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## THE TRUE TEST OF DISCIPLESHIP.

BY THE EDITOR.

“By this shall all know that ye are my disciples, if ye have love one to another.”—*John* xiii. 35.

*Disciple* is derived from a Latin word (*disco*) which signifies *to learn*; and the word in the original Greek has a similar signification. A disciple, therefore, means a pupil or learner—one who receives, or professes to receive, instruction from another—one who follows another, or adheres to his doctrines. Hence the pupils of Plato, of Socrates, of Pythagoras and others, were called their disciples.

The name of *disciples*, therefore, was appropriately applied to those individuals who were the immediate personal friends of our Lord when upon earth—those whom He chose to be His followers—those who were the constant attendants on His instruction. They were His disciples according to the natural signification of the term; and they represented all those who follow Him spiritually, that is, all who look to Him with the understanding and the heart—all who learn

of Him in the revelations He has made, and who are willing and desirous to obey His instruction. All such persons, whenever or wherever they may be found, are Christ's true disciples; and wherever His disciples are mentioned in the Word, we are to understand that such persons are referred to, in the true spiritual sense. *We* are His disciples, therefore, so far as we study, believe, and obey the instruction in His Word; for so far as we do this, we learn of Him, who is declared to be "THE WORD;" we learn of Him who is "the Way, the Truth, and the Life;" we learn of Him, and we follow Him.

And as the pupils of different schools and the subjects of different kings were anciently distinguished by some peculiar and appropriate badges, standards, or arms, so the disciples of the Lord Jesus Christ were to have, and *do* have, their distinguishing badge also—a badge not natural, but spiritual—not of outward pomp or show, but of inward character, life and feeling. Theirs is the beautiful livery of love—of love one to another. This is the sign by which they are to be known as the learners and followers of Him who is Love itself. "By *this* shall all know that ye are my disciples, if ye have love one to another."

This beautiful banner was borne conspicuously aloft by the early Christians, and was the sign by which all men knew them. For we read in the Acts of the Apostles, that "the multitude of them that believed were of one heart and of one soul."—(iv. 32.) And Tertullian remarks that even the heathen said of the Christians, "Behold how they love one another, and are ready to die for one another!" And it is said that the Emperor Julian, though himself a bitter enemy of the gospel, recommended the Christians as models of goodness to his Pagan subjects.

But where floats this Christian banner now? Does it wave over professedly Christian communities, Christian states, or Christian churches? Alas, it has been torn and trodden on, and defiled with the blood of brethren! The mad spirit of ambition and avarice has trodden it down,



the foul stains of war, slavery, injustice, oppression and wrong are on it. The great mass of Christendom—must it not be pronounced anti-Christian, when judged by the Lord's own standard of true discipleship? Even those of the loftiest pretensions—those most confident of their fellowship with the Master—will often, it is to be feared, be found sadly wanting in the requisite qualifications, when the true test of discipleship is applied. For whatever *professions* men may make, whatever *name* individuals, communities, states or churches may take upon themselves, they are not the disciples of Christ, and therefore not truly Christians, except so far as they have love one to another. For this, according to the Lord's own declaration, is the sign whereby His disciples are to be recognized.

But the First Christian Church has reached its consummation, agreeable to divine prediction ; and the Lord is now in the effort to establish a New Church upon the earth, in which brotherly love may abound. This Church can hardly be considered as already established ; or, if established, it is yet in a very feeble and infantile state—yet in great obscurity—yet struggling, as it were, for life, and exposed to the manifold assaults of the adversary. It is the sun-girdled and star-crowned woman of whom the Revelator speaks—persecuted, indeed, of the dragon, “that old serpent which is the devil and Satan,” but shielded by God's omnipotence, and nourished by his love ;—the woman to whom “were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time from the face of the serpent.” This new and love-encircled church—consisting of all those “who keep the commandments of God, and have the testimony of Jesus Christ”—though yet in the wilderness, is there being nourished by One who never slumbers ; and the grand repository of her corn and wine—the chief source of her nourishment—is the Divine Word, whose spiritual sense has been unfolded for all who have eyes to see it. This sense shows us, as in the clear

light of day, the nature and quality of that Christian love which is the true test of discipleship, and teaches us how that love is to be attained.

There is a natural and there is a spiritual love one to another ; hence, there is both a natural and a spiritual sense to the words of the text. In the natural sense, that kind of love is meant which is understood and felt by natural men ; and in the spiritual sense, that kind is meant which is understood and felt by spiritual men, or which is in agreement with the laws of spiritual life, as contained in the spiritual sense of the Word.

Natural men love the approbation of their fellows ; they love to be praised, flattered, esteemed, courted, and honored by others ; they love to have their defects concealed, and to be extolled for virtues which they do not possess ; they love to be thought wise, and good, and great above others ; they love the admiration and applause of the world. These things are delightful to them, for they are things which gratify the love of self, which is the ruling love of the natural man. Natural men, therefore, are delighted with everything which ministers to ambition, avarice, pride, or vanity ; consequently, they are most pleased with those persons who feed and gratify these propensities in them most. They often appear to be devotedly attached to such persons, and think they really love them. While, on the other hand, persons who refuse them the kind of food which their ambition, pride, or vanity craves, and especially those who wound their self-love by freely and honestly pointing out their faults—such persons are very disagreeable, and even hateful to them ; they have no love for these individuals, because they have no relish for the plain truths they tell them.

Natural men, therefore, knowing what things are peculiarly gratifying to themselves, will often grant similar things to other natural men, for the sake of gratifying themselves of being loved and gratified by them in return. They often treat them in the most affectionate and



cordial manner ; they will defer very obsequiously to their opinions ; they will seek various opportunities to praise and flatter them ; they will sometimes do their bidding with great and even servile alacrity ; and all this for the sake of ingratiating themselves, and obtaining from them similar favors in return.

Thus the love which natural men feel and exercise towards each other, is impure, and altogether selfish at bottom. It has no heavenly principle within it. While outwardly it *appears* like love one to another, its internal is the love of self, which really is hatred towards all who refuse to minister to this love.

Far different is that true spiritual love of one to another, which our text, understood in its spiritual sense, declares to be the test of Christian discipleship. This love has nothing in common with self-love. It does not regard *itself* in others, but aims exclusively at their good. The internal of this love is the love of the Lord ; therefore it is similar to the Lord's love, which is the love of others *out of* itself. Accordingly He Himself says in the preceding verse : "A new commandment I give unto you, that ye love one another ; as I have loved you, that ye also love one another." By this we are not to understand that the Lord requires Christians to love one another with the same intensity that He loves us. This is impossible ; for we can never become more than finite recipients of His love, which is infinite. But the meaning is, that our love towards one another should be of a quality similar to that of the Lord's love towards us. His love is pure, and altogether unselfish. It perpetually aims to promote the welfare and happiness of all His creatures. It aims especially to promote the good—the spiritual and eternal good—of the human race. It seeks, by innumerable methods, deeper far than our finite wisdom can fathom, to withdraw men from hell, and lead them to heaven. It intends no evil and does no evil to any one, but continually endeavors to guard us all from evil. And if it permits us to suffer for the wrong we do, it is not

because it delights in our suffering, but in order that we may thereby be led to shun the wrong in future, and so be made happier to all eternity.

We read in the Scripture, that the Lord came into the world, or assumed our corrupt and fallen nature, in order to redeem and save us from hell. He came not to condemn the world, but to save it ; as it is written, "For the Son of Man is come to seek and to save that which was lost." We read of what He taught, and did, and suffered, to accomplish this work of redemption. But when we read of these things, if we understand them according to their spiritual sense, we shall not think of them merely as *past* events, but as events that are now and continually passing. We shall not think of them as things which the Lord once did, and which have had an end ; for we shall see that, in their spiritual sense, they are things which He is now and always doing. Thus, we shall not think of the work of redemption as of a work past and finished—as of a debt paid, or a contract fulfilled—but we shall think of it as a work still in progress—as a present, future, and eternal work ; for it is a work which the Lord is always engaged in. His love is perpetually striving "to seek and to save that which was lost ;" yet it strives in such a way—so kindly and so gently with man—as never to take from any one his human freedom.

Such is the nature of the Lord's love—of the love which He feels and continually exercises towards us all. It aims only at our good, and this unceasingly. It has in it nothing harsh, accusing, or condemnatory ; but everything mild, excusing, and salvatory. And all who have learned of Him, and have become His true disciples, are in this love, and this love is in them ; for they are in the Lord, and the Lord is in them. Hence the love which they feel and exercise one towards another, is of a quality similar to the Lord's love, because it is from the Lord. It is gentle, tender, forbearing, long-suffering, forgiving. It always regards the good—the spiritual and eternal good—of those towards



whom it is exercised. It is not inclined to be hypercritical, or fault-finding, and it never declares war ; but it puts the best construction on all that others do or say, and delights evermore in peace. It never wishes to accuse or condemn, but is always ready to excuse and pardon. It does not willingly point out the faults of others, though it never declines doing this when there seems a use in, or a necessity for it—always doing it, however, with reluctance. If it ever causes pain or sorrow to another, it is that it may thereby be instrumental in imparting a greater good, which could not otherwise be received. *Use* is its constant and exalted aim ; and its highest satisfaction is in doing that which will promote the welfare—the spiritual and eternal welfare—of others. It seeks no good for itself alone, but delights in imparting its own joys to others.

Such is the nature of true Christian love—of that love, one to another, which marks its possessors as the genuine disciples of the Lord Jesus Christ. Those who have this love in their hearts, are images and likenesses of the Divine Master. They resemble Him in their ends and aims, in their dispositions and feelings towards each other, in their desire and efforts to promote the spiritual welfare, and thus the happiness, of each other. Such persons are forbearing and forgiving towards one another, for they remember how much and how constantly they stand in need of the Divine mercy and forgiveness ; and they know that they can receive the Lord's forgiveness only in the degree that they forgive those who trespass against them. They are anxious to communicate to each other whatever good and delightful things they receive, for they remember that this is what the great Master is always doing, and what He requires His disciples to do ; for He says, "Freely ye have received, freely give." Although not blind to each other's faults, they do not take pleasure in spying them out, nor do they ever magnify them ; and whenever they do point out faults or evils in each other, they do it not in an accusing or condemning spirit, but in order that they may

mutually assist each other to see and put them away ; for they remember that this is the end for which the Divine Love makes manifest our evils, and that, if the Lord were strict to mark iniquities, who could stand ? They have none of that natural ambition which is ever aspiring after authority and dominion over others, but are anxious only to serve each other to the extent of their ability ; remembering that the Lord hath said : " Whosoever will be chief among you, let him be your servant ; even as the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many." They therefore recognize each other in His use, and respect each other according to use. They have no anxiety or fear lest their talents and acquirements may not be seen and duly appreciated, nor have they any desire to exalt themselves one above another ; for they remember these words of the Lord : " He that exalteth himself shall be abased, and he that humbleth himself shall be exalted." They have no longing after the applause, admiration, or honors of the world ; nor do they seek, by glorifying each other, to ingratiate themselves into each other's favor ; for they remember that the Lord hath said : " How can ye believe, who receive honor one of another, and seek not the honor that cometh from God only ?" But they carefully refrain from doing or saying aught that is calculated to weaken in each other's minds the conviction that all honor and glory are due to the Lord alone, and that whatever is honorable and praiseworthy in men is from Him, and to be acknowledged as His.

This is the way that genuine Christian love—that love one to another by which the Lord's true disciples are to be known—will lead men to feel and act towards each other. And all who do feel and act in this manner, of whatever religion, country, church or name they may be, are recognized by the Master as His disciples. The quality of their love, and the way in which their love manifests itself, proves that they have been in spirit with the Lord Jesus



Christ, and have learned of Him ; for in their feelings, dispositions and actions towards one another, they resemble Him. Their similar love proves that they are all brethren—children of one common Father—heirs of the same heavenly inheritance.

Swedenborg thus exhibits this Christian love or charity, in contrast with its opposite, or the state of no charity : “Where there is no charity,” he says, “there is self-love, consequently hatred towards all who do not favor self ; and hence it is that such do not see in their neighbor anything but his evil, and if anything good, they either perceive it as nothing, or interpret it as evil. It is altogether otherwise with those who are in charity. These two kinds of persons are hereby distinguished, especially when they come into the other life ; then, with those who are not in charity, a spirit of hatred appears manifest in everything ; they wish to examine every one, yea, to judge every one, and desire nothing more earnestly than to discover evil, continually purposing in their minds to condemn, to punish, and to torment ; but they who are in charity scarce see another’s evil, but observe all that is good and true in him, and what is evil and false they interpret to good.”—(A. C. 1079.)

Now, this Christian, this brotherly love, which is the bond of union among the angels in heaven, and which is to be regarded as the distinguishing characteristic of the Lord’s true disciples on earth—how is it to be attained ? It is not a thing of earthly, but of heavenly mould. It is not of human, but of divine origin. It is not something that springs up and grows spontaneously in the heart, but comes only from the most diligent and careful culture—yea, from the sternest self-denial and fiercest conflicts with the hosts of hell. It can be attained in no other way than by looking to Him, and learning of Him, and following after Him, who is to us the Way, the Truth, and the Life ; that is, by humbly learning and religiously obeying the Divine precepts.

The Word of the Lord is all from the Lord's pure and perfect love ; and it contains all the laws of that love—the laws according to which that love operates, and has hitherto operated, in redeeming and saving man, and forming a heaven of angels from the human race. And at the same time that it contains the laws of God's love to man, it contains the laws of brotherly love—the laws according to which all those who are of the kingdom and household of Christ, must regulate their feelings and conduct towards each other. Love—genuine love—is the same wherever it exists—in the bosoms of men, of angels, or of God ; hence its laws must be the same. The laws of God's love, therefore—the laws which our Heavenly Father observes towards us—are the very same laws which He desires His children to observe towards one another ; for the love which Christians feel for each other is not their own, but is the Lord's love in them ; its laws, therefore, must be the laws of His love.

Now, since the Lord is Love itself, it is not possible for Him to act towards men otherwise than according to the laws of His love. Neither is it possible for men to come into a state of brotherly love, except by first learning, and then obeying, the laws of that love, which are the precepts of the Word. Brotherly love is ever ready to flow into all our hearts—is ever waiting and pressing to be received by us ; for the Lord Himself is ever ready and waiting to be received. His language is, "Behold, I stand at the door and knock ; if any man hear my voice, and open the door, I will come in and sup with him, and he with me." What we have to do, therefore, is to open the door ; that is, we must remove from our hearts, or suffer the Lord to remove, all those feelings and dispositions which are contrary to brotherly love, and which, therefore, prevent its influx ; and how can we do this, except by regarding and shunning, as sins against God, those things which are forbidden and condemned by the laws of brotherly love ? In this way, and in no other, can we receive the love that is in these



laws, and from which they all came forth ; for in no other way can they become the laws of our life. Take a few examples by way of illustration :

One great law of brotherhood is expressed in these words of the Lord : “ All things whatsoever ye would that men should do to you, do ye even so to them.”—(*Matt.* vii. 12.) This precept forbids us to do anything to another, which we should not like to have another do to us. But such a precept is not in agreement with the dispositions and feelings of the natural man. It is not one which we love to obey, or which we find it easy to obey, in our unregenerate state ; and if we act according to our natural inclinations, we shall often disobey it ; for, naturally, we are inclined to do to others, oftentimes, very differently from what we would have them do to us. This natural inclination, therefore, must be overcome or removed, before that spirit of brotherly love, which is in agreement with this precept, can be received. And the only way in which this inclination can be overcome, is by regarding its indulgence as sinful, and shunning it *because it is a sin*, or because it is condemned by this divine law of brotherhood.

