect that the *nature* of the trine in the Godhead has been totally misapprehended?

But there is no conflict between this language of Paul, and that kind of trinity in God which I am advocating. On the contrary, the Apostle's declaration is fully justified by what I regard as the true doctrine on this subject. I contend that the trine in the Godhead, or the nature of that trine, *may* be “clearly seen, being understood by the things that are made.” And among the things of creation what single object presents itself to our minds as a fitter symbol or representation in this lower sphere, of the Divine Being, than the sun itself? The sun is to the natural, what God is to the spiritual world. As the sun is the centre of our planetary system, so God is the centre of every well-regulated moral system—every orderly community or society of human beings. As the sun is the quickener and sustainer of all natural growths, so God is the quickener and sustainer of all moral growths—the inspirer of all those heavenly thoughts and affections, which spring up and blossom in the soul, and bring forth the precious fruits of righteousness. As all animal and vegetable life becomes torpid when the solar influences are withdrawn or shut out, and after a time sickens and dies, so, in the absence of God's quickening influence, does the soul become torpid, and at last pine away and die as to all true spiritual life. The sun, too, is present with his heat and light in all parts of the solar system, thereby illustrating the omnipresence of God. Therefore the sun is an appropriate symbol of the Divine Being, and is so used in the Sacred Scripture. “For the Lord God,” says the Psalmist, “is a *sun* and shield.” And

one of the inspired prophets calls him "the *sun* of righteousness." He is the Sun of the spiritual world, and no doubt so appears to the eyes of angels, but with ten-fold more brilliancy than our sun appears to us. What else could it have been but the beams of that Divine Sun, which Paul saw on his way to Damascus, when his spiritual eye was couched and the light of the upper spheres burst upon him in dazzling splendor?—when, as he says in his speech before King Agrippa, "At mid-day, O King, I saw in the way a light from heaven above the brightness of the sun, shining round about me and them that journeyed with me."

Reason and Scripture, therefore—and I might add, the common perception of all enlightened minds—concur in teaching, that, among all created things in this lower sphere, the sun is the fittest emblem and best representative of the Creator Himself. And if there be a trinity in God, the sun, therefore, ought—next to man, the declared image of his Maker—to furnish the most striking illustration of that trinity. And so, indeed, it does. I have already alluded—incidentally, and by way of illustration—to that trinal distinction in the sun, of heat, light, and their proceeding operation. These are not *three suns*, but three essentials in *one* sun. Three *essentials*, I say, because each is alike necessary to the very existence of the sun. And this solar trinity furnishes a complete illustration of the Divine Trinity. The solar heat illustrates the Divine Love, with which also it perfectly corresponds; for the effects wrought by the sun's heat throughout the domains of nature, correspond in all respects to the effects of God's love throughout the realms of spirit. His love, indeed, is spiritual heat, and, no doubt, is perceived in heaven as a real and life-giving warmth. What else but this love can Christians mean by that *heavenly fire*, with which they so often pray that God would *warm* their hearts? Or what else by that fire of the Lord of which the prophet speaks, and which he declares "*is in Zion*" (*Is. xxxi. 9*)—that is, in the Church—in the hearts of His people? And the solar light illustrates with

equal clearness and precision the Divine Wisdom, or God's glorious and all enlightening truth. We may say, also, that the sun's light corresponds to God's wisdom or truth ; for the operations and effects of this light in the natural sphere, correspond in all respects to the operations and effects of God's truth in the spiritual. Moreover, truth is spiritual light, and undoubtedly appears as light to the angels. For it is said : " They need no candle, neither light of the sun, for the *Lord God* giveth them light" (*Rev.* xxii. 5). What else, too, but spiritual light—the light of divine truth—can the Psalmist refer to, when he says : " Thy Word is a lamp unto my feet, and a *light* unto my path ;" " The Lord is my *light* and my salvation ?" Or the prophet, when he says : " For the Lord shall be thine everlasting *light* ;" " The Gentiles shall come to thy *light* ;" " The people that walked in darkness have seen a great *light*," &c. ? And the apostle John declares, " that God is light, and in Him is no darkness at all" (*1 John* i. 5). And another apostle calls those, whose minds have been illumined by God's truth, " the children of *light*, and the children of the day" (*1 Thes.* v. 5). And do not Christians often pray that God would give them *light*, when their meaning is, that He would communicate His truth to their understandings—would give them spiritual light?—So, too, the constant operation of the sun's heat and light, and their joint effects throughout the realms of matter, illustrate the divine proceeding operation of the Lord's love and wisdom, and their effects throughout the realms of spirit ; for the power of the one corresponds exactly to the power of the other.

So perfectly does the sun, the most striking emblem of the Divine Being to be found in all the domains of nature, illustrate, by its heat, light, and their joint operation, the nature of that trinal distinction in God, whereof the Bible speaks, and which it is the object of these letters to unfold and explain ! Verily, then, may we affirm with the Apostle, that " the invisible things of Him from the creation of the world *are clearly seen*, being understood by the things that

are made, even His eternal power and Godhead." Yes : even the nature of the trinity in God, about which theologians have so long perplexed themselves and vexed each other, may be clearly seen and understood by the things that are made.

But I anticipate the difficulty which may still linger in your mind, even if I could flatter myself that I had been so fortunate as to win your assent to most that I have thus far said : It is, to see clearly how the language of the New Testament, upon whose teachings the popular doctrine of the Trinity is supposed to rest, is to be reconciled with the view of the subject such as I have here presented. The New Testament, you will say, sets before us a trinity of Father, Son, and Holy Spirit—apparently three *Persons*. And you may not readily perceive how this is to be satisfactorily expounded in accordance with the New doctrine. I do not propose to leave this point unexplained ; and I hope, before finally dismissing the subject, to be able to remove from your mind all reasonable objections, based upon any supposed teachings of the Bible, against the doctrine I am advocating. Previously, however, I must claim your indulgence while I consider the subject under another aspect, and that is with reference to its *practical* bearings—or the obvious tendency and legitimate influence, of the Old and the New view respectively, upon Christian life and character. To this aspect of the subject I purpose to invite your kind but serious attention in my next letter. Meanwhile I remain

Truly your Friend and Brother,

B. F. BARRETT.

Orange, Aug. 25, 1859.

"A minister should never be contented with his present attainments, never imagine that he has learned all which God has revealed—Divine truth is infinite and can never be exhausted. The wisest of us are but children ; our views are very dim and narrow."—*Channing*.

THE HUNGER OF THE CHURCHES.

BY REV. E. H. SEARS.

[The following article, which we copy entire from the September number of the Monthly Religious Magazine, will not fail to commend itself to our readers by its elevated and just sentiments, and its earnest and liberal spirit, as well as by its elegant and graceful diction. We thank our brother Sears for the testimony he has here uttered in behalf of that noble band of reformers, who, forty years ago, broke away from the old creeds, and asserted the right of Christians to a free Christianity. We, too, are most happy to acknowledge our indebtedness to those great and good men, and believe they did much towards liberating the churches from the thralldom of sect and party. We also can say with Mr. Sears, that, "though we reject the name of Unitarian in the restricted sense that men now use it, we stand fairly and immovably on the ground of Liberal Christianity, and claim to belong to the original household." For, however we sometimes hear it said, by those who ought to blush while saying it, that "the New Church does not claim to be liberal," we know that the truest liberality pervades all its authorized teachings, and that none who are *not* liberal Christians can really belong to this Church. —Ed.]

We were not present at the last Annual Meeting of the American Unitarian Association. In the report of its proceedings appears the following personal allusion, in the remarks which the present Secretary made on that occasion :—"Here are our friends, the Senior and Junior Editors of the Monthly Magazine, who have made a statement. They are not Unitarians, though they sympathize with Unitarians. But what is their position? The Senior Editor adopts some of the views of Swedenborg concerning God and Christ; but he, like our excellent friend whose theology is simmering, believes that the doctrine of three Persons is the same as the doctrine of three Gods. He says that he believes in the Ante-Nicene doctrine respecting Christ. But the Ante-Nicene is the Anti-Trinitarian. I like the position of these brethren. I have no fault to find with it; but to me it seems really a Unitarian position, though they reject that name."

We assume that no slur was intended in our being lumped in with "theology simmering." As we have been for fifteen years a life-member of the Association, and do not expect ever to be put into its programme again for a speech, we will take this form and method to have our say, for there are some things that crowd upon us as worthy of utterance.

Forty years ago there was a noble band of reformers who broke away from the old creeds and asserted the rights of the churches to a free Christianity. They believed that, while the old dogmas of the Trinity and the Atonement were human inventions and additions, and had had their day, there was in Christianity an undeveloped force, an absolute theology to break forth with fresh energy and splendor after the rubbish of the Middle Ages had been removed out of its way. What this absolute theology was, they never pretended to have discovered entire. It would have moved their indignation to have had their opinions taken and stereotyped for such discovery. They claimed that the churches should be emancipated from the dead past, and that the Bible should be open to all honest interpretation for such discovery to be made. It was the re-affirmation of John Robinson's noble saying: "There is more light yet to break forth from God's holy Word."

This was the Liberal Christianity of Channing, Kirkland, Ware, Buckminster, and of kindred minds.* It was *liberal*

* "There are two kinds of Unitarians, and they differ much from each other. There are those who are unable to comprehend the doctrine of the Trinity known as Orthodox, and are shocked by that of salvation by faith alone, and deny these doctrines without substituting for them distinct and precise dogmas. I am one of these. I suppose your father [Judge Parsons], Mr. Buckminster, and my successor, Mr. Thacher, were others. There are, however, Unitarians who go so much farther as to have a system of faith about these things which satisfies them, and they think they are able to understand the whole. But I do not agree with them."—*Dr. Kirkland*, as quoted in the *Memoir of Judge Parsons, by his Son*, p. 320.

"There are some among us at the present moment who are waiting for the speedy coming of Christ. . . . Christ in the New Testament is said to *come* whenever his religion breaks out in new glory or gains new triumphs. He came in the Holy Spirit on the day of Pentecost. He came

Christianity, for it was the Gospel liberated from the old ecclesiasticism for a new forth-going out of its interior and inexhaustible life. Moreover, its first principle was charity before faith. It was *Christianity*, for these men never believed nor dreamed of an absolute theology which was extra-Christian, which was to spring up outside the Christian economy, and only recognize it as one of the partial religions to be taken up into one more absolute and comprehending. They believed that Christianity was itself the universal religion, and not a spent force; that it was to open upon the latter ages as the one great power to regenerate man, reform society, and redeem the race. It has been said that they rejected all creeds. They did no such thing. They rejected all *human* creeds as church platforms and tests of fellowship, because they believed that the Bible was the one Divine and sufficient creed, and the only platform for a true church catholic, and that out of its records, left free to honest interpretation, the Christ was to come in his fulness. Their *ecclesia* was Congregationalism,—each church free from synodical domination or interference. Their creed was the Bible, or God speaking to man; and they claimed that man should be free to listen with his own ears. The evidence which they demanded of a true religious experience, was a Christian life.

