

THE
NINETEENTH CENTURY;

OR THE
NEW DISPENSATION:

BEING
A BRIEF EXAMINATION OF THE CLAIMS AND ASSERTIONS

OF
EMANUEL SWEDENBORG.

BY A LAYMAN.

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P R E F A C E .

IT is obvious to the intelligent mind, that for many centuries the world has progressed in civilization. At the era when our Saviour made his appearance, the nations of the earth were immersed in darkness, and, to a great degree, in a semi-barbarous state. At this time the Christian religion was taught, and an opening made, and the foundation laid for future improvement. After a severe struggle, the great truths of Christianity in the fifth century were received and admitted as the established religion of the Roman Empire. At first its truths were received and taught with purity and simplicity, but by degrees the system was misinterpreted and perverted, until, in the hands of the Church, the Holy Oracles became a scourge and instrument of depriving man of his liberties.

Passing the period of the separation of the Church and Roman Empire, and that of the dark ages, we will hasten to the era of the tenth century and the time of the Norman Conquest. At this period the feudal system was the law of the land, might made right, and the great mass of the people were held as tributaries by the robber chivalry, who, issuing from their strongholds, and clad in armor, crushed the least attempt of the peaceful inhabitants of the city or laborer of the plain to rise from slavery. It

may well be believed that at this time religious liberty was at a low ebb, and the head of the Catholic Church held Christendom in the chains of a spiritual bondage. The first and most important discovery brought to light by the Divine Providence was that of *gunpowder*. By the means of this most powerful agent the supremacy of the robber chivalry was destroyed, and the people were enabled to contend with the mailed knight upon terms of equality. Thus the light of liberty increased, and the masses began to be aware that their rights could not be trampled on with impunity.

The next great discovery, made in the fourteenth century, was the *art of printing*. By this, civil and religious information was diffused; and, in a century afterwards, a few enlightened minds, disgusted with the irreligion and atrocities of the Catholic Church, seceded, and the Reformation took place. At this era, learning and the arts and sciences might be said, in comparison with the present age, to have been in their infancy. The great body of the seceders or Protestants having little or no education, were willing, in their desire to escape from Catholic bondage, to adopt a system and manner of interpreting the Scriptures taught by Calvin, Luther, and a few others, and which was suitable for that age.

From the time of the Reformation down to the present day, a period of more than three centuries has elapsed, and with an unparalleled rapidity unknown in former ages, the greatest discoveries and improvements have been made in every branch of the natural sciences; and agencies are now in operation that were unknown to the ancients, and which cannot be found recorded in history. In the departments of geology and astronomy, astonishing advances have been made. It is equally so in labor-saving and productive machinery, by the means of which the ingenuity

of man has almost accomplished miracles. By the powerful energies of the press information is diffused on every side, and the world, as truly said, has become a vast whispering gallery, and the echoing notes of the human intellect now vibrate through its eternal dome.

By the discovery of the application of steam, the two hemispheres are separated from each other but by a few days' sail. Even, as has been remarked, the elements have been laid under contribution, and man now, by the subtle agency of the electric telegraph, is seemingly endowed with more than human power; and can converse with his neighbor, who lives a thousand miles distant, with as much ease as if but a few rods apart. If we examine the political horizon of the Old World, we perceive that equally astonishing results have been recently produced, and it is plainly evident that the feudal system has received its death blow, and that an interregnum is about to succeed previous to the permanent and eternal sway of republicanism.

With all these important and momentous changes, which evince the fact that the times are pregnant with that which will change the old order of things, and produce a new era in the world's history, no reformation has taken place in religion, and the Bible is taught in the same manner as it was three hundred years ago.

Now it will be admitted that for the exigencies of the present time, an era peculiarly an age of reason and individual investigation, that either the Holy Oracles must by some means be caused to open their revelations with new light and beauty, in a way satisfactory to our rational powers, or there is evident danger that in the struggle between reason and faith, their authenticity will, by many, be doubted. We believe that the powers of the human mind, collectively considered, have increased in like ratio

with the vast discoveries made in the natural sciences, and that the time has arrived when an intelligent community will not be satisfied without knowing more or less concerning the Scriptures. The present generation do not view religious subjects in the light of centuries gone by, or rest on the Church as their respected religious conductor, under whose guidance they are to reach the realms of happiness. In the place of a blind faith, there is springing up on every side a spirit of inquiry and investigation, an eager desire to know the truth and the foundation of all things. It is believed that owing to the numerous conflicting sects, the mysteries of the Scriptures, the difficulty of knowing what to believe, that opinions, varying little from deism, and totally destitute of spirit and vitality or power to edify, have spread more or less through all classes, and that secret infidelity prevails to a great extent. Hence the pulpit is comparatively powerless, and Sabbath after Sabbath presents the sad spectacle of congregations to whom, in a great degree, the words of the preacher are lifeless and without avail.

Believing that by the agency of the Divine Providence the Scriptures have been caused to open their revelations with new light and beauty, and that the Christian world has now a fixed and permanent method of interpreting the mystical and hidden sense of the *Word*, and which answers the demands of the present enlightened age, and concerning which the majority are in total ignorance, we have been induced to give publicity to the following brief and imperfect sketches, and which, without farther observation, are submitted to the consideration of those who may deem them worthy of their perusal.

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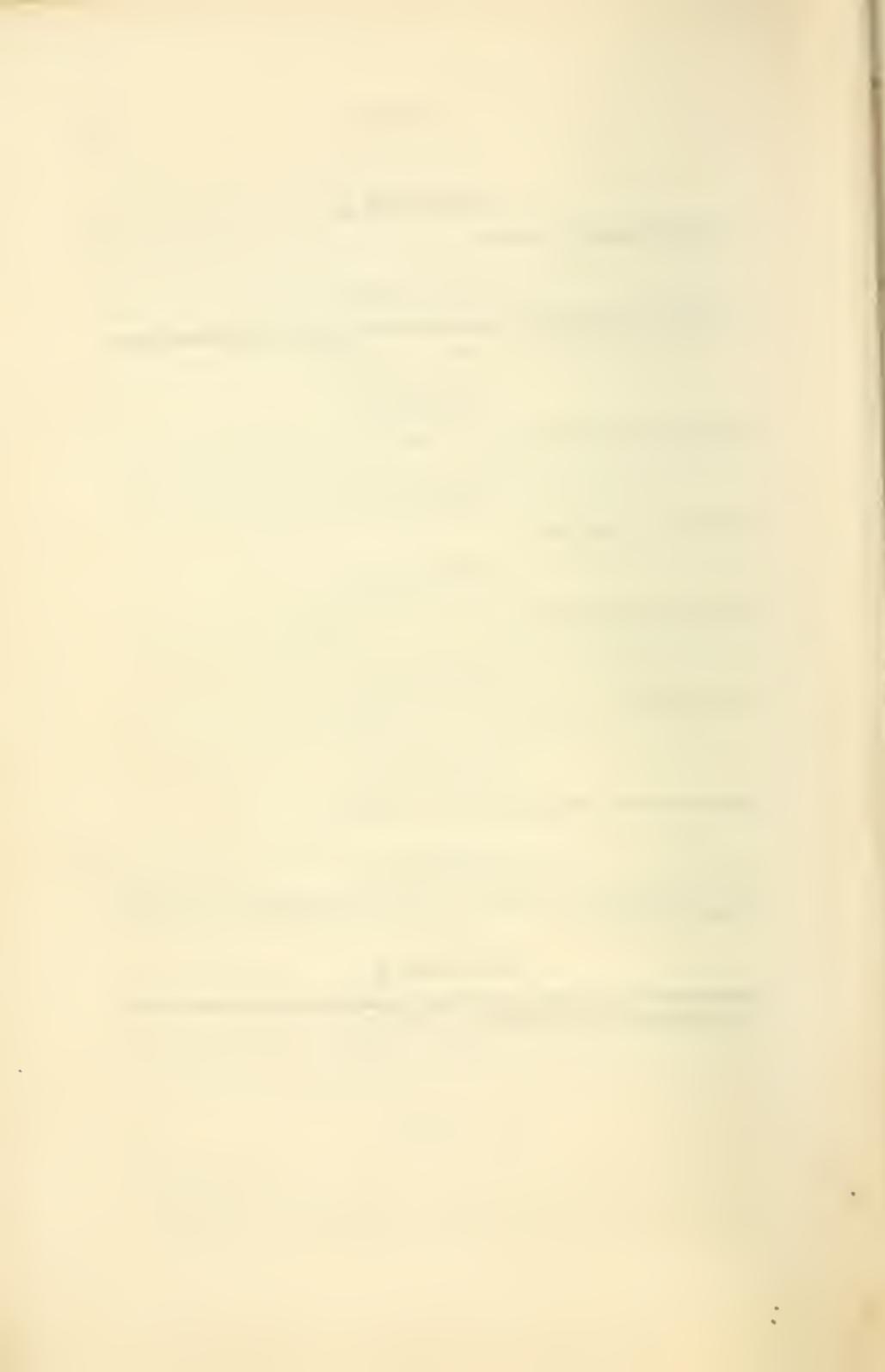
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SECTION I.

INTRODUCTORY.

It is a maxim of true philosophy to prove all things, and to hold fast to that which is good. But how difficult, nay, how impossible, to exhibit a new theory, when those to whom it is addressed have conclusively determined the matter, and declare that in their view the new doctrine bears on its face an absurdity and impossibility. Thus prejudiced, they condemn and reject that which they have never examined, or examined but in the slightest manner. But has it not ever been thus in regard to the reception of the greatest discoveries which adorn the annals of philosophy? It is certainly true that at first they ever have been received with contempt, and denied as impossibilities.

Pythagoras, for his novel opinions, was driven from Athens; and Socrates, for having demonstrated the unity of God, was forced to drink the juice of the hemlock. As we come down to a later period, the name of Galileo stands prominent. The facts concerning the illustrious Florentine are so well known that it is needless to relate them, yet it is not so generally known that long after that event eminent pious and learned Protestants viewed Galileo's doctrine with the same alarm and abhorrence as the Romish Church professed to feel. In a theological work published at Utrecht in 1648, it is asserted as a truth, that the sun flies round the earth every twenty-four hours, and that the earth rests immovably in the centre of the universe. "This," said one of the most eminent men of the Reformed Church, "we affirm, with all divines, natural philosophers, and astronomers, Jews and Mahometans, Greeks and Latins, excepting one or two of the an-

cients, and the modern followers of Copernicus.”* It is stated the theory of the earth’s figure being that of an extended plain, was current among the Christian fathers, though they in general disapproved and shunned the study of physical subjects. We are informed that only by slow degrees the general doctrine of a globular form made its way among men, and that to a much later period the immobility of the earth was maintained. Considerably within the last two centuries that opinion was the general belief of all denominations of Christians.† In respect to the discovery of the con.position of light by Sir Isaac Newton, Mr. Playfair says, “though it was brought forward in a most simple and unpretending form, hosts of enemies appeared, each eager to obtain the unfortunate pre-eminence of being the first to attack conclusions which the unanimous voice of posterity was to confirm.”

Mr. Hume, the historian, mentions the fact that “Harvey was treated with great contumely on account of his discovery of the circulation of the blood, and in consequence lost his practice.”

In this country it is known in what manner Fitch and Fulton were received when they first made known their theory for the application of steam to mechanical operations. The first died through poverty and neglect. The other, for many years, though he applied to those of this country and Europe who would be supposed to assist such an undertaking, yet was unable to procure aid, was treated with neglect, and his plans considered those of a visionary. Even not thirty years ago railroads were considered as impracticable. In an article in the “Quarterly Review,” the editor says, “As to those persons who speculate on the making railways generally throughout the kingdom, and superseding all the canals, all the wagons, mail and stage coaches, post-chaises, and, in short, every other mode of conveyance by land and by water, we deem *them and their visionary schemes* unworthy of notice;” and in allusion to an opinion expressed of the probability of railway engines running at the rate of eighteen miles an hour on a railway then in contemplation between London and Woolwich, the reviewer adds—“We should as soon expect the people of Woolwich to suffer themselves to

* Gisb. Voetii. Disput. Theol., Vol. I., p. 637; Utrecht, 1648.

† See Appendix, page 347.

be fired off upon one of Congreve's ricochet rockets, as trust themselves to the mercy of a machine going at such a rate."

We might give additional extracts of the persecution, ridicule, and condemnation which have ever awaited great discoveries from the earliest ages down to the present day; but it is unnecessary, sufficient having been adduced to demonstrate that they ever have been "treated with hostility by the generation to whom they were addressed."

Mr. Combe remarks, that "if we are to profit by the lessons of history, we ought, after surveying these mortifying examples of human weakness and wickedness, to dismiss from our minds every prejudice against the present subject founded on its hostile reception by men of established reputation of the present day." He adds, that "if the new theory should prove true, posterity will view the contumelies heaped on its founders as another dark speck in the history of discovery, and that he who wishes to avoid all participation in this ungenerous treatment should dismiss prejudice and calmly listen to evidence and reason, and thus not encounter the chance of adding his name to the melancholy list of the enemies of mankind by refusing, on the strength of mere prejudice, to be instructed in the new doctrines when submitted to his consideration."

Trusting that such are the sentiments of the reader, we shall briefly allude, as a foundation for our inquiry, to that method of interpreting and teaching the Scriptures which has for so many years been in vogue. Thus an eminent authority says: "We have no right to sit in judgment over the Holy Oracles; that in all things in relation to them an entire and unconditional surrender of our minds must be given; that the question should be, *not what thinkest thou*, but *what readest thou*." In defence of this course of proceeding, it is asserted that the authenticity of the Scriptures has been proved, and hence the time has gone by when they should be examined and scrutinized.

In regard to a view like this, we must beg leave to enter our dissent. With multitudes the question, "What thinkest thou?" has not yet been determined, and until it has, it may well be said it is in vain to substitute the principle of "what readest thou."

We hardly need say, too, that the sentiment that "every

thought must be brought into the captivity of obedience," would not only take away that which is held most sacred, the right of private judgment, but would confirm the Catholic in the creed which for centuries has held its terrible sway. The belief would also destroy the hope of a Church ever being founded, which, from the intelligence of its members, should present an impenetrable bulwark against the attacks of infidelity.

A distinguished writer, after quoting with approbation the catechetical aphorism, that the chief end of man is to glorify his Creator, observes, that "the perfections of God are the glory of his character; that in order that these may be disclosed by one intelligent creature to another, it is plainly necessary that he should first know them or understand what they are; this knowledge being the basis on which all other in regard to them must be founded. Without this knowledge mankind might indeed glorify God as he is glorified by the *mute, passive, incogitative works* of his hands, such as earth, plants, and trees, that is, by being displays of his power and skill to conscious beings; but they cannot in this glorify him as intelligent beings."

Lord Bacon, the father of modern philosophy, confirms the above, and says: "Let no man taking the credit of a sobriety and moderation ill applied, think or maintain that man can search too far in the book of God's Word, but rather let them excite themselves to the search and boldly advance in the pursuit of an endless progress in it; only taking heed lest they apply their knowledge to arrogance and not charity, to ostentation, not use." If the Scriptures are examined in respect to this subject, it is found that they do not require us to worship the Creator except by making use of our noblest powers; and in language worthy the Divine Father it is said, "Come, let us *reason together*," and throughout the inspired volume we are asked to judge of God and his works.

By asserting that the principle "what thinkest thou," should not be applied to the Scriptures, that reason should conform to faith, the utmost advantage is given to the skeptic, and there is nothing more pleasing to the infidel philosopher than to have it understood that the Bible holds forth doctrines which set at defiance all modern discoveries. A writer of note says that "more than half the work of Atheism is done, if the world

can be persuaded that Christianity contemplates the surrender of the deductions of reason, and sets up the Christian plan as something that stands in irreconcilable opposition to the course of nature and the just process of thought."

Those religious persons who assert that the human mind is weak and fallible, and incapable of judging concerning the Holy Oracles, do not appear to be aware that they are asserting that which, if fully carried out, would destroy confidence in all truth, even that of the Bible itself. For, as is truly observed, "admitting that there are persons who are in possession of truth, they must have received it from some who went before them; they again from the generation before that; and so on till we come back to the mind who received the truth directly from God. But these first recipients must have used their own impressions obtained either through some reason or feeling, and they must have transmitted these through the medium of other minds. If these faculties, therefore, are so weak, wavy, and deceptive as is supposed, what guarantee have we that they have either appreciated or transmitted truth with faultless accuracy?"

The same author adds, "that in matter of fact private judgment must be exercised whether we will or not. We came into God's world without any mark upon our spirits to tell us where we are to find the truth, and it is equally a matter of private opinion whether we determine to work out our own system of religious belief for ourselves, or whether we determine to yield to the authority of others. If reason, then, be invalid, this very determination which it makes to resign itself into the hands of authority, may be an erroneous judgment. In short, if the validity of reason be once destroyed, nothing, not even revelation, which must be received through its medium, can save us from universal skepticism, that is, a *universal reductio ad absurdum*."*

The next point we shall consider before entering into further explanation, is in respect to the divine law and order in which the Deity exists. In regard to this important subject a variety of opinions prevail, some even supposing that the Deity can act

* Morell's View of the Philosophy of Europe in the Nineteenth Century. Vol. II., p. 289.

in opposition to his attribute of justice, and that it is not true that "order is Heaven's first law." It will be our endeavor in the present section briefly to examine the subject, to show the fallacy and pernicious tendency of views of this nature, and to exhibit the importance of adopting, as a fundamental principle, the belief which teaches that "there are divine or spiritual laws as fixed and immutable as those which govern the natural world." And first, to introduce the subject, let us state what is designated by the term law :

Law, as generally understood, designates a rule of action, or it is the general command of one intelligent being to another intelligent being ; or, as remarked by Blackstone, "it is a rule of conduct prescribed by the superior power of the State commanding *what is right and prohibiting what is wrong.*"

In considering the facts relating to law, it is readily seen that nothing can be done without it, and it is necessary for the very existence of the present state of things. A child first learns the immutable lessons concerning law from his parents ; for their commands are at this period of his life the law to him, and obedience is required. At school the child also learns his second great lesson concerning law, and begins to perceive that it is for his interests to comply with the regulations of the teacher. Again, as the youth reaches the age of manhood, he becomes better acquainted with the general principles of law, and of the necessity of obedience to its dictates. He sees that if laws were not enacted and prisons did not exist, there would be safety for neither life nor property, and the country would be left to the mercy of plunderers. Nowhere does he see a better instance illustrating the stern necessity of law and order being maintained than when a fierce and infuriated mob have collected. In this case he sees that if the rioters were not put down, not only would the greatest of enormities be perpetrated, but at the same time it would afford a precedent for another like occasion, and in which possibly his own life and property would be sacrificed.

The young man upon advancing on his career still further perceives the necessity on all occasions of having a proper respect for the majesty of the law, for he now sees that the Universe itself is governed by fixed and unchangeable laws. He becomes

aware that he himself is governed by physical or natural laws which are as plainly written as if inscribed in letters of fire in the heavens. He perceives that these are the laws which regulate the enjoyment of health, and which must be obeyed, or sickness will be the inevitable result. He now sees why it is, if he precipitate himself from a lofty elevation, his life would be endangered, and why, if his hand is placed in a burning flame, he suffers exquisite pain, or if poison be taken it will cause his death. He also learns what causes water to boil at a certain temperature, whether in England, China, or America, and why articles not buoyant sink in water. These and other laws of a similar nature he finds are the same in all parts of the world, and he is led to believe they were ever the same. He gives credence to the supposition, not only because all past and present experience prove the similarity, but also from the reason that the Scriptures concur in enforcing the belief, and inform him that God, from whom are derived nature's laws, is an unchangeable Being, the same to-day as yesterday.

Nothing is more convincing to him that "order is Heaven's first law," than an examination of the vast planetary system, and the sight of countless worlds moving in the most exact and majestic order. The mere mention of the unerring mathematical calculations, which the navigator and astronomer are enabled to make, is sufficient to confirm his belief. Again, when he examines the vegetable, the animal, and the mineral kingdoms, he finds each created after an order and method far more exact than the most perfect specimen of human mechanism. All things which he scrutinizes, even to the tiny insect fluttering before him, he finds created after a law and order peculiar to itself, and without which it could not exist.

Now he can perceive why "order is Heaven's first law." He finds it thus, because the great Creator, considered as the ruler of the universe, its director and preserver, must necessarily have a plan, order, and method in his vast and intricate affairs, or all would be in disorder and perish. He sees that the same regulations which are observed in regard to the preservation of order in carrying out any great undertaking, or even to the preservation of order in a piece of intricate mechanism, are applicable to the work of the mighty Architect, and that when he created

he formed all things in the most perfect order, and by his omnipotence sustains them.

Such views of God's laws, and of the divine order in which he exists, we may suppose the youth of the nineteenth century might form; and now let us proceed with the inquiry, why it is we are led to believe that the Supreme Being is so governed by any law that he cannot surpass it. To this question, with reverence we reply: first, that it is a law of Heaven, and which cannot be changed, that there should be fixed and permanent things, or otherwise all would be changeable and inconstant, and we could be sure of nothing; neither of summer nor winter, seed-time nor harvest, and literally would not know what a day or hour might bring forth. Again: God is governed by the law which regulates the administration of perfect justice. If the Deity, as a moment's reflection will convince, could act in an unjust manner, he would not be God, but his opposite, and a spirit of evil; therefore whatever he does, he is necessitated to act the part of a wise and beneficent Being. Such a view of the subject is corroborated by the words of Scripture; and we are repeatedly informed that "justice and judgment are the habitation of his throne," and that it is "far from God that he should do wickedness, and from the Almighty, that he should commit iniquity."

Again: the subject of God's omnipotence, and of his acting according to the divine laws and order, is illustrated by taking the case of a human being. Such a one is, we are informed, made after God's likeness and image, and procures all his might from the observance of the order and laws by which he is created; if he evades those primal laws his strength is gone and he becomes sick, disordered, and powerless. As we understand the Scriptures, it is the same with the Deity; for if it were possible to destroy the divine law and order in which and by which he exists, as believed by some, he would, so far from being more powerful, be without omnipotence and powerless. If order, or good, be united to disorder, or evil, it would become the same; hence unless it can be shown that the Deity can exist in disorder, and be the author of confusion, it cannot be believed he can exist except in the most perfect order.

It may be said, an Omnipotence in any possible way limited, is

a contradiction. To this we reply: that it is not a contradiction to act according to the laws of justice with sound judgment; but it would be a contradiction if the Deity acted contrary to the laws of his justice and goodness, for this would be acting contrary to his wisdom, or himself. The greatest of contradictions is implied in the faith which virtually teaches that the Deity can work evil, or transform himself into a spirit of darkness; for, as before observed, this would render us unable to distinguish good from evil, or the Deity from his opposite.

It is probable that if ever the omnipotence of the Deity was exerted to the utmost, it was in adopting means by which his laws and statutes might be made known. The miracles in Egypt, at the Red Sea, that in the wilderness, and the terrific one wrought at Sinai, were performed solely and expressly for this purpose, and with the intention of inculcating upon the Israelites, and through them the rest of mankind, the importance and necessity of obedience. Repeatedly it is said, Obey my laws; keep my statutes, and health, happiness, and prosperity will attend you: disobey, and ruin and misery will inevitably follow.

To the reflective mind, the mere fact that because Heaven's law was broken by man's disobedience the Saviour was necessitated to appear upon this earth, is of itself sufficient to demonstrate the existence of divine laws. And the stern, inexorable necessity of obedience to them, even to the smallest, is rendered evident from the words of Scripture, intimating that so great and important are they, that it is easier for the heavens and the earth to pass away than for one tittle of them to fail.

Mr. Tupper thus beautifully illustrates our observations concerning Law and Order:

“Law hath dominion over all things, over universal mind and matter;
 For there are reciprocities of right which no creature can gainsay.
 Unto each was there added by its Maker, in the perfection of being,
 Dependencies and sustentations, accidents, and qualities, and powers;
 And each must fly forward in the curve into which it was forced from
 the beginning;
 Each must attract and repel, or the monarchy of Order is no more.
 Laws are essential emanations from the self-poised character of God,
 And they radiate from that Sun to the circling edges of creation.
 Verily, the mighty Lawgiver hath subjected himself unto laws,

And God is the primal grand example of free, unrestrained obedience ;
 His perfection is limited by right, and cannot trespass unto wrong,
 Because he hath established himself as the fountain of only good,
 And in thus much is bounded, that the evil hath he left unto another,
 And that dark other hath usurped the evil which Omnipotence laid
 down.

Unto God there exist impossibilities ; for the True One cannot lie,
 Nor can the Wise One wander from the track which he hath deter-
 mined for himself ;

For his will was purposed from eternity, strong in the love of order ;
 And that will altereth not, as the laws of the Medes and Persians.
 God is the origin of Order, and the first exemplar of his precept."

The source of the belief that all things are possible with God, even though they shock our clearest ideas of right and wrong, originated with those who were overwhelmed by the vastness of creation, and at the existence of a Being without beginning or end. These circumstances, joined with the wonderful events related in the Scriptures, were so surprising, so contrary to their ordinary experience, that in an unfortunate moment they came to the conclusion, in their desire to praise the Deity, that it was the better part to banish the use of reason in reference to the Scriptures, and believe that nothing was impossible to the Creator, and this in the most unlimited sense. Nothing is impossible to the Deity, rationally considered ; for we know and humbly acknowledge that we are as nothing ; that this vast planetary system is but as a single point in the unlimited universe ; and there are mysteries in the Scriptures which it is in vain for the human mind to attempt to pierce ; yet it was not from this intended that we should not reason concerning the Holy Oracles, or believe that it was possible that the Deity could prove false, or act contradictory to himself.

It is the most irrational manner in which the words possibility and impossibility are used, to which we object ; for how many are there, who have so firm a belief in the magical words omnipotence and faith, that if asked the most absurd of questions, would make it a point of duty to answer in the affirmative. Now such a belief, and the idea frequently taught concerning omnipotence, or that God is without order, and responsible to no law, though well intended, is not far from the grossest superstition ; and instead of adding to the sovereignty of the Deity, robs him of his glory, leaves the mind enveloped in darkness and uncer-

tainty, creates the most erroneous and false ideas concerning the truths of the Scriptures, and too frequently is the direct cause of secret skepticism and infidelity.

Let us admit that the divine benevolence and wisdom can originate evil, or, as expressed by the Scriptures, “do wickedness and commit iniquity,” and we are lost in a sea of inextricable confusion; but on the other hand, admitting that all things are possible except the former, and we have an unerring clue to disentangle the thousand errors by which we are surrounded—have a guide to show why so distressing a thing as sin was permitted to exist, and are shown why the place of future retribution is not erased from creation.

SECTION II.

NECESSITY OF AN INTERNAL SENSE TO THE SCRIPTURES.

It was intimated in the Preface, that there was a hidden or internal sense to the words of Scripture, which was superior to that of the mere letter. That this is the case, we shall endeavor to make apparent in the present section.