Another law of brotherly love forbids all retaliation of wrongs, and requires us to return good for evil, blessing for cursing. It is expressed in these words of our Saviour : “ But I say unto you that ye resist not evil ; but whosoever shall smite thee on thy right cheek, turn to him the other also ;” the meaning of which words, in general, is, that we should not retaliate injuries—should not oppose evil to evil—should not return wrong for wrong—hate for hate ; that, rather than do this, we had better suffer repeated wrongs. If a person hate and endeavor to injure us, we must not, therefore, hate and endeavor to injure him in return. If he speak ill of us, or do us wrong in any other way, we must not, for that reason, speak ill of him, and seek to do him wrong. If he cherish unkind or unfriendly feelings towards us, we must not, therefore, cherish unkind and unfriendly feelings towards him. Yet this is what the

natural man is inclined to do, and what we always *do* do, when we act according to our natural inclinations. But all such natural, retaliatory feelings, are opposed to, and condemned by, this divine law of brotherhood; and as often as we regard and shun their indulgence as a sin, we do something to weaken and overcome these feelings; and at the same time, and in the same degree, do we receive feelings that are opposite—feelings that are in agreement with, and are the life and soul of, this law of Christian love.

Again, take the precept which saith, "Judge not, that ye be not judged;" and which requires us to refrain from being over anxious about removing the motes from our brother's eye, before we have cast the beams out of our own eye. The judgment here forbidden, is a judgment respecting one's spiritual and eternal state. It is permitted us to judge of a man's moral and civil life; "but to judge what is the quality of the interior mind or soul," say the doctrines of heaven, "thus what the quality of any one's spiritual state is, and thence what his lot is after death, is not allowed, inasmuch as it is known to the Lord alone."—(*C. S. L.* 523.) Yet the natural man is very prone to this unkind and unchristian sort of judgment. He is inclined to judge the internal quality of others, and often with great severity. He is inclined to judge their intentions, to arraign their motives, which he knows nothing about, and with which, therefore, he has nothing to do. He is ready also to see, and eager to assist in casting out, the slightest evils and defects in another; while he is quite unconscious of the existence, perhaps, of far greater evils and defects in himself, and quite indifferent about their removal. He beholds the mote in his brother's eye, but considereth not the beam in his own eye. Now, such a disposition and course of conduct is not what brotherly love would dictate. It is contrary to, and condemned by, the law of brotherly love here mentioned. And if we would imbibe the heavenly spirit of this law—if we would receive into our hearts the love with which it



is filled—it is necessary for us to begin by shunning, as a sin, the disposition and conduct which this law of Christian brotherhood forbids.

Another law of brotherly love which our Lord has revealed for His disciples, is expressed in these words: "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother." Who cannot see that these words are full of the spirit of the Lord?—full of kindness and brotherly love? And if we obey them, as we ought, in their spiritual as well as in their literal sense, we shall go to an offending brother, not with a desire to convict him of wrong, or to condemn him on account of it; but we shall go in that spirit of kindness and love towards our brother which will make us desire to find him innocent of wrong, or to find that his offence is much less than we had supposed, and which will make us rejoice when we so find it. But this is not the course which our natural feelings prompt us to pursue. The natural man does not love to go to one who has trespassed against him, and tell him his fault privately, but he loves to go and tell others of it first; and in doing this, he loves to make the trespass appear as great as possible—perhaps much greater than it really is—in order that he may seem to have the more reason for taking such a course. Or, if he goes to his trespassing brother, he goes in a severe, judging, condemning, and perhaps angry, state of mind; he goes, not so much with a desire to convince his brother of his fault, and to reclaim him from it, as to triumph over him, and punish him for it; and going in such a state, it is not to be expected that he will gain his brother. Now, before we can come into that state of brotherly love which is in agreement with this divine law of brotherhood, we must put away the natural disposition which is condemned by this law; and we put this away, by regarding and shunning its indulgence as a sin against God.

Let these examples suffice to show us *how* true Christian

love is to be exercised, or in what manner it is to be attained. It is by carefully and religiously observing the laws of this love—the laws which God has revealed to Christians for the regulation of their feelings and conduct towards one another.

Do *we* profess ourselves the followers of Jesus Christ? Do we call Him Master and Lord, and profess to be His disciples? To know whether we are really such, we need to know whether we bear in our hearts the badge that He has prescribed; whether our spirits are arrayed in the livery that He approves—the beautiful livery of love one to another. For He says, “By this shall all know that ye are my disciples, if ye have love one to another.” And to know this, we need but to consider whether we obey, or are *trying* to obey, the laws of brotherly love; whether it is our great aim—our constant care—to do the good these laws approve, and shun as sins the evils they condemn.

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## THE LAW OF CORRESPONDENCE GROUNDED IN THE CONSTITUTION OF THINGS.

BY W. H. MULLER.

In a former communication, we considered the connection between Revelation and Science, or between Spiritual truth and Natural truth, and showed that this has its basis in the correspondence between the things of the mental world, and the things of the material or natural world; and we brought forward a few examples of such correspondence.

We will now endeavor to exhibit the basis of this correspondence itself; and when it is seen that this basis or source of correspondence lies in the very nature of the mind itself—in the nature of the Divine mind, and consequently in that of the human mind also, as this is the image of the Divine in its fundamentals—it will be clearly evident how impossible it is that there should not be this correspondence



or analogy between mind and matter, or between the things of the spiritual and the things of the physical creation.

In the mind itself, then, as we shall see, lies the foundation of this correspondence ; but why ? It is because God, the creating Mind, being the first cause of all things, and existing from all eternity, has existed prior to any thing created by Him, if it be possible to imagine a time when there was no creation. Thus mind is the first existing thing in the universe, and matter that which has been created and moulded *by* mind. Matter, too, is entirely passive, and cannot act of itself ; and as in no corner of the explored universe do we fail to find obvious traces of intelligence and design in the combinations of matter and created things, this is a further proof, if any more were needed, that mind is the first existence.

Now if matter is moulded by mind, is it not evident that it must shadow forth all the qualities of the mind that moulds and impresses it, since it is plainly impossible for any mind, whether Divine or human, to produce any thing from, or out of itself, a likeness of which did not first exist *within* itself. We are then to inquire, what are the distinctive features or divisions of mind, which are reflected or have their counterparts or correspondences in the universe created *by* mind.

The distinctive features of mind, whether the mind of God or the mind of man—for man being created in the image of God, must have an analogous mind, only finite in degree—are its three faculties of Loving, Knowing, and Doing. We *Love* things, and we *Know* things, and we *Do* things. God Himself can do no more, and man can do no less.

The power to *Love*, or the love-principle, constitutes our affectional nature, which branches forth without limit, into all the varieties of affection or liking for surrounding existences, of which we feel ourselves conscious. We are attracted in three directions, viz : Toward the countless objects in the three kingdoms of nature—toward our fellow men—and toward the Supreme Being.

The power to *know* and *understand* constitutes the intellectual faculty; and by this we are enabled to perceive the facts or truths of the universe, to reason about them, and see their real relationships.

Lastly, the power to *Do*, is the joint result of our Love and our Knowledge. If we simply like a thing, but know not how to do it or obtain it, we remain only in a state of longing or desire for it. If, again, we possess the requisite knowledge how to do or obtain a certain thing, but have no love for it, no desire to do it, or obtain it, then of course it is not done. But when we not only love a thing, but know also how to obtain it and satisfy that desire, then we inevitably *do* what is required for that purpose.

Now whatever we love, whatever we feel to be pleasant, or able to confer an advantage upon ourselves or our friends, we call *good*; what we feel to be the contrary, we call *evil*. Whatever, again, the Intellect perceives or thinks it perceives as the actual, the real, it calls *True*; whatever it perceives as not real, it calls *False*. Hence every thing in the universe, whether in the world of mind or the world of matter, is either *good* or *bad*, *true* or *false*: and whatever the mind *does*, with its affections and intellect united, is also either a good or a bad action, and is done according to a true and right method, or according to a false and wrong one.

This division of the mental powers into the affections and the intellect, which are respectively related, the former to things that are or appear to be good, the latter, to what is or only appears to be true, is the first or most general division of the powers of the mind.

But each of these divisions, both the affections which call that which pleases them, good; and the intellect, which calls whatever agrees with its perceptions, true—both of these mental constituents are again to be viewed as consisting of lower and higher degrees: while in each degree there is an endless variety of affections, and a corresponding variety of perceptions of truth.



The degrees, or successive planes of the love-principle with its affections, are primarily three : the lowest is the love of self, and of the things which minister to self ; the next above is love to the neighbor ; and the highest is love to God. These three kinds or degrees of the love-principle may be termed respectively, the Natural, the Spiritual and the Celestial degrees.

Now all these elements of the mind, every general division, and every minute particular one also, has its inevitable and necessary correspondence in the things of the outer world. As, however, it is impossible in the course of a brief article to give an example of correspondence under all these general heads, we will confine ourselves to some instances of the correspondences flowing from the primary division of the mind into its two grand constituents, viz : the affections and the intellect ; or correspondences which answer to the mind's two compartments, so to call them, which are respectively the receptacles, one of Love, with all its variety of affections, and the other of Wisdom, with its countless forms of Truth.

One of the first and most obvious manifestations or outward exhibitions of this two-fold nature of the mind, is in the Voice and Speech. How familiar is the fact that the *tones* of the voice correspond to and represent the *feelings* or peculiar temper and disposition of the speaker ; while the *words* which he utters correspond to and represent his *thoughts*. Every variety of affection or feeling, as love, hate, fear, joy, anger and the like, whether in man or in the lower animals, has its own proper tone of voice, which is unmistakable. Hence the magic power of music, since each sound and each combination of sounds, is the type or correspondent of some emotion, of some phase of feeling in the mind, and the one is awakened when the other is heard. Thus the voice, music, tones, are the emanation from the love-principle, or the affectional nature—are, as it were, the shadows cast by it ; while speech is the general tone of voice broken up by the intellect into articulate or many-jointed words, to stand forth as the shadows or images of its thoughts.

These two constituents of the mind are again imaged in the *face*. And here, though more blended, it is very obvious that intellect, which is the mental eye, beams forth especially from its correspondent, the material eye ; while the affections and emotions play down more upon the rest of the features.

Looking now upon the entire human form, we see the mind here imaging itself in the two sides of the body—in the duality or two halves of every organ. The right side corresponds to the love-principle, and the left to the intellect or understanding ; and, as showing that this is the case, we have the standing and familiar fact that the right side of the body is larger and stronger than the left ; and the reason why *this* fact is a proof of the correspondence stated, is the well known higher fact, that love is always stronger than reason. Enlist a person's sympathies and affections on your side, and he will very readily listen to your arguments ; while if his love is opposed to you, the most weighty reasons will have but slight effect. Furthermore, as the mind can accomplish nothing without the joint action of both its Love and its Knowledge, so in any action performed by the body, both of its sides support and assist each other. In doing any thing with the hands, they either both act together, or else one hand must hold or steady the object operated upon, while the other acts, or wields the tools.

To pass on to another illustration :—We find in the Heart and Lungs a very obvious correspondence to the affections and the understanding. The analogy of the heart to the love-principle is so evident, that, perhaps there is no language in which the name of this organ is not used as synonymous with that which expresses love, or some affection or quality of the devotional nature. A warm heart, a cold heart, a hard heart, a soft heart, the delight of one's heart ; lion-hearted, chicken-hearted, a heart-ache, a heart-sore, faint-hearted, broken-hearted, are expressions in daily use ; and every one knows, too, that they do not refer to the mus-



cular throbbing heart itself, but to states of the love-principle—to states of the affections *to* which the muscular blood-circulating organ corresponds. As the heart with its blood and branching blood-vessels, contains the life of the body, so the love-principle with its countless streams and streamlets of affection, constitutes or rather contains the life of the mind. And as wounds of the heart are fatal to the life of the body, so also will a severe blow given to a person's ruling passion or dominant love, sometimes so paralyze the life of the mind, that it can no longer keep up the life of the body. We are all familiar with cases of sudden death, from an excess of either joy or grief, and the same tidings that have thus paralyzed the spirit have been known to cause at the same moment, a rupture of the muscular heart itself. So intimate indeed is the connection between that organ and the affections, by reason of this correspondence between them, that every strong mental emotion, as fear, joy, anger, &c., is at once thrown on the heart and affects the pulse. The heart and its blood-vessels, the arteries and veins, are in fact only the material embodiment of the immaterial, intangible, spiritual essence, of the love principle and its affections. These are brought down and represented in the material form and substance of the heart and its ramifying vessels, which are every where vivified with life from their higher prototype, as is the case in every instance of correspondence between things spiritual and material.

Now as the heart and its blood-vessels are the outbirth and correspondents of the love-principle and its ramifying affections, so the lungs and their breathings of the atmosphere are the outbirth and correspondents of the understanding and its perceptions of truth. The lungs perform for the heart an office precisely analogous to that which the understanding performs for the love-principle. As the heart's blood is dark-colored or venous, previous to its exposure to the atmosphere in the lungs, by which it is changed to the bright scarlet hue of arterial blood, which alone is fit to

support the life of the body—so in a precisely analogous manner, is one's love for any object blind and dark,—either as to the true character of that object, or as to the mode by which it is to be attained—until that love has been enlightened on these points by the truths or facts which the understanding presents for this purpose. When the warm affections are filled with the light of truth from the intellect, then only can they be rightfully satisfied.

Another beautiful correspondence of the two constituents of the mind, is found in the complexion of the healthy human countenance. This is a gentle blending of red and white,—of the rose and lily on a fair face. When the features themselves are handsome, their beauty is greatly heightened by the due mingling of these colors. Now *why* are red and white seen in the countenance of the highest types of man, and why is the general color of the skin of the body a less contrasted blending of the same hues, resulting in that flesh color of the skin peculiar to the white or highest race? The reason lies in this correspondence of natural things to spiritual. Red is the color that corresponds to the love-principle; and if it is asked, why does red so correspond rather than some other color, we refer the inquirer to the familiar fact, that red is the color assumed by most, if not all substances, wood, stone, iron, &c., when sufficiently heated; and as natural heat is the correspondent of spiritual or mental heat (for how common are such expressions as the *warmth* of affection, the *heat* of passion, an *ardent* attachment, *fired* with this or that desire, &c.,) therefore red is obviously the color that must necessarily correspond to love or spiritual heat. This too is the reason of the red color of the blood; the heart and its blood being, as we have seen, the material correspondent of the love-principle, and performing for the body an office analogous to that performed by the love-principle for the mind—the blood being the life and heat of the body, as the love is the life and heat of the mind.