Never did men occupy a nobler position. Their words

in the destruction of Jerusalem, which, by subverting the old ritual law and breaking the power of the worst enemies of his religion, insured to it new victories. He came in the Reformation of the Church. He came on this day, four years ago, when through his religion eight hundred thousand men were raised from the lowest degradation to the rights and dignity and fellowship of men. Christ's outward appearance is of little moment, compared with the brighter manifestation of his Spirit. The Christian whose inward eyes and ears are touched by God, discerns the coming of Christ, hears the sound of his chariot-wheels and the voice of his trumpet when no other perceives them. He discerns the Saviour's advent in the dawning of higher truth on the world, in new aspirations of the Church after perfection, in the prostration of prejudice and error, in brighter expressions of Christian love, in more enlightened and intense consecration of the Christian to the cause of humanity, freedom, and religion. Christ comes in the conversion, the regeneration, the emancipation of the world."—*Dr. Channing's Address at Lenox.*

reached us, gasping for life within the hard shell of Calvinism. They uttered what we had deeply felt. "There is a Christianity, then, yet to break forth from the Word of God, all-perfect and beautiful, when the clouds of human metaphysics have cleared off." We heard the summons like a trumpet-call. We broke the old fetters, and threw them away. We hastened to the high ground which these good men had marked out. None can tell how goodly seemed the prospect, how much purer the air, and how the lungs delighted to breathe it in. We have stood on it ever since, we stand on it now, and we expect to stand on it as long as we live. It is the ground, we are persuaded, which true and good men will take and are taking, as they feel the sect religions to be partial or tyrannical. It is the table-land on which a great multitude will find themselves, as human dogmas pass away into oblivion, and Christianity is itself revealed.

"Unitarianism" is a word of more doubtful and restricted meaning. If it were a synonym of Liberal Christianity we should have not the least objection to it, and as a definition (etymologically) of the first truth of religion, it is exactly what we believe. But who does not know that many have appropriated the name as descriptive of a set of opinions which have petrified into the implied creed of a sect? Unitarianism is claimed as involving the belief that "Christ is not God," and that the Bible is not itself an infallible revelation, but only the human "history of a revelation." Those who are called by the name Unitarian, and who hold the essential Divinity of the Lord Jesus Christ, though along with the strictest unity of God, are very politely reminded that they are "riding two horses," that they are "coquetting with the Orthodox," that they are "looking over into their neighbor's fields." Very well, we relieve these brethren of their anxieties and reject the name. We would gladly bear our full share of any odium that comes from a rejection of the old orthodoxy, and a full belief in a catholic Christianity; we would take upon our shield any number

of the javelins which Bigotry might choose to send, and we do not doubt the opportunity will be given us. But it is asking rather too much of us to take the javelins from without, and at the same time be punched and elbowed from within ; and when it comes to that, we go higher up than Unitarianism, or sect, or clique of any sort, and take the high ground of a liberated Christianity, where we can develop our whole thought, and where there is room for the whole New Jerusalem to descend.

That it is descending into all good and true minds with growing power and effulgence, making the old lines of division to be pale and tremulous, is to our eyes patent enough. That it will include Swedenborg, and more than Swedenborg, we firmly believe. That it will have power to melt the heart and mould it anew, and transfigure the life, and shape its own ecclesiasticism from the Christ coming from within, and be manifest to the world in charities so broad and heavenly and warm as to rebuke the hard Judaism of the existing sects, will be plain enough to those whose minds are open to receive its genuine spirit.

The Unitarianism that draws in and shrivels down into these negations has, to our apprehension, three radical deficiencies ; and unless these be supplied, Christianity as a universal faith, bearing riches and blessing to the nations, must go on without it. We trust that what we say will not appear invidious, for though we reject the name Unitarian in the restricted sense that men now use it, we stand fairly and immovably on the ground of Liberal Christianity, and claim to belong to the original household ; and as such we are speaking from within, fraternally and in sympathy with wants which we have felt, and which we know a great many others feel,—not from without, in the way of hostile criticism and denunciation.

Unitarianism needs a Christology,—one which shall reveal God and bring him home to the heart of the believer in relations that are personally dear and tender. Why can we not understand that any amount of talk and teaching *about*

God as a Father does not effect this and never can? We do not need to be told of God's goodness, but to have that goodness borne in upon our souls with such tidal fulness as to cleanse us of evil, and warm our devotions, and make the Lord the one power within us to sway our faculties. That Christ was not God, in that the assumed human nature through which the Divinity at first acted was not Divine, is what all Christians believe. That Christ was and is God, in that his inmost being was and is the essential Divine and not merely an inspiration from it, and in a sense that Unitarianism has never fathomed, Unitarianism ought, we think, to be humble enough to believe possible. That herein he *is* God, brought divinely near to us and infolding us within the quickening sphere of the Godhead, and bringing to bear upon us the great redemptive force of the Gospel, there are multitudes in all the sects who not only believe, but know. And they believe and know that herein is the chief power whereby God lays hold of them to change them into his likeness and make them feel the thrills of his tenderness and love. That the Christology of the Gospel has been overlaid with grievous errors, and been shorn of a great deal of its power by theories of Tritheism and imputed righteousness, is sadly true. But cannot Unitarians nevertheless have the candor to see and acknowledge that there is, and always has been, a power here which they miss of when they shrink into these negations,—that without it love waxes cold, that pity becomes Jewish rather than Christian, and loses depth and tenderness, that God is far off and impersonal, and his "Fatherhood" withdrawn behind a cloud and a veil, that morality is stoical, that prayer goes up without answer, that the Church loses its hold on common minds, and church-extension ceases altogether? We do not say that this is always so, but we ask, Is not this tendency so swift and constant as to show that one of the great moving powers of the Gospel is in abeyance? And can they not acknowledge that in the fact of the Divine incarnation there is a truth or a cluster of truths, which they of all

others need to know and to apply,—that there is a Christology which they of all others need to learn, a Divine humanity in which God comes home to our own fallen humanity and raises us up and puts into our mouth a new song?

Unitarianism needs a Pneumatology.—Plainly it can never become a religion of the people till it has one. It is mightily chary and reserved about a spiritual world, and thinks that St. John was romancing or dreaming when he wrote the Revelation. It fears a ghost like a child whistling through a churchyard. On the side of a spiritual world it is mainly negative, or lost in sounding generalities. Nothing definite is revealed, it says; ignoring all that portion of the Scriptures where the world of mystery has opened its wonders. It ignores Swedenborg, thinks he took rather too much strong coffee and saw “visions;” prefers to keep its own eyes shut, and leap off in the dark when the time comes. We presume that most Unitarians believe, in the simplicity of their hearts, that the greatest psychologist the world has ever seen was engaged mainly in talking with spirits, and are ignorant of the fact that his whole system of pneumatology was evolved from the Scriptures by a rigid application of the essential laws of language, and that the “visions” are incidental, and merely illustrative of the universal principles of being. No church ever existed, or ever can exist, without a pneumatology; for it cannot prepare men and women for immortality unless it knows what sort of an immortality they are to have. Catholicism found the main source of its influence to be here, and by its perverted pneumatology it ruled the human mind, and rules it yet as no church ever did before. One of the main sources of Protestant influence is here. Calvinism, without its heaven and hell and its day of judgment, could never get up a single revival. It is the pneumatology of a church which forms the ground of its richest and most popular literature, which creates its poets and inspires their themes. That of Catholicism flowered forth in the poems of Dante

and Tasso, and in a devotional literature singularly fragrant with the air of a spiritual world. That of Puritanism culminated in the great poem of Milton and in the hymns of Watts, and these still furnish the imagery for faith and hope and fear to lay hold of. Heathenism itself never furnished a great poet, unless it had faith in the super-sensual definite enough and strong enough to furnish him with the machinery for his imagination to work. If Homer or Virgil had been deprived of this, their epics would have been nothing but plodding prose. The Illiad, instead of being a Bible to every Hellenist and a song to all ages, would have been a string of annals about the siege of Troy; and the land of Greece would have been no fairer than common earth, unless her mountains and groves had borrowed a supernatural light, and been peopled from her beautiful mythology. Modern Spiritualism, with its one million or more of believers, is the common mind—the Gentile portion—groping for a Pneumatology; and it will accept of Necromancy, with all its crudities and ghostly mutterings, rather than have none at all. Unitarians are the only sect that ever undertook to do the work of a church without a pneumatology; and continuing thus, their religion must be utterly powerless to furnish a literature in which both reason and the imagination perform their great offices, the latter just as much the means of a true faith as the former,—a literature in which the loftiest poetry shall have more of truth than the soberest prose,—inspired by a faith which is not only “reasonable,” but whose eye is open and gazes on the throne and the royalties beneath it, and whose wing beats upon celestial air.

Suppose that Unitarianism, cribbed in by such conditions as we have indicated, should find that, by some fortuity, a great poet had arisen up in the midst of it,—not a day-songster, but a bard whose imagination had the Miltonic sweep and grandeur; what on earth would it do with him, or how open to him the chambers of imagery? Milton, sometime in his life, may have been a Unitarian; but he

certainly wrote *Paradise Lost and Regained*, and his immortal song of the Nativity, under the afflatus of Puritanic conceptions of God and a spiritual world,—yes, and a Puritan faith in them also.

Unitarianism needs a Rule of Faith and Life.—"The Bible is not the word of God, but a record and history of it." Which part of it, and how much? If we are to have any authority but the inner light, where is it? The position of Unitarianism in regard to the Bible strikes us as anomalous and untenable. An infallible rule cannot be conveyed in a human and fallible record. If St. John dreamed when he wrote the Apocalypse, might he not have been somnambule when he wrote his Gospel? If the four Evangelists gave us the superstitions of the times in respect to the demoniacs, how much of superstition mingles in their account of Christ's birth and resurrection? If, as Mr. Norton thinks, the story of the Magi is Oriental fable, what may the story of the Ascension and the songs over Bethlehem also be? If Genesis gives us bad geology, and David's Psalms bad morality, may not all together give us bad theology? Where shall we cut out David's cursings, so as to leave his other lucubrations without seam? Are we not remanded to our own intuitions to find out the good and the true? and is there any consistent ground between a Bible of plenary inspiration and authority, and the Bible of Mr. Theodore Parker? Do not these questions point to the inevitable necessity of a system of interpretation itself Divinely authorized, which shall evolve a spiritual sense from the rugged literalism of the Bible,—which shall prove itself by its own workings and grand results, and show what is Bible and what is not, what is the Divine work and what is human,—which shall not contradict reason, but strengthen it, guide it, and uplift it from its grovelling and gropings into the clear sunshine of God revealed? We must have this, giving us an infallible rule from without to test and to clarify the light within,—or else we must fall back upon natural religion and intuition, and trust to these alone.