1. If an internal sense be not admitted, there are chapters and numerous passages in the Sacred Oracles, which are wholly unintelligible; as, for instance, the following taken from the book of Ezekiel, chap. xxxix: "And thou son of man, thus saith the Lord: speak to the fowl of every wing, and to every beast of the field; Assemble yourselves, and come, and gather yourselves on every side to my sacrifice, that I do sacrifice for you (even), a great sacrifice upon the mountains of Israel, that ye may eat flesh of the mighty, and drink the blood of the princes of the earth, and of lambs, and of goats; of bullocks, all of them fatlings of Bashan. And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you. Thus shall ye be filled at *my table with horses and chariots, with mighty men*, and all men of war, saith the Lord God."

In another part of the same Book it is written: "Also out of the midst thereof, came the likeness of four living creatures. And this was their appearance; they had the likeness of a man. And every one had four faces, and every one had four wings. And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot; and they sparkled like the color of burnished brass. And they had the hands of a man under their wings on their four sides; and they four had their faces and their wings. Their wings were joined one to another;

they turned not when they went, they went every one straight forward. As for the likeness of the $\bar{\nu}$ faces, they four had the face of a man and the face of a lion on the right side; and they four had the face of an ox on the left side; they four also had the face of an eagle."

It is easy to perceive that these passages, and there are others of the same nature, are so abstruse and hieroglyphical, that it is utterly impossible to gather any rational sense or meaning from them; and thus far, no one has given any interpretation which is at all satisfactory; yet it is evident that there *is* a meaning and true sense, and that they were not recorded in the sacred volume except for benefiting mankind.

"Without the spiritual (or internal) sense," says an eminent writer, "it is impossible for any one to know why the prophet Jeremiah was commanded to buy himself a girdle, and not to draw it through the waters, but to go to Euphrates, and hide it there in a hole in the rock (Jer. xiii. 1—7); or why Ezekiel the prophet was commanded to make a razor pass upon his head and upon his beard, and afterwards to divide them, and to burn a third part in the midst of the city, and to smite a third part with the sword, and to scatter a third part in the wind, and to bind a little of them in his skirts, and at last to cast them into the midst of the fire (Ezek. v. 1—4); or why Hosea was twice commanded to take to himself a harlot to wife (Hos. i. 2—9; iii. 2, 3); or what is signified by all things appertaining to the tabernacle; as by the ark, the mercy-seat, the cherubim, the candlestick, the altar of incense, the shew-bread on the table, and veils and curtains. Who would know, without the spiritual sense, what is signified by Aaron's holy garments: as by his coat, his cloak, the ephod, the urim and thummim, the mitre, and several things besides? Or, without the spiritual sense, who would know what is signified by all those particulars which were enjoined concerning burnt-offerings, sacrifices, meat-offerings; and also concerning sabbaths and feasts? The truth is, that nothing was enjoined, be it ever so minute, but what was significative of something appertaining to the Lord, to heaven, and to the Church. From these few instances, then, it may be plainly seen that there is a spiritual sense in all and every part of the Word."—(See *Doctrine Concerning the Sacred Scriptures*. n. 16.)

Reference can be made to distinguished and eminent authorities, who have ever believed that there was an internal and hidden sense to be attributed to the words of Scripture, the knowledge of which was far more important than that indicated by the letter. Dr. Mosheim, the eminent author of the Ecclesiastical History, mentions, among the illustrious writers of the second century, and men most renowned for their piety and erudition, the names of Pantænus, Clemens the Alexandrian, Tatian, Justin Martyr, and Theophilus, Bishop of Antioch; and concerning these distinguished luminaries in the church, he says: "They all attributed a double sense to the words of Scripture; the one obvious and literal, the other hidden and mysterious, which lay concealed, as it were, under the veil of the outward letter. The former they treated with the utmost neglect, and turned the whole force of their genius and application to unfold the latter."—(*Cent. II., part 2, chap. iii. 4, 5.*)

Among the Christian Fathers of the third century, the name of Origen stands pre-eminent. Speaking of the principal writers that distinguished themselves in it (the third century) by their learned and pious productions, Dr. Mosheim says: "The most eminent of these, whether we consider the extent of his fame or the multiplicity of his labors, was Origen, presbyter and catechist of Alexandria; a man of vast and uncommon abilities, and the greatest luminary of the Christian world that this age exhibited to view. His virtues and his labors deserve the admiration of all ages; and his name will be transmitted with honor through the annals of time, as long as learning and genius shall be esteemed among men."*—(*Cent. III., part 2, chap. ii. 7.*)

Such is the eulogistic language which our historian employs in speaking of Origen. And he tells us in another chapter, that this illustrious man maintained and taught that the principal wisdom of God's Word lies within or above the letter. To cite his

* The historian Gibbon confirms the testimony of Dr. Mosheim. In reference to the subject, he says, "that the most learned of the Fathers, by a very singular condescension, have imprudently admitted the sophistry of the Gnostics. Acknowledging that the literal sense is repugnant to every principle of faith, as well as reason, they deem themselves secure and invulnerable behind the ample veil of allegory, which they carefully spread over every tender part of the Mosaic dispensation."—*Vol. I., p. 231, Harper's edition.*

own language: "He (Origen) alleged, that the words of Scripture were, in many places, absolutely void of sense; and that though in others there were, indeed, certain notions conveyed under the outward terms, according to their literal force and import, yet it was not in these that the true meaning of the sacred writers was to be sought, but in a mysterious and hidden sense arising from the nature of the things themselves. This *hidden sense* he endeavors to investigate throughout his *Commentaries*." (*Cent. III., part 2, chap. iii. 5.*) And in the next section of the same chapter, the historian adds: "*A prodigious number of interpreters, both in this and succeeding ages, followed the method of Origen, though with some variation.*"—(See *Barrett's Lectures*, p. 164.)

Without comment upon the above, we would now call attention to geological, and other evidence, in regard to the work of Creation, and which, we believe, substantiates the grounds taken.

All who are conversant with Geology, are aware that it now takes its place among the rigid and exact sciences; and its truths are considered capable of demonstration. Now it is evinced, that the same faculties which enable us to consider Geology as true, enable us to believe that the Bible is a sacred book and the Word of God. This being the case, we cannot deny the one without the other; for our knowledge of both was acquired by observation of occurrences and facts, which in all went to fix our belief in the truth of the particular knowledge. The Sacred Writings (according to common chronology) inform us, that the world has existed only six thousand years; Geology, on the other hand, asserts to the contrary, and by facts which it is impossible to deny, proves that this is not the age of the earth, but that it is far more ancient. Here in this case is a direct contradiction; for both cannot be true. Yet upon no account is the Bible to be rejected; for we believe that every part, even to the most seeming insignificant passage, is of the utmost value: hence the plain inference, and there is no other, that the narrative of the Creation, as recorded in the Scriptures, is chiefly written in an allegorical and figurative manner, and conveys a different sense than that indicated by the mere letter.

The Rev. Baden Powell, Professor of Geometry in the University of Oxford, one of the most profound writers of the present

day, says: "With regard to the nature and extent of the discrepancy thus disclosed, we shall observe that it is not a case merely involving the question of the literal acceptance of a word or phrase. It is the contradiction of existing monuments of past events, with the obvious sense of what is recorded as a part of divine revelation, in the form of a circumstantial narrative of the same events. And this discrepancy is not one with any theory or partial discovery of science which is not thoroughly made out, and which future investigations may modify or set aside, but with the broad, primary facts, which involve nothing hypothetical, and which are in reality identified with the principles of all truth."—(*Kitto's Bibl. Cyclop.*, Art. *Creation*.)

Professor I. P. Nichol, LL.D., F.R.S.E., of the University of Glasgow, says, speaking of the primitive formation and early condition of the world, that "the periods of time required for these events it is impossible to estimate; but that they were indefinitely longer than that which has been imputed to the earth's existence by many, or recorded data, is unquestionable. Myriads of years may indeed have been required for the formation of one stratum, or for the appearance and ultimate extinction of an entire race or order of existences, now only to be found deeply imbedded in the interior of the earth."*—(*Architecture of the Heavens*, p. 126.)

The majority of enlightened theologians, aware of this discrepancy or difficulty in reconciling geological facts with the literal sense of the Scriptures, endeavor to settle the mooted point by asserting that the days mentioned in the first chapter of Genesis are not such days as at present, but might have been six or ten thousand years in duration. Dr. Good remarks that "we have no knowledge whatever of the length of the first three or four days, or generations, that marked the great work of Creation,

* The prevalent opinion until recently has been, that we are there (in Genesis) taught that the world began to exist on the first of the six days of creation, or about six thousand years ago. Geologists, however, with one voice declare that their science indicates the earth to have been of far higher antiquity. The geological view carries the mind back along the flow of countless ages. Is there any reason to doubt the high antiquity of the globe as demonstrated by geology? If any point not capable of mathematical demonstration in physical science is proved, surely this truth is established.—*The Religion of Geology and its Connected Sciences*, by Edward Hitchcock, D.D., LL.D., 1851, pp. 83, 69, 70.

antecedently to the completion of the sun and moon, and their appointment to their respective posts; and hence, for all that appears to the contrary, they may have been as long as the Wernerian System and the book of Nature. In his argument he endeavors to show that the word day, in the Hebrew, signifies a generation, and frequently the whole term of one's life; and that there is not any word used in a wider latitude of construction.

But if it is admitted that the term day signifies, in a figurative sense, twenty thousand years, or a generation, how are we to understand the description given concerning the Vegetable Kingdom, which, according to the literal sense of the Scriptures, was produced before the formation of the sun? The rays of the sun are, according to the laws of nature, or God's laws, absolutely necessary for the growth of the vegetable world; if the days were twenty thousand years or more in duration, the earth must have remained for this immense period of time clothed with vegetation, which had sprung up and existed without the sun's influence, as this was not created until the fourth day! The learned Origen on this subject observes, that 'no one of a sound mind can imagine there was an evening and morning during the first three days, without a sun.' —(*Good's Book of Nature*, Art. *Geology*, p. 79.)

In Genesis it is also stated that "two great lights were made; the greater to rule the day, and the lesser to rule the night;" and we are given to understand that the moon, or lesser light, is larger than any planet in the solar system; when, as well known, it is the smallest. There is every reason to suppose the ancient Israelites understood it thus, and not after the manner of a Newton or Herschel. This is evident from the fact that the Copernican system, not two hundred years ago, was generally disbelieved by both Catholics and Protestants, and its promulgators were exposed to the imputation of disbelieving the whole of the sacred writings.

With this additional evidence, we will now briefly endeavor to show that the narrative of the Fall is of itself insufficient and unsatisfactory, and plainly evinces that there is another sense than simply that conveyed by the letter.

That this is a just inference is proved, first, from the fact that there is no reason given to show why the serpent, or evil

principle, was ever created, or after his creation was allowed to enter the Garden of Eden. It appears incredible that Adam and Eve should not have been warned against his devices, particularly as it was an event of such transcendent importance, involving the happiness of unborn myriads. It is contrary to our daily experience to believe that, even after partaking of the interdicted fruit, they should so soon have fallen from the high state of excellence in which they were created, to such a degree of degradation. At the present time no good man falls at one assault upon his morals; and if not, and as none can compare their morality with that of those who were first created, then must it be believed that the real fall of Adam and Eve is otherwise than represented.

We are led to believe that there is a great error in receiving simply the literal sense of what is said respecting Cain, in the fourth chapter of Genesis. It is stated, that after he had killed Abel, he had a mark set upon him lest any finding him should kill him; also, that after he had gone from the face of Jehovah, he went into the land of Nod and took to himself a wife and built a city. It does not appear why a mark should be set upon him, when there was no one living at that time except Adam and Eve, or where he procured himself a wife. From this it is evident that there must have been others existing before the Adam mentioned, or that the whole statement is figurative and allegorical.

In chap. iii. v. 1, it is said, "the serpent was more subtle than any beast of the field;" and that he was endowed with the powers of speech and reason; *that he walked erect*; for this is implied, as we are afterwards informed that he was cursed and made to creep upon his belly. We ask if there is not every reason to believe that the snake, or serpent, always did creep upon the ground, and that his natural organization and genus are such, as to render it impossible for him to walk erect, or have the gift of speech and reason? A well-known biblical writer remarks (speaking of the serpent, of his being endowed with rational powers, &c.), "Now I apprehend that none of these things can be spoken of a serpent of a species. None of them ever did or ever can walk erect." He adds, that "the tales of two-footed and four-footed serpents are justly exploded by every judicious Naturalist, and are utterly unworthy of credit."—(A.

Clarke's Comment., Gen. chap. iii.) If the serpent is to be taken in a figurative sense, why may we not believe that the conversation held with Eve was allegorical, and never occurred in the manner represented? It appears to us that it cannot be considered otherwise.

In chap. ii. v. 2, we are given plainly to understand, that the great Creator, the author and producer of countless systems, after the formation of this planet, "rested on the seventh day from all his work which he had made!" It is almost needless to say there are few who believe the Eternal One requires rest, or is capable of fatigue; yet it is stated that he rested, and it is implied, as far as it is possible to convey a meaning by the power of letters, that it was such rest as a man of this earth takes after the labors of the day. Either we must consider this as a fact or an allegory. That it is the latter, it seems difficult for a rational man to deny; and it is plainly evident that it was written as it is, not only to accommodate it to the minds of those anciently living, and to impress them with the idea that the work produced was so great that even the Creator required rest, but also to convey a hidden meaning to more enlightened generations in subsequent times.

In chap. iii. 14, it is written, that the Creator *cursed* the serpent and the ground. It is also stated in Deuteronomy ix. 19, "For I was afraid of the anger and hot displeasure with which the Lord was wroth against you to destroy you;" and in the same chapter it is said, that for a certain sin committed the Lord *hated* them; and throughout the Old Testament are found like passages. We appeal to the intelligent reader, whether we can for a moment suppose that the Creator, a Being of love and beneficence, hates, or is really angry with any of his children? Anger signifies resentment and rage, and is that which transforms us from rational beings into madmen. It is that which from earliest childhood we have been admonished to suppress, and which the Saviour expressly forbids. Yet in the sense of the letter we are informed that the great Being *cursed the serpent and ground*, things that were agents or fabrics of the Creator himself. Is it credible or rational to believe that the Deity, like a heathen god, in anger cursed his own work? Yet we are called upon to receive it as an historical fact which literally occur-

red. The Creator, we well know, is not more angry than an excellent judge upon this earth, who does not hate or curse, but pities the offenders whom, for the good of the whole, he is necessitated to sentence.

For the same reason that it is affirmed that the Deity curses, is vindictive and angry, it is said in Gen. chap. vi. 4, "*that it repented the Lord that he had made man on the earth, and it grieved him at his heart;*" yet notwithstanding this direct and plain affirmation, it is said in Numbers xxiii. 19, "*that God is not a man that he should repent;*" and again in Samuel xv. 29, "For he is not a man that he should repent." Here we perceive a direct contradiction; and we ask if there is any one who believes that the great Creator repented? The thing is utterly impossible; yet this is the reason given why the deluge was brought upon the earth. From this it is plain that we must seek for some other explanation concerning the deluge than that afforded by the mere letter.

That some of the ancient prophets were taught to consider the narrative of the Fall allegorical and figurative, is evident from the following passage: "*Full of Wisdom, thou hast been in Eden the garden of God: every precious stone was thy covering.*"—Ezek. xxx. 8. Here it is plainly shown that the Garden of Eden does not signify any garden, but intelligence and wisdom; for the King of Tyre, of whom it was spoken, is known to have lived some three thousand years, according to the common chronology, after Adam's expulsion from Paradise, and had never been in the Garden of Eden except spiritually or mentally.

The same observations are also made concerning the King of Assyria, Ezek. xxxi. 3—8: "Behold, the Assyrian was a cedar (or man) in Lebanon, his height was exalted above all the trees of the field. The cedars in the garden of God could not hide him, nor any tree in the garden of God was like unto him in his beauty. All the trees of Eden that were in the garden of God envied him." And again in verse 18: "To whom hast thou become like thus in glory and greatness among the trees of Eden?"

In Isaiah, chap. li. 3, it is stated, "That Jehovah will comfort Zion. He will turn her desert into Eden, and her wilderness into the *garden of Jehovah.*" It is easy to perceive that Zion signifies the Church, which was at that time brought from a state of dark-

ness into the garden of God, or true intelligence and wisdom. That garden has an internal sense is also apparent in other places, as in Isaiah lviii. lxiii. ; Jer. xxxi. 12 ; Amos ix. 14 ; Numbers xxiv.

That tree signifies man is evident from the following passages : "All the trees of the field shall know that I, Jehovah, humble the high tree, exalt the low tree, and dry the green tree, and make the dry tree flourish."—Ezek. xvii. 24. "Blessed is he whose delight is in the law ; he will be like a tree planted by rivers of waters, which will produce its fruit in its season."—Ps. i. 1, 3 ; Jer. xvii. 8. "Praise Jehovah, ye trees of fruit."—Ps. cxlviii. 9 ; "The trees of Jehovah are filled full."—Ps. civ. 16. "The axe lieth at the root of the tree ; every tree not producing good fruit shall be cut down."—Matt. iii. 10 ; vii. 16 to 21. "Either make the tree good, and the fruit good, or make the tree corrupt, and his fruit corrupt ; for the tree is known from his fruit."—Matt. xii. 33 ; Luke vi. 43, 44. "I will kindle a fire which shall devour every green tree and every dry tree."—Ezek. xx. 47. That tree signifies man, is also evident from numerous other places, as in Lev. xix. 23, 24 ; Rev. xi. 4 ; Zech. iv. 3, 11, 12 ; Ps. lii. 8, and in Jer. xi. 16, 17.

The testimony of the apostles can be adduced to prove that there is an internal sense to the words of Scripture : thus Paul, in his second letter to the Corinthians, informs us that "*it is not of the letter, but of the spirit ; for the letter killeth, but the spirit giveth life.*"—(iii. 5, 6.) It is known to all who are familiar with the New Testament, that the Lord continually taught by parables. In Matthew xiii. it is said : "All these things spake Jesus unto the multitude in parables, *and without a parable spake he not unto them.*" The same thing is also affirmed in Mark iv. 33, 34 : "And with many such parables spake he the Word unto them, as they were able to hear it. But without a parable spake he not unto them ; and when they were alone he expounded all things unto his disciples."

From what has been said, it can be seen that not only are many parts of the Old Testament written in a figurative and allegorical language, but also that those parts which have been considered as historical, and giving a true account of the Creation and the Fall, are to be viewed in the same light. It is also ap-

parent that, hidden in this figurative language, lies concealed an inner sense which conveys the real truth, which, as an eminent apostle says, "the natural man discerneth not." Such must be the case, or we must believe it is without sense or meaning, and what is made known to us by geology and astronomy is false; and believe that it is literally true that the sun, like a strong man, runs a race; and that it is an historical fact, that God repented he had made man on the earth, and it grieved him at heart; and which as it cannot be, goes irresistibly to establish the point from which we commenced, and that with Paul we must believe that the letter killeth, and that it is the spirit or inner sense which gives life and truth.

SECTION III.

NECESSITY OF DISCOVERING A KEY TO THE SCRIPTURES.

WE will now, for the purpose of exhibiting *the urgent necessity of discovering a key to the Scriptures*, examine a few passages taken from the writings of the apostles.

First. In John, chap. xii. 40, it is written that "*he hath blinded their eyes and hardened their heart; that they should not see with their eyes nor understand with their heart, and be converted and saved.*" The same can also be found in Matthew xiii. 14, Mark 12, Luke viii. 10, and in Isaiah vi. 10.

Here, in the most plain and unequivocal language, it is stated by all the apostles, that the Lord had blinded the eyes of the Jews and hardened their hearts in such a manner that they could not be converted and saved. From this it would appear that a most gross injustice had been done to the Jews. As we know that this cannot be, of what use is the passage? Had it reference to the Jewish nation alone? That it had not is known from the fact that all unconverted people are classed under the name of Jews or unbelievers. We see upon every side many whose minds resemble and whose principles are similar to those held by the Jews at that time. We hear our Saviour exhorting his disciples to "beware of the Scribes, which desire to walk in long robes, and love greetings in the markets." These remarks are by all commentators applied to ambitious and worldly-minded clergymen, and not to Jewish priests alone. From this it can be seen, that there are many whose eyes and understanding are blinded in the same manner as were the Jews. And why is this? The great Creator does not act without a sufficient

reason: yet having no key, we know nothing concerning the passage, and know not why so many of our acquaintance are blinded,—why this apparent gross injustice is done them, and why one should be brought to believe more than another. It is certainly rational to suppose that if the reason was known why they were blinded, and it was discovered to be founded upon correct and just principles, we should be much more able to explain the mystery, and benefit the cause of Christianity. As it is, we can now merely say that the Deity chooses one and does not another; and can give no reason for this seeming partiality.

In Matthew xxii. 32, we find the following most solemn and impressive language: “Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost shall not be forgiven unto men; and whosoever speaketh a word against the Son of Man it shall be forgiven; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.”

Here we are informed that there is a sin which, if committed, is never forgiven; and as yet no commentator has been able to find out what it is. There are on record instances of persons who, brought up in the belief that the great Being was far more a God of wrath and vengeance than one of love, and knowing that the passage had not been explained and pointed out, have believed and imagined that they unknowingly had committed the *unpardonable sin*; that there was no hope for them; and under the influence of such a belief have too frequently become maniacs, and ended their days in a mad-house.

In all civilized countries we know that if we commit a theft, the penalty is an imprisonment; that if it is murder, the perpetrator shall expiate the crime upon the scaffold: but here we are cautioned against committing a crime or sin which is unpardonable, and can never be forgiven, and yet it is not pointed out what it is! If a lawgiver should enact such a law he would be considered guilty of the most gross injustice; yet, notwithstanding, if we receive as truth and as the Word of God any part of the New Testament, we must believe that there is such a sin as the unpardonable one, and that it is possible to commit it. There is no passage in the Scriptures written more plainly, or more often

repeated. It is also evident that it was not written for the Jews alone, but chiefly for the present generation. If we affirm that it was, we may with like consistency assert the same of any passage or divine command in the Scriptures; and even that there is no place of future retribution. It is in accordance with reason to suppose that there is such a sin, for we know that in this world there are crimes that are considered of far greater enormity than others. It is also evident that it is a sin which has reference to those who are partakers of the sacrament.

In the passage quoted it is said that if the sin is committed it shall not be forgiven him, neither in this world, neither in the world to come. From this it would appear that there are some sins that are forgiven in the other world, and that *now* is not the only day of grace. This belief is contradicted in other parts of the Holy Oracles; and we are informed that "*when the night cometh no man can work.*" (John ix. 4.) From this it is plainly evident, that with the ordinary means of interpretation we know little concerning important passages, and the mind is continually left in doubt and uncertainty.

That this is the case is also shown from the following, taken from Matthew xix. 16: "And behold one came, and said unto him, Good Master, what good thing shall I do that I may have eternal life? and he said unto him, Why callest thou me good? there is none good but one, that is God: but if thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder. Thou shalt not commit adultery. Thou shalt not steal; thou shalt love thy neighbor as thyself. The young man said unto him, All these things have I kept from my youth up; what lack I yet? Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me. But when the young man heard that saying, he went away sorrowful; for he had great possessions. Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God. When his disciples heard it they were exceedingly amazed, saying, Who then can be saved?"

Here it is apparently taught, that not only if we keep all the commandments, and love our neighbor as ourselves, we cannot be sure of salvation, but also that it is next to an impossibility for a wealthy person to be saved. It also is not definitely stated whether the young ruler would be saved or not. President Dwight gives us to understand, that, without a change he was not, and remarks that the Lord loved him with what is called natural affection, but not with complacency, "*for he was not a Christian.*" From such passages many excellent persons, whose moral conduct would put to shame many members of the church, have believed that it was utterly impossible to understand the Scriptures. Here it is also shown that if we had a key to the Holy Oracles, and knew, and in a rational manner, what one should do to expect future happiness, that the interest of religion would be greatly benefited, and many would be brought to examine the sacred writings who now, in view of its mysteries, give up the attempt in despair.

The mystery concerning the Trinity is so great, that many have no definite idea on the subject; and leave the matter, believing it to be a mystery impenetrable. Others have asserted and maintained that the Saviour was a distinct being from the Father, and referred to the Word as proof of their assertions. On this side of the question we see the names of Milton, Clarke, and Channing, and on the other those of Bacon, Edwards, and Dwight. The unbiased observer knows not which opinion to receive; and as the Bible, as it is, gives no explanation of the enigma, he prefers not to join either party, and adopts no opinion; yet he reads that it is necessary to have a belief, but how to get a right one seems a thing impossible.

The difficulties of comprehending the Atonement are as intricate as those of the Trinity, and it may be asked, as has been done, *Would it not be more honorable to the great Creator, or at least equally honorable, to forgive the penitent without an Atonement? Whence is it that suffering or punishment becomes necessary to the establishment of his glory in the government of the universe?* It is easy to perceive that with our present limited means of information, and ignorance of the Scriptures, the theologian is utterly unable to answer the question; and it is told the Christian that he believes he knows not what.

In Romans xi. 4, 5, the cruel doctrine of predestination or election is seemingly taught. "But what saith the answer of God unto him, I have reserved to myself seven thousand men who have not bowed the knee to the image of Baal: even so at the present time there is a remnant *according to the election of grace*. And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work. What then? Israel hath not obtained that which he seeketh for; *but the election hath obtained it, and the rest were blinded.*"

Paul, in his Epistle to the Ephesians, speaking of predestination, says, that "according as he hath chosen us in him *before the foundation of the world*, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will."*

From these passages Calvin gathered his belief. The prominent feature of Calvinism is the election of some and the reprobation of others from all eternity; and this without the individual having aught to say concerning the matter, he being but a passive instrument in the hands of his Creator. Dr. Doddridge on this subject has this striking remark: "That a Being who is said not to tempt any one, and even swears that he desires not the death of a sinner, should irresistibly determine millions to the commission of every sinful action of their lives, and then with all the pomp and pageantry of a universal judgment, condemn them to eternal misery on account of those actions, that hereby he may promote the happiness of others who are or shall be irresistibly determined to virtue in the like manner, is of all incredible things to me the most incredible."

Notwithstanding the affirmation of Doddridge, and the great injustice of the matter, the doctrine of election and predestination is certainly apparently taught; if it was not, we should not see so many able writers upholding and ingeniously supporting the belief. Now, as usual, the whole is contradicted and denied in other parts of the Scriptures, particularly by James, who in terms asserts that works are necessary for salvation, and that

* Eph. i. 4, 5.

without them faith is dead. "What doth it profit, my brethren, though a man say he hath faith and have not works? Can faith save him? If a brother or sister be naked and destitute of daily food, and one of you say unto them, Depart in peace; be ye warmed and filled, notwithstanding ye give them not those things which are needful to the body, what doth it profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith and I have works: show me thy faith without thy works, and I will show thee my faith by my works. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham justified by works when he had offered Isaac upon the altar?" (Matt. vi. 16-18, also in John.)

In Ezekiel xxxiii. 11, it is written: "*As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his ways and live.*" "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man."—James i. 13.

From the above it can be seen that the great Creator neither *wills*, predestinates to misery, tempts or blinds the understanding; and that the opponents of Calvinism, the Arminians, have at least justice on their side. The Arminians also found their sentiments on the expressions of the Saviour; especially on his prayer over Jerusalem, his sermon on the Mount, and, above all, on his delineation of the process of the last day, when the salvation of man is not said to have been procured by any decree, but because they had done the will of their Father who is in heaven.