Red, then, is one of the two colors of the face, because it



represents that constituent of the mind called the love-principle. The other color is white, and why? It is because white is the correspondent of Truth. It is only in the clear white light of the sun, that objects in the natural world are seen distinctly, and as they really are; and in like manner it is in the clear light of truth, that ideas, or spiritual things belonging to the mind, are seen in their real character and relations.

Red and white then, are thus contrasted and gently blended in the face, because these two colors represent the love-principle and the intellectual-principle, which are the two constituents of the mind. "But why," it may be asked, "are they thus more conspicuous in the face than in the rest of the body?" We reply, that the face, as every one knows, is, in comparison with the rest of the body, pre-eminently, the mirror of the mind; and as the mind thus beams forth in the face more than elsewhere, it is evident that the two colors which represent the two constituents of the mind, should also be more manifest in the face than in other parts. On the same principle of correspondence may we account for the red color of the lips; for who does not know that a kiss is the expression of love?

As the red color in the face thus represents the love principle, therefore it is that, when any strong affection receives a sudden shock, as by the news of the death of a dear friend, of the loss of valued property, or of some other unlooked-for calamity, then this color in the face recedes, and it becomes pale and blanched; and if the grief is long continued, the countenance assumes a settled pallor. On the other hand, when the affections are aroused to the pursuit of some satisfaction, and the feelings highly excited, then, at once, the cheeks or the whole face becomes flushed—the heightened color answering to the heightened state of feeling. The effect produced on certain animals by the sight of blood or scarlet clothes, may also be accounted for by the relation existing between the color red and the emotional nature in all sentient beings, the sign or representative arousing the corresponding emotion.

We pass on to another illustration.—These two constituents of the mind—the affections and the intellect—are again imaged in the solids and liquids of the human body. The solids represent the good which the affections love, and the liquids represent the knowledge of facts or truths which the affections stand in need of, in order to gain their loved objects. And the reason of this correspondence will be readily perceived, and that it is not at all fanciful, but grounded in the very nature of things, as all correspondence is. The love-principle, with its affections—that element of the mind which feels and loves, and which calls that which it loves good, whether it be really good or not—this, we say, is represented by the solid part of the body; and why? What is there in the love-principle analogous to the solid and soft parts of the body? The analogy is this: That, as the love principle is the main element of the mind, that is, the most important, or the great and primary end for which the knowing and doing powers exist; or as, in other words, the loves of a man are his very life, or the very man himself, and he acquires knowledge and performs actions only to gratify his ruling love; so, in like manner, the solid and soft parts of the body are its main or primary constituents, or that portion of it to whose formation and preservation the fluid blood and the other liquid portions are subservient. The brain, the nerves, the muscles, and other organs, do not exist for the sake of the blood and other fluids; but these latter exist and are formed for the sake of the former, in order that the solid structure of the body, being thus built up, may stand forth in all its symmetry, and with all its wondrous capacities of action, for the use and satisfaction of the mind, whose affections, supported and gratified by the instrumentality of the knowing and doing powers, may exist for the happiness of the man. For the knowledge of truths, of facts, in any department of science, is not to be valued merely on its own account, but for the great *ends* which they subserve—for the satisfaction of some leading affection—the accomplishment of some important human purpose.



Flesh and blood, then, signify respectively what is good and what is true ; and thus light is thrown upon the meaning of the expressions used by the Lord when instituting the Holy Supper. By eating His flesh and drinking His blood, is meant the reception of His Divine Love into our wills, and of His Divine Wisdom or Truth, into our understandings ; that is, the receiving the same love of what is really good, the same will to do good that constitutes the Divine Life, and the perceiving as true those facts of life and doctrine that are really at-one or in harmony with the Divine Wisdom. The one follows from the other ; for when we receive the Divine Love into our hearts, that is, when we love that which God loves, then we perceive that to be true which He perceives as truth, because it is such truth only that shows us by what means we can satisfy that love of what is really good, which has flowed into our opened affections from God, the source of absolute goodness.

Furthermore, as the solids and liquids of the human body correspond to what is loved as good, and to what is known as truth, so the substances in nature that are used for the support of the body, and which are solid substances for food and liquid for drink, have the same significance. Therefore, bread and wine, on the occasion just referred to (the institution of the Lord's Supper), are used as of synonymous import with flesh and blood ; and these elements in the Holy Supper are the material correspondences of the spiritual nourishment, Divine Good and Divine Truth, or heavenly affections and heavenly thoughts, received by those who celebrate this rite in a proper frame of mind.

(To be continued.)

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There is no doubt but all the events which befall us here below are such as are best adapted to improve us ; and in a perfect confidence in the wisdom and love which directs them, there is a source of peace which nothing else can give.

## DAY DREAMS.

BY JOHN DOUGHTY.

Dreams of beauty, I remember  
How the magic of your sway  
Drove away my young December,  
Made my childhood blooming May.

But those dreams like Spring's first flowers  
O'er the glittering meadow tost,  
Or amid the blooming bowers,  
Die beneath the morning's frost.

Dreams long cherished, all your beauty  
Faded 'neath Time's touch away;  
Called to breast Life's sterner duty,  
Then no flowers crowned the May!

Like the beauty bending o'er us  
In the crimson of the sky,  
Could we touch those clouds before us,  
Would not all their richness die?

Distance paints those scenes so splendid,  
Presence shows their sterner mould;  
Touch them, all their light is ended,  
All is dark and damp and cold.

Self is all we see in dreaming,  
Fancy paints for self alone;  
All this restless, brilliant scheming,  
Seats no neighbor on the throne!

Dreams are like the moon's gay glances,  
Painting life with self's ideal,  
Filling it with gay romances,  
But gives birth to nothing real.



For there's nothing real but heaven,  
Nothing true that selfhood lights,  
Nothing really joyful given  
In the schemes which selfhood blights.

Dream no more then ! Up and labor !  
Selfish dreams the heart destroy ;  
While each kind thought for the neighbor  
Crowns the life with tender joy.

Up ! A thousand hearts are burning  
For the words of love and peace,  
For those little trifles yearning  
Each can give and joy increase.

Up ! But let no thought of glory  
Mar the work this day has won ;  
Tongue may ne'er repeat the story,—  
What of that ? The work is done !

O ! There is no soft Elysian,  
Dreamer, in this Land of Life,  
Such as rises on thy vision ;  
All is labor, toil and strife !

Dream no more then ! Sterner duty  
Shall your failing heart restore,  
And shall dress in radiant beauty  
Life's fair sky ;—so dream no more !

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“ By every holy deed, by every spiritual aspiration, by each sacrifice of inclination to duty, of passion to principle, of the wayward human will to God's, the spiritual instincts of the believer are becoming more refined, his spiritual perceptions more acute. Not one fervent prayer, not one act of earnest thoughtful intercourse with God in holy ordinances, but is strengthening the wings of aspiration, and purifying the eye of faith—training the spirit to rise nearer to the region of eternal light, and to bear its divine effulgence with more undazzled gaze.”—  
*Sermons by Rev. John Caird.*

## EXPERIENCES IN CONNECTION WITH A "MEDIUM."

[The following account of a very remarkable experience will no doubt be read with interest, and we trust with profit. It is from a lady of rare intelligence, culture and piety, and whose statements we know to be worthy of entire confidence. It was first communicated to us orally, and afterwards written out by the lady at our solicitation. The experience is one from which all may learn an instructive lesson, and by which some, it is hoped, may profit.—ED.]

REV. B. F. BARRETT :—In compliance with your request, I have penned some of those experiences related to you in a recent interview. It has been somewhat painful to record them, but the thought suggested by you that they might be profitable to others, has outweighed every other consideration.

Some years since, I found myself, very unexpectedly, while absent from home, resident in the same house with a "Medium." My previous acquaintance with the lady, and the circumstances under which I was placed, seemed to forbid an entire separation from her society. At times her countenance assumed a supernatural appearance. The eyes and complexion were of a transparent brilliancy. She received communications especially for me. I listened to her, maintaining at the same time a positive attitude of resistance, for I had great dread of coming in contact with demoniacal spirits, and had cherished an utter aversion to the developments of Modern Spiritualism, of which I had heard and read, but had never before been an eye witness. "I am told," said she, "to hand you the Bible, and then you will believe." She did so. I opened it, and read aloud the first passages which met my eye,—*"Beloved, believe not every spirit, but try the spirits whether they are of God,"* &c. (1 John iv. 1—6.)

The medium, after this, in another interview, approached me, took my hand and kissed me, saying, "We kiss in



heaven." At once I perceived this to be the kiss of a man. Through my system was diffused an influence, which caused me to drop my head in shame. I now began to combat in earnest this spirit; but I had received an influence from which I could not at once extricate myself. My mind was disturbed—confused; at times, so excited I could not sleep. Departed friends, of whom the medium had spoken to me, and visions concerning them, were before my mind. I saw spirits—some with a threatening aspect, to whom I said, "You cannot hurt me, for God is with me." My confidence in God alone sustained me. The Sabbath followed, and the medium reported with a glowing countenance, that, "on this holy day, she had received a special communication for me, direct from heaven. It was a thing before unheard of, "a woman sitting on earth, conversing in heaven." I began to question myself, "Is it so? Am I resisting what the Lord would teach me?" Prayer was my only resource. I took my Bible, and ventured to ask the Lord to direct me, on opening the Bible, to such passages as might enlighten my mind as to the nature of the communication about to be received, whether it came from good or evil spirits. I opened the Bible deliberately, with prayer, three times successively, and each time my eye lighted on passages regarding "evil spirits," "Satan transformed," &c. This was decisive. Nevertheless, from courtesy to the medium, I sat down, with the Bible in my hands, and listened to the communication. There was an utter confusion in the mind of the spirit, or medium. This was my last sitting. But I was not rid of the influence—a spirit or spirits followed me. My hand, when still in bed, was removed from its position, and the thought suggested, that I was to become a "writing medium;" and so continuously was this urged upon me, that I arose one morning and took my pencil and paper, and a sentence was written by slow motion—my first and last under such a movement; for I realize that God writes the thought in the mind, and not by the hand separate from one's own consciousness. I had no idea, as letter followed

letter, what was to be the word or words written. The thought pencilled was beautiful, and nothing could be better adapted to deceive me.

"Only *ask a sign*—a test of a spirit presence," said an urgent spirit to me one evening. I took my Bible immediately, and read chapter after chapter, in order to dispel influences of which I was painfully conscious. "Ask only," said the spirit, "that your Bible be removed during the night from the table to the chair." I could *not*. On retiring, my mind sought its customary repose in communing with God. I found I could not pray. I then attempted to repeat the Lord's prayer. When I had uttered the petition, "thy will be done on earth," I was suddenly arrested—my breath was stopped painfully. A season of dark, fearful mystery followed—and I said, "*Must I become a medium?* Lord, if it be thy will, I am willing to be, to do, any thing." I slept; and in a vision of the night the true character of the evil spirit that had been approaching me, was clearly revealed. And immediately following this presentation, there appeared at my right hand, in the attitude of descending and holding me up, a female figure, and every fibre of my being was thrilling with blessedness. The joy awoke me. The tempter was gone—"departed for a season."

*The kiss!* By this machination I had been brought under an influence, from which, as it seems to me, the Lord alone could deliver me. The magnetism of hell! How secret, how subtle its influence! How fearful it is to tread on *forbidden* ground!—to listen to one who lays aside self-consciousness, to give place to an obsessing spirit! This is of hell, not of heaven. \* \* \*

[The same writer also sends us the following. Her answer to the question proposed is, no doubt, in the main correct—though it is not to be inferred that only *evil* spirits can see and foretell future events.—Ed.]

"FACTS AND QUERIES.—Can spirits see and foretell future events? And if so, will some one please explain by what law it is done? On Monday evening last, Mr. W. B. Miles, of this village, saw psychologically or otherwise, a railroad accident, corresponding exactly with the one that did occur



on the next night, twenty-four hours afterwards, between Troy and Rutland."—(*Banner of Light*, Aug. 27, 1859.)

*Answer.*—A plot being laid in hell, in unison with some mad spirit on earth or in the body, it is communicated to some medium or recipient, for the express purpose that it may be promulgated, in order to blind and mislead men as to modern spiritualism! Satan turns out some truths with his many lies, otherwise he would fail altogether to gain a hold upon men. Hell we regard as a state rather than a locality. Those in this state breathe the same spiritual, deadly atmosphere, and are more or less in league with one another, perceptibly or imperceptibly. Spirits out of the body may have access more positive, because more concealed, than mind over mind in the body. When we see the serpent we may avoid him. But if he conceals himself in a pleasant border of roses, we may be stung before we know it. Each thought, each purpose, should be carefully sifted before put in execution, lest within its folds there be concealed the venom of death. Our answer to the above query is this: Spirits may foretell future events by the law of proximity, near approach, reading the thoughts, plans, purposes of another spirit. I lay a plan to set fire to a dwelling to-morrow evening. My attendant evil spirit reads the intent, and finds some ready dupe who receives and proclaims the act before it is accomplished.

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

### NUMBER V.

REV. HENRY WARD BEECHER :

DEAR SIR :—If my letters to you should prove somewhat tedious, I trust you will look with indulgence upon this fault, and find, at least, some apology for it in the importance of the theme, and in the anxiety which I feel to make myself clearly understood. I am well aware that, through

a desire to be explicit, and a fear of leaving my own view of the subject in any ambiguous or doubtful light, I am in danger of being betrayed into a wearisome prolixity. But I hope you will not allow this to prevent you from carefully pursuing the chain of my argument, and weighing with candor the conclusions reached.

Having explained and illustrated, as well as I am able, what I regard as the true doctrine concerning the Divine Trinity, I proceed now, agreeable to the promise in my last letter, to exhibit the *practical* bearings of the new doctrine which has been presented.

And here let me say that I regard this as one of the surest tests of the truth or the falsity of any doctrine—viz., *its legitimate practical tendency*. For, what is the *end* of all doctrine? What is the object that religious teachers have in view in all their doctrinal instruction? For no one, I presume, regards doctrine itself as an *end*. It is not proclaimed simply as an intellectual exercise, nor set forth merely as a thing to be gazed at and admired, or as the means of furnishing a healthy excitement to the intellect. When you preach any doctrine to your people, you expect, or at least *desire* them to believe it. Nor would you, I suppose, be quite satisfied to have the doctrine you teach merely find a lodgment in the intellect. You expect, or at least desire, that it may first be believed and then *obeyed*. You probably would regard the mere *believing* of any doctrine, however true or important, as of small consequence, unless such belief be followed by obedience. What you wish, doubtless is, that your people may *live* the doctrine you teach, or the truth they believe—for no truth, I take it, has fully accomplished its mission to the soul, until it has, through obedience, become inwrought into the life and character. A doctrine may be true, and of the utmost importance; but so long as it finds a lodgment *only* in the intellect, it is barren of results—it has not accomplished the end for which it was given—it is as useless as would be the science of arithmetic, music, or agriculture, if never reduced to practice.