Which we are coming to, we cannot doubt. The latter alone, fallen and unregenerate as man now is, is a taper light, uncertain and dim, struggling up through the chaos within him, often confounded with the lurid gleam of his own self-love, often going out in darkness. The former is the Divine Reason let down upon man's reason, and making it brighten to the perfect day.

In all this we may be misunderstood. We cannot help it, for we must say it. We are sick enough of the self-complimentary style. We believe that in the prime essential of a genuine catholic Church,—the charity that places the life first and the belief afterwards, and insists on the great principles of human brotherhood,—the Unitarian communion is in advance of all others, and for that reason might be, and ought to be, in advance of all others in the vital reception and application of a humane and universal Theology ; for without a theology to give to charity form and perpetuity, and make it recuperative, and lead it on to the grandest issues, all the good in a denomination becomes evanescent, lacks aim and concentration, and is finally dissipated and lost.

We had written this before reading Dr. Bellows' late Address, which he entitles "The Suspense of Faith." As a criticism on the stand-still of Unitarianism, all must admit that it evinces remarkable insight and ability. But when the writer comes to the work of construction, the contrast is striking enough, and he has too much good sense not to feel and acknowledge his utter weakness. It is plain enough, that something more than the agglomeration of individuals, with a ritual and holy days, is necessary to constitute a Church ; that without a living theology as the means of bringing God into it, it would only be the corpse of a Church, laid out with splendid decorations. Whence is to come that living theology which alone can "illuminate the holy symbols?"—a question which must receive a definite answer before the "New Catholic Church" can arise.

THE RITE OF CONFIRMATION.

[Before receiving the following communication from our esteemed brother Hiller, we had ourselves been meditating an article upon the very same subject, in which substantially the same view would have been presented. We will only add one or two thoughts to what our brother has so well said.

This "Rite of Confirmation" is not claimed to be one of divine appointment. It is conceded to be a ceremony purely of human contrivance—something which men have "added" to the divinely appointed sacraments. Yet it is made a solemn ceremony—as solemn, for aught that appears to the contrary, as baptism itself. It is incorporated into the Convention's Liturgy, and submission to it is regarded as a preparatory step for admission to the Holy Supper—almost as if it were a divinely appointed ordinance. And how long will it be before children and young persons especially, will look upon this man-prescribed ceremony with as much veneration as if it were a God-appointed rite? How long will it be before it will be generally regarded quite as essential as baptism itself, and so be placed upon a par, if not elevated above, the divine and holy ordinances? How long will it be before "Confirmation," as an external rite, will be required by the Convention and the societies belonging to it, as *necessary* to admission to the Holy Supper? How long before those who have not received this rite, will be looked upon as not of the church, and not to be admitted to church privileges? Why, even in the report published in the Boston N. J. Magazine, to which brother Hiller alludes, "the Committee recommend, that, in future, persons be permitted to partake of the Lord's Supper on receiving the rite of confirmation as prescribed in the Book of Worship." The fair inference from this language is, that those who have *not* received this rite, should *not* be permitted to partake of the Lord's Supper. Where is the authority, we should like to know, for requiring, as a condition for coming to the Holy Supper, submission to this man-invented and man-prescribed rite? Does not the incorporation of this as a solemn service into the Convention's Liturgy, approach very near to that image-making to which the natural heart is ever so prone, and which is so often condemned in the Word of the Lord? Already we may hear "Confirmation" spoken of in the societies belonging to the Convention, just as it is in the Episcopal or even in the Romish Church, to which, indeed, its parentage belongs. And when we look at the history of previous Churches, and trace the manner in which heresies have been introduced and images set up, we shall see the importance of watching sedulously against all

such human inventions as this rite of Confirmation, and of resolutely opposing their formal introduction into the New Church.

Again, the introduction of this man-prescribed rite into the Church is, like re-baptism and other similar human inventions, schismatic in its tendency; and that which tends to schism, surely cannot be from Above. Probably more than half the New Church societies in our country have never introduced this rite of Confirmation, and it is to be hoped they never will. But let the societies that have introduced it, practice it for twenty or thirty years as a solemn ceremony of initiation into the Church, and will they not by that time come to regard those who have not received this rite as not really in the church, never having been "confirmed," or introduced in the "orderly" way? Here, inevitably, springs up a schism; and through whose fault? Clearly through the fault of those who began to "add" to the Lord's commandments, and to make that essential to church fellowship, which He has never sanctioned or ordained. The Convention—otherwise called the "the Church"—sometimes "our spiritual mother"—it will be said, has decreed that this rite is proper and orderly—that it is one intended to represent the consummation of the state signified by being baptized; therefore, it is added, all who are disposed to honor the Mother as well as the Father, will cheerfully submit to it. But there always will be some ready to ask, By what *authority* does the Mother thus decree, and who gave her this authority? And until a satisfactory answer to this question be forthcoming, they will rebel against an authority which, to them, seems without any adequate foundation. Hence, by a logical necessity, there arises a schism. And who, we ask again, are to blame for this? Certainly not those who are opposed to image-worship, and who steadfastly resist the introduction into the church of any solemn rites which the Lord has not appointed. We beg our brethren seriously to consider this, and to refuse submission to this man-prescribed rite *on principle*—because it is never wise or safe thus to "add unto" the commandments of the Lord. We know that "uniformity in the practices of the church" is thought by some "to be quite desirable;" (See N. J. Magazine, April, 1855, p. 493); and this, among other means, is resorted to for the purpose of attaining uniformity. But we submit that *variety* and not *uniformity*, in all such external non-essential matters, is the order of heaven; therefore it should be—*will* be—the order of the true church on earth. (See H. H., n. 56.)—Ed.]

To the Editor of the Swedenborgian:

DEAR SIR—Permit me, through your pages, to address my brethren of the New Church in America, on a subject which I think of importance to the interests of the Church. I re-

fer to the establishment of a new rite called the Rite of *Confirmation*.

It was not till since my return from my visit to the United States, in 1857, that I knew of the existence of such a rite in the New Church. I had no sooner, however, heard of, and reflected a little upon it, than I felt greatly pained. I felt pained on two grounds : first, that a rite should be introduced into the New Church, for which there is no authority in its Doctrines and Writings ; and, secondly, because I foresaw the interiorly injurious consequences of the establishment of such a rite in the Church, on the minds of its members. I will endeavor to explain myself briefly in regard to both these points.

1. The Word of the Lord declares that we are not to "*add to*" the Divine Commandments, any more than we are to "*diminish*" from them. Now the Lord established but *two* rites or external ceremonials for the Christian Church, viz. : Baptism and the Holy Supper : which, as the New Church Doctrines expressly declare, comprise the substance of all the ceremonials of the Jewish Dispensation. Had there been need of a third rite the Lord would have established it. He did not do so ; and His illuminated messenger, Swedenborg, says nothing of the need of any other rite than those two, although the Rite of Confirmation (so called) existed in the Old Church in his day as well as in ours ; and had there been any true uses contained in it, he would doubtless have referred to them. The Romish Church, we know, increased the number of rites (or sacraments) from two to seven, and among them was this of Confirmation ; and from them it passed into the Established Church of England. Does it become the New Church of the Lord to borrow from these old dead Churches ? or to pursue a similar course of making additions to what has been divinely instituted, until it buries all true spirituality under accumulated ceremonials ? This setting up of a third and unauthorized rite looks like a step in that direction, and it seems to me exceedingly impor-

tant that this course should be checked at the outset, if we would preserve the Church of the Lord in its purity.*

2. In regard to the injurious tendencies of such a rite as this of Confirmation. These may not at first sight appear : on the contrary, it may seem a solemn ceremonial tending to confirm the pious impressions of the young. So the Romish Church thought ; and this, no doubt, was their original purpose in instituting this as well as the other additional rites, as also the numerous solemn ceremonies which make so large a part of the service of that church : these, doubtless, seemed to them a means of increasing the spirit of piety among their members. But what has been the effect ? We all know what it has been ; viz.—to make religion external, formal, and ceremonial, rather than internal, spiritual, and practical. Such is the tendency of all external rites ; and therefore the Lord, in instituting a spiritual

* In the remarks prefatory to the service for "Confirmation," as found in the new Liturgy, it is acknowledged that there are no other divinely appointed "sacraments" than Baptism and the Holy Supper. But it is added, "*It is proper*, however, that those who were baptized in infancy or childhood, should, when they come to adult age, make a full acknowledgment of the Doctrines," &c.—in other words, pass through a ceremony of Confirmation. Now if it is *proper*—that is, useful—that is, beneficial to the soul or mind—to pass through such a rite, why was it not divinely appointed ? Why was not its usefulness declared either by the Lord himself, or by His illuminated messenger ? In the absence of all such declaration, to say that "it is proper," seems to be mere assumption.

In an article on the subject, which I chanced to meet with in the N. J. Magazine for April, 1855, it is remarked, "Confirmation is *regarded* as the consummation or completion of that state of preparation or external reformation which is signified by being baptized, &c. Regarded by whom ? By the writer or by a few individuals composing the Committee. But there is no proof adduced that the Lord so regarded or regards it, or that Swedenborg so regarded it. And are a few members of the church in Boston or elsewhere to be quietly allowed, from their self-derived intelligence, to introduce into general use in the Church, by means of the Liturgy, a rite which has no Divine authority ? The writer seems to be much troubled as to the proper time of Confirmation for persons re-baptized in adult age. He remarks, "The difficulty and obscurity which attend the assignment of a proper period for the confirmation of persons baptized after becoming adults, appears to be inherent in the subject." This "difficulty and obscurity" seems rather of their own creation ; man always plunges himself into difficulty, when he leaves the plain path marked out by the Lord, to follow his own devices. Of these, *Re-baptism* is one, and *Confirmation* is another : Swedenborg says nothing of either.

church—the Christian—was careful to establish only two rites, and those of a very simple character ; which, being of Divine institution, and based on the great law of Correspondence, might be the means of effecting communication with heaven, and thus of bringing down a holy influence. But if, now, from our self-derived intelligence, we add a third, we may be sure the results will be injurious, not beneficial, whatever may be the appearance at first. The tendency will be, as before said, to make religion outward and formal and before men, instead of inward and of the heart and before the Lord alone. The young confirmed person will be apt to feel—as the members of some of the Old churches seem often now to feel, after “joining the church”—“O, I am all right—I have been confirmed—my faith is settled—I have made a public profession of it.” The tendency will thus be to produce self-deception—to make one feel as if by passing through this ceremony some great internal change had taken place with him ; when in reality, as the New Church Doctrines everywhere teach, a true change of *spirit* can be produced only by interiorly looking to the Lord, and striving to bring into daily life his Word and Commandments.

The Doctrines of the New Church teach wherein the true Confirmation is to be found, viz.—in the Holy Supper itself, as may be seen from the following passage : “In order that every one in the work of repentance, might look to the Lord alone, He instituted the Holy Supper, which CONFIRMS to those who repent the remission of sins.”—(*D. P.* 122.) Any other rite of Confirmation than this is not needed, and will, in the end, I believe, be found to be pernicious.