The Calvinist claims, as defenders of his system, Bacon, Hale, Boerhaave, Edwards, and Dwight. The Arminian, on the other hand, Milton, Newton, Locke, Clarke, and Boyle. When the names of so many eminent men, and of acknowledged talents and genius, are found arrayed against each other, and often construing the laws of the great Statute Book so as to make it appear that the Arminian is no better than a Deist, we may well believe that little is known concerning the Scriptures, or the true manner of interpreting them.

In Romans ix. 20, it seems to be taught that we must not exercise our rational faculties in examining and studying the laws and constitution by which the great Creator governs, and for the disobedience of which we are to suffer: and it is said, "Nay, O

man, who art thou that repliest against God? Shall the thing formed say to him that formed it, *Why hast thou made me thus?* Hath not the potter power over the clay of the same lump to make one vessel unto honor and another unto dishonor? What if God, *willing to show his wrath and to make his power known*, endured with much long-suffering the *vessels of wrath* (or his children) fitted to destruction, and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared for his glory." Here again Calvinism is taught, and we are informed the great Being exalts one that the other may suffer. Now this statement of Paul's is totally contradicted throughout the Scriptures, and an earnest appeal is constantly made to the understanding and judgment of man, as in the following solemn and most affectionate language: "Oh! inhabitants of Jerusalem and men of Judah, judge, I pray you, between me and my vineyard. What could I have done to my vineyard that I have not done?" "Come, let us reason together: though your sins be as scarlet they shall be white as wool." And in Matthew the Saviour says: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

From these quotations we are taught that not only are we required to exercise our reason, and judge concerning the attributes of the Deity, but are informed that, if possible, all would have been gathered under the divine protection and saved.

The necessity of a key to the Scriptures is still more indicated in the Book of Revelation, and a mere mention of the wondrous visions there portrayed, of the dragon with seven heads, of the woman clothed with the sun, of the monsters with heads like lions, and tails of serpents, and which breathed fire and brimstone, is sufficient to indicate its character. Commentators have attempted to interpret its extraordinary symbols, yet with little success or agreement, and it would appear that in its present state of obscurity it was far from benefiting mankind.

If we turn to the Old Testament to illustrate our subject, how much can be found! How many passages even seemingly as useless and irrational as many parts of the Koran! Take, for

instance, the passage of which we have before spoken, and in which it is said the birds and beasts were invited to a great feast which was composed of horses, and chariots, and mighty men of war! Again, what can be said of the chapter which describes the appearance of the four living creatures that had wings, the face of a man, of a lion, of an ox, and of an eagle, joined with the feet of a calf? Also, why was Isaiah the prophet commanded to loose the sackcloth from off his loins, the shoes from his feet, and go naked and barefoot three years; or why was Ezekiel commanded to lie upon his left side three hundred and ninety days, and to make himself a cake of wheat and barley, and fitches with cow's dung, and eat it?

Such narrations appear altogether as irrational and unworthy of the divine impress, yet they undoubtedly convey a meaning, if it could be discovered; for we are told that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

If we proceed further in our inquiries, it will be found that there are statements and narrations which seemingly are wholly opposite to what is known to compose the character of good men, and form the attributes of the Deity. Thus what can be said in respect to the conduct of Jacob, who defrauded Esau of his birthright? If a like event should occur at the present day, the author would be made to feel the weight of the laws, yet we hear nothing concerning it; and not even is it intimated that Jacob had done any thing wrong. Again, in regard to the behavior of Jael (who in the most brutal manner stabbed Sisera, after he had trusted to eastern hospitality, and accepted the invitation to repose in her tent), so far from the treacherous conduct being noticed, it is passed by in silence; and it is said, "Blessed above women shall Jael the wife of Heber the Kenite be." In these cases it appears as if God approved of the conduct of Jacob and Jael: yet it could not be; for we know that the eternal principles by which the Deity rules ever were the same, and that in no case, or any period, did he in reality approve of a treacherous action. Yet the narration, and many others of the same nature, are before us, and concerning which the Christian is wholly unenlightened, and has no means either to answer the infidel or satisfy his own mind.

We might go on with our examination, but it is unnecessary, sufficient having been said ; and we think it has been fairly shown, if any thing is capable of proof, that there is a strong and urgent necessity for mankind to have given to them a key, and a fixed and permanent method of interpreting the seeming impenetrable mysteries of the Scriptures ; if otherwise, the inference is, and it can be no other, that coming generations *must bide the consequences*.

That our observations in reference to the interpretation of the Holy Oracles are not without foundation, we will adduce the opinions of eminent writers concerning the subject.

“If,” says Bishop Marsh in his Lectures, “the interpretations of the Scriptures were easy and obvious, there would be little or no diversity in the explanations which different commentators have given of the same passage. But if we compare the Greek with the Latin commentators, we shall find such a variety of interpretation as would appear almost impossible to be extracted from the same text. If we compare the Jewish commentators either with the Greek or with the Latin, we shall find as great a variety, though a variety of a different kind. If we compare our English commentators with any of the preceding, we shall find no diminution in the variety of interpretation. Nor do we find uniformity among commentators of the same language, or even among commentators of the same church. It is true that in all things relating to doctrine and discipline, the Church of Rome preserved, during several ages, a uniformity of interpretation by the commentary which was called the *Glossa Ordinaria*. But when the revival of learning had opened new sources of unfettered exposition, the *Glossa Ordinaria* was exchanged for new systems of interpretation from Luther and Melancthon, from Calvin and Beza, from Grotius and Spanheim.”—(*Lect. on Interp. of Sac. Scrip.*, p. 271.)

Again, this learned writer says : “There is not the slightest historical evidence that the apostles transmitted to posterity any rule but what is recorded in the New Testament. The Fathers, therefore, are on precisely the same footing with respect to the authority of their interpretations, as the commentators of the present age. Nor, in fact, are they uniform in their interpretations, even in regard to doctrine, notwithstanding the agreement

alleged by the Church of Rome; the same commentators may be selected, both ancient and modern, who agree on particular points.”—(*Ibid.* p. 274.)

We find in Clarke’s Commentaries an illustration of Bishop Marsh’s observations. The remarks are in reference to the numerous opinions yet held in regard to the particular site of the garden of Eden. “It would,” says Dr. Clarke, “astonish an ordinary reader who should be obliged to consult different commentators and critics on the situation of the terrestrial paradise, to see the vast variety of opinions by which they are divided. Some place it in the third heaven; others in the moon itself; some in the middle regions of the air, or beyond the earth’s attraction; some in the earth; others under the earth; some have fixed it at the north pole, others at the south; some in Tartary; some in China; some on the borders of the Ganges; some in the island of Ceylon; some in Armenia; others in Syria, Persia, Arabia, Babylon, Assyria, or Palestine; some have condescended to place it in Europe, and others have contended that it either exists not, or is invisible, or is merely of a spiritual nature, and that the whole account is to be spiritually understood.”—(*Clarke’s Com.*, Gen. chap. ii.)

In regard to the interpretation of the opening of “the six seals,” in Revelation chap. vi., we find the following: the writer’s remarks are in reference to the diversity of explanation. He says that “the general opinion among commentators has been and is, that this prophecy has received its fulfilment; but there are those who maintain that it is yet unfulfilled. One class of expositors say, that the judgments mentioned in the seals fell upon the Jewish people, and were accomplished in the destruction of their city and temple. Another class suppose the opening of the seals to be the judgments upon the Pagan Roman empire—to be prophecies of the conflict between Christianity and Paganism, which ended in the establishment of the former under the Emperor Constantine, to which result they conceive the sixth seal applies. Among the writers who support this view, are Bishop Newton, Mede, Lowman, Doddridge, Holmes, Hale, and others of less note. And even these are not agreed as to particular events in the history of the Pagan Roman empire, intended by the several seals. One expositor will tell you of a particular

Roman emperor as designed by one seal, whom another supposes to be designed by the following or the preceding seal. Mr. Faber agrees with the writers just mentioned, as to the period and event with which the seals terminate, but has a view peculiarly his own with respect to the first four seals. Mr. Irving, who has written at great length upon the Apocalypse, supposes these seals to *commence* with the very event with which the writers just mentioned suppose them to *end*, viz., the establishment of Christianity under Constantine. He, therefore, makes them refer to an entirely different order of events.

“Another class of expositors—Mr. Cunningham and Archdeacon Woodhouse among them—suppose these seals to be altogether spiritual, or rather ecclesiastical; and the events which they think denoted by them are—first, the progress of the Gospel from the time of its announcement; second, the dissensions which arose in the church in the fourth century between the Arians and Donatists; third, the dark ages of the Papacy; fourth, the establishment of the Inquisition, and the persecutions of the Albigenses and Waldenses; fifth, the dawn of the Reformation; sixth, the French Revolution, including, however, certain other events yet to be accomplished. The learned Dr. Keith agrees in some points with this class of commentators, but thinks the second seal refers to Mahometanism, the fourth to infidelity, the fifth to the persecution which is to follow, and the sixth to the last great catastrophe which shall decide the fate of the world and the triumph of the church.”

Mr. Birks, an English commentator, in his *Elements of Prophecy*, says with reference to the Apocalypse: “The present state of Apocalyptic interpretation, is one among many features in the actual condition of the church, which should lead the Christian to humiliation and sorrow. That holy prophecy, which was given for the guidance of believers to the end of time, with such a peculiar solemnity and so repeated a blessing, still remains to most Christians, a watch-word of silent contempt, a signal for controversy, or a field for conjecture. Few, comparatively, seem to have gained for themselves an assured *conviction even on the main outlines of its meaning.*”—(See *Clissold's Apoc. Int.*, Vol. II. p. 316.)

Prof. Tholuck, of the University of Halle, in Germany, gives the following testimony in reference to the difficulty of interpret-

ing the Scriptures. The extract is taken from the Bib. Repos. for Oct., 1833, pp. 684, 685.

“It is a matter of experience,” says this learned author, “that there is no greater source of disquiet to the young theological student, than the endless variety of opinions in respect to the doctrines of faith and the interpretation of Scripture which are presented to him in the history of the church and in the course of exegetical lectures. Even laymen, when aware of the want of accord among theologians in this latter respect, are often not a little disturbed; and it has been a case of actual occurrence, that one and another have been ready to take refuge from this disquietude in the Pope, where, as they suppose, the solution of all difficulties is to be found. They know not, or do not remember the discrepancies of Catholic interpreters, not merely with one another, but even with themselves; how Augustine, for instance, in four different passages of his works, has given four different expositions of one text, while no Pope has ever yet decided which is the correct one.

“But who is there who would not at the first glance be justly disquieted, and even despair of any certain way to the understanding of the Scriptures, when in a single passage not less *than two hundred and forty-three expositions* are placed before us, as is done by Weigand in his work on Gal. iii. 20? To these the author subjoins the two hundred and forty-fourth, which also has since been eclipsed by later attempts. It were well worth while thoroughly to weigh the causes of so enormous a discrepancy of opinion in the interpretation of the Holy Scriptures—a discrepancy of which the whole range of classic literature nowhere affords so portentous an example.”

From these extracts, and we might give many others, it can be seen that at the present time there is not only no determined method of explaining the Holy Oracles, but that, taken literally, a skilful commentator can make them affirm any thing he pleases and that is needful.

SECTION IV.

CONSEQUENCES RESULTING TO THE CHRISTIAN RELIGION FROM THE WANT OF A KEY, AND OF A FIXED AND PERMANENT METHOD OF INTERPRETING THE SCRIPTURES.

In the preceding Section it has been intimated that the Christian religion is greatly suffering from the want of a key and fixed and permanent method of interpreting the Scriptures; and as the subject is of importance, a further explanation will be made, showing that for centuries this same discrepancy of opinion has been a cause for endless dispute and contentions.

We see it shown, 1st, by the Jews; and it is known they differed so much in interpreting and understanding the Word, that the majority, taking it in its literal sense, believed and expected that the Lord would come as a mighty prince and deliver them from their enemies, build up Jerusalem, and exalt them above all nations. By the means of this misinterpreting they crucified the Saviour, ruined themselves as a people, and at the present period are wanderers and exiles.

2. We learn from history that the Catholics not understanding, and adopting a false method of interpreting, believed and asserted that they alone were the true Christian Church and religion; and as others refused to admit their claims, thousands lost their lives amid excruciating suffering, and the reign of bigotry and superstition was perpetuated. We also learn that after the Reformation the Protestants differed greatly on fundamental points and retorted upon each other with almost Catholic severity, and from that time down to the present era, it is evinced that one of the chief causes why there is such a want of unity among Christians is this same diversity of opinion.

Nothing exhibits more clearly the necessity of knowing more

concerning the Scriptures than the fact that at the present time it has not been decided which of the books that compose the Bible are genuine, and the work of inspiration. The time has been, as is well known, when the collection of writings known as the Apocrypha was once published as a part of the Scriptures and considered as authentic as any. It would, we think, be difficult to show why the Wisdom of Solomon should be rejected, or considered less useful, or not as well written a composition as the Song of Solomon; or why the book of Maccabees is not every way equal to that of Esther, in which the name of God is not once mentioned. It will be found, upon examination, that for a long period this subject has been a mooted point among theologians, some claiming inspiration for particular parts of the Holy Oracles, and others denying that they had any marks of the divine impress, and are no more to be esteemed than the various Jewish legends which have been put in circulation. It is known that Luther went so far as to deny the inspiration of St. James, and one of his followers was so displeased with it as to charge this apostle with wilful falsehood.* Richard Baxter says: "For my part, I could never boast of any such testimony, or light of the Spirit, nor reason neither, which, without human testimony, would have made me believe that the Book of Canticles is canonical and written by Solomon, and the Book of Wisdom apocryphal and written by Philo. Nor could I have known all or any historical books such as Joshua, Judges, Ruth, Samuel, Kings, Chronicles, Ezra, Nehemiah &c., to be written by divine inspiration, but by tradition." In the above it can be seen that Baxter urges tradition as the evidence of inspiration; yet there are others who view the subject differently, and make an appeal in favor of the internal evidence of the sacred writings; and as yet the whole matter is left in doubt, and the leading sects have Bibles with different books. This is the case with the Lutherans, the books to which they ascribe inspiration being not numerically the same with those used by the Catholics, while the Armenian Bible contains more than the others.

But the chief difficulty in respect to this subject is not whether such writings as the Apocrypha are the word of God, but whether those books which have been formerly considered as

* Dwight's Sermons, lxxvii. p. 578.

such are to be received ; for the time has now arrived, when not by Deists only, but among the accredited ministers of the Protestant Church, is the question agitated, and the authenticity of the Pentateuch called in question ; it being considered as not bearing the Divine impress, and as a human composition, the work of Moses or some other ancient writer. The Rev. Dr. Palfrey, late Professor of Biblical Literature in the University of Cambridge, Massachusetts, speaking of the Pentateuch, says that “ we are not debarred from supposing that it had its origin in the imperfect wisdom of Moses :” * and Dr. Nott, in his lecture on the Connection between the Biblical and Physical History of Man, asks : “ How could the *author of Genesis* know any thing of the true history of the creation, or of the races of men, when his knowledge of the physical world was so extremely limited ?” †

Language like this speaks most plainly, and evinces that if ever a belief suffered from the want of a correct knowledge—from the need of something definite and which can be looked upon as an authority, it is the Christian religion.

When the practical operation of the obscurity of the Scriptures is further examined, it is found to be ruinous in the extreme, and often the labors of the clergyman are rendered futile and nugatory. We see this evinced when an intelligent parishioner calls upon his pastor for an explanation of some difficult passage, and concerning which the religious instructor is utterly unable to answer. In such a case he has but two resources : one is, to inform the layman that he must not exercise his reason in examining the Scriptures in this manner ; and the other, to honestly confess that he, the clergyman, is ignorant concerning the matter. It is obvious that in both instances the respect held for the pastor, religion, and the Scriptures, is seriously injured, and the mind placed in a condition to receive any pernicious belief. This is fully illustrated in the passage where it is said that at some time the wicked shall be cast “ into a *lake* and furnace of fire,” and be tormented forever and ever. For many years it has been admitted that such passages are to be taken in a figurative sense,

* *Academical Lectures on the Jewish Scriptures and Antiquities*, Vol. I. Lect. IV. pp. 85, 86.

† Lectures delivered in 1849 on the connection between the Biblical and Physical History of Man, by J. C. Nott, M.D., p. 53.

and that the flames and fire mentioned are not to be considered as material. Now a knowledge of this manner of interpreting has become known among the great body of irreligious people; hence at the present time, no matter how strongly and earnestly, sabbath after sabbath, the preacher warns and exhorts his audience against the day of judgment and future retribution, the majority listen calmly or turn a deaf ear to his entreaties, and adopt this method of reasoning to nullify its effect: to wit, "that the pastor knows no more concerning the matter than themselves—the passage is highly figurative—God is too benevolent to punish them after such a manner." It is evident that when such a belief is held one of the most efficient of means is lost, and a revival cannot be produced. In this case, and under the influence of such views, the Gospel is rendered powerless, and thousands are irrecoverably ruined. And one principal cause is, that the clergyman is unable firmly and beyond doubt to explain the figurative sense of the words of Scripture and of future rewards and punishments.

If we are not mistaken, there are many eminent, pious, and benevolent men, who secretly or openly hold to the doctrine of annihilation of the wicked, or of a restoration of all things. And from such opinions the mass have confirmed themselves in their persuasion, and believe that at some time all will be well with them. We believe, also, that the doctrine is taught from a misinterpreting of the Scriptures, that God saves from mere mercy, and that works are not absolutely necessary for salvation. Not only is such a manner of interpreting derogatory to the Creator, and, if true, would accuse him of a wicked partiality in saving one in preference to another; but it is, at the same time, one great cause why thousands are lulled into a fatal security, and delay attending to spiritual and religious subjects until it is too late. There are those who believe that they can accumulate a large property, and this by the most unjust means, and then at the end of a long life, and when they have solely served self and mammon, can be saved. It seems impossible to discover a delusion greater, or one more injurious to themselves and the interests of Christianity.

One of the most striking instances illustrating the present state of religion, is the many defalcations of persons who for years

have held offices of trust. In these cases, we see members of the church in good standing, and who for years have regularly attended and partaken of the sacrament, suddenly become defaulters to a large amount, and the public defrauded by those in whom they had placed every confidence. It is apparent that such startling incidents are not only injurious to those who look up to their superiors as examples worthy of imitation, but that their tendency is to destroy the bond of union and confidence amongst all classes, without which society could not exist. In former times, in the days of the Pilgrim fathers, to have it known that one was a communicant of a church, was an honor and guarantee of honesty. But now, by the majority, after the lessons of sad experience, it is frequently considered otherwise.

Notwithstanding what has been remarked, it may be affirmed that the Christian religion is not suffering from the want of a knowledge of the Scriptures, and the magnificent and well-attended church, may be pointed out as proof of the assertion. Now, as is well known, this may be an outward and external appearance, and true sincerity and faith be altogether wanting. An eminent writer, in respect to this subject, informs us, that "a church may have a name that she liveth, while as to genuine goodness and truth she may be stone dead. (Rev. iii. 1.) The external forms, the outside of a church, and religion, may indeed appear beautiful as a whited sepulchre; while dead men's bones, and all uncleanness, are within. (Matt. xxiii. 27.) She may even have a form of true life; the outward appearance of goodness; her members may pour forth frequent, fervent, and long prayers; may listen to preaching, go to the Holy Supper, give to the poor, help the needy, expend money on churches, confer endowments upon hospitals, and do other like things, and yet not know what genuine faith or genuine love is. For all this may be done "*to be seen of men*;" thus, from a purely selfish principle. None were more remarkable for their external piety and religious devotion than the Scribes and Pharisees at the consummation of the Jewish Church. They made broad their phylacteries, and enlarged the borders of their garments, and made long prayers. Yet what severe denunciations did the Lord utter against them! (Matt. xxiii.) Consequently, if the principle or motive from which the good deeds just enumerated emanate be impure, the deeds are

not really good, but only so in appearance. They are done for show, and their internal quality is corrupt. Therefore, the persons who do them may be a church (or profess a religion) outwardly, but not inwardly; i. e., they may have faith, charity, piety, and worship, in their outward life, which appears before men; but nothing of these in their hearts, or inward life, which appears before God."

From this it can be seen that the external form of a church and religion may exist, while its interior, or heavenly principle, which alone can uphold a church, may be wholly extinguished. Though there are many excellent and pious Christians existing in all sects and denominations, yet it must be admitted that by some means the Christian religion at the present time is an external religion, and presents the distinguishing features which characterized the Jewish Church at its fall. That this is the case is not only shown from observation, but confirmed by remarks to be found in our leading periodicals, the writers of which lament the materialism and selfishness of the age, and the deplorable state of its religion and philosophy.

In the January number of the Christian Union and Religious Memorial, a journal published monthly under the editorial supervision of a committee appointed by the American Evangelical Alliance, we find an able article describing the critical state of the Christian religion at the present era (1848) in the United States.

On this subject it is said that, "In our own country, during ten or twenty years past, the history of religious divisions and animosity is peculiarly instructive. About twenty years since the Society of Friends divided. The Methodists, Baptists, Presbyterians, Congregationalists, Episcopalians, and some of the Reformed churches have either followed the example, or have been rent and torn by disagreements more or less severe and divisive. The peace of God has certainly departed. And in those cases where neither party have denied to the other a title to citizenship in the commonwealth of Israel, these divisions cannot be justified on any scriptural grounds of duty or expediency.

"In the progress of these contentions during ten years past, the churches of our land have been mourning over the withdrawal of the Spirit. The mournful fact is almost universally acknowl-

edged. There have been, and are, signal and blessed exceptions. Still the desolation is too glaring and wide-spread to be doubted or concealed. There is almost a perfect agreement in this, an undivided sentiment and feeling, that Zion mourns, and all her interests languish under the hidings of the face of her King. The blessed Comforter has taken his flight, far from the 'realms of noise and strife;' all circles feel the blight of his absence, the ministers, the officers, and the wicked world around us.

"A lady, who, after two years' retirement, returned recently to our city, expressed her great astonishment and grief at the change, the sad change that had come over the spirit of her friends. Many whom she had believed never could become worldly again, seemed to have lost their spirituality, and to be immersed in the pursuits and follies of an unrenewed and pleasure-loving world.

"Fathers, who seemed once to have devoted themselves and their families to God; whose supreme object seemed to be to train their households for heaven, and prepare their offspring to serve God in this life, and to enjoy him forever, have become absorbed in the world, and are now far more devoted to their business than to God.

"Mothers, who once seemed wedded to the Cross, and to have utterly renounced and forsaken this world, have returned to its vanities, and are seeking for their sons' and daughters' preferment in this life, with far more zeal and anxiety than they do a name and a place in heaven. Conformity to the world has almost obliterated the likeness of Christ. The pursuits and the maxims of the ungodly, the fashion of this world which passeth away, the pleasures and frivolities of the thoughtless throng, have decoyed and led captive the daughters of Zion. The '*peculiar people*, zealous of good works,' are very few. The very peculiarity of Christian life is almost done away.

"The sons and daughters who have been offered up at the holy altar, and with parental tears and prayers consecrated to the Lord, and sealed with the sign of the covenant, are found where the dew of heaven, which once fell upon their brows, is exhaled and lost.

"The whole church, in all her interests, sits like the daughter of Zion worn and desolate in a wilderness. The ministry are cold

and intellectual. Office-bearers are at their business. The people of God are engrossed in cares or pleasures. The prayer-meeting is chilling and thin. Devotion is at its lowest ebb. The pastor can hardly read 'How amiable are thy tabernacles!' for they are become dreary as the gates of death.

"It is not maintained that this is the universal state, without qualification or exception. It is not so. There are pastors, there are officers, and private Christians, who see, and feel, and mourn over this melancholy declension. There are churches in whose bosom there is a 'remnant' of praying souls, whose sighs and cries have reached the ear of their Redeemer, and who are revived and refreshed, like Gideon's fleece, amid the surrounding drought.

"But that this is the general aspect of Zion, few will question, except those who have strayed so far away themselves from the Lord, that they have lost both the consciousness and the measurement of their wandering. They are not altogether blind to the great facts of public immorality that stare us in the face. They see the spirit of war and aggression, which has made such frightful strides over our land. How many there are who, a few years since, would have shrunk with horror from the idea of sending ten thousand souls to instant death by balls and bayonets, and who can now entertain with composure the hideous narratives of the fiend-like scenes of the battle-field! War and aggression, injustice, Sabbath-breaking, intemperance, licentiousness, fraud, and iniquity abound."—(pp. 18, 19, No. 1.)

In a discourse delivered by Dr. Olin to the graduating class of the Wesleyan University, we find the following: "I do not allow myself to doubt that in several instances, at least, educated men and ministers have felt constrained to give up old and contract new church relations; but I can scarcely *recollect a case in which* the change was made in the face of losses or suffering. It is usually from low to higher salaries; from more to less labor or exposure; from less cultivated or wealthy or fashionable communities, to those deemed more so. I would not dare express or indulge distrust in regard to the motives which, in any particular instance, may have led to such changes; but the *facts* to which I have adverted are incontrovertible, as they are universally known."

In another place, after alluding to the strong tendency in our religious operations to gather the rich and the poor into separate folds, he remarks, that "Nowhere else, I believe, but in the United States, certainly nowhere else to the same extent, does this unchristian separation of classes prevail in the Christian church. The beggar in his tattered vestments walks the splendid courts of St. Peter, and kneels at its costly altars by the side of dukes and cardinals. The peasant in his wooden shoes is welcomed in the gorgeous church of Notre Dame and the Madeline; and even in England, where political and social distinctions are more rigorously enforced than in any other country on earth, the lord and peasant, the richest and the poorest, are usually occupants of the same church, and partake of the same communion.

"That the reverse of all this is true in many parts of this country, every observing man knows full well; and what is yet more deplorable, while the lines of demarcation between the different classes are already become sufficiently distinct, the tendency is receiving new strength and development in a rapidly augmenting ratio. Even in country places, where the population is sparse, and the artificial distinctions of society are little known, the working of this strange element is, in many instances, made manifest; and a petty coterie of village magnates may be found worshipping God apart from the body of the people. But the evil is much more apparent, as well as more deeply seated, in our populous towns, where causes which produce it have been longer in operation, and have more fully enjoyed the power of circumstances.

"In these great centres of wealth, intelligence, and influence, the separation between the classes is, in many instances, complete; and in many more the process is rapidly progressive. There are crowded religious congregations composed so exclusively of the wealthy, as scarcely to embrace an indigent family or individual, and the number of such churches where the Gospel is never preached to the poor is constantly increasing.

"Rich men, instead of associating themselves with their more humble fellow-Christians, where their money as well as their influence and counsel are so much needed, usually combine to erect magnificent churches, in which sittings are too expensive for any but people of fortune, and from which their less favored

brethren are effectually and pre-emptively excluded, as if there were dishonor or contagion in their presence. A congregation is thus constituted, able without inconvenience to bear the pecuniary burdens of twenty churches; monopolizing and consigning to comparative inactivity, intellectual, moral, and material resources, for want of which so many other congregations are doomed to struggle with the most embarrassing difficulties. Can it for a moment be thought that such a state of things is desirable, or in harmony with the spirit and design of the Gospel?"—(*Discourse delivered August, 1845, by Stephen Olin, D.D., pp. 74, 75.*)

A writer in Blackwood's Magazine says: "When Christianity came faith was purified and enlarged, and information was enlarged with it. The proportion between the two was preserved. It is only within the last half century that this proportion seems to be entirely overthrown. . . .