All doctrine, then, is to be regarded not as an *end*, but simply as a *means* to an end—and that end is *life*. Doctrine—I speak here of religious doctrine—may be considered as the science of spiritual life ; and, like all other sciences, of no value unless it be reduced to practice. It addresses itself to the intellect—the eye of the mind—and is as a guide-post to point us the way to heaven. But of what use is it to know the way, unless we walk in it ? Why is the doctrine you preach preferable to that preached by Brigham Young or Parker Pillsbury ? Simply because its effect upon the life and character is preferable—because it exerts a more quickening, elevating and purifying influence—because it leads more directly to the formation and nurture of a pure and holy life—because it tends more strongly to the repression of the baser, and the development of the nobler qualities of our nature, and thus to the attainment of a more perfect manhood. Your doctrine concerning the Lord, for example, which represents Him as a Being of pure and unselfish love, what advantage has it over “that view of God which measures Him by his great right arm merely,” and which you justly characterize as “barbaric and low ?” Undoubtedly this, that its *influence* is better ;—that its tendency is to lift men up from a low, barbaric condition, into one nearer allied to that of the angels.

*Life*, then, I take to be the *end* of all doctrine. And in this I am happy to know that you fully agree with me ; for in a sermon of yours published in the *Independent* of Sept. 22d you say : “All doctrine is itself to be tried by its power of producing *life*.” And again you say : “The *end* of the law is *love out of a pure heart*”—that is, pure and unselfish love such as dwells in the bosom of angels, and images the Divine. This being conceded, we may assume, as a sure and safe test of any doctrine, its obvious *practical* tendency. If the doctrine, when *carried out in practice*, is seen to exert a beneficent influence, or if its evident tendency is to develop a higher and nobler manhood, and so to lead the believer onward and upward in the path to heaven, then the

doctrine cannot be false ; and if its legitimate tendency be clearly the opposite of this, that is evidence that the doctrine cannot be true. "For every tree is known by its own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes." But if its tendency appears to be of a neutral character, or if the doctrine be mysterious and incomprehensible, and as such, one that exerts no influence either good or evil upon the heart of the believer, then, to say the least of it, the doctrine is doubtful. It is of no consequence what our mental attitude be in regard to it. We may reject it, and be not a whit worse for the rejection ; we may accept it, or *profess* to accept it, and be not a whit better. For the doctrine, according to our supposition, is admitted to be *not a doctrine of life* ; therefore the life cannot be at all affected either by our acceptance or rejection of it.

Assuming the test here laid down to be correct, I come now to apply it to that doctrine concerning the Divine Trinity which I am advocating. For if all doctrine has relation to life, and the obvious tendency of any one, when reduced to practice, is to be taken as evidence of its truth or falsity, this ought to be eminently true of a doctrine so important and central as that concerning the Object of our worship, or concerning the nature of the trinity in God. We should expect that the true view of this subject would be found to have very important practical bearings, and to lead directly to the most beneficent results. Let us look then, at the plain practical tendency of this new doctrine of the Trinity. Let us see what the necessary result of the doctrine is when carried out in practice, or when fairly applied to life.

You know that Christians have hitherto disagreed considerably upon the great question of man's salvation. They have differed in opinion, both as to the nature of this work, and the means by which it is accomplished. Some have maintained that *faith* is the all-essential thing, or that we are saved by *faith alone*. And it cannot be denied that there are passages in the Bible which do *appear* to favor this doc-



trine—nay, which appear to teach it very plainly. Take, for example, the following : “He that *believeth* and is baptized, shall be saved ; but he that *believeth not*, shall be damned.” “Thy *faith* hath saved thee.” “He that heareth my words, and *believeth* on Him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life.” “*Believe* on the Lord Jesus Christ, and thou shalt be saved.” “Therefore we conclude that a man is justified by *faith*.” “For by grace are ye saved through *faith*”—and many more passages of similar purport.

Then others have maintained that *belief* or *faith* is a matter of little consequence ;—that men are not saved by faith, but by *love* or *charity* ; and they, too, are ready to meet you with their proof texts. They cite in support of their doctrine, such passages as these : “By this shall all men know that ye are my disciples, if ye have *love* one to another.” “*Love* worketh no ill to his neighbor ; therefore *love* is the fulfilling of the law.” “God is love ; and he that dwelleth in love, dwelleth in God, and God in him.” “And every one that *loveth* is born of God, and knoweth God.” “And above all things put on *charity*, which is the bond of perfectness.” “Now the end of the commandment is *charity*.” “And though I have the gift of prophecy, and understand all mysteries and all knowledge ; and though I have all faith so that I could remove mountains, and have not *charity*, I am nothing.”

Others, again, have believed and taught the doctrine of salvation by *works*. Some ministers, you know, make *works* the burden of their preaching. And these, too, can quote numerous texts of Scripture in support of their view ; such, for example, as the following : “Not every one that saith unto me, Lord ! Lord ! shall enter into the kingdom of heaven ; but he that *doeth* the will of my Father which is in heaven.” “And why call ye me Lord, Lord, and *do not* the things which I say ?” “He shall render to every man according to his *works*.” “I have not found thy *works* perfect before God.” “Blessed are they that *do* His commandments, that they may have right to the tree of life, and

may enter in through the gates into the city." "And the dead were judged out of those things which were written in the books, according to their *works*."

Now it appears from all of the above texts, as if the Bible sometimes taught that men are saved by faith alone, sometimes by charity alone, and sometimes by works alone. I say the Bible *appears* to teach these three different ways or means of salvation, just as it *appears* to teach the existence of three *persons* in the God-head ; and the amount of Scripture evidence in support of each of these ways, is known to be nearly equal. What then ? Shall we say that the Bible is really in conflict with itself upon this subject, as it appears to be ? Or shall we not rather believe that there is a way of understanding the Bible, which reconciles all such apparent contradictions, and brings all parts of it to a tally ? There were serious difficulties, you know—apparent contradictions—in our planetary system, which the old Ptolemaic theory of the heavens could not resolve nor account for ; but when Copernicus arose, and with true philosophic insight penetrated beyond mere *appearances*, how quickly did all former doubts and difficulties vanish ! And it is worth remembering that all the difficulties under the ancient system of astronomy, arose from a mistaken doctrine or theory in regard to the sun's relative position—from a theory which mistook the *apparent* for the *real* truth. And is it not possible that some similar mistake may have been committed by the framers of our theological systems ? May not theologians have erred in their doctrine concerning Him, whom the Scripture declares to be "the Light of the world ?" May not some mistaken view concerning the great central Sun of the moral universe—some view based upon the mere sensuous appearances of truth in the letter of the Word—be the chief cause of all the confusion and perplexity in our old systems of theology ? May not the apparent contradictions and discrepancies—apparent only to such as are disposed to rest in mere appearances—in the Divine Word itself, be attributable mainly to this cause ? And may not the true



doctrine concerning the Lord, and the nature of the Trinity in Him, prepare a way of escape from the doubts and difficulties and contradictions in the old theologies, like as the new Copernican doctrine in regard to our planetary system and the sun's relative position therein, swept away the difficulties which embarrassed the old astronomies, and brought harmony out of discord, order out of confusion? I cannot doubt but it will.

And now let us see how the new doctrine of the Divine Trinity, such as I have all along been advocating, must affect the views of Christians in regard to the way of salvation. Let us see whether, in the light of this new doctrine, there be really any contradiction in the Bible on this subject; and whether, when Christians have a right understanding of the nature of the trinity in God, it is possible for them to differ, as they have heretofore, in regard to the means of salvation.

We assume that God alone is our salvation. This, indeed, is plainly taught us in the Divine Word (see Ps. xxvii. 1; Is. xii. 2). We are saved, just in the degree that He dwells in us with a living and operative energy. We have no wisdom and no love that can be properly called *our own*; nor have we any power to shun evil or to do good, save what we momentarily receive from the Lord. All, therefore, that there is of heaven in angels, or of the church in men, is from Him, and exists in consequence of His immediate presence in the soul, constituting what is termed vital union with Him. "I am the vine," He says, "ye are the branches." "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.—He that abideth in me and I in him, the same bringeth forth much fruit: for without me, ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered." We are, then, as dependent upon the Lord for all true heavenly life, as the branch for its natural life is dependent upon the trunk with which it is united; and it is of primary importance that this truth be perceived and acknowledged. Nay, more; what-

ever of deliverance we experience from the powers of darkness, whatever of salvation from the falses and evils of hell, whatever of the light of wisdom, or the warmth of love, or of holy and devout aspiration we enjoy, whatever of the peace and joy and bliss of heaven we come to know, is all from the Lord, and *is* the Lord in us. "In me ye shall have peace." "My peace I give unto you." And has He not promised to come unto, and *make His abode with*, all those who love Him and keep His commandments? (John xiv. 23.) Truly, then, may every regenerating soul say with the inspired Psalmist, "The Lord is my light and my salvation." It is the presence and indwelling of Himself in the mind and heart of the believer, that saves : and without Him, salvation is not possible.

But there is a trinity in God—not of *persons*, I maintain, but of *essentials*—a trinity of Love, Wisdom, and Power. And because these are, each one of them, absolutely *essential* to the very existence of the Divine Being, just as will, understanding, and ability to act, are essential to the existence of a human being, or as heat, light, and their proceeding operation, are each essential to the existence of the sun, therefore the Lord cannot really dwell in the soul of man, unless He dwell there as to each and all the elements of the trinity existing in Himself. His love cannot exist apart from His wisdom, nor His wisdom apart from His love, nor either of these apart from the operative energy or holy proceeding which belongs to their nature, any more than, with the sun, heat can exist apart from light, or light apart from heat, or either of these apart from the proceeding and joint operation of them both. True, the sun's heat seems to be separated or withdrawn from his light in the winter season ; but this is merely an appearance, and is caused by the face of the earth being turned away from the sun, so that his beams fall more obliquely. Yet the heat is there still, indissolubly and forever united with the light ; and its genial warmth and quickening influence are felt, soon as the earth returns to a position favorable to their reception. Her position with reference to the sun, or *her*



*alienated face*, is what shuts out from her bosom his quickening warmth, and binds her in icy fetters. And there is a corresponding winter in the soul, springing, too, from a corresponding cause. There is a state in which the understanding is enlightened, while the will is unsubdued—while the frosts of selfishness and death hold dominion in the heart. Yet still the Lord's love is in His truth, and is ever ready to flow into our hearts with its invigorating warmth, soon as our mental attitude is sufficiently changed, or our *alienated faces* are duly turned towards Him. Love, then, is never separated from its Wisdom, nor from its Holy Proceeding, in the Lord. In Him the three are eternally one. And in the degree that they are separated in man, man is separated from the Lord; for he is not in the moral image of his Maker, and therefore not in spiritual conjunction with Him.

Now, the Divine Love is the love of others out of itself. It is the love of imparting itself to others, the love of doing good to others, the love of saving and blessing the human race; and this love, when duly received by man, becomes in him love of the neighbor, which is *charity*. And the Divine Wisdom is the wisdom, rule, or law, according to which the Divine Love operates, and forever seeks to accomplish its benignant purposes; and this Wisdom, when received into the human understanding, becomes *faith* in man, or the truth by which his love of the neighbor is enlightened and guided in its operations. And the Divine Power or Holy Proceeding, which is the living energy or active operation of the Divine Love and Wisdom that forever seek to ultimate themselves in forms of use and beauty—this becomes in man a sphere of holy and active beneficence proceeding from his charity and faith, or a life devoted to the good of humanity; or, stated in language still more comprehensive—*good works*.

Thus it may be clearly seen, in the light of this new doctrine concerning the Divine Trinity, in what way or by what means it is that man is saved. Our doctrine leads,

by a strict logical necessity, to the conclusion that man is not saved by faith alone, nor by charity alone, nor by works alone, but by *these three combined*. It shows us, indeed, that there is no such thing as faith *alone*, or charity *alone*, or good works *alone*; for each of them, in order to be genuine, must be united with the other two. The three must exist together *in union*, like light, heat, and their proceeding operation, else man is not a true image of his Maker; for when the Lord, who alone is our salvation, really dwells in us, He must dwell undivided—must dwell as to each element of that trinity which is essential to His own integrity. And all those in whom He thus dwells, are images and likenesses of Himself; for their enlightened understandings are an image of the Divine Wisdom, their unselfish and loving hearts are an image of the Divine Love, and their good works, or lives of active usefulness, are an image of the Divine Beneficence, otherwise called the Divine Power or Holy Proceeding. But as the heart of the natural man is supremely selfish—as the love which we receive hereditarily, and which, as we advance to years of maturity, becomes our ruling love, is not pure and unselfish like the Lord's love, but quite the opposite—therefore we must be regenerated—born again—before we can enter the heavenly kingdom. The heart's dominant affections must be changed. *Our* life—the old and over-mastering life of self-love—must be subdued, put away, *lost* as it were, and the life of genuine, disinterested love from the Lord, which is the only true human life, must be received in its stead. Agreeable to the Lord's own words, "He that loseth his life for my sake, shall find it;" that is, shall find his *true* life, in losing his natural, hereditary, selfish life. And this, doubtless, is what Paul meant, when he spoke of the need of "putting off the old man with his deeds," and of "putting on the new man, which is renewed in knowledge *after the image* of Him that created him." To be regenerated, then, is to be spiritually re-created—renewed—"after the image" of our Maker. And what is it to be thus renewed after the



Divine image, but to have the heart's natural love of self supplanted by a pure and disinterested love of the neighbor, resembling in some measure the nature of the Divine Love?—the understanding swept of its false persuasions, and illumined with a wisdom which, coming from Above, bears some resemblance to the Divine Wisdom?—and this heavenly love in the heart, and heavenly wisdom in the head, going forth in the daily life, and outworking themselves in all sweet and gentle charities, in all noble and praiseworthy deeds? Surely you will admit that one who has experienced such an inward renewal, has been born again—born from Above—and has become a true child of the Heavenly Father. And if every such soul has been renewed "*after the image of Him that created him,*" how can any one deny or doubt that the nature of the Divine Trinity is just such as I have explained?—not a trinity of *persons*, as the old and popular theology affirms, but one consisting of the three great *essentials* in the Divine Being—Love, Wisdom and Operation—corresponding to will, understanding and action with man, or to heat, light and their proceeding operation with the sun?