Yours, very truly,

O. PRESCOTT HILLER.

Glasgow, Scotland, August 11, 1859.

“There are in the church several who say that charity is the essential of the church, and not faith separate ; but to say it and believe it, and not to *live* the life of charity, is only to *say* that it is, and not to *make* it, the essential.—*Swedenborg*.—(*Ap. Ex.* 107.)

THE DESCENT OF THE NEW CHURCH.

From the home of the angels embosomed in bliss,
From that world so much better and brighter than this,
From the star-circled sky of the Eden above,
From the sun-cinctured throne of omnipotent love—
While the earth and the heavens together are blending,
See the thrice Holy City in triumph descending.

All hail to the vision of glory that spreads,
Like the rainbow of promise, its light o'er our heads !
All hail to the advent which prophets proclaim,
The Church of the Future—the Bride of the Lamb !
'Gainst thy triumphs hereafter no foes shall prevail—
True Spouse of the Saviour, we bid thee all hail !

What tho', like an exile, thou'rt still doomed to roam
In the waste howling wilderness, far from thy home :
The Bridegroom is pledged for thy speedy return,
And thy altars with brighter oblations shall burn.
Soon, soon from thy walls shall the flag be unfurled
That's to free the oppressed, and to ransom the world !

To the sceptic, entranced in the gloom of his mind,
With darkness before him, and sorrow behind—
To the child of distress, with his soul overcast,
With no hope for the future, no smile for the past—
To each sufferer on earth a free welcome we give :
Oh, fly to this City of Refuge and live !

Here Reason and Faith freely walk side by side,
And are cheered on their way by the Beautiful Bride ;
Here Hope, with the sparkle of bliss in her eyes,
Flies aloft in her triumph, and points to the skies ;
'Tis the Temple of God coming down from above :
'Tis the Church of the Future—the City of Love !

A. J. C.

ADDRESS

FROM THE GENERAL CONFERENCE TO THE MEMBERS OF THE NEW
CHURCH IN THE UNITED KINGDOM OF GREAT BRITAIN
AND IRELAND.

[The following Address from the English Conference to the members of the New Church in Great Britain and Ireland, is copied from the Intellectual Repository for September, the sheets of which were received in advance through the kindness of a member of Conference, to whom we tender our cordial thanks. This Address cannot fail to be read with lively interest by the liberal portion—which we are happy to believe is the most rapidly increasing portion—of the New Church in America. It utterly repudiates every thing like ecclesiastical *dictation* or *authority* in the sense in which this has hitherto been understood and practiced; and while upon the subject of union, authority and order in the church, the Address is in perfect agreement with the doctrine maintained by the American New Church Association from the outset, it forms, as will be seen, a striking contrast in this respect with some of the Addresses put forth by the “General Convention” of the New Church in our country or some of its principal officers. An interesting fact in regard to this Address, as showing the cordiality with which it was received by the Conference, is mentioned by our English correspondent, who says it was referred to a Committee of four prominent ministers, “who, on careful deliberation, sanctioned the sentiments contained in the Address, and then it was passed by the Conference. It was also moved by a minister, and passed, that, besides the Address appearing in the printed Minutes, an extra number of copies should be printed, and that all the ministers and leaders of societies should be requested or recommended to read it to their people on the first Sabbath after its publication.” Who can estimate the blessings that might flow from a similar wise, liberal, and pacific policy on the part of the “General Convention” of the New Church in our own country?—Ed.]

DEAR BRETHREN :—The time has again arrived for the Conference to address the various societies and members of the New Church in this country.

The duty of thus addressing the church has always been a pleasing one. It has been pleasing because the brethren have been dwelling together in unity. It is seventy years since the first meeting of Conference; and up to the present

time its decisions, in regard to matters of external order, have been a means of producing union, harmony, and peace. This union is undoubtedly a blessing, and must be ascribed to the Lord's Divine Providence, and the excellence of our Heavenly Doctrines, by means of which we are enabled to see the true relation of a Conference to societies, and the duties which properly devolve upon it. We can see that an orderly Conference is not to exercise authority over societies, but is to act with a due regard to the liberty of every one in the church. Acting on this principle, the Conference has endeavored to promote unity rather than uniformity, because the former, and not the latter, is an essential of order. Societies have approved of what has been done, and hence we have been favored with happy results.

We will speak in this address on some principles of church order. A right knowledge of this order will tend to strengthen and perpetuate the union which we enjoy. These principles shall be drawn from the Word, and be confirmed from the writings of the church. The Holy Volume is not silent, but is express and clear, on this subject. We there learn from many passages that mutual love is the great bond of union, and that where this love prevails there is no aspiring to be great, or to exercise authority among the brethren. Our blessed Lord said to His disciples respecting greatness and authority:—"Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant." (Matt. xx. 25—27.) Again, He said,—“Be not ye called Rabbi; for one is your Master, even Christ, and all ye are brethren. And call no man your father on the earth; for one is your Father who is in heaven. Neither be ye called masters; for one is your Master, even Christ.” (Matt. xxiii. 8—10.) We know that by the earth, in these quotations, the church is meant; and that what the Lord then said, He says always

to his church. He says it now to us, and to all of the Christian name. We see from His words that the lust of ruling is a Gentile disposition, and that, in His church, man is not thus to rule over man. The church is a house in which the Lord is the only Father, and those who dwell with Him are His children : they are a brotherhood ; they are all equal ; they are servants one to another ; they are free, for the truth has made them so. Each one feels his individuality, because he lives from the Lord alone, who, in giving him life, gives him to feel that life as if it were his own. This appearance, too, makes man an image and likeness of his God. In coming under the Lord's rule or government, he appears to be self-governed ; because the Lord's rule is such that the more He rules over or governs man, the more it appears to man that he governs himself. It follows from all this, that the man of the church is to govern himself, as of himself, from the Lord alone.

We learn also from the foregoing quotations, that the Lord is to be the only Teacher in the church. The word which is rendered "master," means more properly *teacher*, or one who teaches with authority. The Lord, in calling Himself the only Master or Teacher, means that His doctrines alone are to be the ruling principles of faith and life. The men of His church are not to dictate one to another ; they are not to claim authority for their own opinions in matters of religious belief. They are not individually, nor in assembled councils, to make creeds and systems, with the view of imposing them on men ; they are not to interfere with the use of private judgment among their brethren. The wise and learned ones are rather to aid their brethren in the use of their own judgments. They are, as a requirement of order, to coöperate with the Lord in teaching His church, by helping each member to think for himself and learn from the Lord alone.

There are other passages in Scripture which teach, like the preceding, that the Lord is to be the only Ruler and Teacher of men. In prophecy it is said,—“The Lord shall

be King over all the earth.”—(Zech. xiv. 9.) “The Lord alone shall be exalted in that day.”—(Isa. ii. 11.) “All thy children shall be taught of the Lord.”—(Isa. liv. 13.) “They shall teach no more every one his neighbor, and every one his brother, saying, Know ye the Lord ; for they shall all know Me, from the least of them unto the greatest, saith the Lord.”—(Jer. xxxi. 34.) And as to each man governing himself from the Lord, and becoming himself a church, it is said in the Revelation,—“Thou hast made us kings and priests unto our God, and we shall reign on the earth.”—(Ch. v. 10.)

The same things are said in the books of our theology. We there read that every man is to be a church in its least form ; that “the man of the church is not only the church itself, but everything belonging to it.”—(*A. C.* 768.) “He must act from liberty according to reason ; be taught and led of the Lord alone ; and the more nearly he is conjoined with the Lord, the more distinctly does he appear to himself to be his own.”—(*D. P.* 42, 97, 155.) “Nothing appears as a man’s own but what he does from freedom.”—(*A. C.* 2880.) “Every one should first acquire truth to himself from the doctrines of the church, and afterwards from the Word of the Lord, and this truth must be the object of his faith.”—(*A. C.* 6822.) “Nothing can be appropriated to any one which he does not acknowledge from his own proper intuition, that is, which he does not know from himself, and not from another, to be so.”—(*A. C.* 5376.) “They who are in evils and falses believe themselves to be high, and above others ; but they who are in goods and truths believe themselves to be less than, and below others.”—(*A. C.* 4599.) “Man is a hypocrite when he prefers himself before others.”—(*T. C. R.* 381.) “So far as dominion enters, so far minds are not conjoined, but divided, since dominion subjugates, and a subjugated mind has either no will, or an opposite will. If it has no will, it has also no love ; and if it has an opposite will, it has hatred instead of love.”—(*H. H.* 380.) “To wish to be greater than others is not heaven, but hell.”—(*A. C.* 450.)

Our author informs us that this order prevails in heaven. He says,—“All government of the heavens is the Lord’s.”—(*H. H.* 213.) Again :—“They who are principled in doctrinals, and not so much in life, know no other than that the kingdom of heaven is similar to kingdoms on earth in this respect, that authority over others therein constitutes greatness, the delight arising from such authority being the only delight with which they are acquainted.”—(*A. C.* 3417.) “In heaven no one wills to be a lord, and therefore to regard another as a servant, but every one wills to minister, and to serve another. Hence it is evident what is the quality of the form of government in the heavens. This government is described by the Lord in Matthew,” xx. 26, 27 ; xxiii. 11, 12.—(*A. C.* 5732.) “Subordination” (in heaven) “is not like that of rule or authority.”—(*A. C.* 1802.) “All are as equals in heaven, for they love one another as brother loves brother ; and even one prefers another to himself, as he excels in intelligence and wisdom. The love itself of good and truth produces the effect that each subordinates himself as it were spontaneously to those who exceed him in the wisdom of good, and the intelligence of truth.”—(*A. C.* 7773.) “In heaven no one in his heart acknowledges any above himself but the Lord alone.”—(*A. E.* 735.) “In heavenly joy there is not the least idea of preëminence over others, and in proportion as the idea of preëminence prevails, hell prevails.”—(*A. C.* 1936.) “In heaven he is greatest who is least.”—(*H. H.* 408.) “To be the least is to be the greatest ; to be low is to be high in heaven.”—(*A. C.* 4459.) Respecting infants preparing for heaven, the same author says, after describing a mode of trying them,—“I have been instructed that such is the temptation of infants, in order to accustom and inaugurate them, not only in resisting what is false and evil, but also to teach them that they should not think, speak, and act from another, consequently, that they should not suffer themselves to be led from any other than the Lord alone.”—(*H. H.* 343.) Of government, he says, “In the heavens there is no other

government but the government of mutual love, and the government of mutual love is heavenly government.”—(*H. H.* 13.) It is not to be inferred from the preceding passages, that there are not distinctions of dignity and preëminence in the heavens, and also higher and lower posts of use, for the Lord does good or use by the mediation of his angels in heaven, like as by men on the earth. Also that there are governments and organizations, but that those who are in dignity and preëminence are altogether influenced by a love of use, and are as servants by virtue of the ministration of their offices for the general good. Such preëminence may even be sought after from a view to the important uses to be thereby performed.

