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THE
ANTI-SWEDENBORG:

OR

A DECLARATION OF THE
PRINCIPAL ERRORS AND ANTI-SCRIPTURAL DOCTRINES
CONTAINED IN THE THEOLOGICAL WRITINGS

OF

EMANUEL SWEDENBORG:

*Being the Substance of a Lecture delivered at Ebenezer Chapel,
Ber Street, Norwich, on Sunday, August 24th, 1823, with considerable Additions.*

BY G. BEAUMONT,

RESIDENT MINISTER.

H

" For we have not followed cunningly devised fables. II. Pet. i. 16.

" If any man speak, let him speak as the oracles of God. I. Pet. iv. 11.

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P R E F A C E .

There is *a time to speak*, says Solomon ; and there may also be *a time to write* : and writing can have but two warrantable objects—to do good or to prevent evil ; and both these objects may be resolved into one—*doing good*.

Those who have any acquaintance with the works of the Fathers of the primitive church, *Origen, Tertullian, Gregory Nazianzen, &c.* will find that no small portion of their writings were occasioned by the heretic and erroneous doctrines of those days : those great and good men found that they had not only to *proclaim* the truth, but to *defend* it also. What was a duty then cannot be less so now ; for the truths of religion are not like temporal commodities, which

often fluctuate in value; they are like their heavenly author—the same yesterday, to day, and forever.

But though I am an advocate for the defence of truth, yet as every man has an equal right to judge for himself *what is truth*, I would by no means have the truth defended by any other weapons than the *pen* and the *press*. For it is a maxim with me, that if *bible truth* be fairly pitched against *falsehood*, it is *great and will prevail*! I therefore seriously deplore the practice of prosecuting men for their opinions, even though those opinions are obviously of an evil tendency. Is not all sin of an evil tendency? But ought we therefore to prosecute all sin? Is it not utterly impracticable? Besides, the claiming the right to prosecute erroneous opinions, involves in it a most dangerous principle; which is,—*that a few legislators or church dignitaries, or both, have a right to judge and arbitrate what doctrines and opinions shall be current among the great mass of mankind*! Wherever this principle

has been predominant, and God knows it has prevailed, and does prevail even at this time, to an alarming degree, it has been a source of more mischief, more sorrow and suffering, than any other cause that can be mentioned. The Book of Martyrs, and both sacred and profane history, besides a multitude of biographies, will certify the truth of these allegations.

No man in the nation is more at variance with the Theological principles of *Mr. Carlisle* than myself; but I cannot think that the plan adopted by the higher powers for the suppression of his principles, was the best that could have been pursued. I have been made to understand that, the prosecution of this man had the effect of causing a very great demand for his bad books; of the truth of this I have little doubt. Besides a public prosecution when the alleged crime is only for writing or publishing, generally excites public sympathy in behalf of the person prosecuted; and every degree of such sympathy is just so much of a drawback upon the intended utility of the prosecution.

Could I have had my wish in the affair of Carlisle, I would have opened a book shop as near as possible to his ; even the very next door if it could have been accomplished. There I would have published small cheap tracts, well printed, containing extracts from Bishop Watson's Apology for the Bible—authentic accounts of the deaths of Infidels, &c. Plenty of matter already extant might have been found, besides original essays and new efforts of genius in defence of the christian religion. Had this plan been followed, Carlisle would soon have had few friends ; his principles would have had many enemies ; and, I believe his infidel cause would soon have dwindled, and ultimately perished.

Respecting this publication, *The Anti-Swedenborg* : I can aver before God and man, that I have no personal animosity against, nor even dislike of any Swedenborgian in the world ; but am solely actuated by a clear conviction of the evil tendency of the whole Swedenborgian system. That system appears to me to be nothing less, in the de-

sign of it, than an entire revolution in the christian dispensation. By it we have a *new* construction of Father, Son, and Holy Ghost—the *atonement*, according to the old notion, is done away with—the *mediatorship* is new modelled—the doctrine of the *resurrection* of the body is scouted as impossible, and the believers of it pitied for their imbecility.—The *day of judgment* is past already, even though nobody remembers it, but Baron Swedenborg: it took place in the year 1757. *Heaven* is made so like this world that we hardly know which is which—and, as to *hell* it is so much *mended* by the benevolent Baron, that our paupers at least might go there with a very fair prospect of *comfort*. Besides all these wonderful changes which the Baron has made in the popular scheme of theology, we are to resign our antiquated notion of a *last day*, or *the end of the world*, and to believe that the world will endure for ever; and that mankind, as they die and leave the earth, immediately, at least after a short process of *vastation*, &c. become either

angels or devils, and so continue to all eternity !

In the month of July, 1823, the *Rev. S. Noble* came from London to Norwich to deliver “ *A course of Lectures* explanatory of the doctrines of the *New Church of the Lord*, called the **NEW JERUSALEM** : on the following subjects :—On the doctrine of faith and charity—The plenary inspiration of the word of God—The divine unity and trinity—The state of the humiliation of the Lord Jesus Christ—The manner in which the infinite God communicates himself to finite man—The just idea of redemption—The nature of the atonement—The true import of sacrifices—and On the nature of the life hereafter.”

In the above lectures was embraced all or most of the peculiarities in the Swedenborgian system. I had not opportunity to hear more than one of them ; but I had narrated to me the substance of many of the rest. There were nine lectures.

Now, if those Swedenborgian lectures,

delivered by *Mr. Noble*, were true, then all the gospel ministers in the City of Norwich—in England—in Europe, and in America, yea, in every part of the world, except Swedenborgian ministers, are absolutely either *fools* or *knaves* !

After the delivery of these lectures, I paused, and looked to see, and hearkened to hear, whether any minister in Norwich were disposed to take the Pen, and set up a defence against this implied slander. I knew there were many well instructed men both of the Ministry and Laity fully equal to the task, if they would but bestow the pains. But after pausing and listening several weeks, without discovering any movement towards such an undertaking, I resolved to deliver a lecture myself, in my own chapel, on the Anti-Swedenborgian side. This I did, on the 24th of August, 1823, to a crowded congregation. On descending the pulpit stairs at the close of my lecture, I was met at the bottom by a gentleman of the Swedenborgian persuasion, and addressed in substance

as follows :—“ Mr. B. I take the liberty to ask you whether it be your intention to publish what you have just now delivered from the pulpit; because if you will publish your discourse, I pledge myself for it that it shall be answered, and every thing that you have advanced shall be overturned. I don't say that I will do it myself, but I say that it shall be done!” My reply to this gentleman was, “I have not at the present any settled purpose to print what I have now delivered, though I don't say that I will not do it, I shall think about it, and therefore for the present can say nothing positively.”

After this I was frequently entreated to print my lecture, and almost as frequently promised support, if I would do it. I have done it with large additions; and the pledge of the gentleman who challenged me to it, has not been without its share as a stimulus to the undertaking. He is now at full liberty to redeem his pledge. I am aware that the publisher's plea of being “entreated by friends,” is esteemed by critics and reviewers

as an old and stale plea of minor authors; yet it may sometimes be true. It is true in my case: neither can I believe that a plea must necessarily be bad, because it is old fashioned.

I affect not to write for the learned. I aim no higher in this effort to suppress error, than the production of what may be called a popular tract; or, in other words, a small book for the common people.

In cases like this in which I have here engaged, it is too common for authors to expatiate, amplify, and stuff their work with criticisms and various erudite commentaries on words and phrases, until they have made a *seven* or a *nine* shillings book; and then it is a book which the poor cannot buy; and if they can borrow it, they have neither time nor talent to read it: and thus from a vain ostentation of learning they spoil a work, which, had it been brief, plain and cheap, might have been very useful.

It is the practice of the Swedenborgians to print small tracts of *eight* or *twelve* pages,

from the works of their great leader : those tracts are extracts from some of the most plausible parts of the baron's writings, as *faith* and *charity*, *good* and *truth*, &c. These are handed about among people who are not apprised that there may be something more behind the curtain. Such people are often captivated with specious language about *faith* and *charity*, not aware that something good might be extracted even from Mahomet's Alcoran. There are others again into whose hands these tracts fall, who are fond of any thing that is *fresh* ; and thus it is that proselytes are frequently made to the Swedenborgian doctrines.

In order that the reader may have a clear view of the object of this publication, I have spared many remarks which I could have made that I might leave room for ample quotations from the baron's works. This I deemed very material, if not essential to the success of my undertaking ; for by this method people will not only hear what I have to say, but they will have it in their power to

read and judge for themselves. And I may farther observe, that if I were to quote all that is eccentric and extravagant in the writings of Baron Swedenborg, I might very easily make up a fair sized octavo volume !

I shall conclude by observing, that as Baron Swedenborg took upon himself to act the part of a *mighty man of valour*, in revolutionizing heaven, earth, and hell, he ought in any wise to have certified his credentials for such a mighty undertaking by a few notable *miracles*. Moses, who headed a new dispensation, wrought many in the name of the Lord. Jesus Christ, in his own name, wrought numberless miracles, signs, and wonders. Whilst the Baron, proclaiming himself to be at the head of a dispensation which shall last *for ever*, does not justify his heavenly mission by even a single miracle ! The baron's friends excuse their leader, by saying that John the Baptist wrought no miracles. This plea is weak and futile. John was not at the head of a new dispensation ;

he was the *harbinger* not the *author* of the christian religion—the author was the Son of God, “*the author and finisher of our faith.*” Heb. xii. 2.

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THE ANTI-SWEDENBORG.



PSALM xi. 3. IF THE FOUNDATIONS BE DESTROYED, WHAT
CAN THE RIGHTEOUS DO.

AT the time of writing this psalm, David appears to have been harassed by his treacherous and malignant master, Saul. Previous to this period he had spared Saul's life when fairly in his power;* in consequence of which, Saul had made a covenant of peace and amity with him; and David, at the request of Saul, confirmed his part of the covenant with an oath. But in a short time Saul repented of his repentance, and relapsed into his former malignity. Now David knowing that truth, justice, sincerity, and integrity, the exercise of all which are comprehended in covenants, are among the *foundation* principles of all society, civil and religious; and these fundamental or

* See I. Sam. chap. xxiv. xxv.

foundation principles being all violated by the conduct of Saul, he exclaims in the language of our text, "*If the foundations be destroyed, what can the righteous do?*"

But there are others who give the words of our text, or more strictly speaking, the words of our motto, a more general scope, and make their signification to be, according to this construction, "*If the foundations,*" i. e. the leading doctrines of religion, "*be destroyed,*" i. e. denied, subverted, abandoned, or explained away, "*what can the righteous do?*" or, in other words, where is the dependence of good men? Being thus circumstanced, they are left to the wide world of uncertainty, they are upon the broad ocean of the universe without either helm or compass. We shall take the words of our motto according to the latter construction.

Now it is against many of the doctrines taught in the writings of *Baron Emanuel Swedenborg*, that this essay is levelled. What the doctrines alluded to are, will be seen in the sequel. They are such as, in my humble opinion, impugn most of the leading doctrines of Christianity, unsettle the faith of some, even of those who had previously embraced *the faith once delivered to the saints*, and mislead and beguile many simple, unwary,

and ill-informed souls. There may be those who embrace these doctrines because of their *novelty*, for novelty alone is with too many a sufficient recommendation to any thing. And I am afraid that the laxity of some of the Swedenborgian precepts have at least some influence in making proselytes to that system. For a Swedenborgian, according to an indulgence warranted by his great leader, may “go to a play”, may “sing a song”, besides some other little indulgences which it is needless here to mention. In addition to which, one of his chapters is headed in the following words: “*That it is not so difficult a thing to live for heaven as some suppose.*” In the puritanical days which obtained in this nation about one hundred and fifty years ago or thereabout, this kind of teaching would have been esteemed unorthodox; neither do I think that the last quoted sentence which makes heaven so easy of access, will very well accord with some passages in the New Testament, as for instance, “*Work out your own salvation with fear and trembling*”—“*Give all diligence to make your calling and election sure.*”—“*If the righteous scarcely be saved, where shall the ungodly and sinner appear?*” (I Pet. iv. 18.) And mark our Lord’s words, for they are awfully emphatical; “*Enter ye in at*

the strait gate ; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat : because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it." (Matt. vii. 13, 14.) "*Strive to enter in at the strait gate ; for many, I say unto you, will seek to enter in, and shall not be able.*" (Luke xiii. 24.) And likewise we have in the parable of the sower and the seed, four kinds of hearers of the word described, and yet only *one* of the four kinds finally attain salvation. (Matt. xiii. 3—9.) Now, there being naturally too much inclination in our constitution both of body and mind towards laxity and indolence in spiritual duties, there appears no necessity that we should have the sanction of written prescription for *dealing with a slack hand*, and for *being at ease in Zion* ! Those who teach men to break one of the least of God's commandments, are to be reckoned amongst the *least in the kingdom of heaven* ; which, I apprehend, signifies that they shall not be there at all. I do not charge Baron Swedenborg with an ill design in his writings, much less that he had a direct intention to induce men to break any of God's commandments. There are but few men in the world of whom I could believe this. But admit-

ting the *Baron's* motives to be as pure as purity itself, that may justify his *heart*, but it will not justify his *head* nor the offspring of his head. We often hear very erroneous sentiments uttered by those whose intentions we never suspect. Nevertheless, when false doctrines and loose principles are written and then *translated*, and printed and reprinted, first in the gross, and then in piece-meal, or otherwise in small *tracts*, and these tracts circulated with persevering industry, there may possibly be an awful responsibility lying at somebody's door! In any wise I think it would be worth while for those whom it may concern, to review their own conduct and revise their principles, while there is time and opportunity for amendment, lest in the end they should lose their own souls and incur the additional aggravation of having been accessory to the ruin of others. The man that leads a wicked life is bad : but he that devises and propagates false doctrines and erroneous principles is much worse. A bad life has a pernicious influence ; but then the influence is often very limited both in extent and duration. Whereas evil principles and false doctrines are commonly more rife and mischievous after the decease of the first founder than during his life. This was notoriously the case with Mahomet, the number of whose

adherents at the time of his death in the year 631, was small in comparison of their present myriads, even after a lapse of twelve hundred years ! Mr. Evans, in his "*Sketch of the denominations of the Christian world*," makes the number of Mahometans at the present time to be *one hundred and forty millions* !

Respecting *Baron Swedenborg*, it may not be amiss for me here to give my opinion of him ; and my opinion is that he was a learned man : this cannot be denied by those who have read his works, and will speak candidly. Against his moral character I never heard any thing ; and as I cannot impeach his moral character, I have no authority whatever to call in question his piety and sincerity. But though charity obliges us to deal tenderly with men's *sincerity*, yet there may be very good reasons for our calling in question their *sanity* ! It does appear to many, that either much learning or something else unknown had made Baron Swedenborg mad, if not in the highest yet in a lower degree. For surely no one in his right mind would have undertaken the subversion of most of the leading doctrines of Christianity, which the Baron most assuredly has done ! Whereas a man in his right mind and under a due impression of the infinite importance of the Christian

doctrines, would sooner suffer *death and strangling*, than be found guilty of either *adding to*, or *taking from*, the things which are written in this book, the Bible. (Rev. xxii. 18, 19.)

Besides the dreadful errors, as I deem them, found in the Baron's writings, there is an almost endless tautology and repetition either of expression or meaning: this is notorious to the most superficial reader, and is to me another plain indication of the author's disordered intellects. I have seriously thought whilst perusing the Baron's writings, that if all his works, and they are voluminous, were analyzed and consolidated into what has been said *once over*, one good octavo volume might possibly contain the whole. But lest I should be charged with misrepresentation respecting these repetitions and tautologies, I will give one instance. No. 332, *Memorable Relation, True Christian Religion*.—No. 331, *Memorable Relation, Conjugal Love*. These memorable relations, which I find in two different works, are word for word, except the small difference which has been made by being translated, as appears to me, by different hands.

What the Baron says concerning *truth* and *good*, and especially what he says respecting *faith* and *charity*, as also his opinion respecting

man's free will and predestination, accords in general with my sentiments, and may perhaps be read with some advantage. But on these subjects the Bible may always be consulted with infinitely more success. Therefore quitting the Bible for Baron Swedenborg's works, even for sentiments on faith and charity, is something like leaving good wine for mere water. Besides if we will read uninspired books on these subjects, there are plenty to be found more compact and consolidated than the Baron's writings, which are frequently both diffuse and incoherent.

A portrait of this notable man's mind and character can scarcely be better exhibited than in his own words respecting those who are enthusiasts, and under a spirit of delusion : hear what he says.

“They who so addict themselves to musing on religious things, as to work their minds into superstitious reveries concerning them, come in time to hear spirits talking to them ; for such religious reveries, where any one wilfully gives himself up to them, to the neglect of relative duties and usefulness in his station, enter deep and gain a form in the interior part of man, and so taking full possession of him, communicate with the spiritual world, and excite certain spirits there to associate with him : such are properly vision-

aries and enthusiasts, who believe every spirit they hear to be the Holy Spirit, whereas they are no other than enthusiastic spirits, who being under delusion themselves, delude those whom they have access to and influence over" ! *Treatise on heaven and hell*, No. 249.

If the above account of *enthusiasm* and *delusion* be true, then the Baron has perhaps made out his own case better than any other man could have done it for him !

I shall now proceed to a brief discussion and exposure of what I believe to be the principal errors of the Swedenborgian system.

ON THE PERSONALITY OF THE SON OF GOD : OR
THAT THE SON OF GOD IS A DISTINCT PERSON
FROM THE FATHER.

In Baron Swedenborg's *True Christian Religion*, a thick quarto volume, the doctrine of the trinity of persons in the Godhead, as held by both Roman Catholics and Protestants, is treated as a doctrine the most chimerical and inconsistent ; and as being repugnant both to common sense, and plain scriptural language. To give the Baron's own words is needless, and if done would swell this publication much beyond its intended

limits: but they may be found at full length in the work just mentioned, under the word *Trinity*. But should it for argument's sake be conceded to the Baron that he has untied *one* mysterious knot, which by the bye I do not allow, yet in doing that he has made more than a hundred texts of scripture *knotty*, which before were plain, and has thereby increased both mystery and difficulty a hundred fold, as shall be seen in the sequel.