See, now, the *practical* tendency of this new doctrine of the Trinity. It settles at once and forever, in the most convincing manner and upon an immovable basis, the question in regard to man's salvation, whether it be by faith, charity, or works; for it shows us that it is only when *these three exist together* in man—viz: truth or faith in the understanding, love or charity in the will, and an activity directed towards good works as the ultimate form of charity and faith—that he is really an image of his Maker; and until we are renewed after the Divine image, we are not truly and fully saved. It shows us that the *head*, and *heart*, and *hand*, are all needful, all concerned in the work of salvation, and should all act together *as one*;—that, since man is gifted with an understanding, a will, and an ability to do, it was meant that he should be a *believer*, a *lover*, and a *doer*; or that he should *understand*, *will* and *obey* the laws of his

spirit's life. The tendency of this doctrine, therefore, is to incite us to the honest and faithful exercise of all our faculties. It shows us that the intellect should be exercised in the acquisition of truth and the elimination of error ; that the will should be exercised in the resistance of selfish and evil dispositions, and the cultivation of those that are generous, charitable and God-like ; and that our human liberty, or the ability to do, should be exercised in the actual performance of noble, righteous and manly deeds—of *works* that are well-pleasing to Him who loveth righteousness, and rewardeth every man according to his works. Every one's works are but the ultimations of the things belonging to his will and understanding ; therefore, be their outward form whatever it may, when viewed internally, their true quality is seen to be such as is the love and the faith thence derived, from which the works have proceeded ; and this is why every one is finally to be judged and rewarded according to his works.

While, therefore, this new doctrine of the Trinity encourages the freest and most faithful exercise of the understanding in the acquisition of a pure and well-grounded faith, it at the same time shows us that *mere* faith or belief, however strong and well-sustained, or truth *alone*, however ample its store or pure its quality, is insufficient to save any one ;—that we are really saved only in the degree that the heart's natural selfishness is overcome, and we are brought into a state to love what in itself is just, sincere and right—to love, indeed, what God loves, and to find delight in doing what He loves to have us do. And it may further be seen, in the light of this heavenly doctrine, that our faith and charity are nonentities or mere abstractions—that they have no foundation, and therefore cannot abide, unless they be ultimated in *works* or deeds of charity. Its tendency, therefore, is to make us *doers*, as well as *learners*, of the truth, and to prevent us from being satisfied with our spiritual condition, until, through obedience to the truth, we have reached that state in which we love to obey, and



experience a positive delight in the performance of good uses from a genuine love of use ; for then only, as it is plain to see, are we renewed in the image of our Maker, having within us an image of the trinity that is in Him. And because we see that this trinity in ourselves, of love, wisdom and use, or charity, faith and works, derives its origin from a trinity of a corresponding nature in God, therefore the tendency of the doctrine is to produce in us a becoming humility. Seeing that our love, and wisdom, and power, are not our own, but are every moment received from Him who is Love itself, and Wisdom itself, and Power itself, we shall claim no merit to ourselves on account of our love, knowledge or good works ; but shall be led from the heart to ascribe all the honor and all the glory unto the Lord alone. What shall we say, then, of a doctrine, whose legitimate and strong tendency it is to make men more wise, more loving, more active in the performance of good works, and at the same time more truly humble? *Can* such a doctrine be false? “*Do men gather grapes of thorns, or figs of thistles?*”

This new doctrine, too, reconciles the apparent discrepancies in the Bible in regard to the means of salvation. It shows us that charity, faith and works are each indispensable, though charity is to be regarded as the prime essential, and without which our faith and works have no vitality. And because faith is necessary, therefore it is sometimes spoken of as if salvation were by faith *alone*. But inasmuch as a state of love or charity is the heavenly state, therefore it is that *charity* is sometimes spoken of as greater than all other virtues, and he that *loveth* is said to dwell in God, and God in him. But as charity and faith are nothing, or mere abstractions, save as they are embodied in some form, or ultimated in works, therefore *works* are sometimes spoken of in the Scripture as the criterion by which every one is to be finally judged, as if we were saved by works alone. Therefore the saying of each of the Apostles is true—that “*love* is the fulfilling of the

law ;" yet "without *faith*, it is impossible to please God ;" but "faith without *works* is dead." Accordingly, the Lord Himself says : "Whosoever, therefore, heareth these sayings of mine, and doeth them, I will liken him unto a wise man who built his house upon a rock ; and the rain descended, and the floods came, and the winds blew and beat upon that house, and it fell not, for it was founded upon a rock." Hearing and *doing* the Lord's words, then, is the only way to build our spiritual house upon a firm and enduring basis ; and what more or less is implied in this, than understanding, willing and obeying the divine precepts ?

Again I must beg you to pardon the great length of my letter, which I can only hope that the importance of the subject may in some measure justify. But it still remains for me to show how those passages in the New Testament which speak of Father, Son, and Holy Spirit, and upon which the popular doctrine of the Trinity is based, are to be explained consistently with the view I advocate ; and to the explanation of this, my next letter will be mainly devoted.

Truly your Friend and Brother,  
B. F. BARRETT.

Orange, Sept. 27, 1859.

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#### A FRENCH NOVELIST'S TRAVESTY OF SWEDEN-BORG.

Taking up a number of Charles Dickens' new periodical, "All the Year Round," a few days since, our attention was caught by the following paragraph, in an article upon the celebrated French novelist, De Balzac :

"Some of the works, such as *La Physiologie du Mariage*, and *La Peau de Chagrin*, had produced, and were still producing large sums. Others, on the contrary, such as the *Contes Philosophiques* (which were a little too profound for the public) and Louis Lambert (*which was intended to popu-*



larize the mysticism of Swedenborg), had not yet succeeded in paying their expenses."

And reading further on we came to another of the same character :

" ' Seraphita ' was published three days after the author's absurd exhibition of himself at the printer's office. *In this novel, as in its predecessor Louis Lambert, Balzac left his own firm ground of reality, and soared on the wings of Swedenborg, into an atmosphere of transcendental obscurity impervious to all ordinary eyes.* What the book meant, the editor of the periodical in which part of it originally appeared never could explain. Monsieur Werdet, who published it, confessed that he was in the same mystified condition ; and the present writer, who has vainly attempted to read it through, desires to add, in this place, his own modest acknowledgment of inability to enlighten English readers in the smallest degree on the subject of ' Seraphita. ' "

Naturally enough, we were curious to see what was the character of the works referred to. De Balzac, with all his reputation as a novelist, never was considered as a man of great philosophical attainments, much less as an adept in religious studies ; and his personal character was, to say nothing worse, no better than that of the worldly and sensual men and women among whom his life was passed. How such a man could have been attracted to the writings of Swedenborg was a mystery, and how he could have ever been able to expound and teach them, a still greater one. But this mystery was soon explained on referring to the works in question, which can be found at any of the foreign book-shops in our large cities.

" Louis Lambert," (written in 1832,) turns out to be a fictitious biography of a youth of genius, who has a great taste for mystical speculations, and who dies insane from over excitement of the brain. In the course of the book he is made to utter a variety of wild rhapsodies on all sorts of subjects, and once or twice some of these fancies are fathered upon Swedenborg. For instance :

" There are in us two distinct natures. According to

Swedenborg an angel is an individual in whom the interior being succeeds in triumphing over the exterior being. If a man wishes to obey his angelic vocation, as soon as his thought demonstrates to him his double existence, he should strive to nourish the exquisite angelic nature which is in him. If for want of having a translucid view of his own destiny, he causes the corporeal action to predominate, instead of strengthening his intellectual life, all his forces pass into the play of his exterior senses, and the angel slowly perishes by the materialization of the two natures. On the contrary if he nourishes his interior with the essences proper to it, the soul prevails over matter and endeavors to separate itself from it. When their separation occurs under the form which we call death, the angel, powerful to disengage itself from its envelope, remains and commences its own life."

Swedenborg is spoken of several other times in the book, but this is the only passage which even pretends to explain his doctrines ; and how well calculated to "popularize the mysticism of Swedenborg" this is, we leave the reader to judge. There is a great deal said about apparitions, and dreams, and mesmeric influences, conjugal affinities, &c., which, doubtless, being in accordance with the vulgar notion of "Swedenborgianism," has led Dickens' writer to the hasty conclusion that it was all intended as an exposition of the celebrated Seer. His remark would be much more just if applied to the other work spoken of, "Seraphita," which was written soon after "Louis Lambert," although in it Balzac seems to have given free reins to his imagination, and has succeeded in producing a chaos of ideas which might well baffle an ordinary reader.

The hero (or heroine) of this work is a creature of doubtful sex, so that to a man she seems a woman and to a woman a man. This strange being is made out to be the offspring of Swedenborg's most intimate friend, the Baron Seraphitz, and his wife, an angelic spirit in the form of a woman, whom Swedenborg found for him in a vision. "His betrothed was the daughter of a London shoemaker, in whom, Swedenborg said, the life of heaven shone forth, and whose



first trials had been accomplished." This couple retire to a secluded hamlet on the coast of Norway, and pass their time in prayer and solitary meditation, until "Seraphita" is born. The day of her birth "Swedenborg manifested himself in Jarvis, (the name of the hamlet,) and filled with light the chamber where the infant was born. His words were, they say, '*The work is accomplished, the heavens rejoice.*'"

This, it will be observed, is supposed to take place ten years after Swedenborg's death. The child, so wonderfully born, of course grows up still more wonderful; and after a variety of extraordinary spiritual adventures, is translated to heaven amid a theatrical display of angels and archangels, trumpets and whirling worlds, stars and misty veils, such as nobody but a Frenchman, who had passed his life in the Louvre and at the Grand Opera, could imagine. On this thread is strung a series of fanciful essays, which appear to contain Balzac's opinions on every subject connected with spiritual things, and in that light is tolerably interesting and amusing. But as it is not in our power to give an analysis of the whole book in the space allowed us at present, we shall confine ourselves to giving some specimens of the facts and theories stated in it, as belonging peculiarly to Swedenborg's life and character.

Balzac puts into the mouth of one of the personages of his story, a pretended account of Swedenborg's life and works, in the course of which we are treated to the following extraordinary statement:

"Swedenborg lived eighty-five years, his death happening at London, the 29th March, 1772. I use this expression to express a simple change of state. *According to his disciples, Swedenborg was seen at Jarvis and at Paris subsequent to this date.*"

"He studied *during his youth* the Hebrew, Greek, and Latin languages, and the Oriental languages, *with which he became so familiar, that many celebrated professors consulted him frequently*, and he was able to recognize in Tartary, vestiges of the most ancient book of the Word, called the "Wars of Jehovah" and "The Ennuciations," spoken of by Moses in Num-

bers xxi. 14, 15, 27—30, by Joshua, Jeremiah and Samuel,' the 'Wars of Jehovah;' being the historical, and the 'Enunciations' being the prophetic, part of the book anterior to Genesis. Swedenborg even affirmed that 'Jasher' or the 'Book of the Just,' existed in Eastern Tartary with the worship of Correspondences. A Frenchman, it is said, has recently justified these views of Swedenborg by announcing that he had found at Bagdad many parts of the Bible unknown in Europe."

"Among his visions, that in which he recounts his *travels* in the starry earths are the most remarkable.' The *carrying-away* of Swedenborg *by the angel* who served him as guide in his first journey, is of a sublimity which surpasses the epics of Klopstock, Milton, Tasso and Dante, by all the distance which God has placed between the sun and the earth. This part, which serves as preface to his work on the starry earths, *has never been published*; it is among the oral traditions left by Swedenborg to the three disciples who were nearest his heart. Monsieur Silverichus has it in writing."

"He predicted exactly the day and the hour of his death. The day itself, Sunday, March 29, 1772, he asked what o'clock it was; 'Five o'clock,' he was told. 'It is all over,' he said, 'God bless you;' and ten minutes afterwards expired."

"The seven treatises, wherein the spirit of God throws the most brilliant rays, are: 'The Delights of Conjugal Love.' 'Heaven and Hell.' 'The Apocalypse Revealed.' 'The Exposition of the Internal Sense.' (sic.) 'The Divine Love,' (sic.) 'The True Christianity.' '*Angels' Wisdom concerning the Omnipotence, Omniscience and Omnipresence of those who partake of the Eternity, the immensity of God.*'" !!!

These *facts* are gravely stated, as if copied from a biography which Balzac had before him; and indeed he must have consulted such a work for some of the details which he gives, but not finding any sufficiently startling for a romance, he has embellished them in the manner we see.

Equally imaginative is his statement of Swedenborg's doctrines; for example:

"The angelic spirits pass through three natures of love, for man can only be regenerated successively (*True Reli-*



*gion*). First ; Love of self : the supreme expression of this love is the human genius, whose works obtain a worship. Second ; The Love of the World, which produces the prophets, the great men, whom the earth takes for guides, and salutes with the name of divine. Last ; The Love of Heaven, which produces the Angelic spirits."

"When a star contains at length only beings who deny the Lord, when his Word is despised, when the angelic spirits have been gathered from the four winds, God sends an exterminating angel to change the mass of the refractory world which, in the immensity of the universe, is for Him what a blasted germ is in nature. Approaching the globe, the Exterminating Angel, *riding on a Comet*, turns it over on its axis ; continents become seas, mountains islands, and the countries before covered with sea-water, re-appear adorned with verdure according to the laws of Genesis," &c., &c.

"An angel, according to the Swedish prophet, is present to another when he desires (*D. L. and W.*) ; for *he has the gift of separating himself from his body*, and sees the heavens as the prophets saw them, and as Swedenborg himself saw them."

"Science is the language of the temporal world ; love is that of the spiritual world."

"His doctrine of marriage may be reduced to a few words. The Lord has taken the beauty, the elegance of man's life, and transported it to woman. When man is not re-united to the beauty and elegance of his life, he is severe, sad and brutal ; when he is re-united to it, he is joyful, he is complete."

"The eternal bliss of the angels comes from the faculty which God gives them to return to himself the joy which they feel. This reciprocity of the infinite makes their life. In heaven *they become infinite*, in partaking of the essence of God, which generates itself.

"The immensity of the heavens in which the angels live is such, that if a man were endowed with sight as rapid as the light coming from the sun to the earth, and he were to look during eternity, his eye would never find an horizon to rest upon. Light alone explains the joys of heaven. It is, says he (*Div. Wisdom*, 7, 26, 27), a vapor of the virtue of God, a

pure emanation of His brightness, to which our most brilliant day is darkness."

These extracts are made from a space of only about twenty-four 16mo pages, which comprehend all that is professedly an exposition of Swedenborg; and they are merely the most striking of the blunders and absurdities from among which they are selected. Here and there, to be sure, are some facts accurately stated, and some citations correctly made; but the effect of the whole is ludicrous in the highest degree. Either De Balzac must have wilfully fabricated this nonsense himself, or been made the victim of a hoax at the hands of some one of his literary friends, to whom he applied for information on the subject. That he ever studied Swedenborg with the slightest care, is impossible, for the rest of the book is a tissue of the wildest pseudo-philosophizing that ever was penned. We are thankful that it never had a successful circulation, and we should have left it in its obscurity, had not public attention been called to it recently in the manner we mentioned above. With those who are acquainted with Swedenborg, such works only excite a laugh; but we fear that those who are not, may get impressions from them concerning New Church doctrine and philosophy, that may prove of lasting detriment; and we have, therefore, thought it worth while to point out this instance to the friends of the Church, that they may know how to deal with it on occasion.