"As to Christianity, doubtless its action is not expended, yet must every one have observed that the Christian religion at present affords neither base nor circumspection to modern aspirations after moral verity. . . . Mind seems as it were to be getting loose upon space. It reposes on no religious ultimates. Those even who have the deepest, the most immovable conviction that in revelation is to be found the only true moral substratum of humanity, throughout all its modifications, perceive, at the same time, the incommensurateness of Christianity, *under its present developments*, to embrace and to form a rest for the new mental developments of society.

"These believing men look for, and would promote an enlargement of the Gospel faith, whether among Hebrews, Christians, and we might add Pagans; the mind in all ages of the world has had its moral and religious holdings in biblical revealed truths, more or less purely, or more or less corruptly conceived. It is only now that a new phenomenon seems to be emerging—that *these holdings seem to be giving way*, and that men are becoming accustomed to question human experience at large, for solutions which they have hitherto drawn, partially, gradually, increasingly, according to the proportionate progression between natural and revealed knowledge, directly from religion. The result is, that human nature has become to them, in all its moral aspects, a mighty riddle.

“The remedy to this, on the one hand luxuriant, and on the other barren demoralization of the understanding, can consist only in a *fresh opening* out of Christianity, till it be brought into its own proper superior relationship to the spirit of the age.”

Another English periodical says :

“Then, when the spiritual had encroached upon the civil, and had become itself civil and secular, good men rose up against it, and bad men joined them ; and in the struggle *religion was destroyed*. With religious obligations fell also the obligation of all laws : for no laws have any strength but that which is derived from God. And though by a providence from God, such as no other nation has experienced, something of both these obligations was once more established in this country over the hearts and lives of men, both were so weakened and corrupted that religion soon gave way, and nothing but human and worldly considerations were left to keep men in their line of duty.

“Hence our vices and faithlessness, our avarice and hard-heartedness, our neglect of the poor beneath us ; our secularized clergy, our political dissenters, our abuse of ecclesiastical patronage ; our foolish, vulgar exclusiveness, which has severed every class of society from those above and below it ; our disrespect to governors ; our disobedience to parents ; our self-indulgence, and vanity, and extravagance, which have encumbered our States with debt. . . . Hence our morals degraded into utilitarianism ; our philosophy become sensualism ; our politics debased into economy ; our science confined to matter ; our reason misinterpreted to mean logic ; and our piety stripped from truth, and made matter of empty form, or of emptier feeling. *We have lost sight of the spiritual, and can see nothing but the material*. The Church was sacrificed, and nothing but the State could be seen ; and now the State also must soon be lost.”—(*London Quarterly Review for Sept. 1840*, p. 244.)

An eminent author, reviewing Carlyle's writings, says : “Much would we say of Carlyle's earnest appeals on the religion of the age, were we not afraid to venture on to so fruitful, and we might almost say, so dangerous a subject ; but here, too, we find him uttering his lamentations or his anathemas against the hollow-hearted formalism of Christendom—against the *sham-worship* which has taken the place of the undaunted faith and burning

love of the prophets and apostles of God. Without distinction of name, of rank, or of popular favor, he tears the mask from the features of hypocrisy, and places again and again, in no very flattering contrast, the pompous, easy, formal, soulless worship that is seen in many a Christian temple, with the Hindoo, the Mohammedan, who sees God in every thing he sees, and hears him in every thing he hears. Will you ever be calling heathenism a lie worthy of damnation, which leads its devotee to consecrate all upon its altars, and with a wonder which transcends all your logic, bows before some idol of nature; while those who, with sleepy heads and lifeless spirits, meet in a framed house, and go over a set of forms, *are the only elect of God!* Clear thy mind of cant! Does not God look at the heart?''*

Such, and we might easily fill a volume with like extracts, are the opinions of the press and others concerning the religion, philosophy, and morals of the day, the rationality and truth of which cannot be denied; and no one who has penetrated the mask of outward appearance, but must be convinced that, with exceptions, the religion of the present era is not only superficial, but to a great degree one of mere form, corrupt and without vitality. It is also evident "that the tendency of modern literature, in accumulating fact on fact from the rich granary of the natural sciences, is fast leading us to deny the existence of all agents incapable of being rendered obvious to the sight, to the touch, and to the hearing; and thus is rapidly guiding us to the regions of materialism and infidelity."

Such a result, without intervention, would happen in the natural course of things, for it is impossible that the great Statute Book, or Heaven's Code of Laws, from which is derived all religion, all philosophy and morality, can be obeyed by an intelligent and reasoning people, when it is found to be seemingly unintelligible and contradictory. What would be thought concerning the laws and constitution of a country, if we heard its rulers openly affirming they were so obscure that the public could not understand them? Well may we believe that in such a case the laws would be doubted or considered as a dead letter. Yet such is the case in regard to the Scriptures. They are fast becom-

* See Morell's View of the Philosophy of Europe in the Nineteenth Century, vol. ii., p. 252.

ing, to a great degree, a dead and obsolete letter; and the editors of our religious journals publicly acknowledge the mournful fact.*

Because the Bible *as it is* answered the purposes of former ages, it is most irrational to suppose that in its present state of obscurity, and without a key to decipher its mysteries, it will convey the desired light in the present era. An entirely different state of things has arisen. When the apostles recorded what is found in the New Testament, the sacred writings were written upon parchment, and the reproduction of the manuscript could only be accomplished by means of great labor and expense. And until the art of printing was discovered, there were few who could examine, much more possess, a copy of the Word. But now, as is well known, the case is far different. The Holy Oracles can easily be procured, and are disseminated in every direction; yet it appears that, notwithstanding their great circulation, and the age of intellectual improvement, the Christian religion, so far from becoming more pure, spiritual, and disinterested, is now becoming the contrary, and we see springing up on every side incipient deism and unbelief. It cannot be denied that one cause of this, is the apparent obscurity of the Scriptures: for if they were plain and easily to be comprehended, their authenticity would not be questioned or doubted. There are those in every part of the land who lack not faith in the genuineness of the inspired writings, yet so great are its mysteries, and so numerous its seeming contradictions, that, joined with the numerous con-

* On this subject, the Christian Examiner, one of the most ably conducted and well-known of religious periodicals, has the following remarks: "No one who is accustomed to regard with much attention the history and tendency of religious opinions, can fail of being convinced that THE QUESTION CONCERNING THE INSPIRATION OF THE SCRIPTURES is soon to become the most absorbing question of Christian theology. The minds of men are in that position in reference to this subject which cannot long be maintained. They must move one way or the other. They must attain to some sort of consistency, either by believing less or by believing more. The authority of the Scriptures, and especially those of the Old Testament, must either become higher and stronger, or *be reduced almost to nothing*. It is vain to imagine that with the present secret or open skepticism, or at least vague and unsettled notions with which they are regarded, even by many who are defenders of a special revelation, they can be read and taught in our churches, schools, and families, as books *sui generis*, so as to command much of real reverence for themselves."

flicting sects and opinions, they actually know not what to believe in; hence, with the coming generation would result a skepticism from this cause, if from no other—an unbelief which is happily termed by one who has written upon the subject, the “Skepticism of Ignorance.”

Having proceeded thus far with our remarks, we shall now go back and show the purport and design of our observations. We began in Section III. by asking the question, Whether, in the present enlightened age, there is not an urgent necessity that a Key of the Holy Oracles should be discovered? To evince this, we first remarked that many parts of the Bible were written in a figurative and mysterious manner; that some of the statements, even those of the most important nature, appear to contradict others; that some appear to contradict the truths of science; that some appear contrary to principles of pure morality; that some appear unimportant and trivial, and many in the sense of the letter, are altogether irrational and unintelligible. In Section IV. it was evinced that, in consequence of this discrepancy, this obscurity of the words of Scripture, numerous conflicting sects existed, who appealed to the literal sense of the Word in confirmation of their peculiar belief, however erroneous it might be; that this obscurity caused many to doubt the Word being the work of inspiration. It was also shown, that from this and other causes, a spirit of skepticism prevailed among the learned classes, and that the Christian religion has become, to a remarkable degree, of an external nature, “cold and intellectual,” and without power or vitality. Now, if what has been said can be relied upon, and it is true that Christianity as yet reposes upon no religious ultimates, and is incommensurate in its present condition to embrace and form a rest for the new mental developments of society, then it is shown that the time has in God’s providence arrived, when *a new revelation should be given to mankind.*

That such is a just inference, is also clear from an examination of the annals of sacred history: for in them it will be found, that on occasions of great and imminent danger, when the interests of mankind appeared about to be destroyed by floods of unbelief and infidelity, the Deity has in a supernatural manner manifested himself. We see this evinced at the time when the patriarch

Abraham was called from the plains of Chaldea. At this period the nations of the earth were immersed in the grossest idolatries, and unless the Deity had interposed, and by the performance of mighty miracles convinced them there was a God and a true religion, they would have perished from off the face of the earth. The Deity also exhibited himself a second time, and at an era when, as we are informed, "the world was tottering upon its foundations, and when the various religions which had sufficed for an earlier age no longer satisfied the nations; when the minds of existing generations could no longer tabernacle in the ancient forms, and when the gods of the nations had lost their oracles." At this critical era, Jesus of Nazareth appeared to save that which was lost, and to reanimate the expiring spark of humanity; and if it has been shown that now, as then, the various religions and interpretations of the Scriptures which sufficed for an earlier age, no longer satisfy the present enlightened generation, and the evil threatens to predominate over the good, then we are authorized to infer, supposing God to be an immutable Being, and acting the same to-day as yesterday for his Church, that the era has again arrived for him supernaturally to manifest himself, give a new dispensation, and thus uphold the great truths of Christianity.

But it may be said that our inference is incorrect, and that it is even irrational in the present age to expect a new revelation. To this we reply by asking whether it is irrational to expect such an event when history informs us that it has occurred before; when there is nothing to be found in the Scriptures against the belief, when it is thought by many to be foretold, and when the state of the Church and the times require it? Is the mind to be buoyed up by the hope that man alone can originate a system of truth capable of confuting the irreligion of the day, or give an interpretation of the Scriptures which will adjust the jarring and discordant sects and join them into a happy brotherhood? That it cannot, is shown from the experience of ages. It is seen from the fact *that for centuries the most powerful of intellects have been directed with the most persevering industry in the examination of the Holy Oracles, yet at the present time they are not agreed concerning its most important parts*; and it is evinced that by human means alone the book sealed with seven seals can never be loosed.

That it is not so vain at the present time to expect a new revelation, a day of clearer light, is also evinced from the present state of literature; and if the experience of the past can benefit us, then it is shown that now is the time when the interests of Christianity are more endangered than ever; for is it not true that the present situation of the Christian world resembles, on a grand scale, the situation of France during the close of the eighteenth century? It is certainly undeniable that the resemblance is, in many things, so similar, that there is no difference except for the worst. At that period learned skeptics sowed broadcast the seeds of infidelity, and poisoned the springs of knowledge, and the result was the horrors of the French Revolution; and at the present day the French nation are to a great degree a people without a belief in God and immortality. And we ask, Is there not imminent danger that the seeds of infidelity which are now being sown will produce similar results? Is it not true that men of acknowledged talents and abilities are striving to lead the public mind, in respect to the Scriptures, into the same fatal career? Is not the inspiration of the Bible questioned? Is it not true that in our schools and colleges the natural sciences are to be found arrayed against seeming biblical truths; and is it not known that in the contest Science apparently has triumphed over Theology, and the system of Copernicus been received in preference to Biblical Astronomy? These facts are undeniable, and evince that the spirit is abroad which animated the school of the French Encyclopædists; and we need not say that where one Diderot and Voltaire once existed, a hundred are now to be found in their place.

Nothing evinces more the signs of the times than to see with what avidity works are read which put aside the doctrine of a Providence as a thing altogether exploded. A volume of this nature has recently appeared under the name of the "Vestiges of the Natural History of Creation." Already it has passed through four editions, and is considered by many as taking grounds incontrovertible.

The North British Review says concerning this work, that, "prophetic of infidel times and indicating the unsoundness of our general education, the Vestiges of the Natural History of Creation has started into public favor with a fair chance of poisoning

the fountains of science and sapping the foundations of religion. Popular in its subject as well as in its expositions, this volume has obtained a wide circulation among the influential classes of society. It has been read and applauded by those who can neither weigh the facts, nor appreciate its arguments, nor detect its tendencies; while those who can, the philosopher, the naturalist, and the divine, have concurred in branding it with the severest censure."

The Rev. Pye Smith, making mention of the discrepancy between Geology and the apparent sense of the Scriptures, and the result which false views are producing, says: "These subjects are not allowed to lie in concealment, they are bruited abroad. If Christians can be quiet, infidels will not be so. The arrow flieth by day and the pestilence walketh in darkness. Not only in books of philosophy, but in the periodical journals and common literature of the day, in this country and in others, in Europe and in America, by various phase, covertly and openly, coarsely and politely, it is proclaimed that Cuvier has supplanted Moses, that Geology has exploded Genesis."*

Dr. Lord, in his review† of Strauss' Life of Christ, and which may be considered as the representative of that system of German Rationalism which is now being disseminated throughout the land, says, that "in consequence of this manner of explaining the Scriptures having prevailed in Europe, the greater part of the clergy both of the Catholic and Protestant churches are substantially infidels." He states that there never was a time when worse errors were taught under the name of Christianity than at present, or bolder assaults made in or out of the Church on the foundation of morals and religion, and when the principles of infidelity were taught on such a scale under the guise of biblical learning, or a doubt or denial of the inspiration of the Scriptures was so slight a barrier to admission to the ministry. He concludes by observing, that "Christianity can make no progress or even maintain its ground against its formidable enemies without a *special interposition from heaven.*"

The above citations speak for themselves, and full well confirm

* Relation between the Holy Scriptures and some parts of Geological Science. By J. P. Smith, D.D., F.G.S., p. 270.

† Theological and Literary Journal, No. 2, p. 257: D. N. Lord.

what has been said of the signs of the times, and of their agreement with the period referred to. Yet it may be thought by some that we have gone too far; and even granting that the energies of an all-powerful press are exerted in flooding the land with a literature for the educated and unlearned of the most pernicious character, that the danger is not so great as anticipated, or the state of religion and the Church so external and corrupt as represented. But we ask those who view the subject in this light not to allow themselves to be influenced by aught which we have advanced, but examine what is said by such men as Chalmers,* Carlyle, President Olin, and the distinguished editors of the *European Magazines*. Opinions like theirs are not to be passed, and we could wish no better confirmations of our views.

If it could be shown that we were not living in an extraordinary age, then might the assertions which have been made be doubted; but this is not the case, and there is a general opinion that the era in which we live is one such as rarely occurs, and of momentous import.

Thus the Christian Union, at the close of a long article on the state of religion, says: "Surely we are on the eve of great events; our country has reached a crisis in its history the issue of which no mortal can divine." An English paper informs us that "we are in the midst of one of those rare and solemn crises given by God to nations; the shaken world vacillates at its base. The people impel it towards a luminous future, whilst kings wish to drive it back into the darkness of the past."

The author of the "Hand of God in History" says: "Again we are led to conclude that all human affairs, and the great work of redemption, are approaching a crisis. The lines of Providence

* Dr. Chalmers, in the *North British Review* of Feb. 1847, says, speaking of Mr. Carlyle, "There lies an immense responsibility on professing Christians, if such men as he, with their importunate and most righteous demand for all the generous and godlike virtues of the Gospel, are not brought to the obedience of faith! There must be a deplorable want amongst us of the 'light shining before men,' when, instead of glorifying our cause, they can speak, and with a truth the most humiliating, of our inert and unproductive orthodoxy. These withering adjurations of Carlyle should be of use to our churches; as things stand at present, our creeds and confessions have become effete, and the Bible a dead letter; and that orthodoxy which was at one time our glory, by withering into the inert and the lifeless, is now the shame and the reproach of all our churches."

seem fast converging to some great point of consummation. Great events thicken upon us. Events which were wont to occupy centuries are now crowded in less decades of years."

A clergyman of the Church of England observes: "All I can say in this place is, that I am most firmly persuaded that we are living in that awful period designated in the Scriptures as the last time and the last days. Every succeeding year serves to increase the evidence on this head, and to give clearness, and precision, and intensity to those signs which already have been noticed by commentators. Even worldly men are so affected by the signs of the times as to feel seriously persuaded that some tremendous crisis is at hand. It therefore more especially behoves the professing people of God to be upon the watch-tower, and be prepared for the future, that the day may not overtake them as a thief in the night."

We might easily multiply quotations like the above, but it is needless, sufficient having been said to exhibit the grounds upon which our belief is based.

SECTION V.

INFERENCE IN RESPECT TO THE NECESSITY OF A NEW REVELATION FURTHER EXAMINED.

IF, in the preceding Section, it has been shown that there is a necessity for a new revelation, the question arises, From whence shall we expect it? Will the Deity manifest himself as at the call of Abraham, or the coming of Jesus of Nazareth? That he will not, we infer from the more enlightened state of mankind, a great proportion of whom no longer worship stocks and stones, or the hideous idols of Eastern mythology: and there are those who believe in a Supreme Being and in a futurity, and we have the Bible, which the Christian knows, notwithstanding the peculiar manner in which it is written, to be an inspired volume. This being the case, it is rational to suppose that if a supernatural manifestation is made in the present age, it will be by giving an explanation of the Scriptures, and a fixed and permanent method of interpreting them, that will be considered as a standard and authority by which all sects may be governed, and which at the same time is rational and agreeable to a just sense of right and wrong, and that reconciles itself with the discoveries made in modern sciences. If such a revelation was given, then we may well believe that the Bible would again be considered as the *Rock of Ages*, and would again open its fountains of living knowledge, and thus would the Church be regenerated and Christianity restored. And if this is a sound inference, then there remains for the Christian inquirer (however repulsive it may be) but one resource, which is, to give heed to and examine the claims of those who most solemnly assert that in a supernatural manner they have been enabled to interpret the mysteries of the Holy Oracles and reconcile their apparent contradictions.

Extraordinary claims like these have with justice at all times been regarded as either those of vile impostors, who have taken this method of gaining an ascendancy over their fellow-men, or of others who, by some means, had rendered themselves victims of their own delusions; hence, on this account, the subject has been passed by; but at the present crisis and extraordinary age, the man of sincerity, from a sense of duty and with a desire to leave no point unexamined, is obligated (throwing aside former prejudices) to seek this rejected source and listen to its assertions; and the more willing is he to do this, when it is remembered that "truth has often appeared on earth under discredited terms, and that the Scriptures themselves had their origin in the midst of a people who had become the scorn and derision of all others."

Among those who at different times have asserted, that by the means of a supernatural source they were enabled to give a truthful interpretation of the Scriptures, the mind rests upon one who, above all others, has attracted public attention; we allude to EMANUEL SWEDENBORG; and for the present, putting aside the absurd claims of others,* we shall confine our attention to his. Swedenborg, in his theological writings, informs the Christian world that in a supernatural manner he has been enabled to interpret, and give a key to, the mysteries of the Holy Oracles; and, astonishing to relate, was permitted, for the sake of confirming what he said, to have intercourse with the hidden world!

Such a declaration as this appears incredible, and the evident mark of a disordered intellect; but when it is considered that an eminent apostle, while on the Isle of Patmos, had intercourse with the spiritual world, and wrote on parchment what he beheld, and which is now recorded in the Apocalypse, the fact is evinced, that God permitting and there being a necessity for the occurrence, it is not impossible for a human being while living in this world to have intercourse with the other. But before further proceeding with the subject, it may not be amiss, supposing that there are those who have heard little or nothing of Swedenborg, and have considered him as an ignorant person or base impostor, or the leader of a sect of fanatics, to give a few brief citations, exhibiting the estimation in which he is held by those who are capable of judging him.

* See Appendix.

Coleridge thus remarks concerning his literary, scientific, and theological character, the extract being taken from vol. iv., p. 44, of his *Literary Remains* :

“So much, even from a very partial acquaintance with the works of Swedenborg, I can venture to assert, that, as a naturalist, psychologist, and theologian, he has strong and varied claims to the gratitude and admiration of the professional philosophical student.” In another work he says, speaking of the *Economia Regni Animalis*, “I remember nothing in Lord Bacon superior, few passages equal, either in depth of thought, or in richness, dignity, and felicity of diction, or in the weightiness of the truths contained in those articles.” Concerning the charge of insanity brought against Swedenborg, he says, “O thrice happy should we be, if the learned and the teachers of the present age were gifted with a similar madness—a madness, indeed, celestial, and flowing from a divine mind !”

To show the value of Swedenborg’s “*Regnum Minerale*,” and the high estimation in which this work is held, we quote a brief extract from the translation of Cramer’s *Elements of the Art of Assaying Metals*, by Dr. Cromwell Mortimer, Secretary of the Royal Society of London: “For the sake of such as understand Latin,” he says, “we must not pass by that magnificent and laborious work of Emanuel Swedenborg, entitled ‘*Principia Rerum Naturalium*,’ in three tomes, folio. In the second and third volumes of which (these embrace his mineral kingdom) he has given the best accounts, not only of the method and newest improvements in metallic works in all places beyond the seas, but also in England and our colonies in America, with drafts of the furnaces and instruments employed. It is to be wished we had extracts of this work in English.”

R. M. Patterson, late professor in the University of Pennsylvania, in a letter written to Dr. Atlee respecting the *Principia*, another of Swedenborg’s scientific works, says: “The work of Swedenborg which you were so kind to put into my hands is an extraordinary production of one of the most extraordinary men, certainly, that has ever lived.” After stating, among other things, that he should like to peruse it further before he could form an opinion of it, a thing not to be done in a few words, he continues: “This much, however, I can truly say, that the air of

mysticism which is generally thought to pervade Baron Swedenborg's ethical and theological writings, has prevented philosophers from paying that attention to his physical productions of which I now see that they are worthy. Many of the experiments and observations on magnetism presented in this work *are believed to be of much more modern date, and are unjustly ascribed to much more recent writers.*"

Professor Bush, professor of Hebrew in the New York University, remarks as follows: "The claims of Swedenborg have been widely regarded as the fruit of a distempered brain; the complacency, however, with which this estimate has been entertained, has of late been somewhat rudely invaded and disturbed by the discovery that in the person of the Swedish Seer stands revealed, not only one of the sublimest geniuses that ever adorned the annals of science—a worthy compeer of Newton, of Bacon, of Leibnitz, of Laplace, of Cuvier—a man of the most stupendous attainments in every sphere of knowledge, of analytic perspicuity never surpassed, of a power of generalization to which the world has not seen a superior, whose writings have created a new era in physiological research, who is *par eminence* the philosopher of ends and causes, who solved with equal ease the problems of fluxions, of physiology, of anatomy, of chemistry, of metallurgy, of mechanics, and of finance; whose intellectual *sports* were the differential calculus, the ascertainment of the longitude, the motion and position of the planets, the application of geometry to chemistry and physics; the construction of ships, docks, and dykes, the invention of stoves, and the depreciation and rise of the Swedish currency; and, finally, who is beginning to receive the honors of the true paternity of the Kantian philosophy, of the atomic theory of Boscovich and Dalton, of the nebular hypothesis in astronomy, and of many of the grandest discoveries of anatomical science of more modern times. All this the world was little prepared to find in the self-proclaimed herald of the New Jerusalem, and yet this is now beginning to be acknowledged as a due concession to the transcendent mind of Swedenborg."

In a lecture delivered by Ralph Waldo Emerson, at Boston, January 16, 1846, we find him saying that "no single man can judge of Swedenborg's various works. His wisdom can hardly

be estimated. He anticipated modern discoveries in various sciences: in astronomy, the discovery of Herschel; in anatomy, of Monroe. . . . In his edition of the 'Animal Kingdom,' Wilkinson magnanimously lays no stress on his inventions; he was too great to be original." After some further description of the character of Swedenborg's mind, Mr. Emerson remarked, that "those who are best acquainted with his writings are struck with the mass of his powers, as belonging to the Mastodons and Missourians of literature, who are not to be measured by a whole population of ordinary scholars."—(See *Prof. Bush's Reply to Emerson*, p. 7.)

The London Monthly Review for 1844 has the following:

"Of the discoveries which Swedenborg made in chemistry, astronomy, and anatomy, it is impossible to speak in language too panegyric. According to the Marquis de Thomé, who addressed some remarks to the commissioners appointed to inquire into the merits of animal *magnetism* by the King of France, Swedenborg was the first who offered a theory on the magnet.

"It would appear, from the Marquis' showing, that the first volume alone of Swedenborg's great work (*Opera Philosophica et Mineralia*) is one of the most complete and profound ever published. Swedenborg did not deal in generalities. He argued on geometrical principles, remarking (as De Thomé informs us) at p. 184 of his first volume, 'Unless our principles be geometrically and mechanically connected with experience, they are mere hallucinations and idle dreams.'

. . . . "We have at length, we think, placed such acts of Swedenborg's wonderful powers of mind before the reader, that we can hardly suppose that he now entertains the same opinion of that great man as when he commenced the perusal of this article. He can surely no longer subscribe to the foolish and wicked story of his madness, invented by one Mathesius, a Lutheran minister, who afterwards went mad himself (see Documents, p. 145, *et ante et postea*), or credit the report of his being a visionary. Visionaries do not deal in geometry, and algebra, and mathematics, nor do they make great discoveries in the brain.

"In conclusion, we record our opinion positively, and not relatively, wholly and without reservation, that if the mode of

reasoning and explanation adopted by Swedenborg be once understood, the anatomist and physiologist will acquire more information, and obtain a more comprehensive view of the human body, and of its relation to a higher sphere, than from any single book ever published; nay, we may add, than from all the books which have been written (especially in modern times) on physiology, or, as it has been lately named, transcendental anatomy.

“Swedenborg reasons not on any hypothesis, not on any theory, not on any favorite doctrine of a fashionable school, but on the solid principles of geometry based on the immutable rock of truth; and he must and will be considered at no distant period the Zoroaster of Europe, and the Prometheus of a new era of reason, however at present the clouds of prejudice may intervene, or the storms of passion obscure the coruscations of his intellect.”

In this connection we extract from the London “*Forceps*” for Nov. 1844, the following concerning Swedenborg’s “*Animal Kingdom* :”

“This is the most remarkable theory of the human body that has ever fallen into our hands; and by Emanuel Swedenborg, too! a man whom we had always been taught to regard as either a fool, a madman, or an impostor, or perhaps an undefinable compound of all the three. Wonders, it seems, never *will* cease, and therefore it were better henceforth to look out for them, and accept them whenever they present themselves, and make them into ordinary things in that way. For thereby we may be saved from making wonderful asses of ourselves and our craft, for enlightened posterity to laugh at.