Nevertheless, the Baron's Creed allows of a Trinity in the Godhead, and the following is the scheme of it. *Jesus Christ is God, and besides him there is no other,—the Spirit within him is the FATHER—his body is the SON,—and; the operations, and actions proceeding from both, constitute the HOLY GHOST*. If there were any merit in the authorship of this anti-scriptural doctrine, yet even then it would not fall to the share of the Baron, for the very same doctrine, in substance, was broached and propagated in the third century by an Arch-heretic of the name of *Noetus*, and whose followers were called *Noetians*, and also *Patripassians*, because they said the *Father suffered* in the body of Christ for the sins of all mankind. After these arose another sect bearing some resemblance, though somewhat different, under the denomination of *Sabellians*, being the followers of one

Sabellius. *Vide Mosheim's Eccles. Hist. Cent. 3.*

Whatever doctrines men profess, except they be Atheists or Deists, they commonly ground them on some portion of the Scriptures: the Swedenborgians support their doctrine of the person of Christ being the entire Godhead on the following Scriptures, chiefly—*I and my Father are one.* (John x. 30.) *He that hath seen me hath seen the Father.* (John xiv. 9.) *For in him dwelleth all the fulness of the Godhead bodily.* (Coloss. ii. 9.)

Now it is a rule of criticism amongst divines, that Scripture is a key to Scripture; and that wherever one part of Scripture appears to contradict another, then the analogy of the whole Bible and unbiassed reason must determine which of the seeming contradictions ought to give way. Wherefore the Scriptures which make Jesus Christ, the Son of God, and a *distinct person* from God the Father, being very numerous, and unequivocally expressed, must in all fair construction determine the above-cited texts to bear a very different construction to that which Baron Swedenborg puts upon them.

Let us then examine the first cited text, viz. "*I and my Father are one.*" This text is made by the Baron to signify that "I and my Father

are ONE PERSON": whereas the very grammatical form of the words is against such a construction. For we find *I* which is one person; and then *my Father*—which is another person; and these are coupled together by the plural verb *are*: but upon the Swedenborgian scheme our Saviour ought to have said—"I and my Father *am* one."

Here it will be proper to state the gloss which the learned Divines give upon the words before us, and which, I think cannot be much mended, which is after this manner—"I and my Father are *one in will*,—one in purpose,—one in design,—one in love, grace, and good will to all mankind—and all our operations tend to *one and the same end*, truth, righteousness, and goodness." This plain construction appears to be amply supported by the following text. "Holy Father, keep through thine own name those whom thou hast given me, that they may be *one*, as we are." (John xvii: 11.)

Now, whether we take those for whom our Saviour prays, to be his apostles or his followers in general, our purpose will be equally answered: he prays "that they may be *one as we are*," that is, as his Father and himself were one in *will, purpose, love, goodness, design, &c.* So also he would that all his followers should be of one accord, of one heart and one mind—that they should mind

the same things, and speak the same things, and be all *one* in Christ Jesus. But he never did, he never could mean that they should be all comprised in *one Person*.

This subject may be farther illustrated by a mercantile firm, which may consist of three, four, or more individuals. Of these it may be said, and often is said, that they are *all one*; because they are *one* in purse, *one* in gains, *one* in losses, *one* in their hopes and fears, and *one* in all their mercantile interests. But they are not *one person*. The same may still more emphatically be said of man and wife. They are *one* in every interest; and the Saviour himself says that "they *twain* shall be *one flesh*." Wherefore they are no more *twain* but *one flesh*." (Matt. xix. 5, 6.) But even though man and wife are to be *one flesh*, yet they are never said to be, nor thought to be, *one person*.

The second text cited above: "*He that hath seen me hath seen the Father*." (John xiv. 9.) Now, if these words be taken according to the *letter*, then several plain texts of Scripture will be clearly falsified, as for instance, "And he" (the Lord) "said, Thou canst not see my face: for there shall no man see me and live." (Exod. xxxiii. 20.) "No man hath seen God at any time; the only begotten

Son, which is in the bosom of the Father, he hath declared him." (John i. 18.) "And the Father himself which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape." (John v. 37.) "Not that any man hath seen the Father, save he which is of God, he hath seen the Father." (John vi. 46.) From these passages it is manifest that the words in question are to be taken in a figurative sense. Every good man, in a fair and scriptural sense, bears the *image* or *likeness* of God; or, as St. Paul expresses it, he has "put on the new man, which is renewed in knowledge after the *image* of him that created him." (Coloss. iii. 10.) The same Apostle says, "For a man indeed ought not to cover his head, forasmuch as he is the *image* and glory of God." (1. Cor. xi. 7.) Now Jesus Christ bore the *image* of God in a superlative degree, and is therefore with much emphasis and propriety styled "the *image* of the invisible God, the first-born of every creature." (Coloss. i. 15.) But St. Paul has language still more expressive, if more be needful: speaking of Christ he says, "Who being the brightness of his glory," (the Father's glory) "and the express *image* of his person, and upholding all things by the word of his power, when he had purged our sins, sat down on the

right hand of the Majesty on high." (Heb. i. 3.) From these and similar texts it is easy to perceive that the words *Image of God*, when applied to Christians, can only be understood to signify the *moral image* of God, as truth, righteousness, or justice, goodness, mercy, &c. a degree of all which is essential to those who bear the *image* of God in a gospel sense. And respecting those who inherit the power and live in the practice of real religion, it might be said without blasphemy, that they who have seen such have seen God, that is, in a low degree, they have seen God in his *moral likeness*.

Now if this may be said of a good man or a good woman, how much more then may it be said of Him who knew no sin—who did all things well—in whose mouth was no guile—who was in the bosom of the Father—who came from the Father, and was with the Father before the world was—and who was as a lamb without blemish and without spot. But more than all these, Jesus Christ inherited in himself the attributes of the Father; those attributes which are designated as *essential* and *incommunicable*, namely omnipotence, omniscience, and omnipresence. His *omnipotence* was manifest in his wondrous miracles, the sick were healed, lepers cured, the blind received their

sight, the deaf heard, the dumb spake, the dead lived, the tempest was rebuked, the sea obeyed his voice, and he walked on the watery element ! He forgave sins, he made all things, and without him was not any thing made that was made. (John i. 3.) Moreover all power was given unto him both in heaven and in earth. (Matt. xxviii. 18.) His *omniscience* is plainly expressed by St. Peter, when he replies to his third question, "Simon, son of Jonas, lovest thou me?" Peter replied, "*Lord thou knowest all things*, thou knowest that I love thee." (John xxi. 17.) And he knew what was in man : he needed not that any should tell him : he knew men's thoughts, and frequently replied to them when they were not uttered in words. His *omnipresence* was manifested to Nathaniel, whom he saw under the fig-tree (though at a distance), (John i. 48.) ; and in several instances he healed people who were far from him, by only saying "Go thy way, thy son liveth," &c. And when he was going to ascend up to heaven, he said to his disciples, "Lo, *I am with you always*, even unto the end of the world." (Matt. xxviii. 20.) Now seeing that so much of the divine power, properties, and perfections, are evidently found in the Son of God, "In whom are hid all the treasures of wisdom and knowledge," might he not with

much propriety say, "He that hath seen me hath seen the Father," without meaning or intending to be understood, that he and the Father were *one and the same Person*? Do we not often even amongst ourselves say, speaking of a father and his son, "The son is the very picture of his father": and sometimes we hear it also said "If you have seen one you have seen the other." But in these cases it is never apprehended that the two *like persons* are *one person*!

The third text cited above: "*In him dwelleth all the fulness of the Godhead bodily.*" (Col. ii. 9.) From these words some draw this meaning,—that as Moses taught the Israelites by ceremonial *shadows of better things to come*, his religion was *unsubstantial* and, as to intrinsic value, *empty*; but Jesus Christ, the great teacher, being come, he taught nothing but *substantial* and *necessary truths* respecting God, and all things relating to himself, his church in this world, and his kingdom in the world to come. Therefore St. Paul is pleased to describe the superiority of Christ over Moses, by the text before us, as if he should say, in Christ's dispensation there are no *empty shadows*—no unsubstantial ceremonies; but on the contrary there is a *fulness* of doctrine, example, revelation, spirit, wisdom, sacrifice, merit, love,

and goodness. This construction of the text is not unworthy of consideration.

Others say that St. Paul had reference, in the words in question, to the divine appearance between the cherubim on the mercy seat,—that appearance being but in vision, seen but seldom ; and then only by one person, the High Priest. This manner of the divine appearance to men they say was *rare* and *scanty* ; and to this therefore Christ is contrasted, because he derived from the Father a plenitude or *fulness* of the divine attributes, the Spirit without measure, and all moral perfections in an infinite degree, according to these words, “ For as the Father hath life in himself ; so hath he given to the Son to have life in himself ; and hath given him authority to execute judgment also, because he is the son of man.” (John v. 26, 27.)

The futility of the Swedenborgian doctrine respecting the phrase “ *all the fulness of the Godhead bodily*,” will be still more apparent when it is considered that nearly the same language is used in reference to ordinary saints ; as in these words : “ That Christ may dwell in your hearts by faith ; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height,

and to know the love of Christ, which passeth knowledge, that ye might be *filled with all the fulness of God.*" Here then we find nearly the same phrase repeated respecting the saints as that which is now the subject of our animadversions. This sentiment is still farther confirmed by the following passages : " If a man love me, he will keep my words : and my Father will love him, and we will come unto him, and make our abode with him." (John xiv. 23.) " Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you. If any man defile the temple of God, him shall God destroy : for the temple of God is holy, which temple ye are." (I. Cor. iii. 16, 17.) " What ! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own." (I. Cor. vi. 19.) " Behold I stand at the door and knock ; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." (Rev. iii. 20.) Now these and such like passages more than indicate a *union* between the saint and the Father, Son, and Holy Spirit ; but this *union* does not resolve God and the saint into *one person*, but only into a *oneness* of love, will, and affection to good, and aversion to evil : and briefly, a harmony

of spirit and a reciprocal entrance and indwelling in each other. This doctrine is founded in Scripture, in fact, and experience : but at the same time it is so much a mystery, and so far passeth all understanding as to defy all the ingenuity and wit of men to explain. If then *oneness of spirit* between God and a saint may subsist without a *oneness of person*, why does Baron Swedenborg so pertinaciously adhere to his doctrine of Christ being in himself wholly and exclusively, the Father, Son, and Holy Ghost, merely because it is said that—*in him dwelleth all the fulness of the Godhead bodily*. A good divine says these words ought to be rendered thus : “ In him dwelleth all the fulness of the Godhead *visibly*.” Be this right or wrong, we know what the Saviour himself said to his disciples a few moments before he ascended into heaven ; “ *Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.*” (Matt. xxviii. 19.) And his disciple John says “ *There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one.*” (I. John v. 7.)

The Swedenborgians, when disputing on the subject before us, will often ask us to explain the relative appearance and situation of the Father,

Son, and Holy Spirit, in heaven. We tell them that we cannot explain it, neither will we attempt to do it. They then draw this most illogical inference, *that because we cannot they can!* which, by the bye, is a downright sophism. *Their* explanation is stated above.

It were much to be wished that men, even good men, were more cautious and reserved in their language respecting the Father, Son, and Holy Spirit, than they commonly are. Dr. Limborch, a famous Dutch divine, of whom Archbishop Tillotson testifies that he understood religion as well as any man in Europe, says, the language is unequivocal and plain, but the subject being awfully sublime and mysterious we ought in any wise to refrain from a too curious and critical examination of the subject; it being sufficient for us that it is clearly expressed, by which it becomes to us matter of faith, but not of demonstration: and, moreover, what we know not now we shall know hereafter. *Mosheim* also, in his *Ecclesiastical History*, reprobates the practice of those who are resolved upon explaining what in this world can never be clearly comprehended—the doctrine of the Trinity.

Before I take my leave of this part of the subject, I must express my surprise at the conduct

of Baron Swedenborg and his followers, in their rejection of St. Paul's epistles, in short his whole writings, as canonical books, and at the same time their adoption of the words of our present animadversion, viz. "*In him dwelleth all the fulness of the Godhead bodily.*" The truth is Paul's writings are generally very inimical to the Swedenborgian system, but the text before us appears to themselves to favour them greatly, therefore it is eagerly pressed into their service.

Finally, respecting the several mysteries in the Christian religion at which hyper-critical men and *Free Thinkers* stumble : they are not many in number, and if they cannot be comprehended, then God does not require that they should. Is not this sufficient for us ? But, says vain man, we wish to understand things to the very bottom. To this we reply that if men were as anxious to perform *duties* as they are to know mysteries, all would be well with them. If in the faith of the Gospel we perform our duty in this world, we shall be gratified with the knowledge of all gospel mysteries in the world to come.

But if there still be those who will not embrace Christianity until they can understand the Godhead, the incarnation of the Son of God, the manner how the resurrection will be effected, and

what will be the form and nature of a spiritual body after the resurrection from the dead : such people must be told that they begin at the wrong extremity ; for the greatest Arch-angel in heaven could only hope to end where they begin. In the learning of a language, men begin with letters ; and if men will be wondrous wise in *spiritual* and *divine* things, above what is required of them, they ought in fair reason to make their way first through the knowledge of *nature* : and such men commonly profess to be great admirers of nature. But have they never been told, or have they never discovered that *nature* is as full of mysteries as *grace* ; or that things natural are as mysterious as things spiritual ? Tell me ye Swedenborgians, or any others who cavil at the mysteries of the christian religion, why the grass of the field is always green, and not scarlet, yellow, black, white, or any other colour. If you say it is in the order of nature that grass is green, you would have full credit for speaking the truth : but then the mystery remains where it was ; and I still ask you for a philosophical explanation of the cause why grass is green, and not some other colour. Ye cannot answer me, because it is a mystery. Tell me how the soul, or spirit of man operates upon his body, in order to put it in motion. Here again your abilities are

surpassed. Define to us the *nature* and *essence* of *fire*: not its properties, we know them. Explain to us the principle of *gravitation*: not its laws, we know something of them. But the truth is, that all nature is full of mysteries; and it may be doubted whether there be one thing in the whole compass of it thoroughly understood by any man in the world: even a single blade of grass may be fraught with wonders far surpassing all the wit and learning of men. For shame then, vain man! no longer affect to be stunned and confounded at the mystery of Father, Son, and Holy Ghost: for if this and other mysteries be above thy reason, they are not against it; they are in part, at least, intended to try thy *humility*; whilst the plain, practical commandments of God, are designed both to call thee to thy duty, and to try thy *sincerity*.

I shall now proceed to show that whilst Baron Swedenborg has *removed* the mystery of the Trinity, in *his way*, he has created above a hundred other mysteries by doing so.

VARIOUS INSTANCES OF ABSURDITY INTO WHICH BARON SWEDENBORG HAS INVOLVED HIS SYSTEM, BY DENYING THE PERSONALITY OF THE SON OF GOD : OR IN OTHER WORDS BY ASSERTING THAT IN THE PERSON OF JESUS CHRIST WAS COMPREHENDED FATHER, SON, AND HOLY SPIRIT.

I wish in the first place, that it be particularly understood and kept in mind, that whatever appearance of levity there may be in the following remarks, they are not in any wise to be even suspected of being levelled at the Divine Being, or the divine character, but wholly and entirely against Baron Swedenborg and his system. I can assure the reader that I would far sooner suffer death than be guilty of joking and jesting with the sacred name of Almighty God.

When Jesus was baptized in the river Jordan, "Lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him : and lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." (Matt. iii. 16, 17.) Here we find, the Son of God, the Spirit of God, and a voice from heaven ; and yet according to Baron Swedenborg there is no more than *one person* in all these. Now, reader, didst thou ever know a man that begat himself,

and of course was his own father ; and then proclaimed himself his own beloved Son ; and then told the world that he was very well pleased with himself? Methinks thou wilt say, why this is perfect absurdity and downright nonsense. So I think : but it is Swedenborgian sense. Did not I tell thee, that the Baron in getting rid of *one* mystery in *his way*, had bred a *hundred*, each of which are far greater than the *one* which he has pretended to remove? “If thou be the Son of God,” said the devil, “cast thyself down ; for it is written, He shall give his angels charge concerning thee :” &c. (Matt. iv. 6.) Here we find the devil allows that Christ might be the *Son of God* : and that in case it were so, *He* would give his angels charge, &c. Now who can this *He* mean, but God. Here there is the Father and the Son, even in the devil’s mouth. It is a poor compliment to the Swedenborgians to have it said that they are less scriptural in their creed than the devil ; yet so it seems to be. And here is another instance, “And devils also came out of many, crying out, and saying, Thou art Christ the Son of God.” (Luke iv. 41.) They did not confound the two persons of Father and Son, in one Person as the Baron does. “Whosoever therefore shall confess me before men, him will I confess also before my Father

which is in heaven." (Matt. x. 32.) Here again is the Father and the Son ; and it is worthy of remark too, that the Father is in heaven, whilst the Son was speaking on earth. Now if the Father and the Son were both comprehended in the person of Christ, what could be more absurd than the language of Christ, when he says, " him will I confess also before my Father which is in heaven ; could it be any other than a waste of words ; a loss of time, and a beguiling of the people's understanding ? Why not speak of himself only, and tell his followers what good things he himself would do for them, without that continual reference to his Father, which he gloried in making. Here then is another mystery for the Swedenborgians !

" For I am not alone, but I and the Father that sent me. It is also written in your law, that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me." (John viii. 16, 17, 18.) Here then, dispassionate reader, is the most unequivocal proof of the distinction of persons in the Godhead ; nor can this forcible evidence either be evaded or cavilled away by all the shifts and sophistry that man is capable of. To attempt to prove that Christ makes his Father (God) and

himself *two* persons, would only be to "hold a farthing candle to the sun," and to mend the proof of a demonstration. Here then is another Swedenborgian mystery !