T. H.

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#### THE BIBLE VIEW OF RELIGION.

"Men think religion bears the same relation to life that flowers do to trees. The tree must grow through a long period before the blossoming time; so they think religion is to be a blossom just before death, to secure heaven. But the Bible represents religion, not as the latest fruit of life, but as the whole of it—beginning, middle and end. It is simply *right living*."—*Beecher's Life Thoughts*.



## TEMPTATION.

My head is pillowed on a cloud,  
The earth is sliding from under my feet,  
And the spirits of darkness seem to crowd  
God's presence from his mercy seat.

Whither, oh whither has vanished that rest,  
The peace shed abroad from the fountain of grace,  
Which once shone aloft, like the joys of the blest,  
In the rainbow smiles of my Saviour's face?

Oh, where is the light that illumined my way,  
When Hope spread her wings for a purer abode?  
Where's the love-beaming bliss of that happier day,  
When first I reclined on the bosom of God?

There was music then from angel spheres,  
So soft, so sweet, so heavenly bright,  
That I thought I could feel, as it fell on my ears,  
All the joys that I felt in the regions of light.

And still, as I soar to the skies above,  
Upborne on Fancy's golden wing,  
I listen again for those notes of love,  
From the mansions of bliss where the angels sing.

I ask for the feeling of rapture that broke  
The spell that could bind me to earth no more:  
I ask for the spirit of mercy that spoke  
All its peace and its joy to my bosom before.

Lord of life, from the throne of thy mercy look down  
On a pilgrim of sorrow, bewildered and blind!  
If to-day thou dost seem in thy goodness to frown,  
Oh to-morrow restore thy lost peace to my mind!

Yes! the cloud that has pillowed my head  
Shall melt from the sky where it lingered before,  
And the dark-rolling shadows, so fearfully spread,  
Conceal the dear face of my Saviour no more.

A. J. C.

## INTEGRITY OF THE LITERAL SENSE OF THE WORD.

A few weeks ago I had a conversation with an intelligent gentleman of the Orthodox profession, in relation to the views presented by Swedenborg respecting the Word or Sacred Scripture ; and I was astonished to find his opinion to be, that those views, to be consistent, necessarily imply the absolute and unvarying accuracy of the letter of the Word. In short, that, whosoever believes the Word has been preserved by the Lord's providence through all the mutations of an ever-changing world, is bound to avow an equally firm conviction that the literal sense has been preserved with equal providential care. And if that cannot be believed, or made clear, Swedenborg's teachings on the subject must be rejected as absurd. Now I do not think so.

What constitutes the divinity of the Word? The goodness and truth it contains and is qualified to infuse into human minds, certainly. But these minds differ ; no two are alike. In copying, translating, or printing the Book, it necessarily passes through the hands and exercises the faculties of persons very differently constituted. And supposing each one engaged to bestow the most conscientious care or labor on his portion of the work, his copy, translation, or printed sheets will not be infallibly accurate, unless the man himself was so. To require literal perfection is to expect human infallibility, or such providential oversight as would destroy human freedom. Perhaps an objector would say : This may be granted, for it does not conflict with the above stated objection. Let us see.

I think it plainly belongs to the teachings of Swedenborg on this subject, to affirm that our highest conceptions of Deity can but reach the qualities of goodness and truth. His revelation to man by the Word is for the purpose of reaching his soul with these His qualities.

Where is the earliest manuscript of this written revela-



tion? If that is lost or worn out, is the revelation it contained therefore lost or inefficient? Is the present admitted or received version (or versions, for there are several,) either necessarily and infallibly literally accurate? or, lacking in this, does it fail of the divine purpose? And how of the various copies in earth's numerous "babbling tongues," that have been or will yet be published?

Take for instance and illustration what we see of the Lord's Prayer in ancient English or Saxon, and in our modern language.

About the year 1700, the Lord's Prayer begun thus :

" *Uren fader thic arth in heofnas, sic gehalgud thin noma so cymeth thin ric. Sic thin willa sue is heofnas, and in eorhts,*" &c. The letters themselves, we will suppose, were different in figure from the ones we use ; and that, perhaps, might be deemed a departure from the absolute integrity of the letter. But ignoring that objection as not yet presented, let us consider the use of letters and their function.

Those in the above extract from the Saxon were doubtless selected because they best represented the sounds made by the uttered voice. Letters still have, in all languages, that function, and no other.

The letters, or their combinations, are intended to represent the sounds of the human voice, and the voice expresses the thought, which necessarily originates in affection. The Word, it is alleged, was written in accommodation to man's condition, and hence uses such language and presents such objects as he is familiar with ; by its constitution it adapts itself to ideas in which the human mind is trained from birth, and by these means gains access to man for its higher and divine influence.

Can there be, by any use or perversion even, of copiest, translator, or printer, or has there been, such an imposition as a book purporting to be the Word of God, in which these elements of human thought and affection are so transposed or inadequately set forth, as that they fail to be to man a divine revelation? In other words, do they fail to

be a vehicle for its transmission? I speak of the Christian world, and the question relates to the Book circulated in it, of any version. Admit that they differ somewhat in expression, or the literal sense: is there a difference such as is incompatible with a plenary inspiration?

If a man in his best condition is fallible, and freedom be an indispensable quality and predicate of his being, it seems to me that an unchangeable literal text of the Divine Word would be utterly unsuited to his accommodation.

Suppose the original Hebrew remained intact, who could read it? Even ancient copies would long since, in any language, have become *literally* unintelligible. The Divine alone is in itself perfect, and therefore unchangeable; and any vehicle less perfect than itself adapted to man, must, by its very adaptation, be changeable as he is, or it would be an unfit medium of communication. R.

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#### MR. CAIRD'S SERMONS.\*

We presume there always will be some receivers of the heavenly doctrines, whose views of the New Dispensation will be partial and contracted. Indeed, very few of us have yet reached that degree of spiritual elevation which enables us clearly to comprehend the breadth and catholicity of the New Church. We are all more or less inclined to measure the progress of this Church by the numerical increase of those who openly profess its doctrines; and, measuring it by this standard, its progress would seem to be by no means rapid.

But, firm as is our faith in the divine illumination and heavenly mission of Swedenborg, unspeakably valuable

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\* Sermons by the Rev. John Caird, A. M., Minister of the Park Church, Glasgow; Author of "Religion in Common Life," a sermon preached before the Queen. New York: Robert Carter & Brothers, 530 Broadway, 1859.



and enlightening as we regard his writings, and much as we rejoice at their increasing circulation and the multiplication of interested readers, we are less inclined than many of our brethren to estimate the progress of the New Church exclusively in this way. We have what we believe to be a higher and truer standard of measurement. Believing that the Lord's true church is not confined exclusively to any one religious organization or Christian denomination, we hail with joy the in-breaking of heavenly light among the various sects, and are most happy to find ourselves in spiritual fellowship with the good and true of every name. The New Church—as a visible institution—as a body of people known by that particular name—embraces only a very small fraction of the humble followers of Christ. As an institution, therefore, it is, like other religious bodies, simply a sect, and scarcely less free, it is to be feared, from the hurtful spirit of sect. But the *true* New Church is much broader than this. It is no visible body of people, but embraces within its ample pale all the true children of God—all who have his commandments and do them, and whose names are therefore “written in the Lamb's book of life.”

The New Dispensation, therefore, though properly commencing with Swedenborg's divine illumination, is now being carried forward by myriads of agencies—by pulpits and presses, by pens and tongues, that seldom mention the name of the great Seer. It is a new, a second, advent of the Lord. It is the coming of a new morning—the advent of new light to the mind and new life to the heart of humanity. And this new light and life are gradually making themselves more and more manifest among Christians of every name. A new heaven is bending over the heads, and a new earth is stretching beneath the feet, of all. The best thought and the best literature of our times are becoming more and more imbued with the spirit and colored with the light of the New Dispensation. As at the dawn of a new day, the loftiest mountains catch the first beams of the rising sun and reflect them into the vales below, so in

all Christian denominations there are at this time some towering minds—some spiritually exalted ones—some earnest, loving, faithful souls, who seem already to breathe the air and bathe in the sunshine of the New Heavens—their words and works reflecting on those around and beneath them much of the light and warmth of the New Dispensation. What care we by what *name* these faithful ones are known on earth, or to what ecclesiastical organization they belong? So they but teach and *do* the truth, we greet them as children of the light, and shall have no quarrel with them about mere names. We see, in the silent but inevitable undermining of old errors, and the steady and increasing influx of new light, coupled with the growth of a larger, freer and more charitable spirit among the various Christian denominations, far more striking indications of the progress of the New Church, than we do in the numerical increase of those who profess themselves receivers of its heavenly doctrines. With each revolving year, the truths of the New Jerusalem—many of them, at least—are proclaimed with more and more distinctness from the pulpits and through the religious press of the various sects. And what if they be baptized by different names in different places? What if they be taught as Unitarianism by some, and Universalism by others, and evangelical or orthodox Christianity by others? Are they, for all that, any the less true?—any the less from God out of heaven?—any the less purifying and quickening in their tendency?—any the less vital or searching in their influence upon the heart? To our mind, the thousand noiseless ways in which the light of the New Dispensation is gradually being diffused—through avenues unexpected, and which God's providence is continually opening up—are the Lord's own ways. And it is easy to perceive how, before the lapse of many years, this influx of new light and life from the New Christian Heavens into the best minds of all denominations, must tend to break down existing barriers between the disciples of Christ, and ultimately melt all hearts together—making one church out



of many—the “Broad Church” for which already not a few earnest souls are beginning to look with longing eyes—a church all the more united, harmonious, and perfect, because of the variety in ritual, and even in minor points of doctrine, which will still continue to exist among its various branches.

We have been led into this train of reflection by reading the volume of excellent sermons by Rev. John Caird, lately republished in our country by the Messrs. Carter & Brothers. These sermons are really refreshing, and such as any New Churchman may read with interest and profit. They are remarkable alike for elegance of diction, vigor of style, richness of thought, copiousness of illustration, justness of sentiment, depth and fervor of piety, and for the large, generous and truly catholic spirit which they breathe, and which is as beautiful as it is rare. We like to read such sermons. They increase our range of thought, and kindle within us a new flame of devotion. The writer is nominally a Scotch Presbyterian, the author of that most remarkable sermon on “Religion in Common Life,” preached before the Queen of England a few years ago, and published by order of her Majesty—one of the most admirable discourses, we think, that we ever read. And the volume before us fully sustains the high reputation which that sermon acquired for its gifted author. We know not whether Mr. Caird has read the doctrines of the New Church; but if he has not, he has certainly received many of them by influx, and imbibed their large and heavenly spirit in no ordinary degree. We do not mean to say that these sermons contain no erroneous statements of doctrine; but the errors are so rare and unimportant that we are not disposed to call attention to them. The light of the New Jerusalem gleams out unmistakably on almost every page. The great staple of their doctrinal teaching is in strict accordance with the teachings of the New Church. Yet their author seems not at all conscious that he is presenting any new views. He writes like a man who has thoroughly comprehended the

spirit of the Christian religion, whose heart has been renewed by its transforming power, whose convictions are strong because his vision is clear, who knows that there is daylight now—at least where he stands—and who thinks not or talks not of the night that is passed. What matters it that these sermons are not baptized by the name of “New Church,” so that they bear the bread of heaven and the water of life to hungry and thirsty souls? We rejoice that the state of the Christian Church has so changed within the last hundred years, that such sermons as these can be published by a stanchly orthodox house, and be read, as we have no doubt they will be, with delight by many thousands of orthodox people, without the slightest suspicion of the extent to which the old theological landmarks are here abandoned, or the doctrines and philosophy of the New Church introduced. So that God’s truth obtain fit audience, and be received *as His* truth, we care but little by what denominational titles it be designated—whether it be called Methodism, Presbyterianism, Unitarianism, or Swedenborgianism. We know that there is but one original Fountain of Truth; and as the channels through which the living water flows to us are usually more or less impure, they must needs impart to it something of their own impurity. Let us be thankful, then, whenever the impurity thus imparted is so slight as not materially to impair its refreshing and healing efficacy. Cherishing such views and feelings, therefore, and recognizing in this volume of excellent sermons many of the precious stones of the New Jerusalem, we rejoice at its publication, and heartily wish it a wide circulation. We had marked quite a number of passages as worthy of being transferred to our pages, but can make room for only a few of them.

See how the old idea that God is a pure Spiritual Essence, without body or form, considered as a practical doctrine, is treated in the sermon on “the manifestation of the invisible God;” and how eloquently the importance of a personal God as revealed in the Lord Jesus Christ and



adapted to our human needs and sympathies—the very corner-stone in the New theology—is here urged :

“The incarnation, the mysterious embodiment of the divine in the form of the human, meets a deep necessity of our nature, supplying, as it does, to our feeble apprehensions, a visible, palpable object on which they may fix in the effort to think of God, and to our sympathies and affections in the endeavor to love Him. For every one must have felt how difficult it is to form any conception of a pure and infinite spirit, on which the mind can rest with satisfaction, how much more difficult so to realize such a being as to cling to him with a simple human love. We need the thought of God to be to us a thought of power and persuasiveness—an idea, not after which the mind, even in its loftier and more reflective moods, must strain with conscious effort, but which can be summoned up instantly, at any moment, a spell of potent influence amidst the pressing temptations of the world. But the idea of a pure Spiritual Essence, without form, without passions, without limits, pervading all, comprehending all, transcending all, is too vague and abstract for common use. The mere abstract conception of the Spiritual God is not less foreign to our human sympathies and affections than remote from our finite apprehensions. The devout heart yearns after a Personal God. It craves for something more than the works of God, however replete with proofs of His power and glory ; it wants to get near Himself. Its instinctive desire is after a Father and a Friend—a loving ear into which its sorrows may be poured—a loving heart on which its weariness may rest. But Omnipresence, Omnipotence, Omniscience, Being without form or place, Existence without beginning or end, Eternal Rest without change or emotion—these in their very sublimity constitute a notion, which tends to repel rather than to attract, to overwhelm and crush rather than gently to raise and foster our human sympathies and desires. Our mortal feebleness shrinks from it in trembling awe. The heart cannot feed on sublimities. We cannot make a home of this cold magnificence ; we cannot take Immensity by the hand. The soul lost in such contemplations, like a trembling child wandering on some mountain solitudes, longs amidst all this vastness and grandeur for the sound of some familiar voice to break the stillness, or the sight of some sheltered spot in which it may nestle with the sense of friendliness and security.