“To return to our book, we can honestly assure our readers (which is more than it would be safe to do in all cases), that we have carefully read through both volumes of it, bulky though they be, and have gained much philosophical insight from it into the chain of ends and causes that govern in the human organism. What has the world been doing for the past century, to let this great system slumber on the shelf, and to run after a host of little blue bottles of hypotheses which were never framed to live for more than a short part of a single season? It is clear that it yet knows nothing of its greatest men! The fact is, it has been making money, or trying to make it, and grubbing after worth-

less reputation, until it has lost its eyesight for the stars of heaven and the sun that is shining above it.

“Emanuel Swedenborg’s doctrine is altogether the widest thing of the kind which medical literature affords, and cast into an artistical shape of consummate beauty. Under the rich drapery of ornament which diversifies his pages there runs a frame-work of the truest reasoning. The book is a perfect mine of principles, far exceeding in intellectual wealth, and surpassing in elevation, the finest efforts of Lord Bacon’s genius. It treats of the loftiest subjects without abstruseness, being all ultimately referable to the common sense of mankind. Unlike the German transcendentalists, this gifted Swede fulfils both the requisites of the true philosopher: he is one to whom the lowest things ascend and the highest descend, ‘who is the equal and kindly brother of all.’ There is no trifling about him, but he sets forth his opinions, irrespective of controversy, with a plainness of affirmation which cannot be mistaken; and in such close and direct terms, that to give a full idea of his system in other words would require that we lesser men should write larger volumes than his own.”

From the American press we select, from the many citations which might be given, the following from the New York Tribune of January, 1850:*

“The advent of a man like Swedenborg is a problem not to be solved by any cursory observations. He presents too many, and, upon the first superficial view, contradictory phases, to be easily classed among the rare and curious specimens of psychological history. It is idle to attempt setting him aside as a mere religious fanatic, a vain dreamer of dreams and seer of visions in the spiritual world, and claiming an access to spheres beyond the material universe from which man is precluded by the essential conditions of his being; for granting him to have been all this, he was yet something more, and much more: a man of various and profound scientific attainments, an acute observer of Nature, an original and ingenious analyzer of the most complicated phenomena, the author of a copious library of volumes filled with prolific germs of thought, bold and startling suggestions, and hints of valuable discovery, all of which gain fresh importance with every true development of science.

* Jan. 19, No. 2734.

“Never was there a man more free from the lust of proselytism. He used no efforts to gather followers around him. He calmly recorded in a book the visions with which he believed that he had been favored. He took no measures to make them extensively known. With a sublime confidence in truth, he left them to make their way in the world by their inherent force. So far as they presented revelations in accordance with the permanent laws of the universe, he was certain of their triumph. For any other success than this he had no desire. In the usual sense of the word, Swedenborg can scarcely even be called a theologian. His intellectual tastes led him to eschew barren speculation. His chief interest was in the investigation of facts, and especially of the laws which form their substantial essence and being. In spite of the apparently visionary dress in which they are arrayed, his writings have a body, a sinewy, muscular frame-work, which gives you the assurance that you are dealing with solid, tangible realities. No one can even dip into his treatise on Physiology without being impressed with the breadth and comprehensiveness of his views concerning the animal economy. They are not the vagaries of a dreamer, but the productions of calm and intense thought. Few works are so irresistibly provocative of reflection in the reader. Whatever errors a deeper scientific analysis may detect in his statements, it can never be denied that they are radiant with the light of universal law, and breathe a spirit of genuine vitality over the dry and withered masses of unsystematized facts which have so often been mistaken for sound learning. Swedenborg, then, must be regarded as too mighty a fact in himself to be justly explained either by skeptics or sectarians. The fanaticism of credulity and the fanaticism of unbelief are equally impotent to adjust his claims to the veneration of mankind.”

We have gone thus far in giving some idea concerning Swedenborg's scientific attainments and the estimation in which he is held; and it is shown that we are not to class him with the mere visionary and leader of an ignorant sect of fanatics, or with various persons who at different periods have made similar assertions, but that at the present era and state of religion his solemn affirmations demand every consideration.

The next inquiry which arises is, What miracles did he perform

to evince that he was a divine messenger, and that his interpretations of the Scriptures should be considered as an authority and pre-eminent above all others? Swedenborg in regard to this is singular, and unlike all those who have called mankind to witness that they had wrought miracles to prove that they were supernaturally endowed, asserts to the contrary, and informs us that he has no miracles to bring forward to evince the truth of his assertions, and that they can be demonstrated only by their rationality and agreement with the Scriptures.

It is believed that his views are not without foundation; and to examine them, let us inquire into the nature of a miracle. A miracle, as generally understood, is an event which transcends nature; and the power of working miracles was given to the Apostles to prove they were not false prophets, and was used as an irresistible argument to fall back upon when other methods failed. The case being somewhat similar to those instances where an educated white man has gone among a tribe of ignorant savages, and by foretelling eclipses and exhibiting marvels, has caused them to believe that he was a supernatural being. That this was the method of acting upon the minds of men in primitive times is also shown from the Scriptures. Thus we read that when the Israelites had lapsed into idolatries they left the worship of the true God and fell down before the image of Baal; and the only manner in which the prophet Elijah could prevent their idolatry was, not by reasoning with them on the absurdity of worshipping a block of stone, but by challenging the priests of Baal to a trial of their power in working wonders, and agreeing that if they could perform a greater miracle than he, then Baal should be worshipped. Thus it is said that "Elijah came unto all the people and said, How long halt ye between two opinions? if the Lord be God, follow him; but if Baal, then follow him. Let the priests of Baal give us two bullocks; and let them choose one bullock for themselves, and cut it into pieces and lay it on wood, and put no fire under; and I will dress the other bullock and lay it on wood, and put no fire under; and call ye on the name of your gods, and I will call on the name of the Lord; and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken."*

* 1 Kings, xviii. 21.

triumphed over the priests of Baal, and fire appeared where there was none before; and the people, when they saw it, were convinced that the God of Elijah was the true Deity, and superior to the sculptured idol.

In this case it is evident, considering the other circumstances, that fear was the leading cause of their belief, and that little use was made of their rational powers, except in the same manner as is done by savages on occasions of a similar nature. It is also evident that the belief thus taught was not like one which is rationally understood, but was of the most transitory and fleeting nature. This is evinced by the conduct of the children of Israel, who, notwithstanding the greatest of miracles had been wrought, after a short time erected a golden calf and worshipped it.

Now it can be seen from what has been said that there is force in Swedenborg's assertion that he has no miracles to produce to evince the truth of his claims; for we ask, Would they not be wholly unsuitable at the present age? Are the people so barbarous and ignorant that they require a Christian priest to come forward and perform some wondrous feat to convince them that they should not worship a hideous idol? It is not so. There are those in whom the great truths concerning God and immortality are too deeply inscribed to require such proof.

But there are other reasons which clearly evince that the working of miracles at the present day would be wholly inapplicable, and that if in reality wrought they would be doubted and ridiculed, and if repeatedly performed would be attributed to nature, and by their frequency would create no more surprise than an ordinary phenomenon. A writer on this subject very correctly remarks, that "a man working miracles at the present period would be considered as a mountebank, and would not be respected much more even by those who believed his miracles real." He adds, "Would not the cures he might perform be resolved into collusion, or, when this was proved impossible, be interpreted as the agency of unknown natural causes, or that power which modern infidelity has invested with omnipotence, the magic power of imagination?" The truth of these observations can be readily seen, and it is confirmed in the parable of Lazarus. The rich man says: "I beseech thee, father Abra-

ham, that thou wouldst send Lazarus to my father's house, for I have five brethren, that he may testify to them, lest they also come into this place of torment. Abraham said to him, They have Moses and the prophets, let them believe them; but he said, Nay, father Abraham, but if one from the dead came to them they would repent. He answered him, If they hear not Moses and the prophets, neither will they be persuaded *if one rose from the dead.*"

From this parable we readily infer that miracles at the present age would be useless, and that the skeptic of the nineteenth century would not be persuaded even if one rose from the dead; for it will be admitted that this teaching was not intended for the Israelites alone, but for all nations and people, and at all periods.

That miracles would be useless at the present era, is also clear from the consideration, that if they could perform uses they would be given; but as they are not wrought, we are at liberty to conclude that Divine Wisdom does not see them to be necessary.

If none were to be believed in except those who have wrought miracles, then many would be doubted who are now held in high estimation; for the Scriptures inform us that few of the prophets worked miracles, and of St. John none is recorded. And, on the other hand, were all to be received as divine messengers because they had wrought miracles, then should we be compelled to listen to those of the worst character; for sacred history relates that miracles have been wrought in confirmation of falsehoods: as, for instance, by the magicians of Egypt, the Witch of Endor, and by Satan in the time of Christ's temptations. These cases have every peculiarity of a supernatural origin; and if we look at the present time for occurrences of this nature, they can be found; and following the rule of Orthodoxy, we might be led to believe those persons to be prophets who by the *laying on of hands* can heal the sick, render the body insensible to the severest pain, and do other things of a still more wonderful nature. That there are those who are thus deluded by the extraordinary phenomena which the age has brought to light, is evinced by the Mormons; for it is known that the leaders of that sect do these things to confirm their teachings, and prove, like the prophets of old, their inspiration.

Swedenborg informs us that miracles were wrought in the

time of the Jews, that the Christian religion might be introduced and formed, and it has since been left to man's rationality and free-will to decide upon the truth of the Christian dispensation. Dr. Young confirms Swedenborg's views, and informs us that miracles are the relics of a barbarous age, and "an implicit satire on mankind, and while it satisfies it censures too."

But without further comment, we think sufficient has been said to show that in the present age of reason and individual investigation, the mere fact that Swedenborg worked no miracles is no proof, other things being satisfactory, that his claims should not be examined; and with many it is considered in his favor, it being thought that if he was an impostor he would have taken the usual course adopted by false prophets, and that his claims receive confirmation from his not having recourse to them.

Having arrived thus far in our observations, it may not be altogether useless to exhibit the manner in which we became acquainted with the writings of the philosopher of Sweden.—It occurred some years since, and at a time when we were engaged in an examination of the Scriptures without comment or gloss. Being unable to pierce the first great mystery concerning the Fall, and other enigmas equally difficult, we were lost in doubt; when seemingly by mere accident, a friend recommended us to read Swedenborg's explanations of the Sacred Writings. Though at the time we believed him a visionary, yet we were prevailed upon to purchase a volume of his works. On perusing it, we were struck with the peculiarity of the style, and were pleased to see that we had met with a theologian who invited the reader to use his rational powers concerning the Scriptures and the attributes of the Deity as he did in regard to any other subject. His other writings were procured, and we gave a diligent examination to his interpretations of the Holy Oracles. We have seen all the objections that have been brought against him, and are aware of the magnitude of his claims, yet notwithstanding are convinced of their truth; indeed, we can but consider it as an era in our life when providentially we were permitted to peruse them. And of all the wonderful features and phenomena of the nineteenth century, the writings of the Swedish psychologist stand preeminent.

We find in them a fixed and permanent method of interpreting the Word, which coincides with what it is admitted should compose the attributes of the Deity, and correspond with the discoveries of modern science. They supply, moreover, a long-felt desideratum: to wit, an explanation of the Scriptures so clear and simple as to be easily comprehended by the most unlettered mind, and which comprises all the essentials of the great truths of Christianity. This Swedenborg has given, and at the same time developed truths which require for their perfect comprehension the profoundest intellect; and no more can the savan affirm, as has been said by the learned skeptic, that the Scriptures are for the simple; for it is now shown that the natural and scriptural sciences go hand in hand, and that to understand their arcana one must be a proficient in all branches of human knowledge.

Our eminent authority informs us, that the emblematical and figurative language of the prophets has contained within it that inner sense which was so much sought after by Origen and other primitive writers. It is asserted that there is no part of the Old Testament but what is of the greatest importance. An explanation is also given concerning free agency, and other enigmas which for so many ages have perplexed and baffled the wisest; and the different subjects are exhibited in a manner worthy of the universal Father, and leave little or nothing wanting.

Let it be admitted there is a necessity for a new dispensation of truth, a necessity that the Scriptures should disclose their revelations with new light and beauty, then we do not see how it would be possible for the Divine Providence to select an instrument more suitable for such a purpose than Emanuel Swedenborg; for it is essential, if such means are adopted, that the one selected should not only be a man of sterling integrity of character, but at the same time possessed of pre-eminent talents. In former periods, when the Supreme Ruler has manifested himself by the medium of a human instrument, he has chosen those who were uneducated—prophets who were able only to speak in a dark and enigmatical manner; but such men would have been *wholly* unsuitable for the era of the nineteenth century, and if appearing would neither have been heard nor respected. But such, we need not say, was not the case with Swedenborg; for at the time when he came forward as a seer, he was held in the same

estimation as was Benjamin Franklin in this country; and was universally known among the learned of Europe as one of the first philosophers of the age, a profound thinker, and one who had taken every branch of science under his culture and protection. And if his moral character is examined, it will be found to be unlike that of an impostor, and without stain. Even his most violent opposers have never had aught to say against him in this respect; and if his private life is further scrutinized, it will be found that not only was he a man of prayer, and felt for those afflicted and strove to relieve them, but at the same time was endowed with a rare spirit of humility, self-love forming little or no part of his nature.

Those impostors who have at various times appeared and asserted for themselves a divine mission, "have universally made little use of reason, and in all their preaching and conversation on religious subjects, pour out with eagerness the dictates of passion and imagination, and never attempt to avail themselves of the facts or arguments in which reason delights to rest. Strong pictures, vehement effusions of passion, violent exclamation, loudly vociferated and imperiously enjoined as objects of implicit faith and obedience, constitute the substance of their addresses to mankind. They themselves believe because they believe, and know because they know. Their conviction, instead of being, as it ought to be, the result of evidence, is the result of feeling merely. If you attempt to persuade them that they are in an error, by reasoning, facts, and proofs, they regard you with a mixture of pity and contempt."

But how contrary to all this is the conduct of Swedenborg! When a proof of his mission was demanded, he invariably appealed to facts and arguments, and it is probable that there never lived a writer who more continually calls upon the reader to make use of his reflective faculties. Indeed, it is one of the marked peculiarities of that dispensation of which he asserts that he is the forerunner, that no one can enter it blindly, or otherwise than by the use of his noblest powers. So far from Swedenborg being an enthusiast, there is nothing like enthusiasm to be found in his writings: even in those descriptions in which it would be supposed that if anywhere he would show himself to be the enthusiast, and allow his imagination to gain the ascendancy, and

paint the subject in the most glowing and vivid colors, he is as calm and collected as if describing the most ordinary occurrences of life.

If Swedenborg had asserted that the Bible was not the work of inspiration, or if he had attempted to destroy any of those fundamental truths upon which the Christian religion is based, and particularly that which has the greatest influence on the minds of men, namely, a belief in the righteous moral government of God, and a state of reward and punishment hereafter, then might his claims have been disbelieved. But he has written nothing which will bear this interpretation, and so far from doubting the authenticity of the Scriptures, or viewing them in the light in which many theologians at the present day do, he has boldly come out in their defence, and devoted his vast learning and talents to uphold them; and we do not think that there can be found a writer who so repeatedly asserts that the Bible is indeed the Word of God, and inspired to its most minute letter. Respect for it as the Holy of Holies, and as a volume such as the world never before saw, he teaches to be one of the first duties of man.

It has been said by his opposers that he set up his revelations in preference to those of the Holy Oracles; but never was a greater falsity made known, for what he has written is but an explanation or commentary on the Bible, and a confirmation of its eternal truths. The difference between the Swedish psychologist's writings and those of the Bible is great indeed; for the one is written in an allegorical and figurative manner, and has within it a double meaning—a natural and a spiritual sense; but in the other nothing of the kind can be found, and its language is composed, and its words are to be understood, like those of any other volume.

The Scriptures inform us that in the latter ages false prophets shall appear, who, if possible, shall deceive the very elect; and at the same time a rule is given by which their claims may be tested. The apostle says, "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that spirit of Anti-

christ whereof ye have heard that it should come, and even now is already in the world."

Swedenborg, tried by this ordeal, comes out like fine gold in the hands of the assayer, more truthful and brilliant; for he, above all others, testifies to the divinity of the Lord Jesus Christ, and asserts that to confirm this great truth, and to bring to a close the seemingly interminable disputes in reference to the subject, was one of the chief reasons for which he was sent.

But it may be said that if it be true that Swedenborg, like John the Baptist, is the forerunner of a new dispensation, the basis of a second great Christian Church, which is to be the crown of all churches, and from which is to proceed the river of the water of life that shall be for the healing of the nations, then why is not more known concerning the subject, and the glad tidings disseminated? To this we reply, that a variety of causes have hitherto prevented the new dispensation from spreading; one is, that the minds of the majority are prejudiced against the subject, and the mere announcement that a new revelation of truth has been given is sufficient to condemn the whole matter. So long a period has elapsed since the Deity has manifested himself, as in times of old, through human instruments, that it is almost deemed an impossibility; and with multitudes no argument to this effect could have any weight. It is well known how far the Jews allowed their prejudices to carry them when the little band of disciples attempted to disseminate the truths of the Christian religion. They were treated with scorn, called enthusiasts, the followers of a false prophet, and accused of persuading men contrary to the law, it being denied that there was necessity for a new revelation; yet time has shown that what they taught, incredible as it appeared to the Pharisees, was the truth of heaven, and if our distinguished authority can be relied upon, there are multitudes who stand in the same light as the Jews then did; and the new dispensation can only be expected to spread itself with the greatest difficulty, and ages will be required for it to take that rank and be held in that estimation to which it is claimed to be entitled.

Thus far its progress has been rapid as could be expected. Commencing with a few, it has made a slow but sure advance, and now numbers its thousands; and under its banner are to be

found some of the most eminent and educated minds of Europe and our own country. And this fact alone is sufficient to evince that it is not one of the impositions of the day, for if it were, why should so many educated men be carried away with it? History records no such instance, and all who have been deluded by the false prophets appearing at various epochs, have been men of deficient reflective faculties, of unbalanced minds, or grossly ignorant and superstitious.

In this country the belief has not made so rapid progress as in some parts of England, where it originated, yet some of our clergy have, after becoming acquainted with the system, been so convinced of its truth and importance that they have given up lucrative situations, and exposed themselves to every inconvenience that they might be able to disseminate it. There are others who know little or nothing of Swedenborg except through the misstatements of his opposers. It would be a severe trial for a Catholic, having a profitable situation, to give up his charge, even though convinced of the truth of the Protestant religion; and if President Olin's testimony can be relied upon, there are those of other faiths than the Catholic who reason in the same manner in regard to Swedenborg's writings, and either wholly neglect them, or, if reading, take from the golden urn without acknowledgment, and use as their own.

Another cause why the New Church writings are not received, is the peculiar manner in which religious and theological subjects are taught, especially that the Scriptures are to be interpreted solely according to the sense of the letter. But the chief obstacle to their reception is the gross materialism of the age. Many of the present day have not only been nurtured in the belief that the existence of spirits is doubtful, but are even prone to ridicule the belief. Morell, in his *View of the Speculative Philosophy of Europe in the Nineteenth Century*, informs us, that skepticism exists to such an extent in Great Britain, that "a state of moral perfection is by many considered a thing altogether transcendental; and as for immortality, it is a boon which may be long to be realized, but the reality of which is by no means clear and certain."* From such a state of things it is

* Vol. ii., p. 585.

very evident that, granting the New Church writings are all that they are claimed to be, they would not be admitted, or that attention paid them to which they are entitled.

“Nothing is more remarkable than the contradictory views which are taken of the doctrine of Swedenborg, even by learned and eminent men. A late prelate of the Church of England denounced them as preposterous and heretical, and in so doing was countenanced by other members of the church: yet the late Bishop Porteus, who was distinguished for both his piety and his learning, publicly sanctioned the preaching of these doctrines, and in the following words encouraged a clergyman to continue to disseminate them: ‘I see no particular objection to the ideas which you have stated, and which come recommended to my own mind by the consideration that they were the ideas of an intimate and learned friend of mine, for whose opinion and sound judgment I must ever entertain the highest respect.’ The author of the continuation of Mosheim’s Ecclesiastical History, after giving a summary of Swedenborg’s doctrines of the Trinity and Atonement, remarks, ‘In substance, perhaps, there is no great difference between this and the ordinary doctrine of the Trinity.’”

In the Penny Cyclopædia it is stated, that “in Great Britain the non-separatist Swedenborgians comprise many members and even clergymen of the Church of England. The Rev. Thomas Hartley, rector of Winwick, in Northampton; the Rev. John Clowes, rector of St. John, Manchester; and the Rev. William Hall, of Manchester, were the first translators of the large works of Swedenborg.” His Principia has been translated from the Latin, in which it was written, by the Rev. Augustus Clissold, as have also several other of his scientific works by J. J. G. Wilkinson, member of the Royal College of Surgeons, London. In the Lives of Eminent Artists, it is stated that Flaxman, the sculptor, was a receiver of the New Church doctrine.

“In France the doctrine has excited much attention, partly through the writings of his eloquent disciple, Richer, of Nantes, and through the French translations of Swedenborg’s works, which were executed by J. P. Moet and published by John Augustus Talk. In Germany (and Switzerland) Swedenborg has long had isolated readers (among others the learned and pious Oberlin): the now most celebrated is the librarian to the King of Wirtem-

burg, Dr. J. F. L. Tafel, known through Germany for his learned editions of the original works of Swedenborg, for his translation of the same, and for the elaborate works published in their defence."

In Sweden, bishops and doctors of the Lutheran Church have favored the claims of Swedenborg. In our own country it is stated that the members of the New Church are numerous and well organized. Among the eminent persons who have become receivers of the belief, may be mentioned Theophilus Parsons, Dane Professor of Law, Cambridge University; also Professor Bush of New York, well known as a distinguished writer and theologian. The late Judge Young, of Greenburg, Pa., was a convert to the belief: with whom also may be mentioned Mrs. Child, the authoress; T. S. Arthur; and Powers, the sculptor. There are many others whom it would be easy to name.

There are those of Swedenborg's opposers who, unable to confute his claims, have striven to pass them by in silence, or class them with the doctrines held by the Shakers and Tunkers. Yet if we can believe an article in a late number of the "Literary World," they are now beginning to attract that attention which they deserve, and which the times demand; it being stated that "the renaissance of Swedenborg's writings is the order of the day in the theological world, and to which even the excitement upon the Puseyite question is but limited and secondary."* A citation like this, coming as it does from an opposer, evinces the truth, and that the light has begun to dawn; and we think little is hazarded in saying, that for some time to come the renaissance of Swedenborg's writings will be the order of the day, and that the despised belief will exhibit a front and bearing which even orthodoxy itself will esteem as not despicable; and from warring against the Catholic religion as the great enemy of the Church, will soon bring (if not rent asunder) all her forces, her mighty men of war, to combat the new and powerful antagonist.

We have gone thus far in examining Swedenborg's claims; and in the ensuing sections we have attempted roughly to pencil some of the leading features of that great system of truth, which is

* Literary World, Aug. 26, 1848, by C. F. Hoffman.

sincerely believed to be the grand means by which the millennial age is to be ushered in; and in doing so we are aware that the sketches which have been made are lacking in unity, and are far from doing the subject the justice which it deserves; yet it is to be hoped that they may not be altogether useless in leading the inquirer after truth to seek the source to which they point.

It is also to be understood that in the explanations of the Scriptures, we consider ourselves alone responsible for what is written, and if errors are to be found they are not to be attributed to the system of truth advocated. The individual mind views a subject after its own peculiar manner, hence it is not impossible that inferences may have been drawn which are not justifiable: if so, they can easily be rectified by having recourse to our distinguished authority, who, it will be found, is his own best expositor.

Commending what is said to the good-will of the reader, we invite his attention to the ensuing section, and the brief history of creation as gathered from Swedenborg's explanations.

SECTION VI.

THE CREATION—THE AGE OF HAPPINESS AND THE FALL OF THE RACE.

IT is a self-evident truth, that "out of nothing nothing can be produced:" hence we are informed that the magnificent and dazzling sun which we daily behold was not created from nothing, but emanated from the Deity. From this sun was formed the earth and planetary system. The world, it is believed, remained for ages a gigantic mass of molten lava, and proceeded on its appointed course through the regions of space. By slow and imperceptible degrees the intense and burning heat was in a manner expelled, and the crust of the earth formed; yet it still remained a vast body, and without living form, and void. Then did the Spirit of God again move; and it was said, "Let there be a firmament in the midst of the waters, and let land appear, and it was so;" and then sprang forth, according to the laws of divine order, shrubs, trees, and flowers, and the whole earth was a Garden of Eden, and a universal paradise.

Then it was said, "Let the earth bring forth the living creature after his kind, cattle and creeping thing, and beast of the earth after his kind. And it was so. And God saw that *it was good*. And God created man in his own image, *in the image of God* created he him. And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over every living thing that moveth upon the earth. And God saw every thing that he had made, and behold *it was very good*."

Such, we believe, was the veritable and sublime progress of the

great work of creation ; and man, the crown and glory of all, and for whom all things were made, was placed upon the earth that he might live a life of enjoyment, perform uses sufficiently to exercise his powers, and render himself capable of partaking its delights, and then was to go to the hidden world, and forever live a life of happiness.

Such was the great end of creation, and for which the Deity exercised his infinite power. At this primeval era, "man was perfect in all things in which he could have perfection: perfect in form, in strength, in activities, and in beauty; perfect in all his natural faculties of mind, in all his functions of body, in his intellectual and nervous sensibilities; perfect in every endowment, talent, and capability of his appointed nature. Poetry cannot describe him, fancy cannot conceive him too admirable; nor can eloquence transcend the truth of his realities by the most splendid panegyric." Suitable for such a being thus formed by the hands of his Creator, there was to be found on the earth, incredible as it may appear, neither the burning heats of the summer nor the piercing blasts of the winter. "The face of every thing was serene, and zephyrs only with their gentle fannings appeased the murmurs of the wind." Neither could there be found the ferocious beast nor the noxious plant, for it is said that man had dominion, and this without fear, over all things that moved upon the face of the earth, and that the fruit of every tree and herb was for sustenance, and that *all was very good*.

Thus there was a time (for we are informed, and reason sanctions the statement, that man did not fall in a day) when there was no evil or misery; a time when, as is truly remarked, men lived

. "In innocence, and told
A length of golden years unfleshed in blood;
A stranger to the savage arts of life—
. . . Rapine, carnage, surfeit, and disease."

But, as is known, this happy period, termed by the ancients the Golden Age, traditions of which are everywhere to be found, did not continue; for after the first race had thus lived for many ages a life of the greatest purity, innocence, and happiness, they began gradually to abuse the great gift which had been bestowed

upon them, that of the power of willing and acting as they pleased, and which alone constituted them rational and responsible beings. By the abuse of this free-will they created and originated evil thoughts and desires, thus evil itself. And from this beginning, slight and almost imperceptible as it must have been, have sprung all the terrific evils, both mental and physical, which afflict humanity.

Man thus by the abuse of his free agency gradually lost the intelligence and true wisdom with which he was originally gifted, and from which he derived his happiness; and from the height of knowledge fell, step by step, age by age, into the depths of darkness, ignorance, and misery. Thus originated the numerous diseases to which mankind have subjected themselves, and from the fatal moment when the first evil thought was generated down to the present era, the work of misery and unhappiness has increased; for by a law of nature, or law of the Deity—and there is none better proved—each person transmits to his offspring his good and bad qualities, and the child adds to his hereditary evils and peculiarities his own acquired in acting his part as a free agent, and thus is the infinite change of face and form, of good and evil, reproduced and perpetuated.