"Jesus said unto them, If God were your father ye would love me : for I proceeded forth and came from God ; neither came I of myself, but he sent me." (John viii. 42.) Here is language as explicit as it possibly can be : for we have *Father*, God, and Jesus says I proceeded forth and *came from God* ; neither came I of myself, but he sent me." Now candid reader, what sort of sense would it be deemed if a man were to talk of proceeding *from himself*, and *sending himself* on an errand ; and then having accomplished the object of his mission, going back again *to himself* ? Would not this be doing violence to all known languages, and confounding the common sense of mankind ? And yet if the *Father* and the *Son* are one and the *same person*, according to the Swedenborgian doctrine, this must be the case. Here then is another mystery of Baron Swedenborg's making !

"And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit : and having said thus he gave up the ghost." (Luke xxiii. 46.) Here again common sense is subverted, if both *Father* and *Son* were found

in the person of Jesus Christ, according to the Baron's doctrine. And another mystery !

“ And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani ? that is to say, My God, my God, why hast thou forsaken me ? ” (Math. xxvii. 46.) Now if the Baron's doctrine of the person of Jesus Christ be true, then the dying Saviour's last words were calculated to mislead the understandings of all men of plain sense and honest minds : for there is one praying, and another to whom the prayer is most solemnly offered up. Here must either be absurdity in the Saviour's prayer, or falsehood in the Baron's doctrine ; since, if the Baron's system be true, then Jesus Christ ought to have said, “ Myself, myself, why hast thou forsaken me ” ? But if we are to prefer the doctrine and character of Jesus Christ, to those of the Baron, which I am sure all wise men will do, and for the most part fools too, then we shall most determinately conclude, that the Baron is a mistaken, absurd, and false teacher.

I shall only make special remarks on one more verse ; for were I to remark on all the texts that are clearly to my purpose, I might easily find matter enough for a volume. “ Who (Christ) being the brightness of his glory, and the express

image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the majesty on high." (Heb. i. 3.) Now, ingenuous reader, canst thou tell me how a man must proceed in order to sit down at his *own* right hand? The Saviour sits down on the right hand of the majesty on high; and yet according to the Baron's doctrine, there is no right hand on the supreme throne, in heaven besides his own. Here is another mystery of the Swedenborgian manufacture! It is true the Baron was aware of the text before us, and has given an explanation of it, such as it is: but they who can be pleased with it are not ill to please, for it appears to me to be void of all solid argument, and frivolous.

There are more than a hundred texts in the New Testament, a great part of which are in St. John's gospel, all bearing much the same meaning with those noticed above. The recital of those texts would swell this work far beyond its intended limits: but for the advantage of those who have but a moderate share of leisure, I will state the chapter and verse of many of them.—Matt. iii. 16, 17. iv. 3, 4, 6. viii. 29. xi. 25, 26, 27. xii. 50. xiv. 33. xvi. 27. xviii. 10, 35. xxvi. 29, 39, 42. xxvii. 46, 54. xxviii. 19. Mark xiii. 32. xiv.

36, 61, 62. xv. 19. Luke i. 31, 32, 35. ii. 11, 26, 49. iii. 22. iv. 34, 41. viii. 28. ix. 20, 26, 35, x. 21. xxii. 29, 42, 69. xxiii. 34, 46. xxiv. 49. John i. 1, 2, 14, 18, 29, 32, 33, 34, 51. ii. 16. iii. 16, 17, 18, 34, 35, 36. v. 17, 18, 19, 20, 21, 22, 23, 25, 26, 30, 36, 37, 43, 45. vi. 27, 29, 32, 37, 39, 40, 44, 46, 57, 65, 69. viii. 16, 17, 18, 19, 26, 27, 28, 29, 38, 42, 49, 54, 55. ix. 35, 36, 37, 38. x. 15, 17, 18, 25, 29, 30, 32, 36. xi. 4, 27, 41, 42. xii. 26, 27, 28, 44, 45, 49, 50. xiii. 1, 3, 31, 32. xiv. 1, 9, 10, 11, 12, 13, 16, 20, 21, 23, 24, 28, 31. xv. 1, 2, 8, 9, 10, 15, 16, 21, 23, 24, 26. xvi. 3, 7, 8, 9, 10, 15, 16, 17, 23, 25, 26, 27, 28, 30, 32. xvii. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 13, 18, 21, 22, 23, 24, 25, 26. xviii. 11. xix. 7. xx. 17, 21, 31. Acts ii. 32, 33, 34, 35, 36. Romans i. 1, 3, 4, 7. James i. 1. I. Peter i. 3. I. John i. 1, 2, 3. Jude 1, 4. Rev. i. 1, 2.

Thus, reader, I have with some trouble pointed out to thee most of the texts in the four gospels, which bear upon the subject before us. I have only made one quotation of chapter and verse, from each of the apostles, deeming that quite sufficient, though a multitude more might have been taken from the same source; but the needless expansion of this publication is what I would studiously avoid. However, let me intreat thee

to employ a few of thy leisure moments in turning over the leaves of thy New Testament, according to the references here made ready for thee, in order that thy own principles may be rectified, if wrong, or established, if right: and further, that thou mayest be qualified both to confute and confound the oppugners of the Christian religion, as revealed in the word of God.

THE DOCTRINE OF THE ATONEMENT NULLIFIED BY
BARON SWEDENBORG.

The doctrine of the atonement is esteemed by the best divines as a very important article in the Christian religion. It is not very material whether we say Christ atoned for, made satisfaction for, was a sacrifice for, or expiated sin; the amount is much the same, and the doctrine stands clearly recorded in the word of God. The Baron has explained this doctrine after a *new* fashion, and of course has made a *new thing* of it. I omit the statement of his own words for a reason more than once assigned already; but refer those who may have access to the Baron's Works, to No. 135, *Memorable Relation, Christian Religion*; where they will find enough to show them what is the

creed of a Swedenborgian on this subject. I will now lay before thee, reader, a few appropriate texts of scripture, make one or two remarks, and then leave thee to thy own cogitations.

“Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him: and by his stripes we are healed.” (Isa. liii. 4, 5.)

“But those things which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.” (I. Pet. iii. 18.)

“Be ye followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savour.” (Eph. v. 1, 2.)

“For even Christ our passover is sacrificed for us. (I. Cor. v. 7.)

“Unto him that loved us, and washed us from our sins in his own blood.” (Rev. i. 5.) “These are they which have come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.” (Rev. vii. 14.)

“For when we were yet without strength, in due time Christ died for the ungodly. But God

commendeth his love toward us, in that while we were yet sinners, Christ died for us. Much more then, being justified by his blood, we shall be saved from wrath through him. And not only so, but we also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement." (Rom. v. 6, 8, 11.)

"Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, cursed is every one that hangeth on a tree." (Gal. iii. 13.)

"Even so the son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." (Matt. xx. 28.)

"Who gave himself a ransom for all, to be testified in due time." (I. Tim. ii. 6.)

"And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." (I. John ii. 2.)

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." (I. Pet. i. 18, 19.)

"But Christ being come an High Priest of good things to come, by a greater and more perfect

tabernacle, not made with hands, that is to say, not of this building : neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." (Heb. ix. 11, 12.) " Almost all things are by the law purged with blood ; and without shedding of blood is no remission." (Heb. ix. 22.)

Now if Christ be not viewed by faith as having made himself a sacrifice for the sins of mankind, then a great part, and indeed the main part of the Mosaic dispensation is rendered senseless, null, and void ; for we are explicitly told by St. Paul that the sacrifices, offerings, and other ceremonial rites were "*shadows of good things to come.*" By which he evidently meant that they typified the gospel dispensation. But the sacrifices offered up for the sins of the people, were specially intended to typify Christ, who in the fulness of time was offered up once for all, as the last great, and only efficient sacrifice for the sin of the world.

But if we may not, as Baron Swedenborg would teach us, view Christ as a sacrifice for sin, then we require of the Swedenborgians to tell us what the Mosaic sacrifices were types of : for according to their doctrine those sacrificial types had no antitypes. For ourselves we know of no person nor thing that could possibly be the antitype except

Christ, and this they deny. If this doctrine of the Baron's be true, then poor Moses, or rather silly Moses, made much ado about nothing; for St. Paul says, (Heb. x. 4.) "For it is not possible that the blood of bulls and of goats should take away sins." Then if those sacrifices were inefficient as to the remission of sins, and at the same time not *shadows of better things to come*, what were they, and for what purposes could they have been instituted? In the books of *Exodus*, *Leviticus*, and *Numbers*, the word *atonement* occurs forty times; and the word sacrifice in nominal and verbal forms, much oftener; and yet unless we prefer St. Paul's doctrine to that of Swedenborg, they were types without antitypes, and shadows without correspondent substances.

It is evident from the Baron's writings that he had imbibed that old, stale, and often answered deistical argument "that it is both unreasonable and unjust for an innocent man to be put to death for a guilty man; and for one man to be required to pay another man's debts: both these unreasonable things are supposed to be implied in the commonly received opinion of Christ making atonement for the sins of mankind, by the sacrifice of himself, and his dying for the redemption of the world.

To these objections we reply, "That if Jesus

Christ had been *forced* to lay down his life for mankind, the injustice of the compulsion would be as great as the objectors could wish to make it. But this was by no means the case. There is not one scripture to be found in support of such a supposition. Even an ordinary Christian cannot possibly be such by compulsion: a single act of virtue, to be such, must be voluntary. Now, Jesus Christ "gave himself a ransom for all, to be testified in due time". (I. Tim. ii. 6.) And, says he, "therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." (John x. 17, 18.) Is there then any hardship or injustice in suffering a man voluntarily to lay down his life for another; and more especially if by so doing he could save many lives? And did not Christ lay down his life to redeem all mankind from the curse of the broken law, and thereby bring them into a salvable state; and finally to save entirely all those who would yield a voluntary submission, by faith and obedience to the gospel dispensation of salvation by grace?

Jesus Christ, and his redemption of mankind, will be the theme and song of all the redeemed, in heaven, for ever and ever. "Unto him that

loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever, Amen." (Rev. i. 5, 6.) Now all this praise and adoration would be ill-timed, and indeed misapplied, if the Son of God had not redeemed mankind by a voluntary act. And when it is said in Scripture that, "God gave his only-begotten son to die for us, &c.", it is only to make us acquainted with the gracious concurrence of Father and Son in the redemption of the world.

Respecting that other objection to the commonly received doctrine, of Christ having paid the debt or penalty which we owed to the Law; they say it is both unjust and cruel to require one man to pay another man's debts. This plea, of course, is admitted provided he that pays the debt be *compelled* to do so: but it is quite otherwise if the paying of another's debt be *voluntary*: for it then becomes one of the most meritorious actions a man can perform!

JESUS CHRIST A MEDIATOR, ACCORDING TO THE
SWEDENBORGIAN SCHEME.

From the following extract may be gathered the doctrine of the mediatorship of Jesus Christ, according to Baron Swedenborg's theology.

“It is written that Moses saw Jehovah face to face, and conversed with him as one man does with another : but this was done by the mediation of an angel, as was the case also with Abraham and Gideon. Now since the nature of God the Father in himself is such, therefore he was pleased to assume to himself the *humanity*, and in this *humanity*, to admit mankind to himself, and so to hear them, and converse with them ; and this *humanity* is what is called the Son of God, and it is this which *mediateth*, *intercedeth*, *propitiateth*, and *expiateth*. I will tell you therefore what those four terms, predicated of the *humanity of God the Father*, signify. *Mediation* signifies that the humanity is the *medium* by which man may come to God the Father, and God the Father to man, and thereby be his teacher and guide unto salvation : wherefore the Son of God, by whom is meant the *humanity* of God the Father, is called Saviour, and on earth Jesus, that is salvation. *Intercession* signifies perpetual mediation : for true love, whence mercy, clemency, and grace proceed, perpetually intercedeth, that is mediateth, for those who do his commandments, and who are thereby the objects of his love. *Expiation* signifies the removal of sins, into which man would rush headlong, if he approached the naked Jeho-

vah unclothed with the humanity. *Propitiation* signifies the operation of clemency and grace, to prevent man from falling into damnation by sin, and at the same time to be security against the profanation of holiness, which was signified by the propitiatory, or mercy seat over the ark in the tabernacle." *Memorable Relation*, No. 135, *Christian Religion*.

From the above extract, the reader will easily learn that Christ as *Mediator*, is to be apprehended thus: "Jehovah, the Father, inhabiteth the body of Christ, which body is the Son. Then the body of Christ, being the Son of God, or as a Swedenborgian would say, the Son of Jehovah *mediateth* between Jehovah *within* and a sinful world *without*." We often find men advancing hypotheses which they are mightily puzzled to defend, but here is a man assuming the language of *inspiration* and the peculiar privilege of wonderful revelations, advancing doctrines which have no foundation in the sacred volume, and at which common sense revolts! However for brevity's sake I will quote a few of the texts which represent Christ as a *Mediator* between God and man, and then leave thee, reader, to thy own reflections. The literal meaning of the word *Mediator* is a person who steps in between two contending

parties, and acts as a reconciler and pacifier, and so brings the opposing parties to amity, unity, and concord. Jesus Christ most eminently acted this part between his offended Father and rebellious men, and thus *reconciled us to God by his blood* and intercession.

“Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a *Mediator*. Now a *Mediator* is not a *Mediator* of one, but God is one.” (Gal. iii. 19, 20.) “For there is one God and one *Mediator* between God and man, the man Christ Jesus.” (I. Tim. ii. 5.) “But now hath he obtained a more excellent ministry, by how much also he is the *Mediator* of a better covenant, which was established upon better promises.” (Heb. viii. 6.)

And for this cause he is the *Mediator* of the New Testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.” (Heb. ix. 15.)

And to Jesus the *Mediator* of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.” (Heb. xii. 24.)

ON THE RESURRECTION.

The doctrine of the resurrection of the body from the grave, or the sea, or wherever else it may be, at the last day, is held to be so essential an article in the Christian faith, that without it, all the rest becomes null and void. Hence says St. Paul, (I. Cor. xv. 12—14.) “Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is not Christ risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain.” •

But in the face of language the most explicit and often repeated in the Bible, the Swedenborgian doctrine tells us to this effect, “That when the spirit of a man leaves his body at the moment of death, or very soon after, it is supplied with a *substantial* or *spiritual* body, in which it resides to all eternity. But the *material* body which is consigned to the vault, the sea, or the grave, is never to be seen again to everlasting ages.”

That the heathen world, before the Christian era, should hold this erroneous doctrine, need surprise no one, seeing they had not the light of revelation: but that those who profess to believe

in Jesus Christ, and to follow him as a teacher, should turn this most glorious and heart-cheering doctrine into fable and absurdity, is truly astonishing. From the Baron's writings and the declarations of his followers, it may be discovered that one of their chief objections to the resurrection of the body, is that which infidels and scoffers commonly have so ready upon their tongues, as "How is it possible that a body thrown into the sea and eaten by fishes, and then those fishes eaten by other fishes, &c. should ever rise again." It is enough to reply to such objections as these, *that no one can prove it impossible*: and, moreover, with God *all things are possible*. Besides, we are no where in Scripture required to understand *how* the Son of God will raise up mankind at the last day, but only that he is *able* to do it, and having promised to raise the dead, he *will* to the utmost fulfil his promise. Nor is it a mere act of courtesy in us to believe in the resurrection of the dead, but an indispensable obligation: for if we profess to believe in Christ, we must also believe his doctrine, and even think it an infinite advantage to believe in him. But our obligation to believe this doctrine is infinitely increased by the well authenticated fact that he who taught it, exemplified it in his own person: and his resur-

rection is set forth as the sure pledge of ours ; according to these words of St. Paul,—“ But now is Christ risen from the dead, and become the first fruits of them that slept.” (I. Cor. 15—20.) Now if there be no resurrection of the dead, what are we to understand by “ *the first fruits of them that slept* ” ? The meaning is so obvious that nothing but wilful perverseness can misconstrue it :—“ Christ the first fruits ; afterwards they that are Christ’s at his coming.” (I. Cor. xv. 23.) The word *first* indicates a subsequent or successive number, more or less. If Christ were the only one to rise from the dead, bodily ; then it might with equal propriety have been said,—Christ the *last fruits* &c. To multiply words here is needless.

The Swedenborgians will esteem it no very high compliment to be told that the *Mahometans* are in more respects than one, more orthodox in their creed than themselves. I have this moment a book before me entitled, “ *Mahometism fully explained*”, and from the sixth article of their faith which is on the *Future Resurrection*, I make the following extract :—

“We are obliged cordially to believe, and to hold for certain, that the first before all others, whom God shall revive in heaven, shall be the Angel of Death, and that he will at that time

recall all the souls in general, and reunite them to the respective bodies to which each belonged ; some of which shall be destined to glory, and others to torment. But upon earth the first whom God will raise, shall be our blessed Prophet Mahomet, &c."

I shall now, reader, lay before thee a few texts of Scripture on the *resurrection*, and then leave it with thee to believe the *Bible* or the *Baron*, according to the dictates of thy own conscience.

"For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though, after my skin, worms destroy this body, yet in my flesh shall I see God*: whom I

* "*In my flesh shall I see God.*" The Swedenborgians are very eager to inform us that this is a mistranslation. They say the words ought to have been rendered, "*out of my flesh shall I see God.*" It is granted that they might have been so translated, and if they had, they would have served the purpose of the Swedenborgian system no better than as they now stand. For, let it only be observed that it is the soul (not the body) that sees every object that is seen, and that the eyes are the windows through which the soul looks: and therefore as a man would say, "I saw out of my window, a man, a horse, or a ship," so he may with emphatic propriety say, "after I am raised from the dead, my soul, out of this body shall see God, &c." This explanation is literally confirmed by the Assembly of Divines, in their annotations on the Old and New Testament, upon these same words.

shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." (Job xix. 25, 26, 27.)

"Therefore my heart is glad, and my glory rejoiceth; my flesh also shall rest in hope: for thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." (Psalm xvi. 9, 10.)

"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." (Dan. xii. 2.)

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (John v. 28, 29.)

"Jesus saith unto her (Martha), thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus saith unto her, I am the resurrection and the life: he that believeth in me, though he were dead yet shall he live. And whosoever liveth and believeth in me shall never die." [*shall not die for ever*—DR. WHITBY]. (John xi. 23—26.)

“And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them, being grieved that they taught the people, and preached through Jesus the resurrection from the dead.” (Acts iv. 1, 2.)