"Now that which is thus the deep felt want of our natures, is most fully and adequately met in the Person of Jesus Christ. For here is One whom, while we may reverence and adore as God, we can think of as clearly, and love as simply, trustingly, tenderly, as the best known and loved of our earthly friends. Here is a point around which our shadowy conceptions may condense, a focus towards which our aimless aspirations may tend. Here we have set before us the Boundless limited in form, the Eternal dwelling in time, the Invisible and Spiritual God revealed in that Word of Life which human eyes have seen and human hands have handled. No longer when we read or muse or pray, need our minds be at a loss, our thoughts wander forth through eternity in search of a Living God. To Him who lived among us, breathed our common air and spoke our human speech, loved us with a human heart and healed and helped us with human hands—to Him, as God, every knee may bow, and every tongue confess."

No New Churchman will fail to recognize this as the same in substance that Swedenborg taught a hundred years ago, and which is so often insisted on throughout his writings. Although Mr. Caird nowhere speaks of the Divine Humanity, it is quite clear that the substance of the doctrine itself is in his thought, and is held by him as a grand and vital truth.

So when he speaks of the presence and indwelling of the Holy Spirit, as in the sermon on "the self-evidencing nature of divine truth," it is clearly not of another Divine *Person* that he thinks, but of the Lord Jesus Christ alone. It is, in the author's view, the same Jesus that once appeared as a visible presence among men, who comes now as the "invisible Comforter" to all meek and humble souls, kindling in them holy desires and resolutions, and flooding them with the warmth of his own pure love.

"A Spirit, would we but realize His presence, is ever with us to prompt each holy thought and nerve each pure resolve. If Christ, as an outward visitant, would be eagerly welcomed, if it would be a blessing to have him dwelling for a season within our home, here, in the dispensation of His grace, we are told of a blessing greater still—of a pre-



sence of Jesus not within the house merely, but nearer and closer still—within the breast—within the heart. To every soul that will receive Him, that very Jesus who departed as a visible presence from this earth, comes back as an inward and invisible Comforter. As really and more intimately than when men beheld His countenance, and listened to His words of love and power, Jesus is with us still. If it would strengthen you in your difficulties and struggles to know that He is near, to hear Him speak, to take hold of His strengthening hand,—know that He is nearer still than this. Every pure thought that rises in your breast is Christ's suggestion; every holy desire and resolution the proof that He is at hand; every kindling of the spirit into devotion the unconscious recognition by the spirit of His heavenly presence near. Open the door of the heart to Him, and the very mind and soul of Jesus will pass into yours; your spirit will be suffused with His; the very heart of Jesus will be beating within your breast—Christ will be 'in you the hope of glory.' O say, weak and wavering soul, is not this all thou needest in order to be holy, peaceful, strong?"

See, too, how closely the author agrees with Swedenborg in his conception of God as a living personal presence, existing *within* and never *outside of* the created universe; and as still engaged every moment in acts of creation, since preservation is itself a perpetual creation.

"Gravitation, light, heat, chemical affinity, are only abstractions; they are nothing in themselves without a personal will—a living agent, whose mode of working they express. Dead matter, however arranged, can never act of itself. Power, spontaneous activity, can never reside in dead and material things; it can dwell only in a person, a living, thinking, willing agent. A human mechanist may leave the machine he has constructed to work without his further personal superintendence, because when he leaves it, God's laws take it up, and by their aid the materials by which the machine is made retain their solidity, the steel continues elastic, the vapor keeps its expansive power. But when God has constructed *His* machine of the universe, He cannot so leave it, or any the minutest part of it, in its immensity and intricacy of movement, to itself; for, if He retire, there is no second God to take care of this machine. Not from a single atom of matter can He who

made it for a moment withdraw His superintendence and support. Each successive moment, all over the world, the act of creation must be repeated. The existence of the world witnesses to a perpetuity of creating influence. Active Omnipresence must flood the universe, or its machinery stops, and its very existence terminates. The signs of an all-pervading supernatural energy meet us wherever we turn. Every leaf waves in it, every plant in all its organic processes lives in it; it rolls round the clouds, else they would not move; it fires the sunbeam, else it would not shine; and there is not a wave that restlessly rises and sinks, nor a whisper of the wanton wind that "bloweth where it listeth," but bespeaks the immediate intervention of God.

And how well the author understands the nature of that conjunction of man with the Lord and the Lord with man, of which so much is said in the writings of the New Church, and which constitutes the very essence of heaven, will appear from the following extract from the sermon on "the Christian's Heritage."

"It is a thought which lies at the foundation of all true religion, that God Himself is the supreme Good, the true and real portion of the soul. As there is an affinity between the Intellect and Truth, between the Imagination and Beauty, between the Conscience and Goodness, so there is a deep and ineffable harmony between the whole spiritual nature of man and that Infinite Being in whom is all Truth, all Goodness, all Beauty. So that as really as true, or noble, or holy thoughts pass into and become a portion of the mind which apprehends them, does God communicate Himself, diffuse his own divine Spirit through the spirit of the believer. More intimately than light becomes the possession of the eye on which it streams, or air of the organs of breathing that inhale it, or the food we eat, assimilated and diffused through the physical system, incorporates itself with the nature of him who partakes of it, does He, that Infinite One, the Light of all our seeing, the Bread of Life, the nutriment of our highest being, become the deep inward portion of each soul that loves Him. The happiness of this mysterious nature of ours is never to be found merely in the possession of God's gifts, the works of His hand, or the bounties of His providence. The soul can find its true satisfaction only in rising beyond the gifts, and claiming the



Giver as its own. When you covet the friendship or love of a fellow-man, it does not satisfy you that he bestows upon you only outward gifts—his money, his property, his books—what cares a loving, longing heart for these? Unless the man give you something more than these, give you *himself*, and become yours by the bond of deepest sympathy and affection, the rest are but worthless boons. So is it in the soul's relations with God. That after which, as by a mysterious and inborn affinity, every devout spirit yearns, is not God's gifts and bounties, but Himself."

Then in the sermon on "Spiritual Rest," so grand, philosophic, and persuasive throughout, we are presented with the true New Church doctrine of the soul's rest, or that rest in heaven which the Bible assures us remains for the people of God. The soul's true rest Mr. Caird maintains, is a rest which comes from "the complete mastery over self"—a rest which can only be secured "by a long-protracted process of holy discipline—by many a weary hour of inward conflict, fainting, striving, falling, reviving, yet ever, on the whole, growing in conformity with the will of God"—a rest which "is gained when self is quelled, and duty reigns supreme within the breast," and which has within it "the sweet serenity of an infant's slumbers, yet the strength of an angel of God." Nor is this rest in the author's view, a state of idleness, but one of intense activity.

"The true 'rest' of the soul is that, *not of inactivity, but of congenial exertion*. Labor is rest to the active and energetic spirit. To not a few minds, congenial activity, eager, absorbing, all but incessant, is the element in which they find repose. And the ardent and enthusiastic soul, conscious of power, and delighting in work that calls it forth, will sometimes seem to enjoy perfect serenity only in the whirl of occupation, as the bird on the wing, in the flow of joyous strength, while it cleaves the air at fullest speed, yet seems as if at rest, poised on its outspread pinions.

"For it is to be remembered that the toil that is unfelt is no toil; and the exercise of the mind's faculties on congenial objects, is not only unaccompanied by any irksome sense of toil, but is attended, and probably, were it not for the necessity of using gross material organs, would ever continue to be attended, with positive delight. Fatigue, waste, ex-

haustion, belong only to matter and material organization. The mind itself does not waste or grow weary, and but for the weight of the weapons wherewith it works, it might think, and imagine, and love on for ever. Even with all its present drawbacks, a spirit of great power and energy, so far from resting, frets and feels ill at ease in inactivity. To it inaction is unrest and torture—no work so hard as doing nothing. Only in the putting forth of its energies, in the evolution of its inward power, in the devotion of thought and feeling to congenial pursuits, does it find itself tranquil, unburdened, at rest."

The following, which is the conclusion of the sermon "on the comparative influence of character and doctrine," reveals the author's own estimate of a righteous life, and shows that the old doctrine of salvation by faith alone cannot be among the deep convictions of his heart. And with this extract we close our notice of these admirable discourses, simply remarking—that, if their teachings can be accepted as sound in orthodox circles, then we may confidently cherish the hope that the time is not far distant when Orthodoxy and Swedenborgianism (popularly so called) may join hands and kiss each other.

"Preach by the life. Let your daily life be an unuttered yet perpetual pleading with man for God. Let men feel, in contact with you, the grandeur of that religion to whose claims they will not listen, and the glory of that Saviour whose name you may not name. Let the sacredness of God's slighted law be proclaimed by your uniform sacrifice of inclination to duty, by your repression of every unkind word, your scorn of every undue or base advantage, your stern and uncompromising resistance to the temptations of appetite and sense. Preach the preciousness of time by your husbanding of its rapid hours, and your crowding of its days with duties. Though Eternity with its fast-approaching realities be a forbidden topic to the ear, constrain the unwilling mind to think of it by a spectacle of a life well ordered with perpetual reference to hopes and destinies beyond the grave. Though no warning against an unspiritual, no exhortation to a holy life, might be tolerated, let your own pure, earnest, unworldly character and bearing be to the careless soul a perpetual atmosphere of spirituality haunting and hovering round it. And, be assured, the mor-



al influence of such a life cannot be lost. Like the seed which wind wafts into hidden glades and forest depths, where no sower's hand could reach to scatter it, the subtle germ of Christ's truth will be borne on the secret atmosphere of a holy life, into hearts which no preacher's voice could penetrate. Where the tongue of men and of angels would fail, there is an eloquence in living goodness which will often prove persuasive. For it is an inoffensive, unpretending, unobtrusive eloquence ; it is the eloquence of the soft sunshine when it expands the close-shut leaves and blossoms—a rude hand would but tear and crush them ; it is the eloquence of the summer heat when it basks upon the thick-ribbed ice—blows would but break it ; but beneath that softest, gentlest, yet most potent influence, the hard impenetrable masses melt away.”

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#### MISCELLANEOUS INTELLIGENCE.

**AMERICAN NEW CHURCH ASSOCIATION.**—The Executive Council of this Association held their regular monthly meeting at the Room in the Cooper Institute, on the evening of October 5th.

It appears from the Depository Committee's report, that the amount received from sales of books belonging to this Association, during the five months immediately preceding October 1st, was \$359.55. These books, it will be remembered, were all collateral works, including none of Swedenborg's ; and the season, that which is usually the dullest in all the year—the summer months.

The Association's stock of books has recently been enlarged, and the assortment much improved, by the receipt of a number of English and American New Church publications. Persons desirous of purchasing can be furnished with a printed catalogue *by mail*, on application.

In addition to the ordinary business of the evening—reading of letters, hearing reports of committees, &c.—the following resolutions were offered and adopted :

On motion of Mr. Barrett, it was *Resolved*, That the Committee on Publications be requested to consider and report, at the next meeting of the Council, the expediency of publishing a brief synopsis of the doctrines of the New Church in a popular form.

On motion of Mr. Sullivan, *Resolved*, That the Missionary and Colporteur Committee be requested to confer with Rev. Mr. Barrett, in regard to his making a Southern tour in behalf of this Association and of the A. S. P. and P. Society.

[In accordance with this Resolution, we would state that an arrangement has since been made, by which it is expected that the Editor of the *Swedenborgian* will make a Southern tour early in January next. And as he desires to meet and converse with as many of our Southern brethren as possible during his tour, he solicits letters, at an early day, from all those who reside in localities not difficult of access, and where it is thought that a few New Church discourses would be attended with profit. It is desired that those who write be particular in describing the general character and needs of their neighborhood, amount of population, facilities for reaching them, &c. With such information before him, the Editor will be the better able to decide upon the particular route he will take.—ED.]

It was also *Resolved*, That the Committee on Publications be requested to confer with Mr. Bonner as to the expense of one column weekly of the *New York Ledger*, to be devoted to the use of this Association.

Also, *Resolved*, That the Committee on Publications be requested to confer with Rev. Mr. Sears, with a view to engage him as a regular contributor to the *Swedenborgian* during the next year.

Also, on motion of Mr. Hitchcock, *Resolved*, That the Committee on Publications be requested to consider the expediency of publishing, in tract form, a sermon by Mr. Hayden published in the October number of the *Monthly Religious Magazine*.

Also, on motion of Mr. Sullivan, *Resolved*, That the thanks of this Association be returned to Dr. A. Hanks for his generous donation of a set of the *Apocalypse Explained*.

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ARRANGEMENT BETWEEN THE A. S. P. & P. SOCIETY AND THE CONVENTION.—The officers of the American Swedenborg Printing and Publishing Society desire us to state, that they have *not* agreed to merge that Society with the General Convention in any way or shape whatever. The only shadow of ground for a rumor to this effect, which seems to have been credited by a few persons uninformed of the objects and principles of the Society, is a temporary arrangement recently made between the Society and the Convention, to allow one another a discount on their respective publications, and to keep a stock of them on sale in each other's rooms in this city. The objects of these two bodies are so entirely distinct, and their spheres of operation so disconnected, that a union of the two is believed to be both impracticable and undesirable. It is, however, felt by those who bear the expense of the Society's Book Room, at No. 20 Cooper Institute, in this city, (an expense which amounts to some \$500 annually,) that the maintenance of a rival book-room at Appleton's Building by the General Convention, is not only unnecessary, but in violation of the courtesy which



New Churchmen should manifest to each other. And they memorialized the Convention to that effect at its session in June last. The result of the memorial was, the appointment of a committee by the Convention and of another by the Publishing Society and the American New Church Association, (which latter Society has charge of the collateral book department at the Cooper Institute,) to consider the matter, and see what could be done in the premises. These committees have as yet failed to agree; but pending a final settlement, the temporary arrangement above alluded to was adopted as being the best that could be done for the present. That our readers may see exactly what this arrangement is, we copy it from the minutes of the conference of the two committees:

"The Joint Committees not being able to arrange any definite plan for the establishment of a single New Church Book Depository in New York, agree to continue the subject under advisement, and in the mean time the following arrangements for the sale of books are mutually agreed to:

"1. The A. S. P. & P. Society shall keep a fair supply of their publications on sale at the Convention's Book Room, and allow the Convention's agent a commission of 10 per cent. for selling. The Convention, in like manner, keeping a supply of their publications on sale at the Rooms in Cooper Institute, and shall allow their regular trade discount of 30 per cent. Settlement of accounts to be made in cash every three months, and balances of books on hand at such times to be charged back.

"2. The A. S. P. & P. Society to have the free use of a half column of the N. J. Messenger for advertising the Book Room and all the publications they have for sale."

This, it will be observed, does not go as far as the supporters of the Cooper Institute Room desire; but as a step in the right direction it will be hailed with pleasure by all who wish to see the various organizations of the church working together in concord and friendship. As soon as the matter is finally disposed of, we shall try and publish all the documents connected with it, and the arguments presented by the different parties.