It may be asked, Why was not the creation of the first evil thought arrested? We reply, *because it was impossible*. If it had been, man's freedom, thus his rationality, would have been destroyed. It would have suspended or annihilated the action of the human soul, and have made its existence useless and superfluous. Man would then not have been man, but a mere framework of bony and fleshy mechanism, and thus there would have been no rational creation: yet a universe of uses must exist, for the Deity, who is goodness and wisdom, could not by the very laws of the divine order which compose his being, and to which he is self-subjected, exist without doing good, and thus exercising his attributes. The very essence of love or goodness is not to love itself alone, but to love others; that is, mankind or his children, and to be joined to them by love. The essence of selfishness is to love itself alone; and to assert that the great Father can exist without a creation, is to assert that he exists for himself alone, and thus is a personification of selfishness. In our blind desire to magnify the great Being, we too frequently ascribe to

him that which is totally adverse to his goodness, wisdom, and justice.

If man had not this perfect free agency, or the power of choosing, determining, and acting in pursuance of such a determination, what justice would there be in punishing crimes in this world or the world to come? If man were not free, and had not the ability of turning to good or evil, it truly might be said that even the great Creator was the author of his unhappiness.

All legislators, and the universal language of mankind, consider every person as free, and that he has the power of willing and acting. They also hold him responsible for that power. Reason informs us that every volition has a voluntary cause, and therefore man is free. Human consciousness, the most decisive ground of appeal on all questions of this nature, informs us in language not to be misunderstood, that man is free.

In reference to this subject it is said, in Ezekiel (xviii. 23), "*Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should return from his ways and live?*" Again, in v. 32, the same sentiment is repeated: "*Cast away from you all your transgressions whereby ye have transgressed: and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye.*" Here, in the most distinct language, it is stated that God has no pleasure in the death of the wicked. The Saviour also confirms this most important of all truths, by informing his disciples that his love was so great for the inhabitants of Jerusalem, that notwithstanding they had stoned the prophets and killed those sent to them, yet still he would have gathered his children together, even as a hen gathers her chickens under her wings, *but they would not.*

Unless it can be shown that God has pleasure in the death of the wicked, that the Saviour told what was not true when he solemnly informs us, that the reason he could not save his children, or the inhabitants of Jerusalem, was because *they would not*—unless it can be shown that the Deity is not a being of love, but of injustice, and that man is totally incapable of exercising his rational powers—unless, we say, all these things can be proved true, then can it be believed that man is not in every re-

spect a free agent, and that it is possible to destroy this greatest of all gifts ?

The truth that man is free is of the utmost importance. It exhibits the character of the Deity in an entirely different light. It exhibits him as a father wishing to save all that will be saved, and who, if it were possible, would have no misery now or hereafter. It evinces that when the first evil thought originated, the Deity, with an eye of omniscience and a bosom of love, aimed to arrest the misery which was foreseen ; that from that momentous period until the present, he has endeavored to restore his children, without destroying their freedom, to the happy state in which they were created ; that nothing has been spared ; that warnings and miracles of the most stupendous character have been presented ; that even a Saviour has appeared and suffered in the endeavor to restore the human race. When it is known that the angel of mercy would save all if he were permitted, and standeth at the door and knocketh for admittance, then there is no excuse for evil deeds, and it is known that in whatever event God has done his part. But it would be far different if we believed that he could, if he pleased, annihilate man's misery, *and would not*. In this case we should say that he was a Being strange and incomprehensible, and one in whom the human heart could not sympathize. We should look upon him in the same light as upon an earthly father who, with the ability to do it, refused to assist his suffering and perishing children, and refused, at the same time, to give a reason for his conduct. On this subject we should not, as in the days of superstition, allow our Father's greatness to obscure the intellect with which he has endowed us, but remember "there is no fear in love, and that perfect love casteth out fear."

It can now be seen why the Israelites in the desert worshipped a golden calf, while yet Jehovah saw this from Mount Sinai, and did not guard against it ; why Solomon was permitted to institute idolatrous worship ; why the Mahometan faith is permitted to exist, and that the Christian religion is divided into so many conflicting sects ; why there are so many impious people in Christendom ; why wars are permitted. Such things, we are informed, proceed from the free agency of every man, nor can the truth of the statement be gainsayed.

We close our remarks on this subject with a quotation from Milton, who, among other eminent writers, takes the same grounds in reference to man's freedom, and the impossibility of revoking the high decree, UNCHANGEABLE AND ETERNAL, by which creation exists.

I formed them free, and free they must remain
Till they enthrall themselves ; I else must change
Their nature, and revoke the high decree
Unchangeable, Eternal, which ordained
Their freedom ; they themselves ordained their fall.

. . . . That thou art happy, owe to God :
That thou continuest such, owe to thyself ;
That is, to thy obedience : therein stand.
This was that caution given thee ; be advised.
God made thee perfect, not immutable ;
And good he made thee ; but to persevere
He left it in thy power ; ordained thy will
By nature free, not overruled by fate
Inextricable, or strict necessity :
Our voluntary service he requires,
Not our necessitated : such with him
Finds no acceptance, nor can find ; for how
CAN HEARTS NOT FREE BE TRIED whether they serve
Willing or no, who will but what they must
By destiny, and can no other choose ?
Myself, and all the angelic host that stand
In sight of God enthroned, our happy state
Hold, as you yours, while our obedience holds.

SECTION VII.

THE FALL OF THE RACE CONTINUED.

If the reader is convinced that man is and always was a free agent, and that his free-will cannot be forced, nor virtue nor knowledge urged upon him apart from his own volition as a rational being, he will be able to accompany us in our further explanations. Unless this is admitted, our remarks will be of no avail. Believing that it has been fairly evinced that man is not an automaton or machine, but perfectly free, we will continue a very brief and general narrative of the fall of the first and most ancient race.

This first people, as before remarked, did not fall in a day, but many ages elapsed before they became corrupted. From the internal sense of the Scriptures we are informed that step by step, century by century, they fell, and, losing at each successive stage in their decline more and more of the true knowledge of their Heavenly Father and of the pure religion which had been imparted to them, they finally arrived at such a state of gross materialism that the majority utterly disbelieved in the Divine existence, and worshipped hideous idols. So great was their superstition at this time, that many of the powerful chieftains made their followers believe that they were gods, and caused themselves to be worshipped as such.

The reason why the faculty of veneration was ever thus exercised was, that they had derived from tradition the fact that there was a Deity or Deities who had created all things, and who each had all power. Of their God's attributes they had little knowledge, and believed that he could work evil as well as good; and supposed that he was a vindictive, angry, awful Being,

whose sole desire was that they should fall down and worship him, and this because it gave him pleasure to see them thus prostrate themselves. They believed that he exercised his power as did their leaders, and to evince that they were as nothing to him.

The belief in a spiritual and invisible God was to them a thing impossible; and the only Deity whom they could worship was one that they could feel, or at least see; hence they constructed images and worshipped their chieftains. Many of these darkened and benighted races, from an abuse of the science of correspondance, believed that the sun was God, and adored it as such. From this source the followers of Zoroaster and the ancient Mexicans derived their belief.

During the fall of the race the earth underwent the most astonishing changes, both in regard to climate and general aspect. As it is now, we can scarcely form an idea of its appearance at the distant period of its antiquity of which we here speak. From certain causes, which originated solely in man's wickedness, a partial deluge or deluges were brought at different times upon the earth; and so great were the floods, and so slight and deficient in those days were the means of procuring or sending information, that each nation of those who escaped supposed that they were the only persons saved, and hence that the whole world was submerged. Those that remained, and who composed a part of the nations of the plains of Shinar, with those of China, Hindoostan, and Mexico, attributed the great catastrophe, as is preserved in their traditions, to their angry gods, who had thus punished them, not because of their evils, but for the reason that they had not produced more offerings and sacrificed more human lives at their bloody altars.*

From the era of the deluge to the call of Abraham ages elapsed. During this period misery of every description increased, and, as recorded in the Sacred Writings, "the imagination of man's heart was only evil continually." Idolatry, man-worship, the use of the woman as a beast of burden, incestuous marriages, ferocious wars, the burning of living men and children to appease and propitiate their gods, were to be found among the customs and habits of the most civilized nations. With few ex-

* For an able and interesting view of this subject, see Rendell's "Antediluvian History."

ceptions, a night of universal darkness reigned. The strongest revelled in the possession of that which the weaker could not keep from them, and there was no other liberty except that of an Eastern despotism.

At this time the Almighty Disposer of all things, seeing, unless he interposed, man would bring about events which would result in his total annihilation from the earth, came forward, and from the treasury of the divine knowledge selected ways and means by which he could, without destroying man's free agency, bring back and restore the days of ancient happiness. He wished to do this in a manner to evince to the benighted races that it was not for himself, but for them, that he sought to do that which was to be so beneficial. But how could this be effected? Could it be done by argument, by reason, by informing them that it was injurious to their interest to practise such enormities, by gentleness, telling them that there was another and hidden world, and that by practising a little self-denial and patience they would enable themselves to live forever in happiness; that they were his children, that he loved them, and would, if he were allowed, relieve them from the cruel miseries which they were inflicting upon themselves? Had he with all kindness and gentleness thus addressed them, would they have believed him? Well may it be answered in the negative; and it can easily be seen that their natures were so brutal, that if he had appeared and attempted to argue thus in their cities, he would have been treated in the most ignominious manner and hurried to the fiery sacrifice. Hence the great Being, knowing their character, their brutal nature, and that only in a certain manner he could act, appeared to them for centuries as a being of wrath and vengeance. The great body of the ancient Jews, after he made his appearance among them, believed that they should worship the only true God from fear, and from the same motives that caused the Egyptians to adore their deities.

That this was the case, and that the Israelites were a sensuous and darkened race, who could be acted upon only by means of the most striking agencies, the reason for which could be seen by the most ignorant, is evident from many things. First, we learn that the patriarch Abraham was selected to be the subject of the commencement of the grand process by which mankind

were to be Christianized and regenerated. He was chosen, being superior in his natural capacities to those around him, and from his employment and living at a distance from large cities, had never been contaminated by their licentiousness. Yet to make a suitable impression on him, it was necessary that the most astonishing means should be resorted to. If a supernatural Being should privately appear at the present time and inform one that he possessed unlimited power, that he could convert with ease the base metals into gold, that he had the ability to join with riches great talents and of a nature sufficient for the foundation of a race from which a mighty nation might date their origin, and who would look up to the favored mortal as the great ancestor from which they sprang, we may well believe that there are few, if the Being gave satisfactory evidence that he had such power, who would not look well to his words. Now nearly all these promises were made to Abraham by his radiant and splendid visitor if he would act and proceed as was required. He consented, and it was said unto him, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee."

On his journey to Egypt the angel of God again appeared and renewed his promises. Abraham arrived in Egypt, but here his faith in the power of his new Deity* was shaken; and fearing the corruption of the city into which he is about to enter, he says

* That Abraham *was originally an idolater* is evident from the following, taken from the Book of Joshua, xxiv. 2. "And Joshua said unto all the people, Thus saith the Lord God of Israel: Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nahor; and they served other gods." Again, in ver. 14: "Now therefore fear the Lord, and serve him in sincerity and in truth; and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord." Ver. 15: "And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve, whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites in whose land ye dwell." That Nahor was a nation given to idolatrous worship, appears from Laban the Syrian who lived in the city of Nahor and worshipped images or teraphim, which Rachel took away, Gen. xxiv. 10; xxxi. 19, 26, 32, 34; and that Abraham had one God, Nahor another, and their father, or Terah, another, appears from Gen. xxxi. 53. It is also expressly declared concerning Abraham, that Jehovah was not known to him, in Moses: "I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of (or as) God Almighty, but by my name Jehovah was I not known to them."—Exod. vi. 3.

to Sarah his wife: "Behold now I know that thou art a fair woman to look upon: therefore it shall come to pass, when the Egyptians see thee, that they shall say that this is his wife: and they will kill me, but they will save thee alive. Say, I pray thee, that thou art my sister." Sarah, it is known, consented. For truth's sake, it must be admitted that on this occasion Abraham was not only guilty of prevaricating, but at the same time delivered his wife into the hands of the merciless Pharaoh. This little narrative, together with Abraham's and his wife's conduct when the Lord informed them that Sarah in her old age should bear a child, and their treatment of Hagar, evince a want of faith and a gross, uncultivated state of mind in those who were selected to be the instruments of the new dispensation. The conduct of Lot and his family, and Jacob's treatment of Esau, also illustrate our observations.

In the relation concerning Sodom and Gomorrah, is exhibited a striking instance of the immorality of those times. The conflagration of these places was the first great moral lesson taught to Abraham and the inhabitants of the adjacent cities. Here in this case it is seen that the Deity did not wait until after death for the administration of punishment, but before the terrified spectators completed the awful catastrophe. This exhibition of the might and power of the newly manifested Jehovah took place that that and succeeding generations might know that, unlike all others, he was a Being opposed to wickedness of all kinds, and that it was for this fire descended from the heavens.

The miracles which were wrought during this dispensation were of such a stupendous character as finally to beat down all opposition; and yet, notwithstanding their magnitude, it was with the greatest difficulty that the descendants of Abraham and Isaac would pay heed to them, and believe that the great Being was superior to the gods whom they worshipped in Egypt. If at the present time notice should be given in a supernatural manner that the Deity was visibly to appear and manifest himself upon a certain lofty mountain, and the *elect* should be desired to assemble together to witness the astonishing spectacle, and the event should transpire with a grandeur, magnificence, and sublimity worthy of its author and the occasion, it would seem that those persons who beheld the overwhelming sight would, at least for

many years, believe that the Being who appeared was indeed the only and true God. The Scriptures inform us that this sublime and awful spectacle was witnessed by the children of Israel at Sinai, that the Deity appeared in flames of fire, and that the mountain shook as by an earthquake. Yet notwithstanding this fearful sight and the prodigies of miracles wrought at the Red Sea and in the wilderness, we read that because Moses delayed to come down from the mount, "the people gathered themselves unto Aaron, and said unto him, Up, make us gods which shall go before us; for as for this Moses, the man that brought us out of the land of Egypt, we wot not what is become of him." Then we are informed that Aaron (who had been supernaturally endowed, and wrought miracles) consented to their proposal. A golden calf was made, sacrifices were offered, and, to complete their image-worship, they, like a band of Egyptian idolaters, danced for joy around the loved and ancient deity.

In another place it is said that the Lord, being angry at this occurrence, informed Moses that he should destroy and consume them. Upon this threat it is stated that Moses argued the matter with the Lord, and that in consequence of this reasoning, "the Lord *repented* of the evil which he thought to do unto his people." Here it is clearly seen that the Lord did not repent, but adopted this manner of proceeding with this ignorant people solely for the purpose of evincing that he was a being who would forgive them, and had not passions like themselves; and also that a little light might be made to shine upon this night of almost universal darkness. The case was much as if a supernatural Being should appear among a nation of savages, and without destroying their free agency, endeavor, by astonishing sights and miracles, to work upon them in such manner as to bring about his ends. The fact that the doctrine of the immortality of the soul is not mentioned in the Mosaic Law, and was not taught until many centuries after, evinces that the ancient Israelites were, with a few exceptions, a gross and sensuous people. With such a race, and without preparation, a belief in invisible or spiritual things was almost an impossibility. Like the ancient skeptic, they would have mocked at the idea, and it would have been throwing jewels to swine, or a profanation of truth itself.

It can now be seen *why* the first ten chapters of Genesis are

written in the manner they are, or as a *designed allegory*. This part of the Holy Oracles (which did not originate with Moses*) was composed thus for various reasons. The chief are, that it should accommodate itself to the darkened minds of the Israelites and others, their traditions, and at the same time convey a real truth and internal sense to future and more enlightened generations. In the allegory it was made to appear to the Jews that they could *par eminentie*, and alone, of all the nations of the earth, trace through a vast number of centuries a direct descent from the first race. This was done to induce them to preserve and guard from injury the sacred manuscripts as the most precious of all things. At this period, or at the call of Abraham, with one exception, the different nations had no knowledge of the age of the world, and thus had no period of time to date from. Hence it was necessary, in the communication which the Deity at that time made to mankind, that the great Statute Book should be dated as it is, and as a grand historical era for succeeding generations.

If a real account of creation—of the formation of the world from the sun—a history of the virtue and happiness in which the first race lived—and a true idea of the attributes of the Deity had been given and recorded, it would have been incomprehensible to the Jews, and hence useless. The account as it is now, and in its literal sense, was to them, as it is to many at the present day, perfectly satisfactory.

It is said and believed by thousands that the sun does in reality rise and set. This may be called an apparent truth; for, as is well known, it does not, and the sun in reality is stationary, and it is the earth which revolves. The language and terms are nevertheless universally used, and this first from custom and usage, and second for the purpose, when conversing, of accommodating ourselves to the minds of those who are unable to understand the real truth, and whom it would be utterly impossible to convince that the sun actually did not course daily through the heavens and set in the west.

Now the allegory in Genesis and many portions of the Scriptures is written in this manner, and solely for those who cannot understand otherwise. It is said that the Deity rested and re-

* See Appendix.

pented ; that he was angry, revengeful, and sometimes provoked to cursing. These things are apparent truths, and not real ; for the passions above indicated are such as belong to a demon, and it would be impious to ascribe them to a God of goodness and wisdom. To an irreligious person, the great Being appears as a God of wrath and vengeance, a flame of devouring fire. But it is otherwise with the regenerate ; to him the Deity appears in his true character, as a Being of love and beneficence ; and he sees that God's hatred and repenting is not such as man's.

In the same manner it is stated that the moon is the second great light in the solar system. This is also an apparent truth ; yet the humble peasant believes that, instead of being the smallest planet, it is larger than the fixed stars. To him this is a real fact. It is also stated that the serpent was more subtle than any beast of the field, and was endowed with the powers of speech. We are informed that serpent signifies reason perverted, or the mind in the same situation as is the perception of an infidel. Thus in Psalm cxi. 4, 5, 6, it is said, "They sharpen their tongue like a serpent ; adders' poison is under their lips." And again, speaking of those who seduce man by reasonings, "They go astray from the womb, speaking lies ; their poison is like the poison of a serpent ; they are like the deaf adder that stoppeth her ear, which will not hearken to the voice of charmers, charming never so wisely."—Ps. lviii. 3, 4, 5. "He shall suck the poison of asps ; the viper's tongue shall slay him."—Job xx. 16.

By the gift of reason we are mainly constituted men ; hence when this, the most important of all the mental faculties, abused itself, man fell. At its fall the intellect became perverted, and cursed or corrupted itself ; and it was said that the serpent, or, allegorically, the reason of an infidel should creep upon its belly. By this, a comparison was made with the beasts of the field ; for they resemble in many respects an infidel. Figuratively, he ever creeps on his belly, and believes in nothing but that which he can see, touch, or taste. Neither does the beast. All that the skeptic desires or wishes is selfish enjoyment. It is the same with the animal creation. We frequently hear it said that such a man is a beast or brute ; indeed, we know that there are those who are guilty of acts which no animal was ever known to do. Now a serpent, above all beasts, is the most hated, poisonous, and

loathsome ; hence it was selected as a fit emblem and symbol of a perverted reason, or infidelity. Serpents also represent evils of all kinds ; hence throughout the Scriptures they are synonymous with evil or sin. The Saviour called the Jews who were skeptics *serpents, a generation of vipers* ; and we read in Revelation of the great red Dragon ; and concerning the “old serpent called the Devil (or a perverted reason), which deceives the whole world.” At the present time we hear it said, when one is describing a hypocrite, that such a person is a *viper*, cunning and subtle as a snake. Every person has the serpent figuratively in his own mind. Thus if evil thoughts are allowed to enter and prevail over our better judgment, we, in the same manner as did Eve of old, listen to the voice of the serpent, and have not Eden, the garden of God, within.

From what has been said, it can be seen that the whole narrative concerning the serpent is a spiritual allegory—that in relation to the Deluge and the Tower of Babel can be explained in this manner. As the peasant believes that the sun courses through the heavens, so likewise do the Jews and others believe that a real serpent conversed, &c. As before remarked, it was written thus in order that there should be laid before every description of intellect a simple narrative, and a record which could be easily comprehended, or such persons would have no belief or idea concerning creation and the origin of sin.

There is little probability that the Jews in more modern times understood, except in the literal sense, the allegory. It was taught to them by the Saviour in the sense of the letter, and in the same manner, as their forefathers understood it. The ancient Israelites believed that God *repented* and *rested*, as also did many of their descendants. Now this belief and strong prejudice could not in this early age be eradicated, hence, for the purpose of establishing the Christian religion, the Lord accommodated himself to the minds of the disciples and their peculiar way of thinking ; and precisely in the same manner that a father does at the present day, who makes suitable answers to the questions of his little child, concerning many things which he is totally incapable of comprehending. The Saviour, we are informed, “spake all things in parables, and without a parable spake he not.”

Concerning the idolatry of the Israelites, and of their sacrificing living victims to the altar of Molech and other gods, we find, among others, the following texts, which are adduced from the Old Testament :

“Thou shalt not let any of thy seed pass through the fire to Molech. Defile not yourselves in any of these things, for in all these the nations are defiled which I cast out before you.”*

“And Ahaz made his son to pass through the fire according to the abominations of the heathen, whom the Lord cast out from before the children of Israel.”†

“Moreover, Ahaz burnt incense in the valley of the son of Hinnom, and burnt his children after the abominations of the heathen.”‡

“And the Sepharvites burnt their children in the fire to Adramelech and Anammelech, the gods of Sepharvaim.”§

“Thus saith the Lord of hosts, the God of Israel, Behold I will bring evil upon this place, the which whosoever heareth his ears shall tingle, because they have forsaken me, and have estranged this place, and have burnt incense unto other gods . . . and have filled this place with the blood of innocents. They have also built the high places of Baal, to burn their sons with fire for burnt-offerings unto Baal, which I commanded not, nor spake it, neither came it into my mind.”||

“Yea, they sacrificed their sons and their daughters unto demons ; and shed innocent blood, the blood of their sons and of their daughters whom they sacrificed unto the idols of Canaan, and the land was polluted with blood.”¶

“They have committed adultery, and blood is on their hands, and with idols have they committed adultery, and have caused their sons, whom they bare unto me, to pass *for them* through the fire to devour them. They have defiled my sanctuary in the same day, and have profaned my sabbaths. For when they had slain their children to their idols, then they came the same day unto my sanctuary to profane it.”**

* Lev. xviii. 21, 24.

† 2 Kings xvi. 3.

‡ 2 Chron. xxviii. 3.

§ 2 Kings xvii. 31.

|| Jer. xix. 3-5.

¶ Psalm cvi. 37, 38.

** Ezek. xxiii. 37, 38.

In reference to the cruelty of the ancient Jews to their captured enemies, we find the following in 2 Samuel xii. 31: the statement gives a true idea of the civilization which existed in those days. It is said, "And David gathered all the people together, and went to Rabbah (the city of waters), and fought against it, and took it. And he took their king's crown from off his head, the weight whereof was a talent of gold, with the precious stones, and it was set on David's head. And he brought forth the spoil of the city in great abundance. And he brought forth the people that were therein, and put them under saws, and under harrows of iron, and under axes of iron, and made them pass through the brick-kiln; and thus did he *unto all the cities of the children of Ammon*. So David and all the people returned unto Jerusalem." (See, on this subject, 1 Chron. xx. 3.)

Concerning the wickedness of many of the prophets of Israel, we find the following in Jeremiah xxiii. 10: "For the land is full of adulterers: for because of swearing the land mourneth, the pleasant places of the wilderness are dried up, and their course is evil and their force is not right. For both prophet and priest are profane; yea, in my house have I found their wickedness, saith the Lord." Also in v. 14: "I have seen also in the prophets of Jerusalem an horrible thing: they commit adultery and walk in lies; they strengthen also the hands of evil-doers, that none doth return from his wickedness; they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah."

That the Israelites were, notwithstanding their great and pre-eminent advantages, worse than many other nations, is shown in various parts of the Scriptures. Thus in Ezekiel xvi. 48, 51, it is said: "As I live, saith the Lord God, Sodom, thy sister, hath not done, she nor her daughters, as thou hast done, thou and thy daughters. Behold, this was the iniquity of thy sister Sodom: pride, fulness of bread, and abundance of idleness, was in her and in her daughters; neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abominations before me; therefore I took them away as I saw good. Neither hath Samaria committed half of thy sins: but thou hast multiplied thine abominations more than they, and hast

justified thy sisters in all thine abominations which thou hast done."

In Matthew xi. 21, it is said: "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell; for if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom, in the day of judgment, than for thee."

We have been induced to give the above citations concerning the Jews, not only to prove what has been said, but also to show that if ever a bad and wicked people existed, it was the Jewish nation. The frequent sacrifice in former times of their own children; the savage-like treatment of the helpless captive; their disregard of miracles such as never before or since have been wrought; their contempt of the greatest favors and the kindest admonitions; their disregard of innumerable opportunities given for reformation, and which were continued for centuries; their still continuing in evil practices when they knew and acknowledged that they were evil, and that if persisted in, certain desolation and ruin would result; their pride, selfishness, and brutality; their stoning of holy men sent to them, and their final torture and crucifixion of the Lord, the Saviour—all evince that if ever a nation deserved to be called *serpents, a generation of vipers*, it was this people. Many have supposed that they were a chosen people of God, and so they were, but chosen only because the time had arrived when some of the barbarous nations who then existed should be selected as instruments of the new dispensation.

If it be said that the great Being caused them to act in the manner they did, it might with equal consistency be said that the Deity at the present time causes mankind to be wicked. Reason and the Scriptures inform us, that "God tempts no man, but that every one is tempted when he is drawn away of his lust or evil heart." An apostle informs us, that God is the same yesterday, to-day, and forever; and if this is so, and it cannot be other-

wise, then we know that the Jews, out of their own evil hearts, and acting their parts as free agents, drew upon themselves ruin and desolation. God, we are informed, is no respecter of persons: hence, we know it to be truth, that no Jewish prophet ever entered the regions of bliss except according to his works. The mere fact that a Jew was leader and prince in Israel, did not weigh one jot or tittle with the Lord of Justice, for it was his own life and personal character by which he was judged. It is supposed by some, that because the ancient prophets and others gave to the world those most beautiful and pious precepts found in the Old Testament, that they were, on this account, holy and good above all others. To God alone are the secrets of the heart known; but it is true at the present time (and human nature for ages has been the same) that man can speak like an angel, yet still be a spirit of darkness. The sacred words of Scripture which proceeded from the prophets and others were not the thoughts of man, but the voice of God. They were, in this case, but the mere mediums or instruments of the divine providence. For, as remarked by the apostle, "the prophecy came not in the old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." That little was known concerning what was said, and of the *dark sayings of old*, is evinced from the fact of the crucifixion of the Saviour. When a prophet's character can be found to be as spotless as was the martyr Stephen's, John the Baptist's and others, then may we well believe that they are beings of holiness, and as angels. But when we see a name stained with sin and crimes, even at the close of his life, then must the judgment of that man, be he Jew or Gentile, whether he lived in past or present ages, be left with Him who is justice itself, and who is without partiality or shadow of turning.