“Then certain philosophers of the Epicureans and of the Stoicks, encountered him (Paul). And some said, what will this babbler say? other some, he seemeth to be a setter forth of strange gods: because he preached unto them Jesus and the resurrection.” (Acts xvii. 18.)

“And have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.—Except it be for this one voice, that I (Paul) cried standing among them, touching the resurrection of the dead I am called in question by you this day.” (Acts xxiv. 15, 21.)

“Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection.” (Heb. xi. 35.)

“Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.” (I. Pet. i, 3.)

“ But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection.” (Rev. xx. 5, 6.)

“ For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God : and the dead in Christ shall rise first.” (I. Thess. iv. 16.)

Thus reader, I have laid before thee far more texts than were necessary to convince any reasonable man ; nevertheless, in this case, as in many others, the more the better : and many more may be adduced. But, I have one request to make, which is, that after having read the above quotations, thou wilt turn to the fifteenth chapter of St. Paul’s first Epistle to the Corinthians, beginning at the twelvth verse, and read to the end ; and if after so doing, thou art not convinced of the erroneous doctrine of Swedenborg, respecting the resurrection, then neither wouldst thou be persuaded though one arose from the dead !

I cannot, however, dismiss this subject without expressing my deep concern for the dangerous state of those who deny the resurrection of the body : because the doctrine of the resurrection may be justly called the *Key Stone* of the gospel dispensation ; at least Saint Paul thought so ! See

the chapter last referred to. "And why should it be thought a thing incredible with you, that God should raise the dead." (Act xxvi. 8.) Surely a doctrine so glorious—so awfully sublime—so clearly taught in the sacred records—so universally believed from the beginning of the christian era—so commonly believed by all sects and denominations of Christians, even in our day, with the exception of Swedenborgians, who, as many will think, deserve not the name of christians; this blessed doctrine, I say, is not to be given up at the *ipse dixit* of a madman. I call him a madman in extenuation of his dreadfully erroneous doctrine: for if he was in full possession of his mental powers, then he was one of the most daringly wicked men of the age in which he lived.

In the *death* of Christ merely, there was nothing marvellous; because any man can die: but his *resurrection* was altogether miraculous and amazing: it was the ratification of all the predictions in the Old Testament respecting him—the confirmation of his own doctrines and predictions; and the consolation of all the souls that should ever believe on his name: because he hath *begotten us again unto a lively hope by the resurrection from the dead!*

I will not say that the denial of the resurrection of the body, is the *sin against the Holy Ghost*:

but I am seriously of opinion that it approaches very near to it. To nullify what is plainly taught in the word of God—to falsify the language of inspiration, to hear Christ say, “*I will raise him up at the last day.*” and then, tacitly, to give Christ the lie, must be a crime of no common description. I tremble for those who have the desperate courage to abandon the plain letter of the unerring word of God, and stake their immortal souls, and embark their everlasting all, in a system compounded of some truths, (all false religions have some truths) many falsehoods, mental vagaries, strange mysticisms, whimsical labyrinths, and fanciful correspondences! I hope I shall never have *courage* enough to be a Swedenborgian.

I will now, reader, conclude this article by giving thee a quotation from good old *John Bunyan*.

“Then I saw in my dream, that in the morning the shepherds called up Christian and Hopeful to walk with them upon the mountains; so they went forth with them, and walked awhile, having a pleasant prospect on every side. Then said the shepherds one to another, shall we shew these pilgrims some wonders? So when they had concluded to do it, they had them first to the top of an hill, called *Error*, which was very steep on the

further side, and bid them look down to the bottom. So Christian and Hopeful looked down, and saw at the bottom several men *dashed all to pieces* by a fall that they had from the top. Then said Christian, What meaneth this? The Shepherds answered, Have you not heard of them that were made to err, by hearkening to Hymeneus and Philetus, as concerning the faith of the *Resurrection of the Body?* (II. Tim. ii. 17, 18.) They answered, Yes. Then, said the shepherds, those that you see dashed in pieces at the bottom of this mountain are they: and they have continued to this day unburied as you see, for *an example for others to take heed how they clamber too high, or how they come too near the brink of this high mountain.*" *Pilgrim's Progress, Book I.*

ON THE LAST JUDGMENT.

The doctrine of the last judgment is of high import, and is most clearly revealed in the word of God. Nor has there ever been much controversy in the christian world, on this subject; which is a clear proof, if more than scripture proof were wanting, that the doctrine has met with the acquiescence of all men throughout the christian world, with the exception, now of late, of the

Swedenborgians, who, I suppose, wish to be called christians. The Mahometans believe in a general judgment, as I shall shew by and by.

This doctrine, I think, may be reckoned among the essentials of the christian's creed; and is so awfully important that many thousands, I believe, have been awakened and subsequently converted, since the beginning of the christian era, only by dreaming of it! I must now state the Swedenborgian creed on this subject, which is "That the day of judgment took place in the year 1757, in the invisible world; and that there will be no more events of the same kind. The Baron says, "Redemption consisteth of these three things, I can declare with the utmost assurance, inasmuch as the Lord also at this day is accomplishing a redemption, which was begun in the year 1757, together with the *last Judgment*, executed at the same time, &c." I might add more quotations to the same purpose, but I deem them needless. Brevity I intend to be one of the attributes of this publication.

The seventh article of the Mahometan's creed, copied from the book mentioned above:

"*Of the Day of Judgment.*—We must believe from our hearts, and hold for certain, that there shall be a day of judgment, whereon God shall

ordain all nations to appear in a place appointed for this great trial, of sufficient vastness, that his Majesty may be evident there in splendour. It is in this magnificent and spacious station, that the universal assembly of all creatures shall be made, about the middle of the day, and in the brightness of noon : and then it is, that, accompanied by his prophet (Mahomet), and in the presence of all mankind, God shall, with justice and equity, judge all the nations of the Earth in general, and every person in particular. To this effect, every one of us shall have a book, or catalogue of our actions, delivered to us ; that of the good, in suchwise that it shall be received and held in the right hand ; and that of the wicked, so, that it shall be received and held in the left hand. As to the duration of that day, it shall be as long as the continuance of the present age. This shall be a day of sighs and grief, a day of tribulation and anguish, when the cup of sorrow and misery must be drank up, even the very dregs thereof. But this is what shall be particularly experienced by the ungodly and the perverse ; every thing shall present to them ideas of sorrow and affliction. To them every thing shall become aloes and bitterness. They shall not obtain one moment of repose. They shall behold nothing that is agreeable

nor hear one voice that shall delight them: their eyes shall see nothing but the torments of hell. Their ears shall hear nothing but the cries and howlings of devils; and their terrified imaginations shall represent unto them nothing but spectres and tortures!"

Nor is it unworthy of notice, that many of the wiser heathens believed in a general judgment in some form, though their *form* might differ from that recorded in the scripture, yet the *thing* they believed. For, they could in nowise reconcile themselves to the prosperity of the vicious, and the adversity of the virtuous, which was every day before their eyes, but on the supposition of a future reckoning day, and an hereafter of rewards and punishments. Besides, it is well apprehended both by many philosophers and all good divines, that there is in the breasts of all men a secret (some would call it an innate) foreboding of a day of judgment, or something like it, when cognizance will be taken of the hearts and actions of all mankind. This principle, they say, is perpetually exemplified in the *hopes* of the good and the *fears* of the bad. These secret *hopes* and *fears*, it may be, are among the *books that shall be opened* at the last day. (Rev. xx. 11.)

But I must not wrong the Swedenborgians, for

they allow of a judgment; but it is a judgment on every individual soon after leaving the *material* body, and takes place in the spiritual world! If it be true, as some learned men say, that, in the whole world, more than sixty persons die every minute, one minute with another; then there can be no cessation to the work of judgment! And if that be true also, which a zealous Swedenborgian told me, that according to their doctrine the world will never be at end, but will continue for ever, then there must be an everlasting propagation of mankind. And then again, according to this new Jerusalem doctrine, all mankind after death become either angels in heaven, or devils in hell; wherefore it clearly follows that this world, their doctrine being admitted, is nothing but a manufactory of angels and devils: and, with regard to what the Bible calls the judgment *day*, or *day* of judgment, we must now call it an *eternal* or *everlasting* judgment!

I shall now advance a few quotations from the Bible in confirmation of the generally received doctrine of—a last day, or day of judgment.

Jude xiv. 15. “And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh, with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly

deeds which they have ungodly committed, &c.”

Eccles. xii. 14. “For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.”

Psalm xcvi. 9. “For he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity.”

Math. vii. 22, 23. “Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name have done many wonderful works? And then will I profess unto them, I never knew you: depart from me ye that work iniquity.”

Math. x. 14, 15. “And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrhah in the day of judgment, than for that city.”

Matt. xii. 36. “But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment.”

Matt. xvi. 27. “For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.”

Matt. xxv. 31. “When the Son of man shall

come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory : and before him shall be gathered all nations : and he shall separate them one from another, as a shepherd divideth his sheep from the goats : and he shall set the sheep on his right hand, but the goats on the left," &c. *Read this chapter to the end.*

Matt. xxvi. 64. "Jesus saith unto him, thou hast said : nevertheless I say unto you, hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."

John xii. 48. "He that rejecteth me, and receiveth not my words, hath one that judgeth him : the word that I have spoken, the same shall judge him in the last day."

Acts x. 42. "And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the judge of quick and dead."

Acts xvii. 31. "Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained ; whereof he hath given assurance unto all men, in that he hath raised him from the dead."

Acts xxiv. 25. "And as he (Paul) reasoned of

righteousness, temperance, and judgment to come, Felix trembled."

Rom. ii. 5, 6. "But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds."

II. Cor. v. 10. "For we must all appear before the judgment seat of Christ: that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing therefore the terror of the Lord, we persuade men, &c."

I. Thes. iv. 14, 15, 16, 17, 18. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, and with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

Rev. i. 7. “ Behold he cometh with clouds ; and every eye shall see him, and they also which pierced him : and all kindreds of the earth shall wail because of him.”

Rev. xx. 11, 12, 13, 14, 15. “ And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away ; and there was found no place for them. And I saw the dead, small and great, stand before God ; and the books were opened : and another book was opened, which is the book of life : and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it ; and death and hell delivered up the dead which were in them : and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.”

Rev. xxii. 12. “ And behold I come quickly ; and my reward is with me, to give every man according as his work shall be.”

Thus, reader, I have given thee an ample number of Scripture proofs of *a day of judgment* ; fewer might have sufficed for those whose minds are established in true christian principles ; but

this publication is designed chiefly for those who are not established in every good word and work : and therefore I thought it better to give line upon line, and precept upon precept, than to leave any thing wanting to complete the conviction of such as are in anywise susceptible of it. There are many more passages in the bible of the same import with those quoted above, which have been purposely omitted for the sake of brevity. It may be objected, “ that every one who has a bible has all the above quotations comprehended in it.” This is undeniable. But then it is also true that many have a bible who have neither leisure, talent, nor industry sufficient to collect and collate all the scriptures that bear upon any one point of doctrine : and therefore it is the duty of those who can and will,—“ *to seek out and set in order many words.*” (Eccles. xii. 9.)

OF THE ORIGIN OF ANGELS AND DEVILS ACCORD-
ING TO BARON SWEDENBORG’S DOCTRINE.

The following extract will explicitly shew the Baron’s doctrine on this subject.

“ That heaven and hell are from mankind, is a doctrine entirely unknown in the christian world, it being therein believed by all, that the angels

were first created such, and so heaven became their dwelling: and that the devil or Satan was an angel of light, but on revolting from his obedience was cast down from heaven, together with his rebellious crew, and that so hell came from them. It is their (the angels') desire that I would declare upon assurance from them, that there is not a single angel in the universal heaven, that was created such at first, nor a single devil in hell that had been an angel of light, and afterwards cast out from heaven; but that all, both in heaven and in hell, are of the human race; in the former, such as had lived in the world in heavenly love and faith, and in the latter, such as had lived in hellish affections and dispositions." *Treatise Concerning Heaven and Hell*, No. 311.

The Baron supports this doctrine chiefly, as I understand him, by the following text, "And I John saw these things, and heard them, and when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. Then saith he unto me, see thou do it not: for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God." (Rev. xxii. 8, 9, see also Rev. xix. 10.)

Now, what can be fairly inferred from this text

but that the angel forbade John to pay him divine honour, because himself was but a servant to the Most High, and therefore no more than a *fellow-servant* with both himself and the prophets. This I am certain is the opinion of the best divines. Whereas the Baron will understand the words,—“*I am thy fellow-servant, and of thy brethren the prophets,*” to signify, “I am a departed spirit of one of thy brethren, or one of the prophets.” But the premises will not warrant the conclusion; and as far as I can find, the Baron stands alone in his opinion; at least he thinks so himself, for he says in the words cited above,—“That heaven and hell are from mankind, is a doctrine entirely unknown in the christian world.”

This extraordinary man, therefore, is not content with *changing times and seasons* in this world, but he will needs revolutionize, at least reform, the two invisible worlds! He first rectifies the *person* of the divine Being—then he new-models the *atonement*—then again he makes a new thing of the *Mediatorship*—after which he proceeds to abolish the *resurrection*.—onward he goes to the *day of judgment*, and having snugly set that aside, he proceeds, Jehu like, to shove all the *angels* in heaven, as well as all the *devils* in hell, out of existence! Samson with his jaw-bone of an ass, was

but a puny pigmy compared with Baron Swedenborg!

There are, however, several passages in the sacred writings which will give some annoyance to the Baron's *new* doctrine, as for instance, "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." Jude 6.

"For if God spared not the angels that sinned but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment, &c." II. Pet. ii. 4.

"Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." John viii. 44.

"Whereupon are the foundations thereof (the earth) fastened? or who laid the corner stone thereof, when the morning stars (the angels) sang together, and all the sons of God (the angels) shouted for joy?" Job. xxxviii. 6, 7.

The above passages are sufficient in all reason to convince any honest mind that angels are pre-existent to our world, and consequently to the

human race; how then can angels be the souls of departed saints, and devils the souls of wicked people departed out of the body?

Besides what is already advanced, there is one special argument which might puzzle even a Swedenborgian; and which is comprehended in the temptation and fall of our first parents. Now Baron Swedenborg himself allows that the serpent tempted Eve; and all reasonable people are decidedly of opinion that the devil was in the serpent, and actuated and influenced him during the whole of the temptation. The question then is, "Where did this devil come from, seeing that no one had ever died up to this time? And if no one had died, then there must have been a devil who was not the spirit of a departed wicked man! On the other hand I find it plainly recorded, that there were good angels before any one, good or bad, had died, as the following passage will shew. "Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man: and he placed at the east of the garden of Eden *cherubims* and a flaming sword which turned every way to keep the way of the tree of life!" (Gen. iii. 23, 24.) Now, if devils and angels are none other than the departed spirits of men, as Baron Swedenborg

would teach us to believe, then I demand of those whom it behoves to answer, whence came that devil that tempted Eve, and those "*cherubims*" who were placed at the gate of Eden with a flaming sword, seeing no one had ever died up to that time ?

ON HEAVEN AND HELL.

Respecting Baron Swedenborg's description of *heaven* and *hell*, I need say nothing here, as those will be found in the several *Memorable Relations*, which will appear in the subsequent pages of this tract. I may, however, take the liberty to observe for the present, that those descriptions are very wide of the common apprehensions of most men, even the best of men. But what is of far greater moment; they are greatly at variance with the word of God. For the Baron speaks of *eating, sleeping, walking about*, and of *keeping harlots* in hell! And respecting heaven he tells us that they have, "Their work and labour of their calling." And "At the extreme parts of the city are to be seen various sports of boys and young men, as *running, hand-ball, tennis, &c.*" Besides "*nursing, following trades, &c.*" These descriptions of heaven and hell are so gross that the most part even of those who are not over

anxious whether the christian religion be true or false, are offended at the mere recital of them. To talk of *sleeping* in hell, does not very well agree with these words—"And the smoke of their torment ascendeth up for ever and ever: and they have *no rest* day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." (Rev. xiv. 11.) And "where their worm dieth not, and the fire is not quenched." (Mark ix. 44.) "Send Lazarus that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame." (Luke xvi. 24.) "And the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation, and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." Rev. xiv. 10.

Nor does the Baron's description of heaven accord with the bible much better than his portrait of hell. *Running of races, hand-ball, tennis playing, &c.* do not harmonize with, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." (I. Cor. ii. 9.) "Be thou faithful unto death, and I will give thee a crown of life." (Rev. ii. 10.) "He that over-

cometh shall inherit all things: and I will be his God, and he shall be my son." Rev. xxi. 7.

The Baron by his descriptions of the invisible worlds, has gone a great way towards making those who will believe him, neither very anxious for heaven, nor much afraid of hell, which, wherever such a feeling obtains, is a dreadful mental disease. For the sanctions of rewards and punishments do mightily restrain from vice, and promote virtue and piety. We are all naturally too remiss in religious duties: there is, therefore, little need to bereave us of those two great stimulents, *hope* and *fear*.

The author of these *new* doctrines tells us that hell, in great part at least, consists of *prisons* and *workhouses*: but that those who will work need not be in prison: on the contrary, they may *eat, walk about, sleep*, and even *keep an harlot*! Now if this be true, then the inhabitants of our workhouses in this world, have much more, (some of them at least) to complain of, than those who are in hell! For those resident in our workhouses are commonly much restrained in their inclination for walking. And with regard to the indulgence of keeping an harlot, as the Baron roundly says they may do in hell, this is very properly denied them. Yea, they are in many cases denied cohab-

itation with their lawful wives whom they have had long before their entrance into the Poorhouse! Is it not evident then, (according to the Swedenborgian doctrine) that some of our paupers might even go to hell on speculation, and with some prospect of advantage!!

With regard to the heathen world, they had such views of hell as were frightful—They had their *Furies*, *Harpies*, *Gorgons*, Ixion with his torturing wheel, and Sisyphus with his rolling stone, besides many other terrific objects. I shall conclude this chapter by copying the thirteenth and last article of the Mahometan's creed, from the book referred to above.