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PHOTOGRAPHIC LIKENESS OF PROFESSOR BUSH.—We were shown, a few days since, at the Daguerreian Rooms of Mr. J. B. Gardner, 183 Eighth Avenue, New York, one of the most beautiful and striking photographs of our lately deceased brother, that we have ever seen. It is a full-length figure of the Professor, taken when he was in perfect health by Mr. Gurney, one of the most celebrated Daguerreian artists

in the country. The picture is of the imperial size, measuring (as artists measure) 23 by 18 inches—the dark or printed portion being 20 by 16 inches. We have seldom seen a finer picture taken in this manner, or a more admirable and speaking likeness—never one of our deceased brother so good.

The original and ordinary price of Mr. Gurney's photographs of this size (imperial), is \$15. But we are authorized by Mr. Gardner to say that he will fill orders for this beautiful picture of Professor Bush at \$5 each. This, of course, is without the frame. The picture can be sent by express with perfect safety to any part of the country. We are quite sure that all our friends would desire to own a copy, if they could only see it. Orders sent direct to Mr. Gardner, 183 Eighth Avenue, will be promptly attended to.

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CLOWES' EXPOSITION OF THE GOSPELS —The following, just received from Mr. Clapp, will, no doubt, be read with much pleasure :

"Will you please say to your readers that arrangements are being completed for going on with the Exposition of Matthew, upon the plan of Professor Bush, and according to suggestions made by him in anticipation of his departure to the other world. Some delay must necessarily occur before any new hand can take up and go on with his unfinished work, but the public may rest assured there shall be no unnecessary delay."

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### LITERARY NOTICES.

*Mr. Fernald's New Work on the Divine Providence.*—The full title of this work, together with the table of contents, was given in our last issue. We are happy to learn that it is now through the press, although at the time of writing this (Oct. 15th) we have not seen a copy. We are informed by the publisher that it makes a volume of 450 pages, and is sold at \$1.00. It may be obtained of Otis Clapp, Boston; D. Appleton & Co. 348 Broadway, New York; also at Room 20 Cooper Institute; and of Wm. White, London. In a letter just received from a Boston correspondent, the writer speaks of the work in the following flattering terms :

"Rev. W. M. Fernald's work on the Divine Providence is out, and it is truly a remarkable book. The subject itself is one of a profoundly interesting nature, and it is treated with a wonderful grasp of thought and clearness of illustration.

"Its theology is of the true New Church order, but the style is popular, and its contents are addressed to the church universal. I will not vouch for the correctness of every idea in it, but it is manifestly a work



of deep interest and profit. It is profoundly spiritual, yet of a deeply philosophical cast. It is destined, I think, to operate as a powerful antidote to the teachings of the so-called rationalizing Christians, who sit under the great shadow of the 'Eclipse of Faith;' and it will, no doubt, have a wide circulation. Some of the chapters in it are of thrilling interest; those, for instance, on Marriage, Guardian Angels, and the Eternal Memory of the Soul. And one refreshing feature of the book is its *freedom of thought*, and the absence of those dry technicalities which so often encumber and weaken the writings of some Swedenborgians.

"Mr. Fernald has shown himself a live man, and that is inspiring. There are many passages in the work exquisitely wrought and of great beauty; and at this day, when the Divine Providence is so little understood, or even thought of, by the superficial multitude, I think this work of Mr. Fernald's a most timely production. It is not only theoretical, but highly practical, presenting the great agencies and instrumentalities of Providence—angelic, human, &c.—and going into the particulars of practical life. It is also illustrated by many remarkable facts and personal histories of actual occurrence. I think there is no treatise of the kind extant, so full and illustrative, or which brings home the great theme of the Divine Providence with more convincing power to the mind."

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#### OBITUARY.

On the 19th of September, at Elmwood Cottage, Rochester, New York, Professor GEORGE BUSH, A. M., in the 64th year of his age, was removed to the spiritual world, after a protracted illness of eight or nine months.

After the repeated notices in our Magazine of the feeble and declining health of Professor Bush, and especially after the extract from a letter, Sept. 14th, published in our last issue, which spoke of him as then sinking rapidly, our readers may be presumed to be fully prepared for this announcement. The event is one which the friends of the deceased in this locality have anticipated for some months past. Professor B. removed last May from Brooklyn to Rochester, by the advice of his physician, in the hope that the more soft and genial air of the interior might work a favorable change in his physical system. But soon after his change of residence, it became apparent that disease had fastened itself too firmly upon him to permit his friends to cherish very sanguine expectations of his recovery. He cherished no such expectations himself. Indeed, for several months previous to his departure, he seemed to be strongly impressed with the conviction that he should not recover, and often expressed this conviction to his friends. But throughout his sickness he was perfectly resigned and cheerful—

always expressing himself as willing to depart at any moment his Master might call. And in this state of calm, cheerful, Christian resignation, he continued to the last—uttering no murmur, and at times appearing almost anxious to leave. His death was worthy of his life, as it was also of the heavenly doctrines he professed. To him, death had, indeed, lost its sting, and the grave its victory. The doctrines of the New Church, with which he had been familiar for about fourteen years, and which were the joy and delight of his soul even to the last, had made the scenes of the other world so familiar to him, that he could say, with a confidence which those unacquainted with these doctrines can hardly understand: “*I know* whither I am going—not into a world of unsubstantial shadows, but into one of glorious realities. Just as I know that my soul is more real and substantial than my body, so I know that the world to which death will introduce my spirit is more real and substantial than the world I am about to leave. I know in general what scenes and objects will greet me there; I know what Sun will enlighten mine eyes; I know what joy will flood my heart; I know I shall enter a more bright, glorious and *real* world than the one I leave—a world where He, who has hitherto been the strength and light of my life, will be still more intimately present to my soul. To me, therefore, death is a welcome messenger. It is not the end, but rather the renewal of my life. It is the transfer from a lower to a higher world—the passage from a less to a more desirable state of existence. With this strong conviction in my soul, why should I not be resigned and cheerful in view of my approaching change?”

Professor Bush was born at Norwich, Vermont, June 12th, 1796. He entered Dartmouth College in the eighteenth year of his age, and graduated in 1818 with the highest honors. Among his class-mates, were the late and eminent Dr. Marsh, of the University of Vermont; the late Rufus Choate, so distinguished at the bar and in the senate for his fervid eloquence; Ex-Governor Hubbard, of Maine; and Professor Thomas C. Upham, of Bowdoin College, whose metaphysical and ethical writings have won for him a high reputation. While in college, he was distinguished chiefly as an excellent belleslettres scholar, his English compositions being remarkable for their ease, grace and vigor of style. Soon after he graduated, his mind being drawn to the study of theology, he entered the Theological Seminary at Princeton, and passed the usual term at that institution in preparing himself for the ministry. In due time he was ordained as a minister in the Presbyterian Church; and after passing a year as tutor in the College at Princeton, he went to Indiana, in 1827, under the auspices of the Home



Missionary Society, and was settled at Indianapolis. He was quite successful as a preacher, but returned from Indiana to the East in 1827, having meantime been offered a professorship in several colleges. In 1831, he was elected to the professorship of Hebrew and Oriental Literature in the University of the City of New York—an appointment which, however complimentary to his linguistic and scholarly attainments, never yielded him any pecuniary recompense. From that time he continued to reside in New York City (with the exception of the last four years in Brooklyn), until he removed to Rochester, the place of his death.

Professor Bush was a man of uncommon talent, learning, and industry. He possessed an extraordinary command of language, and wrote with remarkable ease and rapidity. He early distinguished himself as a writer in literary and theological journals; and in the various departments of dogmatical and ethical theology, general commentary, biblical antiquity, hermeneutics, and criticism, the fruits of his prolific pen have engaged the attention of scholars and thinkers in every Christian denomination. His first published work was a "Life of Mohammed," which appeared in 1832 as Vol. X. of the Harpers' Family Library. The next year his somewhat celebrated treatise on the Millennium appeared, in which he took the ground that the period referred to by this term, is already passed.—In 1835 he published a Hebrew Grammar, a second edition of which appeared in 1838, and which has been highly approved.—In 1840 he commenced the publication of his commentaries on the Old Testament, seven volumes of which—the last closing with the book of Judges—he completed. His thorough acquaintance with the Hebrew, together with his scrupulous fidelity in eliciting the exact meaning of the original, served for a time to render his commentaries very popular among all denominations, so much so that some of the volumes passed through several editions before the completion of the series. Being a man of independent thought, he had already come to entertain views of doctrine and discipline not altogether in agreement with those of the Presbyterian church; and in 1844 he established a monthly periodical called "The Hierophant," as a channel through which he might express his peculiar views without restraint. In this work he entered elaborately into the nature of the prophetic symbols, and arrived at the conclusion that the popular belief respecting the literal conflagration of the heavens and earth, and the final resurrection of the material body, is not sustained by a fair construction of the language of the Bible. His letters to Professor Stuart on the Double Sense of Prophecy, were among the ablest papers published

in the Hierophant, and have justly been regarded as fine specimens of critical discussion.—Soon after this, he published “Anastasis, or the Doctrine of the Resurrection rationally and Scripturally considered”—a work which greatly alarmed his Presbyterian brethren, and excited considerable controversy. The doctrine of the Resurrection advocated in this work is avowedly that of the New Church, although at the time it was written its author knew but little of the writings of Swedenborg from his own personal examination. In his “Statement of Reasons for embracing the Doctrines of Swedenborg” he tells us how his attention was first called to these doctrines.

“I had already,” he says, “begun to announce my conclusions on this subject [the Resurrection] in a course of public lectures delivered in New York and elsewhere, maintaining that the true resurrection took place at death; when, at the close of one of the lectures, a lady incidentally remarked to me that the views I had advanced bore a striking analogy to those of Swedenborg on the same theme, and intimating her impression that I must have been conversant with his works. The suggestion was unfounded, but my curiosity was excited, and I determined, at the first favorable opportunity, to acquaint myself with the system, and thus supply a conscious desideratum in my knowledge. Not many months elapsed before a copy of ‘Noble’s Appeal in behalf of the views of the New Church,’ fell into my hands, by the perusal of which I was deeply impressed. I was compelled to form an entirely new estimate of the man and the system.”

The violent and unjust assaults which “Anastasis” had to encounter from the “Orthodox” pulpit and press, by no means intimidated the author, but rather increased his boldness. And he now commenced a serious and thorough examination of the writings of Swedenborg, with the view of satisfying himself, if possible, what real foundation there was for his extraordinary claims. The result of this examination was—the same that it has been in thousands of other instances where it has been entered upon in a humble and prayerful spirit—a full admission of Swedenborg’s claims, and a cordial reception of the doctrines taught by him. “In yielding his credence to EMANUEL SWEDENBORG as a truly commissioned messenger from God to man, he was governed,” he said, “by evidence that was not only satisfactory to himself but by evidence that ought to satisfy him—evidence, too, that would not fail to satisfy every truly candid and reflecting inquirer who would be at the pains of setting it before him.”

Accordingly, in 1845, he publicly announced his full belief of the doctrines and disclosures of Swedenborg, and from that time to the



close of his earthly life, devoted himself assiduously and in good earnest to the defence and promulgation of these doctrines through the pulpit and the press. The "Swedenborg Library," and his "Statement of Reasons" for admitting the claims of Swedenborg, were among the earliest productions of his pen after the public announcement of his belief in the New Dispensation. In 1848 he accepted, on invitation, the editorial charge of a monthly magazine ("The New Church Repository,") which he continued to edit for a period of eight or nine years. About the same time he was invited to the pastorate of the first society of the New Church in the city of New York, which had been vacated by the resignation of the present editor of this Magazine, which office he accepted and held for about four years. In 1852 he resigned his charge of the New York society, and became the pastor of a New Church society in Brooklyn, then just established, where he continued to preach until his removal to Rochester. The last volume that he gave to the public was "Priesthood and Clergy unknown to Christianity"—a work published without the author's name, and containing, along with much of general interest to the theological student, more defects and fewer merits than any other that came from his pen during the last fifteen years of his life. We believe this work never obtained a wide circulation; and the views in regard to the Priesthood which it aimed to establish, are not such as are generally held by New Churchmen, or as are likely soon to be received with favor. At the time of his death he was engaged in editing a new edition of "Clowes' Exposition of the Four Gospels," published by Mr. Clapp; and the critical and explanatory notes furnished by him in the three numbers which he lived to complete, were received with much favor by the New Church public.

Professor Bush was a man of rare endowments and varied learning. His knowledge of *books* was prodigious. He had early consecrated his life to letters; and, at the time of his death, he was justly reckoned among the ripest scholars and most learned men of our country. He was a man of gentle and unpretending manners, kind and charitable disposition, a warm heart, cheerful temper, and a fervent and trustful piety; and with rare intellectual strength and acquirements, he combined a certain genial warmth and child-like simplicity of character, which rendered him always agreeable in social life. And while the New Church may have had within its ranks, men of keener discrimination, stronger argumentative powers, profounder philosophic insight, or greater logical acumen, it has never had a more zealous or courageous friend, a more ardent lover or devout seeker of the truth, a more diligent and earnest worker, or a more vigorous and graceful writer. He

was rather fond of debate, and was generally courteous, fair and manly in argument; but he had a fault which belongs to most men of deep convictions and strong will—that of an apparent inability to see clearly the side of a question to which he stood opposed, or always to allow their full weight to the arguments of an adversary. This rendered him, as a controversialist, sometimes more plausible to his sympathizers, than just to his antagonist. But how few writers are entirely free from this fault! He was the brave and earnest advocate of ecclesiastical freedom, and his sympathies were always with the liberal men in the church. He had witnessed, while in the Presbyterian communion, the melancholy effects of an ecclesiastical polity which virtually placed every member under a degrading surveillance, and subjected almost his very thoughts to the control of a hierarchy. He had seen how prejudicially such polity operated upon individuals and societies—how it tended to impede all healthy action, to check all earnest inquiry, and discourage all freedom of thought. And nothing was a source of deeper grief to him, after announcing his belief in the heavenly doctrines, than to find a similar polity already inaugurated in the American New Church, and advocated by some of its leading men. The readers of the “New Church Repository,” while that work was conducted by him, know how often and how bitterly he mourned over this—how frequently and fervently he appealed to his brethren on this subject—how calmly yet feelingly he argued the question—how beseechingly he pleaded in favor of such a polity as would strengthen, not weaken, the bonds of charity, while it tended to promote the growth of freedom in individuals and societies. While he believed in the organization of separate societies, or churches, he did not fail to urge upon his brethren the importance of preserving the freedom and independence of such societies, nor to warn them of the certain dangers that awaited the attempt to organize and build up a hierarchy in the New Church. What effect his words of remonstrance, and warning, and entreaty, may have produced, time only will show. This much is sure, that he faithfully delivered his testimony; the result we leave, where he was content to leave it—with the Lord.

Professor Bush was twice married. His first wife was the daughter of the Hon. Lewis Condict, of Morristown, New Jersey. By her he had one son, who died in New York about two years ago, shortly after having entered upon the practice of law. His second wife, with two children, still survives to mourn his departure—perchance to receive, through the medium of his enfranchised spirit, clearer light, a nobler life, a sweeter and serener joy.