The foregoing quotations, which show to us the order of things in heaven, show at the same time what the order is which should prevail in the church; “for,” says Swedenborg, “the like may be said of the church as concerning heaven, for the church is the Lord’s heaven in the earths.”—(*H. H.* 57.) An orderly church must be an image of heaven, and hence it is said,—“A man who is in the good of love derived from the truths of faith, resembles heaven, and is a heaven in the least form.”—(*A. C.* 9931.) “If heavenly love has rule, then all things are disposed by the Lord into a heavenly form, which form is like that of heaven.”—(*A. C.* 6690.) These passages prove that the principles constituting the church on earth are to harmonize with those in heaven. The order of heaven is to be the order of the church. All things are to be made according to the pattern seen in the mount. And when this is done, those things will be fulfilled which we ask for daily, saying,—“Thy kingdom come; thy will be done on earth as it is done in heaven.”

And now, dear brethren, see what are the principles of order and union in the church. Its members are to be a brotherhood; they are to be as servants one to another. Each member is, as a law of order, to govern himself, as of himself, from the Lord alone. If he be the minister of a society, he will consider what is his own particular use and

duty. Remembering the example and the words of Him who said, "I am among you as he that serveth," he will be as a servant among the servants of God,—he will shun self-exaltation in every way,—he will preach by example as well as precept,—he will be a pattern of that humility which he preaches to others ;—when he utters in prayer the words, "Remove from your hearts every inclination to assume preëminence over others," he will be prompted to shun every such inclination himself over the people to whom he ministers,—he will show himself co-equally a brother with all the brethren,—he will seek to promote that individuality of character among them which consists in each one being taught and led, or in teaching and leading himself, as of himself, from the Lord alone. As to honor, he will imitate his divine Master, and not seek honor from men, but will seek the honor which cometh from God only. He will consider that "personal honor is the honor of wisdom, and the fear of the Lord."—(*H. D.* 317.) He will remember that "no one is esteemed in heaven except according to good and truth."—(*H. H.* 407.) He will think respecting the priesthood that "this only serves, and as it serves is to be honored."—(*T. C. R.* 415.) Such a minister, especially if he be a man of piety and intelligence, will be a powerful means of use ; and, with many such examples, men will come generally to see how desirable it is that there should be stated ministers to all societies.

An entire society, acting on these principles of order, will not lose its individuality,—it will govern itself, as of itself, from the Lord alone,—it will manage its own affairs,—it will think and act from liberty according to reason, as to the adoption of any measures recommended by a general body or council,—it will act entirely with a view to use,—it will organize in the manner most calculated to promote the advancement of its members in the regenerate life. At the same time, it will gladly unite or coöperate with others, as a general body or council, in the carrying out of any measures for the good of the church.

A general church Council, as a Synod, Association, or Conference, will, upon these principles of order, be careful to guard against that Gentile love of dominion against which the Lord warns His church. It will consider what are the proper uses and duties of such Councils ; it will, instead of restricting, seek to promote the liberties of societies ; it will seek to promote equality and mutual love among all the brethren, and thus to establish heavenly order in the church.

On such principles of order the Conference has always acted. It has avoided the exercise of dominion in every way ; its decisions, its ecclesiastical matters, have been put forth simply as recommendations, addressed to the freedom of societies. It has acted as an organ of use ; it has been as a servant to the servants of God. Societies have approved of this course of action, and hence we have hitherto had union, harmony, and peace.

Let us, dear brethren, pursue this path of order and peace. Let us, collectively and individually, ever seek to be governed, taught, and led by the Lord alone. Let us have one Master, even Christ, while all we are brethren. Let us be one in love, and thus be one church. "In essentials let there be unity ; in non-essentials liberty ; in all things charity."

On behalf of the General Conference,

I am, dear Brethren,

Yours affectionately,

August, 1859.

ADAM HAWORTH.

"Heaven exists wherever the Lord is acknowledged, believed in, and loved ; and the various modes of worshiping 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."—*Swedenborgs' Heaven and Hell*, n. 56, 57.

THE EDITOR'S VIEW OF THE CHURCH.

The Editor of the *Swedenborgian* has been often reported—by persons who ought to be especially careful how they give currency to erroneous reports—as believing that the Lord's true church is an abstraction—a chimera—"only an invisible something." As late even as September 3d, he finds himself alluded to in the columns of the *New Jerusalem Messenger*, as "the partizan of an *exclusively* invisible church." It may be a matter of interest to some who have heard the report, or seen the repeated allusions in the paper referred to, to know precisely what the Editor's view of the Church is. We therefore give it here, in the very language in which it was sent for publication in the *Messenger* more than a year ago, but which that paper *declined* publishing :

"My view of the *true* Church, then, is this : That it is *not* an abstraction, not an imaginary thing, but that it consists, in Christian countries, of *all those persons* who are in a state of love to the Lord and charity towards the neighbor ; or, of all those (to cite the explicit language of Swedenborg) 'who believe in the Lord and live according to his commandments in the Word.'—(*A. R.* 925.) I believe that *none* others, whatever doctrines they may profess, or however many or interior truths they may know, 'form any part of the [true] Church whatever.'—(*Ap. Ex.* 388 ; see also *A. C.* 6637.) I believe that these people are not all in any *one* Christian communion or religious organization, but that they are scattered throughout the various communions ; or, as Swedenborg says, 'dispersed throughout the whole world.'—(*T. C. R.* 307.) Thus they are not distinguished by the *name* they bear, or the *doctrines* they profess, since these are various ; for doctrinals 'do not serve to distinguish churches before the Lord.'—(*A. C.* 1799.) I believe that the Lord *alone* is able with certainty to distinguish these people from others, and that no man and no number of men can possibly do this ; for to be in or out of this Church depends upon a person's spiritual quality, or the

state of his heart, and this is known only to the Lord (*A. R.* 364) ; for He says, 'I know my sheep, and am known of mine.' He *alone*, therefore, is able to separate the goats from the sheep,—the tares from the wheat,—because He *alone* can fully discern the quality of either ; and even He does not make this separation during man's abode in this world,—not until the time of the harvest,—not until the judgment day,—much less has He authorized men to make it. This Church, therefore, I call the *true* and *invisible* Church ; *true*, because it embraces all those who are spiritually and truly conjoined to the Lord, and *known to Him* as living members ; and *invisible*, because *unseen of men*, that is, *unknown* to them as members of the Lord's true Church.

"I also believe in the Church as a visible institution, and in its great importance and use. And when I speak of the Christian Church as an *institution*, I mean the aggregate of all those societies in Christendom, instituted or organized for worship and the observance of Christian rites and ordinances. I believe that these societies generally are of a mixed character, embracing some saints and some sinners, some wheat and some tares, some sheep and some goats. I believe that the members of no single religious organization in Christendom are either all sheep or all goats. But as they all *appear* to be *sheep*, as they have all sheep's clothing, because they all profess to be worshipers and followers of Him who is 'the Good Shepherd,' therefore, from this appearance or profession, they are all *called the Church* ; though they are not the *true* Church, since this contains none but the Lord's genuine disciples,—his own sheep. And inasmuch as it is *known to men* who are the members of this Church,—for every religious society is supposed to know who really belong to it, however little it may sometimes know of the interior quality of its members,—therefore I call this the *visible* Church. To *see* is to understand or *know* ; as when a person says, 'I *see* how it is,' he means, 'I understand or *know* how it is.' Therefore, to be seen or *visible*, is to be understood or *known*. Consequently the Christian

Church *visible* is the aggregate of those Christian assemblies or societies commonly understood, or *known to men*, as the Church. But because it is really a mixed multitude, containing, as I believe, many persons who are not in conjunction with the Lord, therefore this is *not* the *true* Church ; for the true Church contains nothing 'that defileth, or worketh abomination, or maketh a lie,' but *only* those who are 'written in the Lamb's book of life—(Rev. xxi.)."

And for the purpose of making himself more explicit upon this subject, and rendering his view of the Church clear beyond the possibility of doubt, the Editor added to the above the following simple illustration, which, together with the foregoing, the *Messenger* respectfully declined to publish :

"Suppose, then, there were five hundred sheep and three hundred goats together in the same pasture, and in one flock,—which we will call flock No. 1. Suppose that the goats looked and acted so like sheep, that no one but *the shepherd himself* could possibly distinguish them ; therefore, from the outward appearance, they would all be *called sheep*. But suppose the shepherd comes to-morrow and separates the sheep from the goats, and puts them in a pasture by themselves ;—which flock we will call No. 2,—all pure sheep. Now it seems as if it required but little discernment to perceive, that, although both flocks (Nos. 1 and 2) are *called sheep*, the flocks are by no means identical. No. 1 is made up of five hundred sheep *plus* three hundred goats ; while No. 2 consists of eight hundred animals (all *called sheep* from their appearance) *minus* three hundred goats,—which our arithmetic makes *equal* five hundred sheep. There is, then, a broad distinction between these two flocks,—a distinction which I should suppose any one might understand, without any 'wreathing or wrinkling of brows.' Now if you let flock No. 1 represent the *visible* Church (a *mixed* multitude), and flock No. 2 the *invisible* Church (the Lord's own sheep, and none others), you will have my idea of the distinction between these two churches, and their relation to each other."

CORRESPONDENCE.

LETTER FROM ENGLAND.

Editor of the Swedenborgian :

SIR :—Our Conference has again met, transacted its business, and the members of it have returned to their homes. It met on the 11th inst., at Derby, and continued a week. As it may interest you to have some account of its doings this year, I sit down to write you on the subject, and also to give you some other items of intelligence.

The Conference has been numerously attended this year, and the session has been an interesting one. The first thing spoken of, when the members came together, was a legacy which had just been left to the church by a very rich and worthy member of it, who had died some ten days or a fortnight before. The sum thus left is more than seventeen thousand pounds, which the Conference is to take charge of, and apply to the purposes desired by the testator. Ten thousand pounds are to go to the establishment of a college for preparing men to become ministers, and the remaining sum to various other purposes connected with the church. In addition to this handsome legacy, another sum was afterwards announced of six hundred pounds, to be devoted to New Church purposes. Both these sums make together some eighteen thousand pounds, or ninety thousand dollars, which you will say is an amount that should be productive of much good. No doubt the testator had this great end in view, especially in supplying the means for providing ministers; but there are various opinions as to the use of a college for this purpose. Many persons think that efficient New Church preachers are not to be made by the machinery of a college.