Of the Mahometan's Hell. "We must sincerely believe and hold for certain, that there is a *Hell* prepared for the unrighteous, the refractory transgressors of the divine law, accursed of God for their evil works; and for whom it would have been better that they had never been born, and to have never seen the light of day. It is for such as those that a place of torment is appointed, or rather a fire that burneth without touching them, a fire of *ice and north winds*, where there shall be nothing but snakes and serpents, with other venomous and ravenous creatures, which shall bite them without destroying them, and shall cause

them to feel grievous pains. That place shall be the abode of the impious, and of the devils, where *these* shall, with all sorts of cruelty and rage, incessantly torture *those*; and lest the sense of their pain should cause them to relent, a new skin shall continually succeed in the stead of that which has been burnt or mortified. It is for us good Mussulmans, to conceive and entertain a just horror of this detestable place; such reflections are the duty of all God's servants: as for those others who have declared war against our religion, they shall one day see the torments of hell. Let us all dread this punishment, and these frightful terrors: let us confirm our faith by the sentiments of our hearts, and by the confession of our tongues, and let us engrave it in the bottom of our souls."

Thus reader, we find that even the *Mahometans*, though they may have a sensual Paradise, have no *eating, sleeping, walking about*, nor any *keeping of harlots*, in their hell! It was left for Baron Swedenborg to make heaven not much better than this world, and hell not much worse! We read in scripture of a new heaven and a new earth: but the hero of this publication has made a *new heaven and a new hell!*

BARON SWEDENBORG'S CANONICAL BOOKS.

The Baron was a man of more than common *courage*; for having *regulated* the mediatorship—the day of judgment—the resurrection, and the angelic world, besides several other *trifling* matters, he then turns his attention to the sacred scriptures, and out of *sixty-six* books which the bible contains, he very modestly excludes *thirty-two*! Had one more been thrown out, then just half would have been gone! The books excluded are charged with having “*no internal sense*!”

Now, if the Baron be allowed to expel *thirty-two* books out of the bible, may not some other *courageous* man be allowed the same *liberty of conscience*, and suffered to dismiss at least half a score more? Then surely, as we all wish for equal laws and equal rights, another man finding that several of the books yet remaining both annoy his practice and bother his conscience, must needs think himself entitled to the very moderate privilege of dismissing half a dozen more! And as the world is said by some *Ready Reckoners* to contain a thousand million of inhabitants, it is easy to see that even a lusty quarto bible would be reduced to the thickness of an old coin sixpence—long—

long before all objectors and Swedenborgians had exercised their imprescriptible rights, and their elective franchise !

It may, however, be worth while to consider seriously, whether it would not be much the safer way to admit the whole bible in its present form, than either to abridge or suffer it to be abridged, for the accommodation of our own whims, or the gratification of other men's capricious humours. Nor should we ever forget what a dreadful penalty attaches to those who have the desperate courage either to *add to*, or *take from*, the word of God. Rev. xxii. 18, 19.

“EXTRACT:—*Which are the books of the word.* That the books of the Word are all they which have the internal sense: but that those books, which have not the internal sense, are not the Word. That the books of the Word in the Old Testament are the Five Books of Moses, the Book of Joshua, the Book of Judges, the two Books of Samuel, the two Books of Kings, the Psalms of David, the prophets Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi; and in the New Testament, the four Evangelists, Matthew, Mark, Luke, John; and the Revelation. The

rest have not the internal sense." *Treatise concerning the New Jerusalem*, No. 266.

Catalogue of books in the Old and New Testament, *rejected* by Baron Swedenborg.

In the Old Testament.

Ruth, I. Chronicles, II. Chronicles, Ezra, Nehemiah, Esther, Job, Proverbs, Ecclesiastes, Song of Solomon.

In the New Testament.

The Acts of the Apostles, Romans, I. Corinthians, II. Corinthians, Galatians, Ephesians, Philippians, Colossians, I. Thessalonians, II. Thessalonians, I. Timothy, II. Timothy, Titus, Philemon, Hebrews, James, I. Peter, II. Peter, I. John, II. John, III. John, Jude.

10 Books of the Old Testament rejected.

22 Books of the New Testament rejected.

A SAMPLE OF SWEDENBORGIAN CHARITY.

In the Baron's writings the word *charity* is a very prominent word: of course we have a fair claim upon him, not only for the manifestation of much candour of expression, but also for a great share of benevolent feeling and brotherly love. How far he has satisfied our claims or gratified

our expectations, will be seen in the following *Extracts* from a small tract published “By the *Members of the New Jerusalem Church, who assemble in Great East Cheap, London, 1788, entitled, “REASONS FOR SEPARATING FROM THE OLD CHURCH, &c.”* For the accuracy of these extracts, the author does not vouch, but he will vouch for it that they are exactly copied from the tract in question.

It may be necessary to remind the reader, that in perusing these extracts, he bear it in mind, that by the “*Old Church*” so often mentioned, is to be understood both the *Roman Catholics, and Protestants of every denomination!*

EXTRACTS:—“*Some passages from Emanuel Swedenborg, whereon the expediency, and even necessity, of a complete separation from the Old Church, is founded.*”

“That all prayers directed to a trinity of persons are henceforth not attended to, but rejected in heaven as ill-scented odours.” *True Christ. Rel. n. 108.*

“That there is nothing spiritual remaining in the Old Church, but that it is full of blasphemy against the Lord.” *True Christ. Rel. n. 132, 133. Apoc. Rev. n. 692, 715.*

“That the christian church is at this day entirely overturned.” *True Christ. Rel.* n. 177.

“That a faith in a trinity of persons playeth the harlot with every truth of the Word.” *True Christ. Rel.* n. 177.

“That the Lord is departed from the Old Church.” *True Christ. Rel.* n. 177.

“That all who abide by the faith of the Old Church do not enter by the door into the sheepfold, but climb up some other way.” *True Christ. Rel.* n. 177.

“That there is not a single truth remaining in the Old Church, which is not falsified, and brought to its consummation: and that this is signified by the abomination of desolation spoken of by the prophet Daniel.” *True Christ. Rel.* n. 174, 177, 180, 758.

“That so long as men adhere to, and are influenced by the faith of the Old Church, so long the new heaven cannot descend to them, and consequently so long the New Church cannot be established among them.” *True Christ. Rel.* n. 182.

“That the faith of the Old Church is the dragon which obstructs and prevents the reception of divine truth from the Lord.” *True Christ. Rel.* n. 182.

“That by the faith of the Old Church no flesh

can be saved." *True Christ. Rel.* n. 182.

"That Swedenborg publicly opposed a bishop and other dignitaries of the Old Church, in regard to their faith in three persons, and confuted them to their faces." *True Christ. Rel.* n. 16, 112. *Apoc. Rev.* n. 716.

"That the faith of the Old Church originates in principles of adultery; for where there are three divine persons or three Lords in the church, it is either like a woman who plays the harlot, or like a woman that is married to one husband, who yet hireth herself out to two others; and whilst she spends the night in their embraces, calleth each of them by turns her husband." *True Christ. Rel.* n. 380.

"That to implant in children and young people the idea of three divine persons, to which is unavoidably annexed the idea of Gods, is to deprive them of all spiritual milk, and afterwards of all spiritual meat, and lastly of all spiritual rationality; the consequence whereof is spiritual death to all those who confirm themselves in such an opinion." *True Christ. Rel.* n. 23.

"That the Old Church hath shut up heaven against itself." *Arc. Cæl.* n. 9256.

"That the church is at this day transferred from the christians to the gentiles." *Arc. Cæl.* n. 9256.

“That the Old Church is rejected, and the New Church adopted.” *Arc. Cæl.* n. 4231, 4333, 4334, 4422, 4638.

“That the internals and externals of the Old Church shall perish: and that this is what is meant in the Word by heaven and earth passing away.” *Arc. Cæl.* n. 4231.

“That the Lord is departed from the Old Church, and come to the New.” *Arc. Cæl.* n. 4535.

“That men are exhorted to beware of the doctrines of the Old Church.” *Arc. Cæl.* n. 3900.

“That no credit is to be given to what the teachers of the Old Church say, either about truth or goodness.” *Arc. Cæl.* n. 3900.

“That the Old Church is a DEAD CARCASE, or a CORPSE; and that reasonings in favour of the Old Church are what are signified in Matt. xxiv. 28, by the eagles being gathered together about the carcase.” *Arc. Cæl.* n. 3900.

“That men must FLEE FROM, and SHUN the Old Church.” *Apoc. Rev.* n. 707.

“That there can be no conjunction between heaven and the Old Church; and therefore there is an absolute necessity that a New Church be formed distinct from the Old, in order that the New Angelic Heaven may have a foundation to rest upon in this natural world.” *Apoc. Rev.* n. 533.

“That the doctrines in the reformed or protestant churches, are represented in the spiritual world by a dragon.” *Apoc. Rev.* n. 537.

“That the falses of the former church must first of all be removed, before the the truths of the New can be received and implanted; or in case they are received, they do not abide in the mind, but are extracted by the spirits of the dragon.” *Apoc. Rev.* n. 547, 700.

“That the faith, which prevails at this day, contains nothing of the church; that it is not any thing; but only an idea or shadow of something; and therefore is **DESERVEDLY** to be **REJECTED**, yea it rejects itself as a thing that bears no relation to a church.” *Brief. Expos.* n. 96.

“That unless the false doctrines and reasonings of the Old Church are detected and exposed, any person unacquainted therewith, although in other respects sufficiently intelligent, might easily be seduced.” *Apoc. Rev.* n. 700.

“That the Old Church is spiritual Sodom and Egypt, where our Lord was crucified.” *Apoc. Rev.* n. 502 to 504. *True Christ. Rel.* n. 634, 635.

“That the doctrines of the Old and New Church do not agree together, **NO NOT IN ONE SINGLE POINT OR INSTANCE**, however minute.” *Brief. Expos.* n. 96, 103. *True Christ. Rel.* n. 648.

“That the faith of the Old Church, in consequence of excluding all light from reason, may be likened to an owl; but the faith of the New Church may be likened to a dove; wherefore their conjunction in one mind would be like the conjunction of an owl and a dove in one nest, where each would lay its eggs, and after sitting would hatch their young, and then the owl would tear in pieces the young of the dove, and give them to her own young for food, for the owl is a bird of prey.” *Brief, Expos.* n. 103. *True Christ, Rel.* n. 648.

“That the New Church will be established distinct from the Old, the latter remaining in its external worship, just as the Jews do in theirs; although there is nothing of charity and faith, that is, of the church among them.” *Arc. Cæl.* n. 1850.

SUNDRY EXTRACTS FROM THE WRITINGS OF BARON SWEDENBORG.

“MEMORABLE RELATION, NO. 281.”

“Forasmuch as it hath been granted me by the Lord, to be at one and the same time in the spiritual world and in the natural world, and thereby to converse with angels as with men, and thus to become acquainted with the states of those, who, after death, flock together into that hereto-

fore unknown world, (for I have conversed with all my relations and friends, and likewise with kings and princes, and men of learning, after their departure out of this life, and this now for twenty-seven years without interruption) therefore I am able to describe the states of men after death, from lively experience, both in relation to such as have lived good lives, and such as have lived evil; at present, however, I shall only mention some circumstances relative to the state of those who have confirmed themselves from the Word in falses of doctrine, particularly of those who have been induced to do so, for the sake of defending the doctrine of justification by faith alone: the successive states, through which they pass, are as follows; I. As soon as they are deceased, and revive as to the spirit, which happens generally on the third day after the heart hath ceased to beat, they appear to themselves in a similar body to that which they before lived in, insomuch that they do not know but that they are still living in the former world, yet it is not a material body, but a substantial one, which to their senses appeareth like a material one, though it is not so. II. After some days, they see that they are in a world, where there are various societies instituted, which world is called THE WORLD OF SPIRITS, and is in the

middle between heaven and hell; all the societies therein, which are innumerable, are arranged in wonderful order, according to natural affections, both good and evil; the societies which are arranged according to good natural affections, have communication with heaven, and the societies arranged according to evil affections, have communication with hell. III. The novitiate spirit, or spiritual man, is led about, and translated to various societies, both good and bad, and is examined whether he is affected with goods and truths, and in what manner, or whether he is affected with evils and falses, and in what manner. IV. If he be affected with goods and truths he is separated from the evil societies, and introduced into the good ones, of various kinds, till he cometh into a society corresponding with his own natural affection, and there he enjoyeth good, corresponding with such affection, until he putteth off the natural affection, and putteth on that which is spiritual, and then he is raised up into heaven; but this is the case with those only, who have lived in this world a life of charity, and thereby a life of faith also, that is, who have believed on the Lord, and have shunned evils as sins. V. But they who have confirmed themselves in falses, by perverse reasonings, and particularly by misappli-

cations of God's word, and in consequence thereof, have lived a merely natural life, that is, an evil life, (for falses attend evils, and evils adhere to falses) all such, by reason that they have no affection towards goods and truths, but only towards evils and falses, are removed from good societies, and are introduced into the evil ones, of various kinds, till they come to one that correspondeth with the concupiscencies of their evil love. VI. But whereas, during their former life, they made a pretence to good affections in their externals, when, nevertheless, there was nothing but evil affections, or concupiscencies in their internals, they are by turns suffered to be in their externals, and such as in their former life had enjoyed power and authority over others, are now made rulers of societies in the world of spirits, with a greater or less extent of command, according to the dignity of the offices which they had before enjoyed; but whereas they have no love either for truth or justice, nor are in a capacity to be enlightened with respect to the knowledge of what truth and justice mean, therefore, after a few days, they are degraded from their authority; and I have seen such translated from one society to another, and invested with power in each society, and yet, after a short time, degraded in all. VII. After frequent

degradations of this sort, some through weariness, want, inclination, and some through fear of losing credit, want courage to engage in any other public offices, wherefore they retire from such duties, and sit down in sadness, and are then removed into a desert, where there are cottages for their habitations, which they enter and live in; and there work is given them to do, and in proportion as they do it, they receive food, but if they refuse to do it, they are kept fasting without food, so that necessity at last compels them to work. Food, in the spiritual world, is like the various kinds of food in our world, but from a spiritual origin, and is given from heaven by the Lord, to every one according to the uses and services which he performeth; to the idle none is given, because they yield no services of use. VIII. After some time they are disgusted with all employment, and then they go out of their cottages, and in case they have been clergymen, they express a desire to build themselves houses, and instantly there appear heaps of hewn stone, bricks, beams, and rafters, and likewise of reeds and rushes, with abundance of clay, lime, and mortar; at the sight of which they are seized with the lust of building, and begin to lay the foundation of a house, taking up sometimes a stone, sometimes a piece of timber, sometimes a

reed, sometimes mortar, which materials they lay one upon another, without any order, though it appears to themselves as if they observed the most exact order; but what they build up in the day time falls down in the night, so that the next day they have to collect the mixed materials, which they again endeavour to put together, till they are tired and disgusted with building; this happeneth to them by reason of its correspondence with their former life, in that they had collected passages from the Word, to confirm the falses of faith, which falses build up the church in like manner as their building is here represented. IX. Afterwards they quit their work through wearisomeness, and sit down in solitude and indolence, and whereas the indolent have no food given them from heaven, as was observed, they begin to hunger, and to think of nothing but how they may get somewhat to eat, and satisfy their craving; when they are in this state, they are addressed by certain persons of whom they ask alms, who say to them, "Why sit ye thus idle? come along with us to our houses, and we will find you work to do, and give you food to eat;" and then they get up with joy, and attend them to their houses, where each hath his work assigned him, and food given him as the reward of his labour; but inasmuch as all those,

who have confirmed themselves in falses of faith, cannot perform works of good use and service, but only works of evil use and service, and those executed unfaithfully, fraudulently, and unwillingly, therefore they leave their works, and betake themselves solely to company, conversation, walking, and sleeping: and whereas they cannot then any longer be engaged to work by their masters, they are dismissed as unprofitable servants.

X. On their dismissal their eyes are opened, and they perceive a way leading to a sort of cavern, whither when they arrive, the door is opened, and they enter in, and inquire whether any food is to be had there; and when they are informed that there is, they desire leave to abide there, and accordingly leave is given them, and they are introduced, and the door is shut after them; then the governor of the cavern cometh and saith to them, Ye are never again to leave this place; behold your companions, they all work hard, and in proportion to their work, they receive food from heaven; I tell you this for your information.—Their companions then also tell them, Our governor knoweth for what work every one is best fitted, and enjoineth it daily, and on the day that we finish what he giveth us to do, we receive food; but if we do not finish it, we receive neither

food nor cloaths; and if any one doth mischief to another, he is thrown into a corner of the cavern, upon a kind of couch of accursed dust, where he is miserably tormented, until the governor observeth in him some sign of penitence, and then he is taken off, and ordered again to his work; he is also informed, that every one is at liberty to walk, to converse, and afterwards to sleep, when he hath done his work; he is then led into an inner part of the cavern, where there are harlots, and he is permitted to take one to himself, and to call her his wife, but he is forbid, on pain of punishment, to connect himself with more than one.—Hell consisteth of such caverns, which are nothing but eternal workhouses. I have been permitted to enter into some of them, and to see the nature of them, to the intent that I might publish it to the world: all that were confined therein appeared like beggars, nor did any one of them know who he had been, or what office he had enjoyed in the former world; but the angel who attended me, informed me, that one had formerly been a servant, one a soldier, one a captain, one a priest, one a person of great dignity, another of great wealth; and yet they none of them knew but that they had constantly lived as companions in a like state of servitude, and the reason of this was, because

they had been inwardly alike, although they had differed in externals, and in the spiritual world all are associated according to their interiors.

With respect to the hells in general, they consist merely of such caverns and workhouses, but differing according to their inhabitants, whether they be satans or devils; they are called satans, who have lived in falses and in consequent evils, and they are devils, who have lived in evils and in consequent falses. Satans appear, in the light of heaven, pale and livid, like corpses, and in some cases of a darkish hue, like mummies; but devils appear, in the same light, of a fiery, dusky, complexion, and in some cases, black like soot; but the forms and faces of them all are monstrous; and yet, in their own light, which is like that of lighted charcoal, they do not appear as monsters, but as men; which appearance is permitted for the sake of consociation." *True Christ. Religion.*

A FARTHER ACCOUNT OF HELL.—“MEMORABLE
RELATION, NO. 80.”