There is no one who has a greater respect for the venerated names of antiquity than ourselves, but it is believed that the time has arrived when all, even the leaders and princes of Israel, should be seen as they are. The mist of ages, which has too often imparted a fictitious aspect to the names of many, is, under the light of the nineteenth century, fast passing away. We shall ever look upon the Jews, in a certain sense, as the chosen people of God, and as a truly wonderful nation; and shall ever consider

the redeeming features of their character, and regard as worthy of emulation the beautiful examples of piety and excellence recorded of them. Until time shall be no longer they will be known, and their peculiar habits and customs scrutinized and studied, as illustrative of the eventful scenes of Scripture; but still our sympathy for them is not greater than for any other self-deluded people.

SECTION VIII.

THE SPIRITUAL WORLD.

EVERY one is sensible that he is the subject of, and as it were continually surrounded by good, bad, or indifferent thoughts, and that when awake it is impossible to cease thinking. Now the question arises, From whence come these thoughts which put in motion the intricate machinery of the human body, and cause us to act? Upon examination, we find that they appear to be generated in the brain, and that the head is the residence of the intellect. If, upon dissecting the brain to discover and *see* these thoughts, we can find nothing except a mass of soft and lifeless matter, the vital principle being gone, still the inquiry presents itself, From whence comes this vital principle? What is it? To this we reply, that it comes from God. But here again the mind is bewildered, and asks, Who and what is God? To this we rejoin, that he is benevolence itself and wisdom itself;* or, in other words, he is the great, eternal, and invisible fountain from which every benevolent and wise thought proceeds. What causes the oak of the forest, and all the vast and varied products of the vegetable kingdom, to live, grow, and spring as if from nothing? It is the light and heat of the sun, which infuses into them a vital principle, and without which they could not exist. Now we are informed that the Deity is, as it were, an invisible sun of thoughts;

* "If you collect," says Swedenborg, "all the things that you know, and place them under the intuition of your mind, and inquire in some elevation of spirit what is the universal of them all, you cannot conclude otherwise than that it is *love* and *wisdom*; for these two principles are the essentials of all things of the life of man: all things civil, moral, and spiritual, belonging to him, depend upon these two, and without these two they are nothing."
—D. L. 28.

and that in the same manner as the sun gives life to a tree and causes it to exist, so does the Deity shine into the intellect, the heart, and body of man, and cause him to live. If this invisible sun did not exist, neither could man. From this it can be seen that God alone is life; *all others are but recipients*. He alone is the vine, others are but the branches. He is the sole source of life, or, as remarked by the evangelist, "in him is life, and the life is the (only and true) light of man." Wherever he shines, there is light, and peace, and hope, and joy; wherever he withdraws his beams, all is darkness and desolation. Because this Father of Light, this Heaven's Sun, cannot be seen, his existence should not be doubted. We cannot see the soul, yet there are few or none who do not believe there is something, a vital power or energy which causes the body to live, and which is seemingly dissipated at death.

Before proceeding further, let us examine the nature of what is called the soul. Swedenborg, in regard to this subject, informs us, that what St. Paul terms the *inner man* consists of three things: first, a spiritual body; second, the soul, *or that which thinks*; and third, the vital principle, or breath of life. According to him, the spiritual body resides, as water does in a porous substance, within the natural body. It is asserted that the spiritual body is a fac-simile of the natural, and in such a degree that, if the two were placed together, no difference could be discerned; and the ancient saying that every man has his double, would before the natural eye be verified.

This explanation appears to us as most rational, and it is difficult, if not impossible, to conceive of the inner man existing except as represented. If it is asserted that the soul exists after the death of the body, differently, and as an ethereal vapor, it renders us unable to believe the soul is human, if it does not altogether make its existence a nonentity. Swedenborg's explanations are confirmed by the Scriptures, and we are repeatedly informed that the spirit, or inner man, of a departed friend exists in the human form. This is shown, first, from the reason that all spiritual beings, or angels, who ever have been seen in this world, have invariably appeared in the form of men. St. Mark informs us that, after the resurrection, the women who went to the Lord's sepulchre saw, on entering it, "a young man sitting on the right

side clothed in a white garment.”* Moses and Elias, at the mount of transfiguration, must have appeared as human beings, or the disciples would not have known them. The angels who made themselves visible to Abraham, Lot, and many of the prophets, were in the human form. The Saviour, after the resurrection, appeared in the like manner. The fact that man, after the death of the body, exists in the human form, is so self-evident, that we will not adduce other passages (though the Scriptures are filled with the like, to prove the point): and a slight examination is sufficient to show, that if the soul is to have a being, be capable of receiving God’s love and wisdom, it must necessarily exist in a form which is human.

There are many who have procured to themselves an idea concerning spirits, that they are not substantial, or beings of positive reality. But in regard to this belief, we are informed that a greater fallacy never was made known, and that the inner man is altogether as substantial and real a person as can be found in this world. It is said, that so exact and life-like a resemblance is a spiritual man, that in him can be found all the intricate machinery of the human frame—the veins, the arteries, the heart, the lungs, the glowing countenance, the sparkling eye, the exalted intellect—nothing being wanting. That man at death has a spiritual body, and which is composed of *spiritual substances*, is evinced from the Scriptures. Thus St. Paul, in the 1st of Corinthians, informs us, “There are also celestial bodies and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. It is sown a natural body, it is raised a spiritual body. *There is a natural body, and there is a spiritual body.*”

Notwithstanding the above texts, which are repeated in other places, there are those of the present day who disbelieve in the existence of spiritual substances. But such persons are in a great error, and their theory, if applied to God, would deny his existence. Thus the Supreme Ruler must be something or nothing. If something, as he cannot be either the sun, atmosphere, moon, stars, or earth, he must be a spiritual substance, or nothing, a nonentity, and nowhere. That God is a spiritual substance, is plain from his being so designated; and it is a fundamental part

* Mark xvi. 5.

of Christian theology, that God is a substance ; that though there are three persons, yet these are one substance. This belief is also shown from the fact that the Saviour arose a spiritual substance. One of the chief causes of the skepticism of the present day, is the teaching that the soul is not a spiritual substance ; for, as remarked, it must lead to a direct negation of the real existence of God, and of the soul ; for every man of common sense will ask, How can that be real which is unsubstantial ? Must not its existence, after all, be ideal ?

At the first, it appears difficult to conceive how it is possible there can be spiritual substances, much more that the soul or inner man is a substance. But this difficulty arises from a superficial examination, and from our having been educated in the belief that nothing is a substance but that which can be seen, tasted, and felt. Yet this is a fallacy, and there are many things which are known to be substances which cannot be seen. Thus, take the agent known as magnetism ; who, from a casual observation, would suppose that it possessed those qualities peculiar to it ? Take one wholly uneducated, and inform him that there exists within and about a magnet an invisible substance, *something which is not ideal*, a power which is capable of the greatest effort, and bidding fair, for many purposes, to supersede the use of steam ; he will, because he cannot comprehend the matter, nor see the agent, deny it as the height of absurdity.

Now, if it be true there exists such an agent, one which is incapable of being seen by the natural eye, and which is imponderable, and apparently lacking all the qualities generally supposed to compose a substance, why, we say, is there any thing so strange and incredible in supposing that there exists in the human frame an invisible substance, which, at the death of the natural body, can withdraw, and, in a manner peculiar to itself, reappear, and put on the appearance of a living man ? So far from its being incredible, it is a sound inference ; and it is chiefly because we cannot, with the natural eye, see this spiritual body, and the time when it withdraws itself, that we doubt its existence.

In respect to the form in which God exists, we are informed that he appears and has a being, in the same divine form in which he existed when he took leave of his disciples. This view appears

rational ; indeed, to us it is impossible to conceive how he can exist except in the human form. If he existed, as supposed by some, as a diffused essence, it would be impossible to have any idea of him, much more to think of him as a being who took an interest in man's welfare, or was one whom we could love and respect. The idea would, as it has with many, verge into materialism ; and the belief arise that electricity, which is a diffused essence, was God, and governed the world. An eminent writer on this subject with great justness remarks, that "if we cannot attribute form to God, because it implies limit, so neither can we for the same reason attribute any thing to him, or frame any conception of his nature. For all the ideas we can entertain of him necessarily imply limit, inasmuch as the ideas themselves are limited, being those of a limited, finite creature : yet we do not, for that reason, cease to consider certain perfections as belonging to the divine nature. None but an infinite being can have infinite, and therefore adequate, ideas of himself ; all finite ideas, however exalted, must have form, limit, and boundary ; as truly so as the senses or sensations of the body. The objection, therefore, derived from the idea of form, is as applicable to all intellectual ideas, however abstracted, as it is to sensational impressions. Let any ideas of God entertained by a creature, however intellectual, however abstracted, nay, however angelic or spiritual, be embodied, and that embodiment will as certainly present a definite limitation as any object presented to the senses. The objection, therefore, derived from the idea of form, if allowed, would tend to deprive us of entertaining any idea of the Deity whatever ; for the only idea we could entertain is, that which is formless : hence indefinite, indeterminate, chaotic, confused ; which is virtually no idea, because it has no form, and that which has no form has no quality, and that which has neither form nor quality is a nonentity."*

The above reasoning we think unanswerable ; and it can be seen that, as is said, "If we cannot ascribe form to God, neither can we attribute any thing to him, or frame any conception of his nature."

That it is not irrational to believe that the Deity exists in a

* Clissold's End of the Church, p. 393.

divine form, is also exhibited from the Scriptures. Thus, in Genesis, it is said, "God made man after his own likeness and image." If truth is spoken in these words, this alone is sufficient to show that the great Being exists in the human form. Whenever he has manifested himself upon earth, he has ever appeared in the human shape. Thus, in Genesis (chap. xvii. 1), it is said, "The Lord appeared to Abraham, and said unto him, I am the Almighty God: walk before me, and be thou perfect."* And in chap. xviii. it is written, that "the Lord appeared to Abraham on the plain of Mamre, and he sat in the tent door in the heat of the day." We also read, that "Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel, went up into Mount Sinai, and saw God."† The Saviour also confirms our assertion, by informing his disciples that he that hath seen him hath seen the Father: "I and the Father are one."

Swedenborg states that Paul taught a real truth when he informed the Corinthians, that "*they (including all Christians) were the body of Christ and members in particular.*"‡ According to him, as a society of men in this world is known and distinguished as a body having its head and members, so likewise is it in the heavens; and all there, with God as the head, go to form one grand corporate body; each one taking his place, and all harmoniously acting so as to represent one and be one. Swe-

* A writer on this subject observes, that when our Father comes before the thought for prayer, and worship, and love, he comes there as our Lord Jesus Christ, Jehovah, God. And when he appears to the senses of men or angels, and when he has so appeared in former times, he is and was manifest to sense, by filling an angel with his presence so fully, that the individual nature of the *angel is latent and inactive*. An angel so filled with the Divine is called in Scripture the angel of the Lord. As in the third chapter of Exodus it is said, "The angel of the Lord appeared unto him (Moses) out of the midst of a bush; and God called unto him out of the midst of the bush, and said, I am the God of thy father; and Moses hid his face, for he was afraid to look upon God." The word translated "angel," both in Hebrew and Greek, or in the Old and New Testaments, signifies *one sent*. But his constant presence in the heavens *is* as the sun of heaven. *The angels ever see this sun. They do not call it him, nor think it him, nor worship it in his place; but they know that within it, and always acting through it, he is a man, a divine man, from whose divine humanity their own is continually derived. As a divine man, they worship and they love him; and it is their constant effort to bring men into that love and worship, without which there is no beginning of angelic life on earth, and no preparation for it.*

† Exodus xxiv. 9.

‡ 1 Cor. xii. 27.

denborg's explanations on this subject are but little known, yet they are of importance; and by them is shown that if ever God's kingdom is to come on earth as it is in heaven, it must be by considering the human race as a diseased body, with diseased members; and no more must the eye say to the head, I have no need of thee, or the head to the feet, I have no need of thee; but each member must consider the other, no matter how insignificant, of importance, and by whose assistance alone the great body can be restored and preserved, and formed into the stature of a perfect man.

But without farther examination of this subject, which it would require an entire section properly to exhibit, let us examine other explanations which are equally important; and first, in respect to the existence of our friends in another life. It is evident that if after death they live and have a being, they must exist somewhere. We are informed that the inner man, or spirit, when it leaves the body, goes to the vast and hidden world, or *what is called the Spiritual World*. This world is composed of Heaven and Hell, and the World of Spirits, or that place or state to which all go at first, and before taking up their final abode in Heaven or Hell. It may be asked, Where is the other World? To this we reply, that it is out of nature: neither in the stars, sun, nor atmosphere, or world without, but in the world within. A world not in space, but one which is of an internal or spiritual nature.*

In this hidden and invisible world, which is as incapable of being seen or pointed out to the natural eye, as it is to see the soul, which is nevertheless known to exist, all are to live. In this world, we are informed, there can be found (composed of spir-

* There are those who doubt concerning another existenee, and chiefly because it is not obvious to the senses. If the phenomenon which is witnessed in a dream is exhibited, it is ridiculed. But to such persons we would say, Be not too certain that all is a delusion. There may be more in the explanation than you have believed possible. What if a dream itself gave a true idea of another life? Is it not true that when in this state (and it is a mental one) we are in a world without space or time? Are not the spiritual objects seen as real and life-like as those exhibited in this life? Are they not mental creations? Does a man stop to argue the question whether the spiritual objects seen in a dream are made of such substances as he finds in this life? Do they not appear *to him* for the time being as such? If they and he ever remained in this state, would not the mentid

itual substances) every thing which exists in this life. Houses, palaces, cities, trees, the beautiful landscape, waters, mountains, the blue sky, the stars, the moon, the heaven-inspiring sun, and all that can gratify the eye, or please the senses, or delight and improve the mind. It appears to us rational that it should be so; for what is it in this world which enjoys itself? It is the spirit, which alone is the real man. Can a dead body enjoy, think, or feel? It cannot, and is similar to the lifeless body of an animal. It is therefore evinced that it is not in reality the body which enjoys itself, but it is the soul or inner man which lives. If so, what is there irrational in believing that this inner man will proceed to another world and continue to exercise that intellect and those senses and feelings which were made use of in this? To suppose the contrary would render human existence the most unsolvable of enigmas, and cause us to believe that man was made solely to dig and delve in this life, and never arise from the ignoble condition in which he might be placed. The supposition, also, would not only show that the Great Being was without a purpose and plan, and that the miracles which have been wrought, the education which is bestowed, and trials which are endured, are for nothing, but it would also evince that God was an unjust Being; for in this world we continually see the good suffering and the wicked enjoying: hence from a necessity of things there must be another existence in which compensation will be made and justice rendered.

Probably one of the greatest proofs we have of the immortality of the soul, is the testimony of human consciousness. Let, in the solitude of the chamber, the question be asked, Whether there is a life after death and a judgment to come? and there are few to whom the inner voice will not answer in terms not to be misunderstood, that such is the solemn truth. So well were the facts in regard to a future state impressed on the minds of some of the ancient philosophers, that so far from questioning the great truth,

creations become real spiritual substances, and far more deserving the name of substance than the perishable things of this life? We believe that it would be difficult to answer these queries; and until they have been, and the startling facts pertaining to this subject exhibited by the agency of magnetism or mesmerism have been explained, we think the skeptic may well hesitate before he concludes that death is an eternal sleep. "Behold," says the Saviour, "the kingdom of God is within you."

they taught that the death of the body was in reality but the beginning of life, and the commencement of a never-ending existence. Even the Aborigines of this country believed, that although they buried the body of a friend, and left it to molder into dust, the *friend*, the *man*, lived still, and went to a happier world.

That in the heavens there are spiritual mansions, and that angels and spirits are clothed in spiritual garments, is shown from the Scriptures. Thus (in John xiv. 2) the Saviour says: "In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place (or habitation) for you." St. Paul in his Epistle to the Hebrews says, alluding to the enjoyments and happiness of another existence, "But now they (*i. e.* those who live in faith) desire a better *country*, that is an heavenly: wherefore God is not ashamed to be called their God; for he hath prepared for them *a city*" (xi. 16). St. John, in the Revelation, informs the reader concerning an immense multitude that he beheld in the Spiritual World, which no man could number, who stood before the throne clothed in white garments and with palms in their hands; and also throughout the book, are mentioned as existing in the hidden world objects found in this: and if this is so, and, as we are informed, and as generally believed, good men at death become as angels, why should not the spirit of a departed friend, the spiritual body mentioned by Paul, be clothed in a garment and live in a spiritual mansion? To assert to the contrary, we hardly need say, would be asserting to a self-evident absurdity.

It is supposed by some that the inhabitants of the other world do nothing but employ themselves in religious duties, such as praying and singing, and this eternally and without cessation day or night. It is evident that if such a life in this world should be attempted by any one, no matter how good and pious he might be, it would soon be found the reverse of happiness, and the most fatiguing and monotonous of all things. We are informed that the same laws which hold good in regard to this subject in this world, are applicable to the other; and that neither men nor angels procure or receive a life of happiness by continually singing and praising. This belief, which is now extensively circulated, derived its origin from the Israelites. To produce an effect upon

their darkened intellects, it being almost impossible to reason with them, the most magnificent promises were made, and the most fearful of punishments threatened. Heaven was represented to them as a perfect ecstasy of happiness, and the fallen abode as an unceasing and indescribable agony of pain—a lake and furnace of material fire. The Jews were taught concerning future rewards and punishments, precisely in the same manner as is done with children at the present day. They had a belief that after death, if good and deserving, this ecstasy of happiness would by some means be instilled into them, and that they were to receive it without exertion on their part. They also believed that labor was a curse sent upon them; and understood in its literal sense the passage where it is said, that “in the sweat of thy face shalt thou eat bread;” and believed that man before his fall led an indolent life and did not exercise his bodily and mental faculties, yet notwithstanding enjoyed life in the greatest degree. From the promulgation of this most erroneous and false of all beliefs, the majority of mankind have, as they supposed, endeavored to free themselves from this curse; and have attempted, as the great end of their life, to procure a situation or wealth sufficient to enable them to live without work or exertion of any kind. It is not necessary to adduce much argument to show that if such persons are permitted to reach the goal, the heaven of their supposed happiness, they find in a short time that it is no heaven, but altogether the contrary, and that they do not enjoy life as much as when exerting themselves in acquiring that property which placed them in their present situation. They find, that like an inactive piece of noble machinery, they are fairly rusting out, and are gradually being destroyed either by disease, or the fiend *ennui* and melancholy.

An eminent writer and physiologist remarks on this subject, that “if the higher and wealthy classes do not engage in some active pursuit so as to give scope for their energies, they suffer the evils of ennui, morbid irritability, and excessive relaxation of the functions of the mind and body, which carry in their train *more suffering than is entailed* on the operatives by excessive labor.” The truth of the above observations is universally admitted; and it is shown to be a law of the Deity, fixed and unchangeable, that if the rich or poor wish for happiness, they must

not lead an indolent life, but exercise their powers of mind and body, and this in a manner useful to their fellow-beings. Now we are informed that the same great law holds good in the other world, and that there, as here, it is equally impossible to destroy man's freedom, or transform him into an automaton and make him a passive recipient of happiness. It is stated that no indolent or useless person can breathe the air of heaven, and that it is only by the active exercise of his nobler powers that he is enabled, with God's assistance, to procure to himself a life of enjoyment.

The great difficulty on this subject is, that the law of our being is not properly appreciated, and there are many who class the slavish and life-wearing labor with that happy work in which the mind and the body are employed, and this in a manner which is sufficient to exercise all the powers, yet still not to abuse or over-task them. Such a life as this is not one of toil, but of enjoyment; and there is no rational being, who, if he had the ability, would desire to be released from it. What is so gratifying to the man who has the faculty of constructiveness large, as the amusement afforded by the use of the implements of the carpenter or the joiner? When he is thus employed he experiences a rare delight. And it is the same with the statesman, the orator, the painter, the sculptor, and the farmer, when they have rightly chosen the profession for which nature qualified them. It is the wrong choosing and selection of professions, trades, and employments, which causes so many failures, and work to be looked upon as a task.

We are informed that in the hidden world, each person is appointed to that office for which his talents, his mind, is exactly suited; something which he can perform better than any thing else, and which he will take a delight, a pride in doing. In this case it could hardly be considered as work, but a pleasant exercise.

Dr. Dwight, on this subject, concurs with us. In his discourse concerning the *residence, the character, the employments, and the enjoyments of the redeemed*, he says: "To praise God for the perfections of his nature is unquestionably a universal and eternal duty, as well as delightful employment of intelligent creatures. Far be it from me to undervalue the importance or the excellence of this duty. To receive enjoyment, also, is unquestionably one great end for which intelligent creatures are made; and an end

clearly worthy of their Maker. But the mode in which this enjoyment is attained, and the means of its accomplishment, are considerations of peculiar moment, both to the views which we form of the celestial happiness, and the nature of the happiness itself. The state of existence in heaven is not exhibited in the Scriptures as a state of mere recipiency, if I may be allowed the term, or of mere quiescent enjoyment. Glorified spirits are not, as I believe, mere vessels, into which happiness is poured by the divine hand; and do not merely enjoy what is thus communicated. On the contrary, they are the most active of all beings in the creation of God; the most laborious; and the most unremitting in their exertions. Out of this activity their happiness in a great measure springs.*

We do not go as far as the above, and affirm that men in the other world are unremitting in their exertions (except unremitting in their desire to do good), and never cease from them; this, we are informed, is not the case, but that the happy spirit performs the duties of his office just sufficiently, and no more than is necessary, to render him capable of other and more varied enjoyments.

The offices in which angels or the spirits of just men are engaged, are such, it is said, that only a few of them can be described. One of the most general is that of being guardian spirits to those who exist upon this earth. It is the office of those who in this world bore the loved name of woman, and who are now as angels, to hover near to those of their own sex, and whisper those sentiments—that advice—which can only be given by those who resemble themselves. It is also the duty of such to have charge, and educate, and instruct, those who die in infancy: those of whom the Saviour says, “Of such is the kingdom of heaven.” We are informed that all little children, of whatever nation, sect, or religion, are invariably at death received into heaven, and become in time as angels. From reason alone, if the fact were not plainly evinced in the Scriptures, it might ever have been seen that this was the case. Yet the time has been, even in this country, when it was considered doubtful whether all such could be saved. Truly we may be thankful that those days of superstition and bigotry have gone, never to return.

* Dwight's Theology, vol. v., Ser. clxxi., p. 535.

In respect to the origin of the lower or infernal sphere, we are informed that at first it did not exist, and was formed progressively. When at death evil-disposed persons increased in the hidden world, it was found necessary to separate them from the good, and compel them to exist in societies by themselves; and the abode of these fallen spirits was, in the language of the Scriptures, denominated Hell. Evil spirits were separated from the good, for the same reasons which cause us to confine in this world the murderer, the thief, and villain. If we had no penitentiaries, and did not imprison them, and allowed every species of crime to pass unheeded, the usual consequences would ensue—bands of freebooters would assemble, and those who now rest quietly under the protection of law and order, would be obliged to hold themselves in readiness to surrender at any time their persons and property to the will and wish of the lawless plunderer. Now, in the hidden world, there is the same stern necessity that law and order should prevail, as here; for we are informed, and which is agreeable with reason, that every man, when he departs to the eternal regions, carries with him the same thoughts, the same mind, which he had in this life. If he has been a rogue and villain he wishes to be so still, and as this is opposite to the life of heaven, it is evident that heaven cannot be his abode; hence, he is separated from the good, and confined with those who resemble himself, or the evil.

The great law respecting freedom holds good in the other world, and there, as here, a man as much as possible is permitted to partake of the life he loves, or that which gave him pleasure in this world, and this even though it be evil. As it is impossible for evil to exist in heaven, hence there remains for the exercise of his faculties but two regions—that of his particular abode, and this world, where there is to be found a mixture of good and evil. In these places or states, by God's merey, evil spirits are permitted to seek their life and enjoyment. The case is thus: A man who, when living on this earth, had become infatuated with intoxicating drinks, and who took greater pleasure in the use of them than any thing else, is permitted, in an extraordinary manner, from certain causes, to leave his dread abode and come to this earth, and join himself to the person who is in the like love with himself, or who is fond of the intoxicating bowl.

In this case, in an astonishing manner, the evil spirit and the man become two in one, and seek and enjoy their happiness together.* If possible, like the old man mentioned in the Arabian Tales, the demon is unremitting in his death-like grasp, and remains until his victim's life and strength are gone. Ever by reasoning the most artful and insidious, he endeavors to silence the subject's fears, and entice him to continue the fatal career. On the other hand, his guardian angel, or the spirit of a good man, whispers in his ear, and entreats and implores, through his conscience, that he will be a man, and cease that life which will end in his total, irrecoverable ruin. The pilgrim, thus placed between the good and the evil, listens, and, exercising his freedom, partakes and adheres to the counsel of the one or the other, and winds his way to the place of misery or happiness.

As with the spirit of intemperance, so it is with evil of every kind. Every fiend endeavors to procure to himself a slave, and thus satisfy an insatiable appetite. It may be asked, Why are these evil spirits permitted thus to roam at large in this world, and be in a manner the agents and cause of leading others to ruin? To this we reply, Because of God's mercy to men on this earth, and to evil spirits, and that all may enjoy as much as possible, and suffer no unnecessary pain.

To exhibit this subject in a proper manner, let us examine the nature of love. Love is that which a man delights in, and is that in which he receives happiness and enjoyment. What is the drunkard's greatest enjoyment? It is that of partaking of intoxicating drinks. If we remove the bottle, his life, his love, is gone; and often by thus acting, we cause him to suffer and be tortured by the fiends who accompany the delirium tremens. If alcoholic drink is given him, for the time he is happy, for he has that which he loves. It is the same with the idler—his greatest de-

* "It has been manifest to me," says Swedenborg, "by much and long-continued experience, that spirits know no otherwise than that they are the same as myself, so that they confessed this several times with all confirmation, both separately and when adjoined; thus variously, and they spoke accordingly. I am instructed by reflections, and by repeated experience, that spirits think themselves to be men only, as to the rational part or thought, and also as to the body and its actions, even those which are natural. They thus imagine that it is they who think, who act, yea, that they are wholly and solely man."—*Spiritual Diary*, vol. i., p. 819.

light is indolence. If we cause him to labor, it is the very opposite of his wishes, his love, and is that which he hates and longs to be released from. Take away from the gambler his cards—the spendthrift his horses and hounds—the glutton his good dinners, and their very happiness, delight, and love are gone. It is the same with the miser: take his money, his accumulated hoards, and you take away his god. It is the same with self-love: if we endeavor to cause that individual who loves himself above all things, to love his enemy or his neighbor as himself, we make him unhappy,—we even cause him to be miserable, for it is not his love, not his prompting, and he would sooner hate than love the man who has slighted or injured him.