Last year I described to you the progress made by our Conference in the direction of ecclesiastical liberalism. I stated that it had been moved by one minister, and seconded by another, and carried in Conference, that laymen should be equally eligible with ministers to fill the presidential chair. Also, that a layman should write, this year, the address of the Conference to societies in this country. I might have added that the laymen entrusted with this duty was a person known to entertain very liberal opinions in the matter of church order. Such an appointment gave him an opportunity, of which he has availed himself, of setting forth, in the name of the Conference, his views on some essential points connected with church order, and showing that his views are in agreement with the Word and the writings of the church. The address was read and referred to a committee consisting of the president, the vice-president, the editor of the Conference Magazine, and another prominent member,—all being ministers, who, on careful deliberation, sanctioned the sentiments contained in the address, and then it was passed by the Conference. It was also moved by a minister and passed, that, besides the address appearing in the printed Minutes, an extra number of copies should be printed, and that all the ministers and leaders of societies should be requested or recommended to read it to their people on the first Sabbath after its publication. It will also

be the first article in the ensuing number of the Magazine. I mention these particulars that you may see how liberal are the views of some, if not all, of our ministers; and how emphatically the Conference sanctions the views contained in this address, and puts them forth as principles of true order, and as being necessary for promoting union, harmony and peace in the church. Among other things said therein are these:—That in an orderly church man is not to rule over man; man is to be governed, taught and led by the Lord alone; that he is to govern himself, as of himself, from the Lord; ministers and all others are co-equally brethren; the church is a brotherhood; all are equal, all free, all servants one to another; man is to act from liberty according to reason; the Conference stands to the church in the relation of a servant, and is simply an organ of use. Such principles as these cannot fail, in their operation, to strengthen and perpetuate the union we enjoy. It will gratify you to hear of such proceedings as these in our Conference, because they are so consonant with what is considered to be true order by the members of your American N. C. Association.

One subject which the Conference considered at length, was the admission of ministers as members, who have been ordained in other countries. It is right and desirable that American ministers, for instance, should be able to take their seats as members by virtue of their office; but unhappily the Conference Trust Deed has no provision to that effect. This Deed, filed in Chancery, specifies that ministers who become members by virtue of their office, must be such as are ordained by the Conference, or with its sanction; and this Deed is a legal instrument whose provisions must be rigidly adhered to, or the property of Conference would be put in jeopardy. It says nothing as to ministers from other countries. It has been frequently argued, whether we could safely admit such ministers as members. They can, of course, always take their seats by invitation, and speak on all questions, but they cannot vote without being really members. It was not foreseen, when the original Deed was made, that ministers might come from abroad, and settle here. It is true that there is a clause in this Deed which says that its regulations may at any time be altered or modified; but it is feared that an innovation so great as that of admitting ministers not ordained by the Conference would go beyond what is meant in this clause. It was decided last year that Counsel's opinion should be obtained, but after all that opinion would be of no value in point of law. This question now stands where it did. It is hoped that our American brethren will see our difficulty; and will not ascribe it to any want of respect for them, that the ordination of their ministers in America does not of itself entitle them to become members of our Conference; but will regard it in its true light, namely, as an oversight, or want of foresight, in the wording of the Deed.

You are aware that two years ago, on the celebration of the Centenary, it was decided to establish a National Missionary Institution; and that last year it was organized and put into operation. We now learn that it has begun to work very efficiently. Many Missionary visits have been made to various places in England, and lectures given, and the heavenly doctrines proclaimed where they were unknown before. Besides this there are other local missionary institutions, as well as

Tract Societies. These also are in active operation. The reports from all our Institutions have been gratifying to the Conference.

On one occasion, during Conference time, a member of it handed round for the inspection of the members, two or three manuscript letters of Swedenborg which had not been seen before. They were not on theological but on scientific subjects, and in the Latin language. As curiosities they were regarded with much interest. Also, along with them, a letter from the Queen Ulrica, of Sweden, written evidently by herself, was handed round, and pleased the members. It simply referred to family matters.

I am happy to inform you that Mr. Rich has now very nearly completed his second volume of the *Index to the Arcana*, and it will speedily be published.

The first volume of the *Index Biblicus*, in Latin, has been received from Dr. Tafel. The doctor calculated that this work would make six volumes, but he now finds it will extend to eight; which arises, says he, from the necessity of filling up the references which Swedenborg has made in the *Index* to his other works, by reprinting in full the passages referred to—thus making the *Index* complete in itself.

We were expecting to see again before now Dr. Kahl from Sweden, but we learn that he has been waiting for Dr. Tafel, who was to proceed with him this summer to Stockholm, to re-examine the MSS., both at Stockholm and Upsala, and also to visit other parts of Sweden, to endeavor to make further discoveries.

You are aware that in 1852, the Academy of Sciences in Sweden struck a medal of Swedenborg in relation to his scientific acquirements. The Royal Society of Sweden, a Society similar to the French Academy, has now struck a medal in reference to his prophetic character, and to the great spiritual revelations which he was the chosen instrument to make. We learn, however, that this medal has been called in with a view to its being altered.

The celebrated Quaker authoress, Mary Howitt, has at length avowed her reception of the doctrines of the New Church.

Rev. Mr. McArthur, of Nova Scotia, whom you have sometimes mentioned in the "*Swedenborgian*," is now among the N. C. brethren in Scotland. He obtained leave of absence from his people in America for four months, that he might pay a visit to his friends in his native country. An attempt will probably be made to retain him in Scotland.

Your celebrated Rev. T. L. Harris, of New York, is now in this country. He came to London some three months ago, preached there twice in the lecture-room of a Scientific Institution, and one of his discourses was printed. After staying a couple of weeks in the metropolis, he proceeded northward to a very retired spot in Yorkshire, where he has been in "deep interior conditions," and busily occupied in dictating matter for his marvellous productions. At this moment he is out of these "conditions," and is proposing to preach for three months in the city of Manchester, from the beginning of October to the end of December. He will, no doubt, preach on neutral ground. He has taken this resolution very suddenly and recently. As soon as it is

known in Manchester, it will put the N. C. people quite on the *qui vive*, both those in that city and those in the region round about. Those who have read his publications will question him a good deal in regard to the strange and startling things he has said. He believes that his "mission," will be more successful in this country than in America. His system, says he, which has blossomed in his own country, will bear its fruit in England. *Nous verrons.*

Our Conference will meet next year at Newcastle.

Yours Truly,
FRATER.

August 19th, 1859.

MISCELLANEOUS INTELLIGENCE.

The following resolutions were published in the *Strathroy* (Canada West) *Times*, of Aug. 19th, under the caption of "Swedenborgianism," and were signed by six ministers and eight laymen. They are deemed worthy of a place in our columns; *not*, however, on account of any remarkable degree of spiritual enlightenment, Christian liberality, or heavenly charity which they indicate among the ministers or laymen in that part of her Majesty's dominions. Indeed, we cannot doubt but that excellent woman, the Queen of England, would feel like weeping over the sad state of these Strathroy ministers, if the following resolutions should fall under her notice. Swedenborg in one of his works, supposes a man to proclaim the genuine truths of Christianity in the hearing of some of the clergy, who are in the lust of spiritual dominion grounded in the love of self; whereupon, he says, instead of acknowledging the truth, "that love [the love of dominion] which is the devil, would burn with rage, gnash with his teeth, and exclaim, Away with him, crucify him, crucify him; get you gone, every one of you; see this grand heretic, and delight yourselves in his punishment." We were reminded of this, on reading the resolutions of these Strathroy ministers. An excellent and intelligent lady from Philadelphia, who has been a member of the Methodist church now for twenty-four years, happened to be present when we received the paper containing these resolutions, and we read them aloud to her. Whereupon she remarked: "What an ignorant and unchristian set of people they must be down there in Strathroy! Away back in the dark ages of Methodism! Why, even the laity in Philadelphia are wiser than those ministers. For we all could discover the falsehood as well as the intolerance of these resolutions." And perhaps this discovery may be made by some of the Queen's subjects in and about Strathroy. And if the publication of these resolutions in seven or eight papers, should be the means,

under Providence, of bringing some, who have hitherto groped in darkness, into the marvellous light of the New Jerusalem, it will only be another illustration of the truth of that divine saying, "Surely the wrath of man shall praise Thee."

(From the Strathroy Times.)

"TO THE EDITOR OF THE TIMES.—The ministers and certain laymen of the different denominations in Strathroy and vicinity, have unanimously adopted the following resolutions, for the purpose of counteracting the strenuous efforts made by the advocates of Swedenborgianism in this place to circulate their literature, and disseminate their heretical views, especially among the young and more credulous of other denominations :

1. "Resolved, that we, the ministers and laymen of the different sections of the Church of Christ in this vicinity, deeply deplore the introduction of the doctrines of Baron Swedenborg into our country, and among our people, thereby unsettling the minds of the weak ; and furthermore, that we give it as our matured and deliberate opinions, that such doctrines are infidel and heretical in their character, and so dangerous in their tendency as to render it extremely unsafe, for the young especially, to meddle with them.

2. "Resolved, that whereas Swedenborgianism has doubtless received its chief sanction from the fact that the leader of that party in this place has represented John Wesley as being favorable to it, and the doctrines of Wesley as differing only slightly from those of Swedenborg, we deem it our duty to state, that Mr. Wesley unhesitatingly declares the doctrines of Swedenborg to be "contrary to Scripture, to reason and to itself ; and the whole to be the work of a disordered imagination, and that if Swedenborg was inspired, he was inspired from the bottomless pit."

Mr. Wesley further declares, that the waking dreams of Swedenborg are so remote from Scripture and common-sense, that we might as easily swallow the stories of Tom Thumb or Jack the Giant Killer ; and the celebrated Richard Watson declares the whole system to be "inadmissible of any rational defence."

3. "Resolved, that we believe Swedenborg's ideas of heaven and hell so absurd, low and groveling, and his absurdities so numerous, as to render his whole system fearfully demoralizing in its tendency, and should therefore receive no countenance from any of our people.

4. "Resolved, that whereas the policy of Swedenborgians is so perfectly Jesuitical, we, as ministers and laymen of the different churches, enter our solemn protest against any person or persons holding Swedenborgian views, or favoring directly or indirectly that abominable system, being members of our churches, or teachers in our Sabbath schools ; and any such being identified, shall immediately be dismembered, unless amendment be solemnly promised ; and furthermore, we are of the opinion, that professing Christians, of any of the orthodox churches, show very great disrespect to the Bible, and are in danger of

suffering spiritual injury themselves, and are setting an example that may prove ruinous to others, by countenancing with their presence, any Swedenborgian meeting.

5. "Resolved, that we, as Christian ministers, feel it our duty to preach at all our appointments, the pure doctrines of the Bible against the grievous errors of Swedenborg, and earnestly invite the co-operation of all those who take the Bible for their guide, in discountenancing this fearful system.

6. "Resolved, that we join heartily and prayerfully in inviting all such as have been separated from other communions, through delusion by the Swedenborgian system, to recant their views, and to return to the bosom of the respective churches, from which they were excluded.

7. "Resolved, that in order to preserve our respective churches from any errors in doctrine, the officers and teachers of our Sabbath Schools be subjected to a rigid examination as to their doctrinal views, similar to the examination to which the other public instructors amongst us are subjected; the time of such examination to be optional with the minister in charge and two of the oldest members of committee.