“A single satan was once permitted to ascend out of hell, together with a woman, and to come to the house where I dwelt; as soon as I perceived them I closed the window, with an intent to converse with them as they stood out of doors, and I

asked the satan whence he came? He replied, from a society of friends; and I asked whence the woman came, and he gave me the same answer. She was of the tribe of sirens, who have the art to assume all habits and figures of beauty and ornament; at one time they put on the beauty of a Venus, at another the decent countenance of a princely virgin, at another they adorn themselves with crowns and robes like unto those of queens, walking in great state with wands of silver in their hands. All such are harlots in the world of spirits, and apply themselves to the study of phantasies, which they effect by means of sensual imaginations, whilst the ideas are closed against the admission of interior thought. I then asked the satan whether the woman was his wife? He replied, "What is a wife? Neither I, nor the society to which I belong, know the meaning of the word; she is my harlot;" whereupon she inspired him with wanton lust, which these sirens can artfully do: and he kissed her, and cried out, "Ah! my Adonis!" But to be serious:—I asked the satan what was his employment? He answered, "My employment is the pursuit of learning; dost thou not see the laurel with which I am crowned?"—But this his harlot had formed by a magical art, and placed privately on his head:—and I said,

since thou comest from a society distinguished for men of learning, tell me what thou and thy companions believe concerning God? He replied, "Our God is the universe, which we also call nature, and which the more simple among us call atmosphere, which they take to be air, but the more wise call it æther; God, heaven, angels, and the like, whereof various stories are invented by various people in this world, are all empty words and imaginary things, derived from meteor-like appearances which float before the eyes of many in this place. Are not all things which appear on the face of the earth created by the sun? At his approach in the spring of the year, are not all winged and creeping insects produced? And are not birds impelled to mutual love and procreation by virtue of his heat? And is it not owing to the same cause that the earth produceth plants and fruits from the seeds which she receiveth in her bosom? Is not the universe therefore a God, and nature a Goddess, who like the wife of the universe conceiveth, bringeth forth, educateth, and nourisheth her young offspring?" I next asked him what he and his society believed concerning religion? He replied, "Religion, amongst us that are raised by our learning above the common herd of men, is considered only as a charm for

the vulgar, which formeth as it were an atmosphere about the sensitive and imaginative powers of their minds, in which atmosphere the ideas of piety take wing, like butterflies in the open air, and their faith, which connected those ideas, as with a chain, is like a silk-worm in its silken web, from which it flieth forth as the king of the butterflies. For the illiterate herd of mankind, out of a strong desire to fly, are in love with imaginations that are exalted above the sensualities of the body, and bodily perceptions; and thus they make to themselves wings, whereby they may rise from the earth like eagles, and boast themselves in the sight of those below, saying, behold how far we are above you! But we believe what we see, and love what we touch;" whereupon he touched his harlot, and said, "I believe this, because I see and touch it; as to those ridiculous imaginations of which we have been speaking, we open the windows of our understandings to let them out, and expel them with the blast of ridicule." I then asked him, what he and his companions believed concerning heaven and hell? He replied with a sneer, "What is heaven but the æthereal firmament in its heighth? And what are the angels there but like the spots that revolve about the sun? And what are archangels but comets with long

tails? And what is hell but bogs and fens inhabited by frogs and crocodiles, which in appearance are so many devils? All other ideas concerning heaven and hell are mere tricks devised by some prelate of the church, with a view to aggrandize his reputation amongst an ignorant multitude." The satan delivered himself on these subjects according to the ideas which he had conceived in the natural world, not knowing that he was now living after death, and forgetting what had been told him when he first entered into the spiritual world; wherefore when I further questioned him concerning the life after death, he replied, that it was an imaginary existence, and that most probably some effluvia, rising in an human form from a dead body laid in the grave, or some fabulous story of a ghost, had given rise to such an imagination in men's minds. On hearing these words I could no longer refrain from laughter, but giving it vent, I said, O satan, thou hast surely lost thy senses, as well as thy understanding; for what art thou now? Art not thou a man in an human form? Dost not thou talk, see, hear, walk, &c.? Recollect that thou hast lived in another world which thou hast now forgot, and that thou now livest after death, and conversest as thou usedst to do in the body. Immediately then his recollection returned to him,

and he remembered his former life upon earth ; whereat he was much ashamed, and cried out, “I have certainly lost my senses ; I have seen heaven above, and heard the angels conversing there, in words and on subjects inexpressible, as I was lately wandering near this place ; but I will now retain in my mind what I then heard, that I may tell it to my companions, whom I have left below, and perhaps they also will be ashamed like myself. Then he departed with a full determination to acquaint them, that they had lost their senses ; but as he descended, forgetfulness took the place of recollection, and when he came amongst his friends, he was as much out of his wits as they were, and called all that I had said to him folly and infatuation. Such is the state of thought and speech amongst satans after death. They are called satans, who have confirmed themselves in the persuasion of falses : and they are called devils, who have confirmed themselves in evils of life.” *True Christ. Rel.*

THE DRESS OF THE INHABITANTS OF HEAVEN,
“NO. 743.”

“The dress of the prince (of heaven) and of his ministers was this : the prince was clad in an

upper garment of purple, beset with stars of silver wrought in needle-work ; under this garment he had a waistcoat of bright silk of a blue colour, this was open about the breast, where there appeared the front part of a kind of zone, or ribband, with the ensign of his society ; the ensign was an eagle sitting on her young at the top of a tree ; this was wrought of shining gold beset with diamonds. The privy counsellors were dressed nearly after the same manner, but without that ensign, instead whereof they wore sapphires curiously wrought, hanging from their necks by a chain of gold. The courtiers wore coats of a brownish colour, wrought with flowers encompassing young eagles ; their waistcoats were of silk of a fire colour, so also were their breeches and stockings. Thus were they clad." *True Christ. Rel.*

AMUSEMENTS, PASTIMES, &c. IN HEAVEN, "NO. 745."

"When they were come to their private apartments, the company, invited from the city to entertain them with discourse on the various joys of the society, arrived, and after the usual compliments, entered into conversation with them in a strain at once entertaining and elegant: but the conducting angel said, These ten men were in-

vited into this heaven to see its joys, and to receive thereby a new idea concerning eternal happiness; acquaint us therefore with some of its joys, such as affect the bodily senses, and afterwards, when the wise ones arrive, they will acquaint us what renders those joys satisfactory and happy; then the company who were invited from the city, related the following particulars. There are here days of festivity appointed by the prince, in order that the mind, by a due relaxation may recover from the weariness which an emulative desire may occasion in particular cases; on such days we have concerts of music and singing in the public buildings of the city, and out of the city are exhibited games and shews; in the public buildings at such times are orchestras raised, surrounded with balusters formed of vines planted thick together, from which hang bunches of ripe grapes; within these balusters in three rows one above another sit the musicians, with their wind and string instruments, of various tones, both high and low, loud and soft, and beside them sit singing-men and singing-women, who entertain the citizens with the sweetest music and singing, both in concert and solo, varied at times as to its particular species; these concerts continue on those days of festivity from morning till noon, and after-

wards till evening. 2. Moreover, every morning, from the houses round the public buildings are heard the most sweet songs of virgins and young girls, which penetrate through the whole city; it is one affection of spiritual love, which is sung every morning, that is, is sounded by modifications of the singing voice, or modulations, and that affection in the song is perceived as a real affection, flowing into the minds of the hearers, and exciting them to a correspondence with it; such is the nature of heavenly singing; the virgin-singers say, that the sound of their song is self-inspired and self-animated from within, and exalted with delight according to the reception it meets with from the hearers; this ended, the windows of the public buildings, and likewise of the private houses are shut, and so also are the doors, and then the whole city is silent, and no noise heard in any part of it, nor is any person seen loitering in the streets, but all are intent on their work and the labour of their calling. 3. At noon, however, the doors are opened, and in the afternoon also the windows, in some houses, and boys and girls are seen playing in the streets, whilst their masters and mistresses sit at the entrance of their houses, watching over them, and keeping them in order. 4. At the extreme parts

of the city are to be seen various sports of boys and young men, as running, hand-ball, tennis, &c.; there are besides trials of skill amongst the boys, in order to discover the readiness of their wit in speaking, acting, and perceiving; and to such as excel are given some leaves of laurel as a reward; not to mention other things of a like nature, designed to call forth and exercise the latent talents of the young people. 5. Moreover, out of the city are exhibited stage-entertainments, wherein the comic actors represent the various graces and virtues of moral life, &c." *True Christ. Rel.*

At the foot of the above most strange description of the pastimes of heaven, we find the following note of the translator, which shews that even he (though an admirer of the Baron's no doubt) was somewhat staggered with it!

Note—"The pious reader will not startle or be offended, at hearing mention made of theatrical exhibitions in heaven, when he recollecteth the edifying end thereof, viz. to delineate and represent the various virtues and graces of moral life, whereby the spectators and hearers may be led to correct what is amiss in themselves, and to perfect their own characters, by the lively examples of perfection and excellence exhibited to view, and by the wise lessons of moral rectitude

delivered at the same time. It were much to be wished that the stage on earth had always been, in this respect, a pattern of the stage in heaven, and that nothing had been there exhibited, but what tended to discourage vice, and recommend true virtue. We should not then have heard so many severe, though just censures, passed on stage-entertainments by men of wisdom and piety: nor would the christian world have had so much reason to lament the great abuse of an exhibition, which, under the restrictions of piety and virtue, might be rendered in every age and place both entertaining and edifying, but which every considerate person must acknowledge, is now become exceedingly dangerous to religious influence, by favouring and cherishing, rather than rebuking and discountenancing the irregular passions and propensities of the natural man."

A CURIOUS CASE IN HEAVEN, "NO. 749."

"The conducting angels went to the six virgins, and gave them also an account of his companions, and requested that they would vouchsafe to join company with them; accordingly they came, but when they drew near, they suddenly retired, and entered the women's apartment, where they

mixed with the virgins their companions: on seeing this, the conducting angel followed them, and asked why they retired so suddenly without entering into conversation? They replied, We cannot approach; and he said, Why not? and they answered, We do not know, but we perceived somewhat which repelled and drove us back again; we hope they will excuse us: and the Angel returned to his companions, and told them what the virgins had said, and he added, I conjecture that your love of the sex is not chaste; in heaven we love virgins for their beauty and the elegance of their manners, and we love them intensely, but chastely; hereupon his companions smiled, and said, You conjecture right; who can behold such beauties near, and not feel some stirring of desire. *True Christ. Rel.*

ACCOUNT OF A MARRIAGE IN HEAVEN. "NO. 19."

"Towards evening there came a footman clothed in linen to the ten strangers who attended the angel, and invited them to a marriage ceremony which was to be celebrated the next day; and the strangers were much rejoiced to think, that they were also to be present at a marriage-ceremony

in heaven. After this they were conducted to the house of one of the privy-counsellors, and supped with him, and after supper they returned to the palace, and retired each apart into his own bed-chamber, where they slept till morning; and when they awoke, they heard the singing of the virgins and young girls from the houses round the public places of resort, of which mention was made above; they sung that morning the affection of conjugal love, the sweetness whereof did so affect and move the hearers, that they perceived sensibly, a blessed delightfulness instilled into their joys, which at the same time exalt and renew them. At the hour appointed the angel said, . Make yourselves ready, and put on the garments of heaven which our prince hath sent you; and they did so, and lo! the garments were resplendent as with flaming light; and they asked the angel, Whence is this? He replied, Because ye are going to a marriage-ceremony, and when that is the case, our garments always assume a shining appearance, and become marriage-garments.

20. After this the angel conducted them to the nuptial house, and the porter opened the door; and presently being admitted within the house, they were received and complimented by an angel sent from the bridegroom, and introduced and

shewn to the seats intended for them ; and soon after they were invited into an anti-chamber, where they saw in the middle a table, on which was placed a magnificent candlestick with seven branches and sconces of gold, and on the walls hung lamps of silver, which being lighted, made the atmosphere appear as of a golden hue : and they observed on each side of the candlestick two tables, on which were set loaves in a triple order ; there were tables also at the four corners of the room, on which were placed cups of chrystal. Whilst they were viewing these things, lo ! a door opened from a closet near the marriage-chamber, and they saw six virgins come out, and after them the bridegroom and bride, holding each other by the hand, and advancing towards a seat placed opposite to the candlestick, on which they seated themselves, the bridegroom on the left hand, and the bride on the right, whilst the six virgins stood beside the seat near the bride. The bridegroom was clad in a robe of bright purple, and a waistcoat of fine shining linen, with an ephod, on which was a golden plate set round with diamonds, and on the plate was engraven a young eagle, the marriage-ensign of that heavenly society ; on his head he wore a mitre : but the bride was clad in a scarlet robe, with an under-garment of fine

needle-work, continued from her neck to her feet, and beneath her bosom she wore a golden girdle, and on her head a crown of gold beset with rubies. When they were thus seated, the bridegroom turned himself towards the bride, and put a golden ring on her finger, and took bracelets and a necklace of pearl, and tied the bracelets about her wrists, and the necklace about her neck, and said, *Accept these pledges:* and as she accepted them he kissed her, and said, Now thou art mine; and he called her his wife. Hereupon all the company cried out, May the divine blessing be upon you! These words were first pronounced by each separately, and afterwards by all together; they were pronounced also in turn by a certain person sent from the prince as his representative, and at that instant the anti-chamber was filled with an aromatic smoke, which was a token of blessing from heaven: and then the servants in waiting took the loaves from the two tables beside the candlestick, and cups (now filled with wine) from the tables at the corners of the room, and gave to each of the guests his own loaf and his own cup, and they did eat and drink. After this the husband and his wife rose up, and the six virgins attended them with the silver lamps (now lighted) in their hands to the door, and the mar-

ried pair entered the bed-chamber; and the door was shut." *Conjugal Love.*

OF CONJUGIAL COLD.—“MEMORABLE RELATION,
NO. 270.”

“One morning after sleep my thought immersed itself deeply into some arcana of conjugal love, and at length into this, *In what region of the human mind doth love truly conjugal reside, and thence in what region doth conjugal cold reside?* I knew that there are three regions of the human mind, one above the other, and that in the lowest region dwells natural love, in the superior region spiritual love, and in the supreme region celestial love, and that in each region there is a marriage of good and truth; and whereas good is of love, and truth is of wisdom, that in each region there is a marriage of love and wisdom; and that this marriage is the same with the marriage of the will and understanding, inasmuch as the will is the receptacle of love, and the understanding the receptacle of wisdom. Whilst I was in the depth of this thought, lo! I saw two swans flying towards the north, and presently two birds of paradise flying towards the south, and also two turtles flying in the east; and as I was attentive to their

flying, I saw that the two swans bended their way from the north to the east, in like manner the two birds of paradise from the south, and that they gathered together with the two turtles in the east, and flew together to a certain eminent palace there, around which were olives, palms, and beech trees; in the palace were three rows of windows, one above the other; and whilst I was making my observations, I saw the swans fly into the palace through windows open in the lowest row, the birds of paradise through windows open in the middle row, and the turtles through windows open in the highest row. When I had seen this, an angel presented himself, and said, Dost thou understand what thou hast seen? and I replied, In a small degree. He said that palace represents the habitations of conjugal love, such as are in human minds; its supreme part, into which the turtles betook themselves, represents the highest region of the mind, where conjugal love dwells in the love of good with its wisdom; the middle part, into which the birds of paradise betook themselves, represents the region, where conjugal love dwells in the love of truth with its intelligence; and the lowest part, into which the swans betook themselves, represents the lowest region of the mind, where conjugal love dwells in the

love of what is just and right with its science: the three pairs of birds also signify these things; the pair of turtles signifies conjugal love of the supreme region, the pair of birds of paradise conjugal love of the middle region, and the pair of swans conjugal love of the lowest region: the like is signified by the three kinds of trees round about the palace, the olives, the palms, and the beech: we in heaven call the supreme region of the mind celestial, the middle spiritual, and the lowest natural; and we perceive them as stories in a house one above another, and an ascent from one to the other by steps as by stairs: and in each part as it were two conclave, one for love, the other for wisdom, and in front as it were a bed-chamber, where love with its wisdom, or what is the same thing, the will with its understanding, consociate together in bed; in that palace are represented as in effigy all the arcana of conjugal love. On hearing this, being inflamed with a desire of seeing it, I asked whether it was granted any one to enter and see it, as it was a representative palace? He replied, that it was granted to none but those who are in the third heaven, because to them every representative of love and wisdom becomes real; from them I have heard what I have related to thee, and also this particu-

lar, that love truly conjugal dwells in the supreme region in the midst of mutual love, in the marriage-chamber or conclave of the will, and also in the midst of the perceptions of wisdom in the marriage-chamber or conclave of the understanding, and that they have consociation in bed in the bed-chamber which is in front, and in the east. And I asked, Why are there two marriage-chambers? He said, that the husband is in the marriage-chamber of the understanding, and that the wife is in the marriage chamber of the will. And I asked, When conjugal love dwells there, where in such case doth conjugal cold dwell? He replied, that it dwells also in the supreme region, but only in the marriage-chamber of the understanding, the marriage-chamber of the will being closed in that region; for the understanding with its truths, as often as it pleases, can ascend by a winding staircase into the supreme region into its marriage-chamber; but if the will with the good of its love doth not ascend at the same time into the consociate marriage-chamber, this latter is closed, and cold ensues in the other, and this is *conjugal cold*. The understanding, whilst such cold prevails towards the wife, looks downwards from the highest region to the lowest, and also, if not prevented by fear, descends to warm itself there

at a fire not allowable. Having spoken these words he was willing still to recount further particulars concerning conjugal love from its effigies in that palace; but he said, Enough at this time, inquire first whether what has been already said is above the level of ordinary understandings; if it is, what need of saying more? but if it is not, more will be discovered." *Conjugal Love.*

MISCELLANEOUS EXTRACTS FROM B. SWEDENBORG'S
WORKS.

"CONCERNING THE JEWS IN THE SPIRITUAL WORLD."

"841. The Jews before the last judgment, which took place in the year 1757, appeared in a valley on the left side of the central point in the spiritual world, where the Christians inhabit; after that time they were translated towards the north, and were forbidden all commerce with the Christians, except with vagabonds, who left their own habitations. There are in that quarter two large cities into which the Jews are translated after Death, which before the last judgment they called Jerusalems, but since that time by another name, because since the judgment by Jerusalem is meant the Church with regard to doctrine, in which the

Lord alone is worshipped. In their cities converted Jews are set over them, who admonish them not to speak disrespectfully of Christ, and who punish such as disregard their admonitions. The streets of their cities are full of dirt up to the ankles, and their houses are so offensive, by reason of their filthiness, that none but themselves can bear to enter them. After some time I observed, that several of that people had gained habitations in the southern quarter, and on enquiring who they were, I was informed that they were such as had made small account of the worship celebrated amongst their brethren, and had scruples in their mind concerning the Messiah, whether he would ever come or not, and also had thought on various subjects in the world according to the dictates of reason, and had suffered their lives to be influenced thereby. These consist chiefly of Jews who are called Portuguese.

842. There sometimes appears to the Jews an angel in the middle altitude above them, with a rod in his hand who causes them to believe that he is Moses, and admonisheth them to desist from their groundless and extravagant notion concerning the Messiah, as if he was still to come amongst them; representing to them that Messiah is Christ who governeth them, and all other Creatures;

and that he (viz. Moses) knoweth this to be true, and also had knowledge concerning Christ, whilst he lived in the world. On receiving this information they retire, and the greater part forget what they have heard, and few retain it. Such as retain it are sent into synagogues which consist of convert Jews, and are further instructed, and during their instruction they receive new garments instead of their old tattered ones, and are presented with a copy of the word neatly written, and have an abode allotted them in a city not unhandsome. But such as do not receive the above admonition, are cast down, and banished into forests and deserts, where they exercise all kinds of theft and robbery one amongst another.

843. The Jews traffick in the spiritual world as in the natural world, with various commodities, particularly with precious stones, which by unknown ways they procure for themselves from heaven, where there are precious stones in great abundance. The reason of their trafficking with precious stones is, because they read the word in its original tongue, and esteem the sense of the letter to be holy, and precious stones correspond with the sense of the letter. That such stones derive their spiritual origin from the literal sense of the word, and that this is the ground of their corres-

pondence, may be seen above in the chapter on the SACRED SCRIPTURE, n. 217, 218. They can also make artificial precious stones, and induce others to believe them genuine; but for this they are severely fined by their governors." *True Chr. Rel.*

OF DIVINE INFLUX INTO MAN.

"251. Divine influx passes from the Lord to man through the forehead, and so into his whole face; for the forehead of a man corresponds to love, and the face to the interior of his mind. The influx from the spiritual angels to man is all round from his forehead and temples to every part under which lies the brain, as that region of the head corresponds to intellect: but the influx of the celestial angels is on that part of the head which covers the cerebellum, and is called the occiput, or back part of the head round from the ears to the neck, for that region corresponds to wisdom: when angels converse with man, their speech enters by these ways into his thoughts; hereby I could perceive who the angels were that spake with me." *Treatise on Heaven and Hell.*

CURIOUS ACCOUNT OF ANXIETY AND GRIEF.

299. "It has also been given me to know whence anxiety, grief, and that sadness of mind, which we call melancholy in man, proceed: there are certain spirits, that are not yet joined to Hell, as being newly departed from the body, which take delight in things indigested and putrid, such as meats corrupted in the stomach, and hold their confabulations in such sinks of uncleanness in man, as suitable to their impure affections: now if these their affections are contrary to those in man, they become in him the occasion of sadness and melancholy; but on the contrary, if they correspond to his own affections, he is pleased, and delighted therewith. These spirits appear near to the stomach, some to the right, some to the left of it, some higher, some lower, some nearer, some more distant, according to their different kinds of affection; and that they cause uneasiness of mind, I am fully convinced, by much experience: I have seen and heard them, and felt the uneasiness caused by them, and I have also conversed with them: upon their removal, the uneasiness has ceased, and returned upon their return; and I have also been sensible of its increase and decrease, according to the degrees of their approach or removal

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respectively ; and hence I have learnt whence it comes, that they who have no notion of conscience, from not having any themselves, ascribe the anguish of it to disorders in the stomach or bowels."

Treatise on Heaven and Hell.

PUBLIC WORSHIP, PREACHING, &C. IN HEAVEN.

223. " That I might be an eye witness to the manner of their assemblies in their temples, I have been indulged with permission to enter them, and hear the preachings. The preacher stands in a pulpit on the east side ; before him sit those who are most eminent for wisdom, and on each hand such as are inferior in this respect ; they sit in something of a circular form, so that all can see the face of the preacher, but no one so as to be out of his sight : at the gate, which is on the east side of the temple, to the left of the pulpit, stand those who are in the degree of the newly initiated ; but no one is allowed to stand behind the pulpit, for should any one do so, it would confuse the preacher, as would also be the case, should any one present dissent from his doctrine ; and if this were to happen, such a one would be obliged to turn away his face from the minister. The preachings there are fraught with such sublime instruction, as is not to be equalled

in this world, so greatly superior is their wisdom. Their temples in the spiritual kingdom appear to be constructed of stone, and of wood in the celestial, and that because stone corresponds to truth, for the investigation of which the angels of the former are most distinguished; and wood to the principles of good, which is more eminently the characteristic of the angels in the latter; nor are they called temples in the latter, but the house of God. In the celestial kingdom their structures are without magnificence, but in the spiritual, not without a greater or lesser degree of it."

Treatise on Heaven and Hell.

"CONCERNING THE HOLLANDERS IN THE
SPIRITUAL WORLD."

804. "The Hollanders are particularly distinguished from others in the spiritual world, by appearing in garments like those they wore in the natural world, only with this difference, that they are neater and cleaner with such as have received faith and spiritual life. The reason why they appear in like garments is, because they abide steadfastly in the principles of their religion, and all in the spiritual world are cloathed according to such principles; wherefore white garments,

and of fine linen, are worn by those in the spiritual world, who are under the influence of divine truths."

805. "The cities, in which the Hollanders live in the spiritual world, are guarded in a particular manner ; all the streets therein are roofed over, and in the streets are gates, in order to prevent their being seen from the neighbouring rocks and hills ; these circumstances happen in consequence of a natural prudence in the inhabitants of concealing their designs and not publishing their intentions ; for in the spiritual world the designs and intentions are brought forth to view by inspection. When any one entereth their cities with a view to examine their state, at his departure he is led to the gates of the streets, which are shut up, and thus he is conducted backwards and forwards from one gate to another, in a most tiresome manner, and then is let out ; the reason of this tedious procedure is, to prevent his returning back again. Wives who affect authority over their husbands, dwell on one side of the city, and never meet with their husbands unless by particular invitation in the way of respect and civility, and on such occasions the husbands lead them to houses, where the married pairs live without affecting any authority over each other, and shew how

elegant and neat their houses are, and how happily they live together, informing them at the same time that this is the consequence of mutual and conjugal love : such wives as are attentive to, and affected with these things, cease to claim any dominion over their husbands for the future, and are admitted to live with them, and in this case they have an habitation allotted them nearer the middle of the city, and are called angels ; the reason whereof is, because true conjugal love is a celestial love, which affecteth no dominion." *True Christ. Rel.*

“ CONCERNING THE ENGLISH IN THE SPIRITUAL
WORLD.”

809. “ There are two large cities like London, into which most of the English enter after death ; I was permitted to see one of them, and to walk through it. The middle of it answers to that part of London, where the merchants meet, called the Exchange, and there the moderators dwell ; above that middle part is the east, below it is the west, on the right side is the south, on the left side is the north. The eastern quarter is inhabited by those who have been particularly distinguished for leading lives of charity, and in that quarter there

are magnificent palaces ; the southern quarter is inhabited by such as have been distinguished for wisdom, and the objects that surround them are full of brightness and splendor ; the northern quarter is inhabited by those who have been particularly delighted with the liberty of speaking and writing ; and in the western quarter are they who maintain the doctrine of justification by faith alone ; on the right in this quarter is the entrance into the city, and also the way that leadeth out of it, and they who lead evil lives are led out by that way. The presbyters, who live in the western quarter, and maintain the doctrine of justification by faith alone, dare not enter the city through the great streets, but only through bye-alleys, inasmuch as no inhabitants are tolerated in the city, but such as are in the faith of charity. I have heard them complain of the preachers from the west, how they compose their discourses with such art and eloquence, and conceal therein the strange doctrine of justification by faith, that their hearers do not know whether good ought to be done or not ; they preach faith as intrinsic good, and separate this from the good of charity, which they call meritorious good, and consequently not acceptable to God. But when they, who inhabit the eastern and southern quarters of the city, hear

such discourses, they depart out of the temples, and the preachers are afterwards deprived of the priestly office.

810. "I have been told several reasons why the preachers are deprived of the priestly office, the principal whereof is, because they do not frame their discourses from the word, and thereby from the spirit of God, but from their own rational light, and thereby from their own spirit; they take a text indeed, as a prelude, from the word, but this they only touch with their lips, and then leave as a thing without relish, and presently choose some more savoury subject from their own intelligence, which they chew, and turn over their tongues, as a rich dainty, and in this manner give instruction. I have been informed further, that in consequence of this practice, their discourses are as void of whatever is truly spiritual, as the songs of nightingales; and that their metaphorical ornaments are like false hair, neatly curled and powdered, on a bald head; and that the mystic contents of their discourses, in relation to justification by faith alone, may be compared with the quails brought up from the sea to the camp of the children of Israel, which proved fatal to many thousands of the people, Numb. xi. whereas theological doctrine concerning charity and faith, jointly, may be compared

with manna from heaven. I once heard those presbyters conversing together about faith alone, and I saw a kind of image formed by them, which represented their solitary faith ; it appeared in the light of their eyes, which was a light originating in phantasy, like a great giant ; but when light from heaven was let in upon it, it appeared, as to its upper parts, like a monster, and as to its lower parts like a serpent ; at the sight whereof they started aside, and it was cast by the by-standers into a lake."

811. "The other great city, called also London, is not in the middle part of the christian region, but is separated from it towards the north, and is the receptacle of those after death, who are inwardly wicked. In the midst of it there is an open communication with Hell, into which the inhabitants sink down, and are swallowed up in their turns."

SPECIMENS OF BARON SWEDENBORG'S COMMENTARIES ON THE BOOK OF GENESIS.

The following commentaries are extracted from the Baron's *Arcana Cœlestia*, vol. i. And it must be observed that the Baron has taken the liberty to new translate the text: I shall therefore give the text as he has rendered it.

Gen. Chap. ii. 18.—*And Jehovah said, it is not good that man should be alone, I will make him an help as with him.* By being alone is signified, that he was not content to be guided by the Lord, but desired to be under the guidance of self and the world. By an help as with him, is signified *proprium*, which in the subsequent verse is called a rib built into a woman,

Verses 19, 20. *And out of the ground Jehovah God formed every beast of the field, and every fowl of the heavens, &c.—but to the man there was not found an help as with him.* By beasts are signified the celestial affections; by fowls of the heavens the spiritual, or by the beasts are signified the things appertaining to the will, and by fowls the things appertaining to the understanding, &c.

Verse 21. *And Jehovah God caused a deep sleep to fall upon the man, and he slept, and he took one of his ribs, and closed up the flesh in the place thereof.* By rib, which is a bone of the breast, is meant man's *proprium*, wherein there is but little of any vital principle, and indeed a *proprium* which is dear to him: by flesh in place of the rib, is meant a *proprium* in which there is a vital principle: by a deep sleep is meant that state into which he was let, that he seemed to himself to have pro-

primum, which state is like that of sleep, because in that state he knoweth no other, but that he liveth, thinketh, speaketh, and acteth of himself ; but when he beginneth to know that this is false, he then starteth as it were out of sleep, and becometh awake.

Verse 22. *And the rib which Jehovah had taken from man, he builded into a woman.* By building is signified to raise up what was fallen : by rib is signified *proprium* not vivified : by woman *proprium* vivified by the Lord : by bringing her to the man, that *proprium* was granted him. The posterity of this church, not willing like their parents to be a celestial man, but to be under their own self-guidance, and thereby inclining to *proprium*, had a *proprium* granted them, but still vivified by the Lord, wherefore it is called woman, and afterwards wife.

Verse 23. *And the man said, this now is bone of my bone and flesh of my flesh ; therefore she shall be called wife because she was taken out of man.* Bone of bone, and flesh of flesh, signifies the *proprium* of the external man ; bone *proprium* scarcely vivified ; flesh *proprium* vivified ; man signifies the internal man, and whereas this internal man is copulated with the external, according to the description in the subsequent verse, there-

fore this *proprium* is called wife, which was before called woman: now signifies that it was now effected thus, because the state was changed.

Verse 24. *Therefore shall a man leave his father and mother, and shall cleave unto his wife, and they shall be one flesh.* To leave father and mother is to leave the internal man, for it is the internal which conceiveth and bringeth forth the external: to cleave unto a wife, signifyeth that the internal is in the external: to be one flesh meaneth that they are therein united together, and that heretofore the internal, and the external from the internal, were spirit, but that they are now made flesh. Thus celestial and spiritual life was adjoined to *proprium* that they might be one.

Verse 25. *And they were both naked, the man and his wife, and they were not ashamed.* Their being naked, and not ashamed, signifies that they were innocent, viz. that the Lord insinuated innocence into their *proprium*, to prevent its being unpleasant, or disagreeable.

Chap. v. 23, 24. *And all the days of Enoch were three hundred and sixty and five years. And Enoch walked with God, and was not, for God took him.* By all the days of Enoch being three hundred and sixty and five years, is signified that they were few: by his walking with God is

signified, doctrine respecting faith. By this expression, "He was not, for God took him", is signified that that doctrine was preserved for the use of posterity.

Verse 25. *And Methuselah lived an hundred eighty and seven years and begat Lamech.* By Methuselah is signified an eighth church, and by Lamech a ninth.

Verse 28. *And Lamech lived an hundred eighty and two years and begat a son.* By Lamech is here signified a ninth church, wherein the perception of truth and goodness was become so common and obscure, that it was next to none, and thus the church was *vastated*: by son is signified the rise of a new church.

Verse 29. *And he called his name Noah, saying he shall comfort us concerning our work and toil of our hands, out of the ground which Jehovah hath cursed.* By Noah is signified the ancient church: by comforting us concerning our work and toil of our hands out of the ground which Jehovah hath cursed, is signified doctrine, whereby what had been perverted would be restored.

Verse 30, 31. *And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters. And all the days of Lamech were seven hundred seventy and seven*

years and he died. By Lamech is signified, as was said, the church vastated : by sons and daughters are signified the conceptions and births of such a church.

Verse 32. *And Noah was a son of five hundred years ; and Noah begat Shem, Ham, and Japhet.* By Noah is signified, as was said, the ancient church : by Shem, Ham, and Japhet, are signified three ancient churches, the parent whereof was the ancient church called Noah.

The above specimens may suffice to give the reader a tolerable idea of Baron Swedenborg's *Arcana Celestia*; and many will, no doubt, think with the publisher of these extracts, that the commentaries are far more *mysterious* than the text.

CONCERNING THE STATE AND NATURE OF MAN
AFTER DEATH : WITH A BRIEF DESCRIPTION OF
THE SPIRITUAL WORLD.

792. “ Who doth not know, or might not know, that man liveth after death, in consequence of his being born man, and created an image of God, and because the Lord in his Word asserteth the doctrine of a future life? With respect however to the state and nature of this future life, mankind have heretofore remained in the dark ; it hath

been generally believed that man after death is a mere soul, and the common idea concerning such soul hath been, that it is something like æther, or air, consequently that it is like the breath which goeth out of a man's body when he dies, in which nevertheless there resideth some vital principle ; but then it hath been conceived that this vital principle neither hath the faculty of seeing, such as belongeth to the eye, nor of hearing, such as belongeth to the ear, nor of speaking, such as belongeth to the organs of speech ; when nevertheless man after death is as much a man as he was before, and so little changed, that he does not know but he is still living in the former world ; for he seeth, heareth, and speaketh, as in the former world ; he walketh, runneth, and sitteth, as in the former world : he lieth down, sleepeth, and waketh, as in the former world ; he eateth and drinketh as in the former world ; he enjoyeth conjugal delight as in the former world ; in a word, he is a man in all and every respect. From which circumstances it is evident, that death is not an extinction but a continuation of life, and consequently that it is only a passage from one state to another.

793. The difference between a man in the natural world and a man in the spiritual world is, that the latter man is cloathed with a substantial

body, but the former with a material body, within which is his substantial body, and a substantial man seeth a substantial man as clearly and distinctly, as a material man seeth a material man ; a substantial man however cannot see a material man, nor can a material man see a substantial man, by reason of the difference between what is material and what is substantial, the nature of which difference may be described, but not in a few words.

794. In consequence of what I have seen, and been an eye-witness of for many years together, I can assert the following facts relating to the spiritual world ; that there are earths in that world, just as in the natural world, and that there are also plains and valleys, mountains and hills, fountains and rivers ; that there are paradises, gardens, groves, and woods ; that there are cities with palaces and houses contained therein ; also that there are writings and books, employments and merchandises ; and that there are gold, silver, and precious stones ; in a word, that there is in the spiritual world all and every thing that is in the natural world, but that in heaven such things are in an infinitely more perfect state. The difference is, that all things which are seen in the spiritual world, are created in a moment by the Lord, as

houses, paradises, meats, and other things, and that they are created according to a correspondence with the interiors of angels and spirits, that is, of their affections and thoughts; whereas all things that are seen in the natural world begin to exist and grow from seed." *True Christian Religion.*

AN ANGEL CAST DOWN FROM HEAVEN FOR PROFESSING HIS BELIEF IN THE PERSONALITY OF THE SON OF GOD.—"MEMORABLE RELATION, NO. 110."