8. "Resolved, that as the advocates of Swedenborgianism in this place strenuously exert themselves to disseminate their books and tracts among the people, thereby poisoning the minds, especially of the young and more credulous, we urgently recommend that our people positively refuse to admit any of their literature into their families.

9. "Resolved, that the editors of the *Strathroy Times*, the *Christian Guardian*, the *Echo*, the *Canada Christian Advocate*, the *Morning Star*, the *New Connexion Methodist Paper*, the *Christian Messenger*, and all other editors favorable to our orthodox Christianity, be requested to publish the foregoing resolutions in their respective journals, accompanied with a brief synopsis of the leading doctrines of the Bible rejected by the followers of Swedenborg."

The following are some of the doctrines of the Bible rejected by Swedenborg and his followers :

1. The Trinity of Persons in the Godhead.
2. Justification by Faith alone.
3. The vicarious sacrifice of Christ.
4. The resurrection of the material body.
5. The existence of any angels except those sprung from the human family, and consequently they deny that the devil is a fallen angel.
6. The final destruction of the world by fire.
7. The general judgment, &c. &c.

We would warn the public against "Barrett on the Atonement;" "Dr. Dodd's Psychology," and the so-called "New Church" or "New Jerusalem books and tracts, and all Swedenborgian literature."

The above resolutions were signed by six ministers and eight laymen. But the next issue of the *Strathroy Times* contained a very handsome reply of nearly two columns in length, from the pen of our estimable brother, Rev. Richard Saul, of Strathroy. Mr. Saul was formerly, and for many years, a Methodist minister; and within the last year, was

excommunicated from that church for receiving the doctrines of heaven. He is now proclaiming with zeal and earnestness the truths of the New Church to such as are willing to listen to them. We regret that we cannot make room for the whole of his excellent reply. The following is the concluding portion of it :

“ Who, when Christ opened the eyes of the man who was born blind, deterred the people, by threats of excommunication, from confessing the Saviour as God? Was it not “ the ministers and certain laymen?” And now, who in Strathroy at the present time are by threats of excommunication from their different churches, striving to prevent the confession of blessings received through the Lord’s New Church? Who are filled with fear, even to something bordering on madness, lest these truths should become known? “ The ministers and certain laymen! Pity they did not live in the days of Queen Mary, when they might have had a proper opportunity for the development of their true character, and if they had found any refractory members, they might, by applying a few faggots, cause them to submit.

If the community in and about Strathroy, were to any extent to indulge in the *spirit* manifested by “ the ministers,” there would be an end of all good feeling and neighborly love. Such a spirit is subversive of all the best feelings of our nature, of all morality and religion, and tends only to scatter “ firebrands, arrows and death.” We are glad, however, that Swedenborgians will have no fellowship with such unfruitful works of darkness, but rather reprove them. It is only through a sense of duty that Swedenborgians, believing that silence any longer, would have been criminal, have thus publicly come forward. They have higher and more glorious employment than entering the field of controversy. We entreat “ the ministers” to cease their opposition, and attend more to the spread of the Lord’s kingdom. We want no contention, but we shall strive, through the help of the Lord, to do our duty whether we are opposed or not. Opposition will not stop us. And indeed if our doctrines are as contemptible as represented by “ the ministers and certain laymen,” I do not see what need of so much alarm. Why, surely the people can judge for themselves what is contemptible and what is not.

Now just look at the array of ministers and laymen who have joined against us. I wonder if any one of them ever read a single volume of Swedenborg’s works through, and if so how many of them? Are there not some who have appended their names to these resolutions, that have only done so at the bidding of others, and not through any particular acquaintance they have with the works, or from anything that they know themselves? But of course the ministers have told them that it was all right. But I am somewhat surprised to see *some* of the names which I do among these *certain* laymen : gentlemen who ought to have fully investigated the whole subject, before branding, with such foul epithets, such important and glorious truths ; and truths, too, that have been recommended by their own Bishops, and preached and circulated by some of their best ministers through the whole of their lives.

And now, sir, a word in reference to the eighth resolution and I have done ; for the Swedenborgians are here said to be making strenuous

exertions to circulate their books and tracts among the people, and by so doing are poisoning the minds of the young, and more credulous. Now if it be of any importance to the framers of these resolutions, we can tell them that hitherto *they* have done most of this work for the Swedenborgians, and that we are not as yet prepared for our *strenuous* exertions. But, gentlemen, could you not just put forth one little extra exertion of your power, and just tell "our people" they *shall not* read those books? Be it known, that the books read and circulated by us, are books which ought to be read and circulated, and which, if read more, would tend to exalt the Lord Jesus Christ in our hearts, and cause us to read and study the Bible, love one another, and do good to all. I have now read considerable in these books, and have not, to the present time, been able to discover the poison referred to. I do, however, find the most glorious truths which can be found in any human compositions, and which tend to raise our affections to the things of heaven; truths which afford the real Christian comfort and light and strength, and throw a halo of heavenly joy around his path; truths that point with certainty the way to his future home in the heavens, and which, if steadily followed, will introduce him to the "church of the first-born in his Father's kingdom."

But these truths are considered "heretical, poison, abominable, contrary to Scripture," "the work of a disordered mind;" and the people are warned against them by "the ministers and certain laymen!"

With regard to the synopsis, I have only to say that Swedenborgians receive the Bible as the truth of heaven made known to men. They receive all its truth as from the Lord Jehovah, and bow to its authority in all things; but they will not allow "the ministers and certain laymen," to say just how they shall understand it; they *think for themselves*."

[Signed in behalf of the whole New Church Community.]

RICHARD SAUL.

MARY HOWITT.—The celebrated Quaker authoress, Mary Howitt, has recently avowed her reception of the doctrines of the New Church.

MR. RICH'S INDEX TO THE ARCANA.—Our readers will be gratified to learn, that Mr. Rich of London has nearly completed his second volume of the Index to the Arcana, and that it is to be speedily published.

SWEDENBORG'S INDEX BIBLICUS.—The first volume of this work in Latin has been received in London from Dr. Tafel. The whole work it is thought will make about eight octavo volumes.

But there are some things said in regard to this *Index Biblicus* which we do not understand, and which needs explaining. Thus the London Intellectual Repository for July, says:—

"On examining the manuscript, it was found that the Index, which was commenced at an early period of the author's spiritual illumination,

was in a most imperfect state. *It comprised scarcely any of the intelligence to be derived from the works printed by himself*, and it was considered necessary, in order to render it a truly useful work, to supplement it with extracts from his numerous volumes." And again, "We cannot see that the manuscript, as Swedenborg left it, could be of much service, *as it comprises none of the spiritual intelligence to be found in his printed works*, nor does it appear that he added anything to it during the last twenty-three years of his life."

This being the case, we cannot understand how the work, when completed or *supplemented* by Dr. Tafel in the manner proposed, "will form an Index, or a Dictionary of Correspondences, of the utmost value to the Church." From the remarks of the *Intellectual*, as well as from the four or five pages of extracts given by way of illustration, we are led to believe that the work will be one of very little value, and altogether unworthy the heavy outlay required for its publication. Perhaps some one better informed will undertake to solve our query.

A MUNIFICENT BEQUEST.—We learn from our English Correspondent that a legacy of more than seventeen thousand pounds sterling (about \$80,000 00) has recently been left to the New Church in England by a rich and worthy member of it, who deceased only about two weeks previous to the sitting of the English N. C. Conference in August last.

PROF. BUSH.—A letter received from Rochester, Sept. 14th, just as we were going to press, states it as the opinion of the most skillful physicians, that Prof. Bush is past recovery. "He is so much reduced," says our correspondent, "as to require assistance in changing his position in bed, and is liable to drop off any moment;" and in a postscript he adds: "6 o'clock, P. M.—Dr. Bigelow has just returned from Mr. Bush's, and informs me that he is sinking, and unless he revives again, cannot survive more than a day or two."

LITERARY NOTICES.

Our readers will be gratified to learn that a new work by the REV. WOODBURY M. FERNALD is now in the press, and to be published in the course of a few weeks—probably before the close of this month. It will be seen from the title and contents as given below, that the general subject which the work aims to discuss is one of profound and universal interest. Perhaps there is no theme more intensely practical, or one upon which the popular mind stands in greater need of enlightenment, than the one which our brother has chosen. And when it is added that

the excellent articles from the pen of Mr. Fernald, which have enriched the columns of the *Swedenborgian* for some months past, are chapters from this forth coming work, our readers can form a pretty just estimate of the ability with which the subject is handled, and will no doubt be anxious to possess the volume as soon as it issues from the press. It will be found equally interesting and well-adapted to the *inside* and the *outside* church : and it is hoped that our friends in all parts of the country will use their influence to give the book a wide circulation. Those who desire to secure a copy early, may do so by sending their orders immediately to the publisher, Otis Clapp, No. 3 Beacon Street, Boston. Price \$1 00.

The following title and contents of the work have been kindly furnished us by the author.

God in his Providence; or, Illustrations of the Divine Care and Foresight in reference to Man ; his varying fortunes in this world ; their reference to eternity ; and the General and Particular Providence exercised over them. In two parts.

Part I. *Nature of the Divine Providence*, wherein the theory and philosophy of the subject are given, and the various agencies and instrumentalities of Divine Providence. Chap. 1. Preliminary Remarks. 2. Providence and Necessity, with Freewill. 3. The Nature and Origin of Evil. 4. Absolute Divine Sovereignty. 5. The connection of God with Nature. 6. The Divine Essence in the inmosts and ultimates of all things. 7. Connection of Religion with Philosophy. 8. General and Special Providence. 9. The Nature and Ministry of Angels. 10. Illustrations and Instances of the Angelic Ministry. 11. Direct and Indirect Providence. 12. Designs and Permissions.

Part II. *Ends and operations of the Divine Providence*. Chapter 1. A Heaven from the Human Race. 2. The Eternal Memory of the Soul. 3. Divine Providence in the Regenerating Life. 4. Nature and Operation of the New Birth. 5. Spiritual Warfare. 6. Temptations of the Regenerating Life. 7. Fluctuations. 8. The Winding Way. 9. The Unknown Paths. 10. View from Mount Pisgah. 11. Final Rest. 12. Retrospect and Prospect. 13. D. P. in its Moderation of the Human Will. 14. D. P. and Human Prudence. 15. D. P. with Divine Foresight. 16. D. P. in the permission of particular evils. 17. D. P. equally with the good and the evil. 18. D. P. in Earthly and Heavenly Riches. 19. D. P. in answer to Prayer. 20. D. P. concerning Fortune, Chances and Accidents. 21. D. P. in Sorrow and Affliction. 22. D. P. in Regard to Little Children. 23. D. P. in Marriages. 24. D. P. in the time of one's Death. 25. Trust in the Divine Providence—its Nature and Effects.

A Seal upon the lips of Unitarians, Trinitarians, &c. By ROBERT HINDMARSH. Boston : Published by Otis Clapp, 3 Beacon St. 1859.