"I once saw in the spiritual world a meteor (*ignis fatuus*) in the air, falling to the ground, encompassed about with a lucid brightness, and I remarked the place where it fell; but, as is the case with all such phænomena, about sun-rise it totally disappeared. The next morning I went to the place where I had observed the meteor to fall the night before, and behold the ground thereabouts was a composition of sulphur, iron-filings, and common clay; and suddenly there appeared two tents, one immediately over the place, and the other beside it, towards the south; then I looked upwards, and saw a certain spirit falling down from heaven like lightning, into the tent which stood directly over the spot where the meteor fell,

whilst I was standing in the door of the other tent, which was beside it towards the south ; and presently I observed the spirit standing also at the door of his tent, and immediately I asked him the reason of his falling so precipitately from Heaven ? To which he answered, “ I was cast down by the angels of Michael, as being an angel of the dragon, because I made some discoveries concerning the faith which I had embraced and confirmed in the world, particularly that God the Father, and God the Son are not one, but two persons ; for, at this day, all the angels in heaven believe that they are One, like soul and body ; and every word that contradicts that belief, causeth in them the same emotion and pain as if they should snuff up some pungent powder into their nostrils, or as if one should bore their ears through with an awl ; wherefore, whosoever uttereth such contradiction, is ordered to depart, and in case of refusal or reluctance, he is cast down headlong.” *True Christ. Relig.*

THE FOLLOWING WILL SHEW THAT THE BARON WITH ALL HIS FAITH AND CHARITY, COULD ALMOST COPY THE LANGUAGE OF INFIDELS.

770. “ When a clergyman or layman is asked, whether he firmly believeth that the Antediluvians,

together with Adam and Eve, and the Postdiluvians, together with Noah and his sons, and also that Abraham, Isaac, and Jacob, together with all the prophets and apostles, in like manner as the souls of all other men, are still reserved in the middle parts of the earth, or flying about in the æther, or air; and also whether he believeth that their souls will be again cloathed with their bodies, and enter into connection again with carcases eaten by worms, by mice, by fish, (or as in the case of Egyptian mummies) by men, and with skeletons parched in the sun, and reduced to powder; if clergymen or laymen, I say, be asked whether they believe all this, or whether such conceits are not mere paradoxes, which like all other contradictory notions are dispelled and dissipated by right reason, some of them make no reply to such questions; some insist that such points are matters of faith, and that the understanding ought to be kept in obedience thereto; some again argue that not only these things, but also many others, which are above the comprehension of reason, are of the divine omnipotence; and when they mention faith and omnipotence, sound reason is set aside, and either disappears like a thing annihilated, or becometh like a spectre, and is called a thing unsound; to this they add, are not such opinions

agreeable to the Word? and ought not that to be the rule and measure of whatsoever we think or speak?" *True Christ. Relig.*

BARON'S SWEDENBORG'S EGOTISM.

779. "Inasmuch as the Lord cannot manifest himself in person, as was shewn above, and yet he foretold that he should come, and establish a new church, which is the New Jerusalem, it follows, that he will effect this by a man, who not only can receive the doctrines of that church in his understanding, but also publish them in print. That the Lord hath manifested himself before ME *his servant*, and sent me on this office, and that afterwards he opened the sight of my spirit, and thereby let me into the spiritual world, and granted me to see the heavens and the hells, and also to converse with angels and spirits, and this now continually for several years, I testify in truth; and further, that from the first day of my call to this office, I never received any thing appertaining to the doctrines of that church from any angel, but from the Lord alone, whilst I was reading the Word."

True Christ. Relig.

THE HARLOT AND THE DEAD HORSE IN THE
SPIRITUAL WORLD.—“MEMORABLE RELATION,
NO. 277.”

“I was one day, in the spirit, traversing various parts of the spiritual world, to the intent that I might observe the representations of celestial things, which are there exhibited in many places; and in a certain house, where there were angels, I saw large purses, in which were contained great sums of money; and whereas they were open, it seemed as if any person might take out, or even steal away, the money there deposited; but near the purses there sat two young men as guards; the place where the purses were laid, appeared like a manger in a stable; in an adjoining apartment were seen modest virgins, with a chaste married woman; and near that apartment stood two little children, and it was given me to understand, that they were not to be played with like children, but to be treated according to wisdom. Afterwards there appeared an harlot, and also a dead horse lying on the ground. When I had attended to these appearances, I was informed, that by them was represented the natural sense of the Word, in which the spiritual sense is contained; the great purses full of money signified knowledges of truth in great abundance; their

being open, and yet guarded by young men, signified that every one might take thence the knowledges of truths, but that care is taken lest any one should violate the spiritual sense, wherein are mere truths; the stable-like manger signified spiritual nourishment for the understanding; this is the signification for manger, by reason that a horse, which feedeth out of it, signifieth understanding; the modest virgins, who appeared in the adjoining apartment, signified the affections of truth, and the chaste married woman the conjunction of goodness and truth; the young children signified innocence of wisdom, for the angels of the highest heaven, who are the wisest of all, by reason of their innocence, appear at a distance like little children; the harlot with the dead horse, signifieth the falsification of truth amongst many people at this day, whereby the understanding of the Word is totally lost: harlot signifieth falsification, and a dead horse the understanding of truth annihilated."

True Christ. Religion.

"CONCERNING THE MAHOMETANS IN THE SPIRITUAL WORLD.—NO. 828."

"The Mahometans in the spiritual world appear behind the Roman Catholics in the west, and form

a kind of circle around them. The reason of their appearing next behind the christians is, because they acknowledge our Lord as the greatest and wisest of prophets, who was sent into the world to instruct mankind, and also confess him to be the Son of God. Every one in that world dwelleth at a distance from the centre, where the christians inhabit, according to his confession of the Lord and of one God ; for that confession joineth minds with Heaven, and causeth their distance from the east, over which point the Lord is.

830. The real Mahomet, who wrote the Alcoran, is not visible amongst the Mahometans at this day. I have been informed, that on his first entrance into the spiritual world, he was appointed to preside over them, but because he desired to have dominion over all things relating to their religion, as a God, he was removed from his abode which he had beneath the Roman Catholics, and was let down to a lower habitation on the right side next the south. A certain society of Mahometans was once instigated by some evil spirits to acknowledge Mahomet as a God, and in order to appease the disturbance on that occasion, Mahomet was raised up from the earth beneath, and produced to their view, and at the same time also he was seen by me ; he appeared like to corporeal spirits, who

have no interior perception ; his face was of a dusky complexion, and I heard him utter these words : “I am your Mahomet,” and presently he seemed to sink down again.

834. It was once given me to perceive what is the nature and quality of polygamical love amongst the Mahometans ; I was conversing with a certain person who acted in the office and character of Mahomet, and after some conversation at a distance with him, he transmitted to me an ebony spoon, and other things, which were tokens that they came from him ; and at the same instant a communication was opened from various places for the heat of their polygamical love, which from some felt like the heat in baths after bathing ; from some like the heat in kitchens where flesh is boiling ; from some like the heat in cooks’ shops where stinking meat is exposed to sale ; from some like what is perceived in an apothecary’s shop, where emulsions and other medicines are prepared ; from some like the heat in stews and bagnios ; and from some like what is felt in shops where skins, leather, and shoes are exposed to sale. There was also in that heat something of a rancid, austere, and burning quality, arising from jealousy ; whereas the heat in the christian heavens, when the delight of their love is perceived as an odour, is attended

with fragrance like what is experienced in gardens and vineyards, and shrubberies; and in some places it is like the odour perceivable in shops where aromatic herbs are exposed to sale; and in other places like the scent arising from wine presses or wine vaults. That the delights attending all kinds of love in the spiritual world are frequently perceived as odours, hath been constantly shewn in the **MEMORABLE RELATIONS** annexed to each chapter of this work." *True Christ. Relig.*

CONCERNING INFANTS IN HEAVEN.

"THAT THE LOVE OF INFANTS REMAINS AFTER DEATH, ESPECIALLY WITH WOMEN.

410. "Infants, as soon as they are raised up, which is effected immediately after their decease, are elevated into heaven, and are delivered up to angels, who are of the female sex, and who in the life of the body in the world loved infants, and at the same time feared God; these, inasmuch as they had loved all infants with maternal tenderness, receive them as their own, and the infants in this case, as from a principle implanted, love them as their mothers; as many infants are consigned to them, as they desire from a spiritual *storge*. The

heaven, in which infants are, appears in front in the region of the forehead, in a line, or radius, in which the angels look directly at the Lord; the situation of that heaven is such, because all infants are educated under the immediate auspices of the Lord; there is an influx also into this heaven from the heaven of innocence, which is the third heaven. When they have passed through this first period of their life, they are transferred to another heaven, where they are instructed.

“ THAT INFANTS ARE EDUCATED UNDER THE LORD’S AUSPICES BY SUCH WOMEN, AND GROW IN STATURE AND INTELLIGENCE AS IN THE WORLD.

411. “ Infants in heaven are educated in the following manner: they learn to speak from the female angel who has the charge of their education; their first speech is merely the sound of affection, in which however there is somewhat initial of thought, whereby the human principle in the sound is distinguished from the sound of an animal; this speech by degrees becomes more distinct, as ideas derived from affection enter the thought; all their affections, which also have growth, proceed from innocence. At first, such things are insinuated into them as appear before their eyes, and are delightful; and whereas these

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things are from a spiritual origin, the things of heaven flow into them at the same time, whereby the interiors of their minds are opened. Afterwards the infants, as they are perfected in intelligence, so they grow in stature, and viewed in this respect, they appear also more adult; the reason is, because intelligence and wisdom is essential spiritual nourishment, therefore those things which nourish their minds, nourish also their bodies. But infants in heaven do not grow up beyond their first age, and there they stop, and remain therein to eternity. And when they are in that age *they are given to marriage*,* which is provided of the Lord, and is celebrated in the heaven where the youth is, who presently follows the wife into her heaven, or into her house, if they are in the same society. That I might know of a certainty that infants grow in stature, and arrive at maturity as they grow in intelligence, it was given me to speak with some whilst they were infants, and afterwards with them when they were grown up, and they appeared as full grown youths, in a stature like to that of young men full grown in the world.

* "For in the Resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven." JESUS CHRIST, Matt. xxii. 30.

412. Infants are instructed, especially by representatives adequate and conformable to their genins, the beauty whereof, and fulness of interior wisdom can scarce be credited in the world. It is allowable to adduce here two representations, from which a conclusion may be formed in regard to the rest. On a time they represented the Lord ascending from the sepulchre, and at the same time the union of his human (principle) with the divine; at first they represented the idea of a sepulchre, but not at the same time the idea of the Lord, except so remotely, that it was scarce perceived that it was the Lord, unless as it were from afar, by reason that in the idea of a sepulchre there is somewhat funeral, which they thereby removed. Afterwards they cautiously admitted into the sepulchre somewhat atmospherical, appearing nevertheless as an attenuated watery principle, whereby they signified, and this also by a suitable degree of remoteness, spiritual life in baptism. I afterwards saw represented by them the Lord's descent to those who were bound, and his ascent with them into heaven; and in order to accommodate the representation to their infant minds, they let down small cords scarcely discernible, exceedingly soft and tender, to aid the Lord in the ascent, being always influenced by a holy fear, lest any thing in

the representation should touch any principle but what was under celestial influence. Not to mention other representations, whereby infants are introduced into the knowledges of truth and the affections of good, as by sports adapted to their capacities. To these and similar things infants are led of the Lord by innocence passing through the third heaven, and thus spiritual things are insinuated into their affections, and thence into their tender thoughts, so that they know no other than that they do and think such things from themselves, whereby their understanding is initiated.

Conjugal Love.

A SAMPLE OF SWEDENBORG'S LEARNED JARGON.

185. "All and singular the things which exist in the spiritual world and in the natural world, coexist from discrete degrees and at the same time from continuous degrees, or from degrees of altitude and degrees of latitude; that dimension, which consists of discrete degrees, is called altitude, and that which consists of continuous degrees, is called latitude, their situation with respect to the sight of the eye does not change their denomination. Without a knowledge of these degrees, nothing can be known concerning the difference

between the three heavens, nor the difference between the love and wisdom of the angels there, nor the difference between the heat and light in which they are, nor the difference between the atmospheres which surround and contain them. Moreover without a knowledge of these degrees, nothing can be known concerning the difference of the interior faculties of the mind in men ; therefore neither any thing concerning their state as to reformation and regeneration ; nor of the difference of the exterior faculties, which are of the body, as well of angels as men ; and nothing at all of the difference between spiritual and natural, and therefore nothing of correspondence ; yea nothing of any difference of life between men and beasts, or of the difference between the more perfect and the imperfect beasts ; nor of the differences between the forms of the vegetable kingdom, and between the materials which compose the mineral kingdom. From which considerations it may appear, that they who are ignorant of these degrees, cannot from any judgment see causes, they only see effects, and judge of causes from them, which is done for the most part from induction continuous with effects ; when nevertheless causes do not produce effects by continuity, but discretely ; for a cause is one thing, and an effect another, there is a differ-

ence as between prior and posterior, or as between the thing forming and the thing formed.

Wisdom of Angels.

ANGELS DESCENDENTS OF THE HUMAN RACE.

330. "Forasmuch as the end of creation is the angelic heaven from the human race, consequently the human race itself, therefore all the other things which are created are mediate ends ; which, forasmuch as they have relation to man, respect these three things appertaining to him, his body, his rational principle, and his spiritual principle, for the sake of conjunction with the Lord ; for man cannot be joined to the Lord unless he be spiritual ; nor can he be spiritual unless he be rational ; *neither can he be rational unless his body be in a sound state ;* these things are like a house, the body is like the foundation, the rational principle is like the superstructure of the house, the spiritual principle is like the things which are in the house, and conjunction with the Lord is like habitation. Hence it is evident in what order, degree and respect, uses, which are the mediate ends of creation, have relation to man, namely, for the sustaining his body, the perfecting his rational principle, and the receiving a spiritual principle from the Lord.

Wisdom of Angels.

SWEDENBORG'S EXPLANATION OF OUR SAVIOUR'S
PRAYING TO HIS FATHER.

110. "That the Lord, when he was in the world, prayed to the Father, as to a distinct person, and humbled himself before the Father, as before a distinct person, was in conformity to the order established at creation, which is immutable, according to which every one must proceed towards conjunction with God. The condition of this order is, that in proportion as man joineth himself to God, by living according to the laws of order, which are the divine precepts, in the same proportion God joineth himself to man, and from natural maketh him spiritual; according to this same law, the Lord united himself to his Father, and God the Father united himself to him; for was not the Lord, when an infant, like an infant, and when a child, like a child? Is it not written, that he increased in wisdom and favour? and afterwards, that he prayed the Father to glorify his name, that is, his humanity, by which glorification is signified to make it divine by union with himself? Hence it is evident, that the Lord prayed to the Father in the state of his exinanition, or emptying himself, which was the state of his progress towards union. This same order is inscribed on every man since the creation of the world, viz.

that as he prepareth his understanding by truths from the word of God, he thereby fitteth it to receive faith from God ; and as he prepareth his will by works of charity, he thereby fitteth it to receive love from God ; just as a jeweller fitteth a diamond to receive and emit the brightness of the light, according to his manner of cutting it. *T. C. R.*

GOD'S POWER OF REDEMPTION CIRCUMSCRIBED
BY BARON SWEDENBORG.—“MEMORABLE RELATION,
NO. 73.”

“God could not, with all his omnipotence, have redeemed mankind, unless he had himself been made man ; nor could he have made his humanity divine, unless it had been at first like the humanity of an infant, and afterwards like that of a child, and lastly had fashioned itself to be a recipient, and habitation, into which its father might enter, as was effected by fulfilling all things contained in the Holy Scriptures, that is, all the laws of order therein ; for in proportion as this was accomplished, the humanity united itself to the Father, and the Father united himself to the humanity. *T. C. R.*

CHRIST'S SITTING AT THE RIGHT HAND OF GOD
EXPLAINED BY BARON SWEDENBORG.—“MEMORABLE
RELATION, NO. 136.”

“By sitting on the right hand, is not meant literally to sit on the right hand, but it signifies

the omnipotence of God by means of the humanity which he assumed in the world; by this humanity he is in the last and lowest parts of nature, as well as in the first and purest principles of spirit; by this he entered into, destroyed and subdued the hells, by this he reduced the heavens under order and regulation; consequently by this he redeemed both men and angels, and redeemeth them to all eternity. If ye consult the Word of God, and are in a capacity to receive illumination, ye will be enabled to discover that by the right hand is there meant omnipotence, as in Isaiah, "*MINE HAND hath laid the foundation of the earth, and MY RIGHT HAND hath spanned the heavens,*" Chap. xlvi. 13. "*The Lord hath sworn by his RIGHT HAND, and by the arm of his strength,*" lxii. 8. "*THY RIGHT HAND hath holden me up,*" Psalm xviii. 35. "*Let thy HAND be upon the MAN OF THY RIGHT HAND, and upon the Son of Man whom thou madest so strong for thine own self,*" Psalm lxxx. 17. Hence it is evident how this passage is to be understood, "*Jehovah said unto my Lord, Sit thou at MY RIGHT HAND, until I make thine enemies thy footstool: The Lord shall send the rod of thy strength out of Sion; rule thou in the midst of thine enemies,*" Psalm cx. 1, 2. This whole psalm throughout treateth of the Lord's combats with the

hells, and of his conquests over them; and since the right hand of God signifieth omnipotence, therefore the Lord saith, that he shall sit at "THE RIGHT HAND OF POWER," Matt. xxvi. 63, 64; and at "THE RIGHT HAND OF THE POWER OF GOD," Luke xxii. 69. *True Christ. Religion.*

THE APOSTLES SENT FORTH IN THE SPIRITUAL
WORLD TO PREACH THE GOSPEL.

791. "The Lord called together his twelve disciples, who followed him in the world; and the next day he sent them throughout the whole SPIRITUAL WORLD, to preach the GOSPEL, that the LORD GOD JESUS CHRIST reigneth, whose kingdom shall endure for ever and ever, according to the prophecy in Daniel, Chap. vii. 13, 14; and in the Revelation, Chap. xi. 15; " *And that blessed are they who come to the marriage supper of the Lamb,*" Revel. xix. 9; this was done on the 19th day of June, in the year 1770. This is understood by these words of the Lord, " *He shall send his Angels, and they shall gather together his elect from one end of heaven to the other.*" Matth. xxiv. 31. *True Christ. Religion.*

THE END.

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