—This is probably the ablest book ever written in proof of the great central doctrine of the New Church, to wit, that Jesus Christ is the supreme and only God of heaven and earth, and the only proper object, therefore, of religious worship. And its re-publication by Mr. Clapp at the present time seems opportune and providential, now that the question as to the true character of Christ is beginning again to be agitated in the Churches. There is, and has ever been, an element of truth in both the Unitarian and Trinitarian doctrine on this subject. Yet each doctrine is partial and defective—the one, as failing to recognize the proper Divinity, and the other, as overlooking the proper Humanity of the Saviour. Each, therefore, has had difficulties to encounter—as all partial and defective views must have. But the New Church, in its doctrine of a Divine Humanity, which teaches the complete union of the Divine and the Human in the one person of the Lord Jesus Christ, solves the difficulties on this subject which have hitherto embarrassed the Unitarian and Trinitarian view, presenting us with an Object of worship at once Divine and Infinite, yet so connected with our frail humanity—so truly human—that He is brought clearly within the grasp of our finite human thoughts and affections, and seen to be what the Bible represents Him, “God with us.” To present the strong testimony of Holy Scripture in support of this Corner-Stone of the New Jerusalem, is the chief object of this “Seal upon the Lips.” But conclusive and satisfactory as the work itself is, we confess we were never pleased with the title. To tell a man at the outset that you are going to shut his mouth—though it may be the truth—is not the most polite, way of introducing a discussion, nor the one likely to win for us or our argument the highest respect. We wish that the title could have been changed; but this, the publisher, of course did not feel at liberty to do.

The New Church seen in its Doctrine of Regeneration. A Sermon by REV. T. L. HARRIS, of New York. London: W. White 36 Bloomsbury-st.—We find nothing in this sermon to which an intelligent New Churchman would be likely to object. It is a very fair statement of the New Church doctrine of Regeneration—in language more chaste and simple, too, than is usually to be found in Mr. Harris’ writings. It indicates some progress in the right direction since the “Arcana of Christianity” was published; and encourages the hope that Mr. H. will, one day, himself be able to estimate at their true value the fancies, not to say *fantasies*, with which that work abounds. Christianity is eminently

a *practical* religion ; whatever has no relation to practical life, and cannot be rendered available in the great work of overcoming the evils of the unregenerate heart, may be set down as *not* from God out of heaven, be the *claim* set up for it whatever it may. Let Mr. Harris publish the truth in a form as attractive and as free from alloy as we find it in this little tract, and all who have received the spirit of the Master will rejoice and bid him God speed.

☞ *Compendium of the Impending Crisis of the South*; By HINTON ROWAN HELPER, of North Carolina. New York: A. B. Burdick. Publisher, No. 8 Spruce Street, 1859.—This is altogether a very remarkable book, and one which shows us how the light of the Lord at His Second coming 'is breaking forth in the dark places of the earth, and leaving untouched no subject pertaining to man's eternal or temporal interests. What makes this book particularly remarkable, and gives it a peculiar interest, is the fact that it is written by a born Southerner—one who has lived in North Carolina all his life-time, and hopes to spend there the remainder of his days—and who acknowledges himself therefore identified with the South in interest and feeling. From our previous acquaintance with Southern men and Southern feeling—especially from all we have been able to gather from the speeches of Southern politicians—the South is the last place from which we should have expected a book *against* the institution of domestic Slavery as it exists at the present time. Yet here we have such a book—a very strong book—a very courageous book—a very thoughtful and earnest book—we have no doubt a very honest and truthful book—certainly, for the most part, a very logical and convincing book. The work is dedicated "to Cassius M. Clay of Kentucky, Francis P. Blair, Jr. of Missouri, Benjamin S. Hedrick of North Carolina, [all Southern but Anti-Slavery men] and the non-slaveholding whites of the South, generally, whether at home or abroad." It is addressed to the author's "friends and fellow citizens of the South," particularly the non-slaveholding class, who, he hopes, "will receive it, as it is offered, in a reasonable and friendly spirit, and that they will read it and reflect upon it as an earnest and faithful endeavor to treat a subject of vast import without rancor or prejudice, by one who naturally comes within the pale of their own sympathies."

The question of Slavery as it exists in the Southern part of our Confederacy, is a grave question under whatever aspect we view it—political, social, moral or religious. That the "Institution" has been permitted for some wise and beneficent purpose, there can be no doubt in the mind

of one instructed in the true doctrine of a Divine Providence. But that it belongs to a comparatively low and imperfect state of civilization, and must, therefore, in the nature of things or in the order of Providence, be one day overthrown, is equally certain. Nor can we doubt that this work of Mr. Helper's will prove to be one of the efficient instrumentalities in its overthrow. The aim of the writer has been to show the disastrous effects of Slavery upon the South generally; and this he has done in a most convincing manner, by a liberal exhibition of statistics drawn from the most reliable sources, and bearing upon all great human interests. He contrasts—by the aid of these statistics—the progress of the South with that of the North, and of particular sections of the one with particular sections of the other, since the time of the Revolution, or for a given period; and leaves the reader to draw his own inference as to the relative advantages of Slave and of Free labor. In this way he shows, as conclusively as facts and figures can show, that Slavery acts as a blighting curse on all the interests dear to humanity,—that it curses the soil, destroys commerce, impedes manufactures, checks invention, prevents education, degrades the morals, and corrupts religion. He also arrays against the system the testimony of the South's own noblest sons—of Washington, Jefferson, Madison, Monroe, Henry, Randolph, Clay, Benton, Pinkney, Preston, and many others;—the testimony of the North also; the testimony of the Nations; the testimony of the Churches; the testimony of a constellation of living witnesses—a host of great and good men. He therefore urges a speedy abolition of the whole system as the only course of true wisdom for the South to adopt, and suggests what seems to be a feasible method by which to accomplish this. Up to this point the book is clear and convincing; but when the writer reveals his method of disposing of these freed Slaves—nearly 4,000,000—our faith is somewhat staggered. The transportation of such a mighty army to the shores of Africa, seems to us neither possible nor humane. Besides, would the South really be benefitted by the expatriation of so large a proportion of her present working population? Would the slaves themselves be benefitted? Would Humanity on the whole be benefitted? The answer to these questions is not quite clear to us. But we regard Mr. Helper's book as exceedingly valuable, and as one which every American ought to read.

The American Merchant and Nautical Magazine, published by Bryant & Stratton, Room 18, Cooper Institute, New York, is one of our exchanges, which we can cordially commend for the amount of interest-

ing and valuable statistical information it contains, and for the wisdom, talent, and sobriety it exhibits in the discussion of various material interests. While it contains much to interest and profit the general student, it is especially suited to the wants of merchants and business men. Hitherto it has been published as a Monthly of 64 pages—upon beautiful paper and in neat style—each Number being enriched with a Biographical Sketch (and portrait) of some distinguished American Statesman, Scholar, Merchant, or Artisan. This interesting feature of the work is to be preserved, now that it has become a Quarterly. It is hereafter to be issued regularly on the first of July, October, January and April—at \$2.00 a year.

OBITUARY.

The doctrines of the New Church, in opening up such a bright and glorious future for all who depart this life in a state similar to that of the beloved sister, whose removal the following communication announces, have really robbed death of its sting and the grave of its victory. However the friends left behind may grieve in consequence of the pain which such separation must ever cause to the natural feelings, to the departed it is ever a joyful release. Death with all such, according to the New Church view, is only passing out from a world of shadows into one of glorious realities. It is casting off the veil which hides the splendors of the upper spheres, and going to enjoy an unobstructed view of things such as the angels delight to gaze upon. It is exchanging darkness for light—weakness for strength—sleep for wakefulness—the hard features and cold looks of men, for the sweet faces and winning smiles of angels—the jarring and discordant notes of earth, for the pure and entrancing harmonies of heaven. Let the afflicted family and friends, whose sore bereavement we here record, seek comfort in this reflection. Let them remember, too, that she, whose departure they mourn, is separated from them only in appearance, not in reality;—withdrawn from their natural sight that she may come nearer to them in spirit—may come and clasp their souls in a more tender embrace, and breathe into them in larger measure the sweetness of Heaven's love.

DEAR BROTHER BARRETT :—It seems proper to apprise you, and through your Magazine, the Church generally, of an incident which affects our society deeply.

About two years since Dr. J. F. Boynton, the widely-known lecturer on Geology and the natural sciences, came with his family to reside in

our city. They were at once attracted by our meetings and became constant attendants upon our Sabbath services, for the reason, (to use the Doctor's own language) "that the New Church system was the only system of religion that could satisfy a thoughtful and intelligent mind." For many years both the Doctor and his wife have been partially acquainted with the New Church philosophy: but his extensive researches in the departments of Natural Science have prevented that diligent application of his mind to the New theology requisite to enable him to embrace it in its comprehensiveness.

But the Dr.'s family and our little society have, in the providence of the Lord, been deeply affected by the removal of Mrs. B. to the spiritual world, which occurred on the 8th of August at their residence, after a protracted and severe illness of eight weeks, terminating in dropsy of the chest. There are many incidents and many qualities of which we may not here speak, which awaken in us sweet and hallowed recollections of our departed sister. She was widely known, but only to be loved and venerated. She seemed perfectly adapted to the relations of wife, mother and friend, while possessing rare intellectual qualities and keenest perceptions, which had been burnished and quickened through her large experience and extensive observation during her eventful life, and by intercourse with persons in every condition of life.

It is not strange that she should have embraced most heartily the doctrines and disclosures of the New Church. Soon after taking up her residence among us, she became intensely interested in the subject of religion, and a diligent reader of the heavenly doctrines. To convey to you her enthusiastic expressions of wonder and delight as her serene mind became illuminated with heavenly light, would be more than I should dare to attempt. Well do I remember the expression of her truthful face, when, with clasped hands and raised eyes, she exclaimed, "Brother Stevens, I begin to see the Lord!"

During her illness, though suffering intensely, her religious views gave her the greatest consolation. She frequently remarked that it was impossible for her to describe her beautiful visions and foretastes of the heavenly joy that awaited her. She insisted that she had intromission into the other world before her departure. When too feeble and emaciated to sit up, she remarked to her sister attending upon her, "Oh that I had strength to bow upon my knees, how my heart should go up in prayer and thanksgiving with you! If I go, well; if I recover, won't we make this a beautiful world?" It gave her the greatest pleasure to listen to her husband, who frequently read to her from the T. C. R. She would say, "I understand it as I never did before."

But quite unexpectedly her sweet spirit quietly passed into the other world. As the morning light broke in upon us, the light of the spiritual Sun burst upon and bathed her emancipated spirit. We will not think of her as dead. "She still lives,"—"Not lost, but gone before."

The funeral services, by her husband's request, were conducted according to the New Church form, Brother C. A. Wheaton officiating.

LYMAN STEVENS.

Syracuse, August 8th, 1859.