On the other hand, the individual who is temperate, loves temperance. The man who is benevolent, honest, and just, dislikes to do the contrary, and this because it is against his nature, his disposition, will, or love. But not so with the rogue, for with him stolen fruit is the sweetest, and he will defraud for a pastime. Place the virtuous female in the company of the abandoned, the brazen-faced prostitute, and force her to listen to the language which proceeds from the dens of infamy, and her sensibility, her feelings, will be shocked in the greatest degree, and this for the reason that she takes no pleasure, no delight in such society, and it is revolting to her very nature.

Suicide at the present day is of common occurrence, and arises from the fact that the unhappy individual perceives his happiness and enjoyment has fled. He finds that that object has escaped him upon the procuring of which he had set his very heart: it might have been a self-delusion, but it was that for which he had long toiled, and the anticipation of the enjoyment of which at some distant time had buoyed him up; but now he sees that it is irrecoverably gone, hence he despairs. In another case we see one who finds himself neglected and penniless—has lost caste—can no longer move in the society or adopt the style of living to which he has been accustomed—has no hope—the world has become a burden, he can enjoy himself no longer; hence, he listens to the voice of the suicidal demon, strikes the fatal blow, and rushes into eternity.

From what has been adduced, it can be seen that love of some kind, and for some object, be it good or evil, is the very life of

man, and without which he is truly wretched and miserable. The Deity is Love, therefore he wishes to give his children, or mankind, that which each individual loves the most; hence, to those who love good he gives good, and to those who love evil he gives evil. Now man having caused himself to be born into evil loves, it is necessary for his existence that evil thoughts, or evil spirits, should be permitted to enter and take up their abode. If the thoughts, or the purity and excellence which animated the minds of those who were first created, should be instilled into the mind of the unregenerate man, he would be in torment; for it would be wholly opposite to every thing which he loves; and when this is the case, as has been shown, man cares not to live, and attempts annihilation. The animal creation is born in the order in which they were created: it was the same in the beginning with man; but now, being born in disorder, or opposite to good, he cannot be born in order, or good, or happiness, until the life of his progenitors is changed, and brought into the state of excellence in which man was created. In this case the agency of evil spirits would be needless. Until this is the case, it can be seen that it is of the last importance that evil spirits should be permitted to perform a double use, and enable man to enjoy his own evil love, and at the same time partake of their own.*

* It is supposed by many that the invisible world is composed solely of heaven and hell. But in regard to this we are informed there is an intermediate space or state to which all go after the death of the body. We can believe this may be so, from the fact that there are few men who are sufficiently purified to enter immediately into heaven, and few who are so depraved as to be worthy of its opposite; and hence the necessity of an intermediate space in which all will be prepared for their eternal abode. The belief in an intermediate space was received and taught by the primitive Christians, and, as observed by the accomplished Dr. T. Burnet in his work *On the State of the Dead*, "The reformed divines, to avoid the terrors of purgatory, have entirely taken away the intermediate state; as we are too apt, in avoiding one folly, to run into another. It is very well known," he continues, "that the Roman purgatory is adapted to the humors of the people and the gains of the priest; but why should these phantasms fright us away from the search of truth, and the opinions of the ancients concerning the hitherto unfulfilled state of misery and happiness, before the day of judgment?"

"The universal Christian world," says Dr. Jung-Stilling, in his *Theory of Pneumatology*, "from the very commencement believed generally in an invisible world of spirits, which was divided into three different regions—heaven, or the place of blessedness: hell, or the place of torment; and then a third place, which the Bible calls *hades*, or the receptacle of the dead, in

Swedenborg's views in regard to the taking off the mask in which every one clothes his features, and which renders it in this life impossible to discover his real character—that which Paul rightly terms *the inner man*—are vividly exhibited. We are informed that upon entering the eternal scenes of the future, this mask is removed, and every one stands revealed in his true light. Even, it is said, so great is the change, that every man's thoughts are visible and delineated by his features. If one in this life has borne a reputable character, yet secretly has been a lover of the cup, here is shown what is his true nature: all disguise is taken away, and he joins a society who resemble himself. It is, we hardly need say, the same with the hypocrite, the gambler, the adulterer, the lover of self and of the world; all seeming conscience and morality which, for appearance sake, was put on, is taken away, and they join those who are of a similar nature, and with whom they were in reality associated when living.

That this explanation, or that "like joins like," is no visionary's tale, but the elucidation of an awful mystery, and what from the nature of things must happen, is confirmed by the Scriptures. Thus it is said in Proverbs, "Therefore they shall eat of the fruit of their own way, and be filled with their own devices." Again in Psalms: "As he *loved* cursing, so shall it come unto him; as he delighted not in blessing, so shall it be far from him." The divine law concerning the subject is with the utmost solemnity given to us in Revelation xxii. 11, where it is written—"He that

which those souls which were not ripe for either destination, are fully made meet for that to which they have most adapted themselves in this life." The author adds: "The Christian system of the spiritual and material world, described as above, stood for fifteen hundred years unshaken. Luther and his confederates accomplished a mighty revolution in religion. The Holy Scriptures again became the sole criterion of faith and conduct, and the clergy of the Protestant Church renounced all claim to the government of the invisible world; they extinguished the flames of purgatory, and enlarged the bounds of hell by adding *hades* to it. No middle state or place of purification was any longer believed in, but every departed soul entered immediately on its place of destination, either heaven or hell. They carried this point too far: *it was wrong to make a purgatory of hades; BUT IT WAS ALSO GOING TOO FAR TO DO AWAY WITH HADES. TOGETHER WITH PURGATORY.*"—(See Theory of Pneumatology, American edition, pp. 7-11.) For further particulars, and of the opinions of Clemens Alexandrinus, Tertullian, Chrysostom, Irenæus, and others, the reader is referred to Noble's Appeal, p. 155, and in which a lengthy explanation will be found.

is unjust, let him be unjust still ; and he which is filthy, let him be filthy still ; and he that is righteous, let him be righteous still." (See also Matthew xxv. 46.)

An eminent writer in reference to the subject, thus exhibits it : "God is Love. He therefore seeks to give to his children the best thing he can give or they can receive. The best thing is the free love of good ; for from this flows his own perfect blessedness and all inferior happiness. It must be *free* ; this is the primal and continual condition ; for take from love the idea of freedom, and you take away its essence, its life. If free, that is, if man is free to receive it, he must be free to reject ; and, therefore, some do receive it and some reject it. They who receive it, find it the source of all blessing, and are in heaven, and are angels. They who reject it, choose in its stead the love of self and of evil ; and they are in hell, and are devils. But are they then without the infinite mercy of God ? Not so ; not so in the least degree. They are permitted to live as they love to live ; they are allowed the delights they desire, with no other qualification, no other restraint than is necessary to prevent their making each other more miserable. They wish to do this, and they are prevented. Never punished for the sins they have committed here, and never punished for their love of a sinful life, because punishment for these causes must now be ineffectual, they are punished only as it becomes necessary to prevent their molesting and tormenting each other. They are still the objects of His constant care and mercy, of a love so vast, that no sin can exhaust it, so pure and perfect that no created mind can for a single moment imagine it.

"The worm that never dies, and the fire that is never quenched, are not literal torments. Nor are they conscience and remorse, and a sense of their condition ; for their conscience is suffocated, they cannot feel remorse, and their condition is precisely what they love. The worm and the fire are their lusts and evil affections ; these are not permitted to die or be extinguished, because they are their life, their joy, and the only life of which they are capable. They are in their heaven, in the only heaven they can appreciate, or desire, or imagine, or enjoy. The Lord condemns no one. He who occupies a place in hell, seeks that place because it is suited to his life, and is permitted to occupy it by the mercy which provides for him all the means of happiness he may

enjoy, and protects him as far as possible from suffering. No one goes to hell whom the Lord can preserve from it, consistently with the man's own freedom. No one goes there who has not so resisted the divine influence, as to have confirmed himself in the evils which that influence resists."

From the above can be seen that man is the author of his destiny, and alone responsible. It is also exhibited that "the worm which never dies, and the fire which is never quenched," are not torments of the conscience, but those of another nature.*

There are, as before remarked, many persons, even clergymen, who nourish a secret and fond belief that at some time a general restoration of all things will take place. This belief is more particularly exhibited and honestly held forth, by that sect of Christians known as Universalists; a denomination which contains within itself persons the most benevolent and moral, yet at the same time those who are far otherwise. The argument in regard to a general restoration is, that God is too benevolent and merci-

* Swedenborg states that evil spirits are in such a lost condition, that it is in vain to reason with them, and are held in subjection by those means which in this world are used to subdue and control the lower creation. According to him, the sufferings which are experienced arise, among other things, from fear of deprivation of enjoyment and corporeal punishment. That there is reason to believe this is the case, is evinced from what is known concerning the conscience of an abandoned criminal. The statistics and experience of those who have examined the subject inform us, that all such have the organ extremely small, so much so, that when conversed with they refuse to admit there is such a faculty, or do not know what is designated by the term. The fact that there are thousands whom nothing but the law of the land compels to keep their word and fulfil their engagements, is alone sufficient to prove that *that* which is known by the name of conscience is, with a vast majority, held to be a principle altogether transcendental—something, the loss of which does not trouble them or give uneasiness. Conscience is an inhabitant of heaven, and not of its opposite: hence we are informed that no one is lost who will allow the heavenly monitor to abide with him, and who heeds its warnings. It is the refusal to listen, the shutting of the door, that is the cause of its absence; yet still, ever faithful to its trust, it remains, and takes not its final departure until it is seen that all is lost. At its flight there springs in its place a false conscience, which is but a guilty dread—a transitory fear, which arises not from a sense of right and wrong, and a desire to act justly, but merely because it is believed that one may possibly suffer in the other world for actions done in this. This is the conscience which many possess, and that which is taken for the one with which they were originally endowed.

ful to punish forever ; and hence the time will come, though it may be very distant, when all will be saved. It is evident that this conclusion is derived from a false idea concerning the Divine Omnipotence, and the belief that God's anger is like that of man's. This belief, as we have shown, is most erroneous, and that it is utterly impossible for the Deity to be angry or hate. Yet thousands, in their desire to gratify their inclinations, rest, notwithstanding the continued appeals of conscience, on this reasoning as their foundation for future happiness. In this state of the case, and from the fact that the doctrine concerning future rewards and punishments is by far the most important part of the Scriptures, particularly so in the present age, when reason, not faith alone, is inscribed, our informant steps in, as heaven's messenger, and gives an explanation which is not only satisfactory to reason, but at the same time to those feelings of mercy and benevolence with which we have been endowed ; and it is seen that all is done that Omnipotence can effect for the salvation of mankind ; and yet, at the same time, the Scripture doctrine is uninjured, and the sad and awful truth is exhibited, that the evil ever remain evil, and there is no hope that they can by any means be made heirs of heaven.* Their self-inflicted pains may be mitigated, and for a time cease ; but they must ever remain what in reality they were when they departed from this life. As before observed, the reason they cannot be as angels is, because their nature cannot be changed. They prefer and desire evil. The angel or spirit of the just man loves good : hence they cannot be conjoined or assimilated.

There are those who suppose that if the wicked cannot be saved, they will, like the lower creation, be annihilated. But this view (now extensively received) is a great fallacy, and perversion of the Scriptures. If it is for a moment considered, it can be

* No one, it is stated, is refused, in the other life, if he wish it, admittance into the realms of happiness, but alas ! if he attempt it, and is unprepared—"has not the wedding garment"—he soon finds that heaven is no heaven to him, but a hell of far greater suffering than that which he has left. He finds himself inconceivably worse than the suicide who attempts annihilation because his pleasures are gone. Like him, he finds not a single companion with whom he can associate ; sees that there is a great gulf fixed which it is impossible to pass ; perceives that already the celestial atmosphere is penetrating like molten fire his very existence ; hence he rushes from the (to him) agonizing abode, and hastens to his own place, and to those who are like and resemble himself.

scen there is a vast difference between the life of an animal and that of man. The one is endowed with rational powers, is a free agent, has a life into which the Divine life flows, and which can be conjoined to it; and what is thus conjoined cannot be dissipated. The other is wholly irrational—has a life in which the Divine life or influx cannot conjoin or connect itself; hence can be dissipated or annihilated. A beast when led to slaughter has only a perception that he is to suffer some momentary danger, and is totally unaware as the insect that flies about him, or the tree of the forest, that he is to experience annihilation. It would be as impossible to make a beast perceive or be conscious of death, as it would be to attempt to reason with him concerning the attributes of the Deity or the necessity of examining the Scriptures. But it is far different with man. Deeply engraved within his heart, he knows from an inner consciousness that there is a life after death, and that the present is the great preparation for the eternal scenes of the hereafter.

Another reason why man cannot be annihilated is, because it would be in direct opposition to the great laws which govern the universe, and which it is known must be sustained and cannot be put aside. Thus we are informed that God is Love. Now it is the law or nature of the Divine love, fixed and unchangeable, not to love itself; for this would be self-love, or evil. Love consists in willing what is its own, or its enjoyment, to be another's, and experiencing that delight and happiness in itself. This is to love. This is conjunction; and the essence of all love consists in conjunction or union. Now Love's own is immortality. To give immortality is to give eternal life, and this without the power of destroying it; for if that right were reserved, immortality would not be given. God is Love—is immortality. Man was created after his own likeness and image, *hence was created immortal*; what is immortal cannot be destroyed—hence from this primal cause, man, be he good or evil, cannot be destroyed or annihilated.

Swedenborg's assertions in regard to the intercourse between the Natural and Spiritual worlds, or of the agency of good and evil spirits, can be verified by an appeal to the Scriptures. It is believed there is no doctrine in the Bible more explicitly taught than this. In reference to the subject, we find in Luke ix. 39,

the following: "And lo, a spirit taketh him and teareth him that he foameth again, and bruising him, hardly departeth from him." "And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name" (x. 17). "When the unclean spirit is gone out of a man he walketh through dry places; seeking rest and finding none, he saith, I will return unto my house whence I came out. And when he cometh he findeth it swept and garnished; then goeth he, and taketh to him seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first" (xi. 24, 26). "And when he went forth to land there met him out of the city a certain man which had devils long time, and wore no clothes, neither abode in any house, but in the tombs: and Jesus asked him, saying, What is thy name? and he said, Legion; because many devils were entered into him" (vii. 30). The Jews, in their accusation of the Saviour, said: "Now we know that thou hast a devil." The devil* (or devils), we are informed, entered into Judas Iscariot at the feast of the passover. The same is recorded of Ananias and Sapphira. A corrupt and fallen Church is called in Revelation, the Synagogue

* It is to be understood concerning evil spirits, or the devil, that the word is to be taken in a collective sense; and that there is no one devil, but myriads—that literally his name is "Legion." All wicked spirits in the other life compose what is called the Devil, or Satan.

Swedenborg teaches that all angels were born on this or some other earth. It is stated as a fallacy to suppose there were ever such beings as *fallen angels*. We are led to believe that Swedenborg's explanation is a correct one, from the reason that it appears contradictory to suppose that angels can fall; and it is evinced that if such is the fact, then is shown that a great Scripture doctrine is invalidated, and it is not true that a Christian's destiny is irrecoverably determined in this life. This must be admitted, as it is evident that if it be true that angels can and did fall in former periods, then there is danger that the same destiny may overtake the spirits of just men made perfect, and of whom it is said they never shall fall away or their happiness cease. The belief concerning fallen angels appears to be derived chiefly from a text in Jude, in which allusion is made to fallen spirits. Recent investigations show that Jude procured his information from the Apocryphal Book of Enoch, a Jewish fable, and which very nearly exhibits the subject as explained by him. It is well known that in respect to many important facts the primitive Christians were never informed, and Jude in particular, in regard to this subject, appears to have fallen into a great error. For a full examination of the subject and of the lost Book of Enoch, the reader is referred to Noble's Appeal, p. 302, and in which a lengthy explanation is given.

of Satan—Satan's seat; and its members not Jews, but those possessed by spirits of evil. For a further examination of the subject, and of the connection which evil spirits have with this world, see Matt. iv. 10, 24; vii. 28, 30; ix. 33; x. 1, 8; xii. 24. Mark i. 24, 27; iii. 22, 26; v. 4, 15, 16; vi. 13; ix. 18. John vii. 20; viii. 52. Acts v. 16; viii. 7; xix. 15. Eph. ii. 1; v. 11; vi. 12, 16. Heb. ii. 14. Rev. ii. 9, 13; iii. 9; xii. 7, 9, 13, 15; xx. 2, 3.

Concerning the agency of guardian spirits or angels, we find the following in Psalm xxxiv. 7: "The angel of the Lord encampeth about them;" and in the same Book: "For he shall give his angels charge over thee to keep thee in all thy ways" (xc. 11). St. Paul says, alluding to angels, "Are they not all ministering spirits sent forth to minister to them who shall be heirs of salvation?" In this passage we are expressly taught, that assisting mankind is a standing employment or office of angels. In Acts xii. 15, it is said, speaking of Peter's guardian spirit, "*It is his angel.*" "In the vision of Jacob's Ladder angels are represented as continually descending and ascending. Angels delivered Lot from Sodom, Jacob from Esau, Daniel from the lions, his three companions from the furnace, Peter from Herod, and the nation of the Israelites successively from the Egyptians, Canaanites, and Assyrians. Thus they conducted Lot, Abraham, and the Israelites, in a season of great difficulty and danger, to places and circumstances of safety and peace; they conducted Gideon to the destruction of the Midianites; Joseph and Mary to Egypt; Philip to the Eunuch, and Cornelius to Peter, to the knowledge of the Gospel. Thus they comforted Jacob at the approach of Esau; Daniel in his peculiar sorrows and dangers; Zachariah in the sufferings of his nation; Joseph and Mary in their perplexities; Christ in his agony; the Apostles and their companions after his resurrection; Paul immediately before his shipwreck, and the Church universally, by the testimony and instruction given in the Revelation of St. John."

An eminent author (G. Moore), in a work recently issued from the press of the Messrs. Harper, thus remarks concerning the agency of spirits: "The body is only a convenient form which the spirit uses; and we have *the highest authority for believing*

that many spirits may occupy and employ the same body. Nor can we discover any thing in nature that renders it difficult to credit this fact. Some persons with most unphilosophical audacity have, however, denied its possibility; but at least it behooves them first to prove that they understand the mode of spiritual existence and operation, before they contradict the literal force of the New Testament, from which we learn that if we use not our bodies according to *divine law*, they will be employed by other spirits to dishonor and destruction. But in no circumstances in which the moral integrity of the soul can be tried, does it necessarily succumb to the seductions of the body, nor, with right knowledge and reliance, to the persuasion of perverse spirits.”*

President Dwight, who gave full credence to the agency of spirits, thus replies to some of the objections which have been brought against such belief. He informs us, that “angels (or spirits) should communicate thoughts either good or evil to mankind, is originally no more improbable than that we should communicate them to each other. We do this daily and hourly in many ways which are familiar to us by experience, but which were originally unimaginable by ourselves, and probably by any other finite beings. We show our thoughts to each other by words, tones, gestures, silence, hieroglyphics, pictures, letters, and many other things. All these, antecedent to our experience of them, were hidden in absolute darkness from our conception. If all mankind had been born dumb, no man would have entertained a single thought concerning the communication of ideas by *speech*. The conveyance of thought by *looks*, also, if never experienced by us, would have been necessarily deemed mysterious and impossible. Yet very many thoughts are thus conveyed by every person living, and with very great force, and frequently with entire precision. Nay, the countenance often discloses the whole character at once.

“That angels communicate their thoughts to each other, we know, because the Scriptures have declared the fact; that they may communicate them to *us*, we have no solid reason to doubt. Of the mode of communication, in either case, we know nothing;

* The Soul and the Body: George Moore, M.D., 1847, p. 259.

and are unable to conjecture any thing but what is idle and useless. But that they may convey thoughts into our minds, as well as understand those which arise in them, contravenes no analogy and no evidence.

“In the Scriptures we are informed abundantly, that God by his Holy Spirit communicates thoughts to mankind. But it is certain that we have no consciousness of his presence and agency in communicating them. Of the thoughts themselves we are indeed conscious, but not of the source whence they are derived. The same doctrine, for aught that appears, is equally applicable to our reception of thoughts from angels.”*

“The opinion,” says an author,† “that men are acted upon and influenced by spiritual beings, whether called angels, spirits, demons, or devils, is coeval with the earliest records of our race, and coextensive with all human society. There never was a period when it did not prevail, nor a people that did not entertain it. The theological systems of every nation on the globe with which we have any acquaintance give the doctrine a prominent place. The Jewish, Egyptian, Indian, Persian, Chaldean, Grecian, and Roman records attest the fact. The ancient philosophers, men who not only impressed themselves on the age in which they lived, but the traces of whose deep wisdom are not yet entirely effaced, universally admitted and inculcated the doctrine; not excepting even the founders of what are called the atheistical sects. Thales, the earliest amongst the Grecian philosophers according to Cicero, Plutarch, Stobæus, and the Christian philosopher Athenagoras, taught that the souls of men after death were *spiritual substances*, distinguished into good and evil, and that they acted directly and powerfully on men during their life in this world. The same doctrine was taught by the Egyptian priests before the time of Thales, as we are told by Jamblicus and others; and such was the theory of Pythagoras and Plato, as we learn from Plutarch, Cicero, Psellus, and Fabricius. Zeno and his followers maintained the same doctrine with a clearness and force hardly credible when we consider the age in which they lived.

“The Epicureans not only taught the existence and influence of departed spirits on men, but, as it appears from the history of their philosophy, recorded by Laertius, affirmed that God gov-

* Dwight's Theology, Vol. I. p. 337. † R. K. Cralle, of Virginia.

erned the world by means of genii or demons, as the souls of the departed were usually called. The Chaldean philosophy gives the doctrine a very prominent place; and it would, perhaps, be well for some who call themselves '*Evangelical Christians*,' and who ridicule all things not obvious to the senses, to read the account given by Psellus of the doctrines of the school, as derived from a Christian convert, Marcus of Mesopotamia, who had been a disciple, and as such, well acquainted with its tenets. Speaking of the views entertained in regard to unclean spirits, he says: 'It was taught that they circumvent men by art and subtlety, and deceive the minds of men, and draw them to absurd and unlawful passion. These things they effect, not as having absolute dominion over us and carrying us as their slaves, whithersoever they will, but by suggestion; for, applying *themselves to the spirit within us*, they themselves being spirits also, they instil affections and pleasures, not by audible voice, but by whispering, insinuating discourse. Nor is it impossible that they should speak without voice, if we consider that he who speaks, being afar off, is forced to use a greater sound, but being near, speaks softly in the ear of the hearer; and if he could get into the spirit of the soul, he would not need any sound, but what discourse soever he pleaseth would, by a way without sound, arrive there where it is to be received: which, they say, is likewise in souls when they are out of the body; for they discourse with one another without voice. After this manner the demons converse with us privily, so that we are not sensible which way the war comes upon us. They distort the possessed person and speak by him, making use of the spirit of the patient, as if—it were their own organ.' The latter part of this seems to contain a very accurate description of the *energumeni* of the New Testament. The same views distinguished the doctrines of the Persian Zoroaster, and those of the Sabæans; and we discover a similar philosophy in the *Somnium Scipionis*, the account of the '*evil genius*' of Brutus, and the '*demon*' of Socrates."

We have gone thus far in endeavoring to exhibit the fact that spirits act as our informant represents. The authority which has been adduced is, we think, sufficient to satisfy those who are disposed to believe, and who have not closed their minds against the truths of the Scriptures. As an objection, it has been urged

that evil spirits are not cognizable to the senses. But this we will not admit; for they, or those who resemble them, can be found on every side. Let us witness the spectacle of two human beings engaged in mortal combat. In this case, we see, by the panting breath, the infuriated eye, the enraged and distorted features, that they are not rational beings, but are, for the time, two demons. That this is so is shown from the universal language of mankind; thus how often is it said of a person when causing great disturbance and mischief, that such a one "has the devil in him—that he is not himself." Take such an individual when the passion fiend has left, and what a different person! A stranger would not know him. Then he was seen filled with devilry and rage—now is a calm, rational, and conscience-smitten being, vexed with himself, and that he had allowed the evil to overcome him.

In connection with this subject it is to be understood, that neither spirits good nor evil can in any manner touch or destroy the equilibrium of man's freedom. They can present good and evil suggestions, but it remains with the man alone to decide of which he will partake. How, or in what precise manner spirits or thoughts are permitted to proceed from the spiritual world and act, we know not; and indeed if the knowledge were to be obtained, it is to be doubted whether it would be serviceable to mankind; hence the mystery is not fully explained, and is known only to Him who says, "*Thus far shalt thou come, and no farther.*"

SECTION IX.

REGENERATION AND FREE AGENCY.

IN a preceding section has been exhibited the cause of the ruin of man, and of his fall from the happy state in which he was created; and we shall now consider the remedy which the Deity, in his providence, has given to restore his children to the order in which they were created, and to the days of ancient happiness. This is done by a reformation, or regeneration, a change which enables the mind to reign triumphant, and conquer and subdue the world within. Now it is known that this is the case, and that there are those on every side who, at some time of their lives, by reading the Scriptures and reflecting concerning the invisible God, have, by some mysterious means, become, and who evince by their acts that they are different beings—individuals who now have a full belief in the immortality of the soul and future happiness, and who consider the Deity as a being whom they can never adequately love and praise for the benefits he has conferred upon them.

As man's freedom is involved in this subject, and as it is supposed by many that the Deity by his omnipotence forces some to yield obedience to his will, and thus become heirs of heaven, leaving the rest to perish in their sins; we shall endeavor to show that this is the greatest of fallacies, and that God wills all to be saved, and that in those who are recovered or regenerated, he never destroys the equilibrium of their freedom.

For the purpose of illustrating this subject, let us take the case of a skeptic who has little or no belief in an invisible God, or the immortality of the soul. It will be admitted that such a person

considers himself, and fully believes that he is free, the sole master of his thoughts and actions. This is shown from the fact that when he performs a good deed or benevolent action, he ascribes the honor of it to himself, and reflects as little concerning the Deity as if there were none. It is the same when he resents and demands satisfaction of his opponent, or does what might be called an evil action; for in this case he attributes it to himself, and that he is the sole author of the deed.

Should a believer in the truths of Christianity endeavor to convince such a person that the Deity was the author of his good actions, and that Satan or evil spirits were the cause of his evil ones, it would be found that he had attempted an impossibility; and it might be asked of him, as was done by the ancient skeptic, that he should produce his invisible Deity and evil spirits, that he might see them before he believed such beings to exist, much more that they in any way influenced him. Here the skeptic may be seen in a state of delusion and blindness, which is unknown to himself. We will suppose this individual to be an intemperate person, that his conscience for years has smote him, that he has often reflected on the subject—that he perceives that if he does not reform, his family, property, reputation, and life will be sacrificed. He attempts the reformation, but finds his love for the intoxicating draught so strong, that he cannot resist its influence. He is surprised to find that intellect, that mind, which he believes and knows to be superior to those around him, in this case fail him. He again and again endeavors to obtain the firmness and resolution necessary to enable him to resist the temptation. This is continued, until at last he abandons what he deems the folly of secret vows, and pledges made but to be violated. Time speeds; step by step he proceeds on his fatal career, until it is seen that without a reformation, immediate ruin and beggary threaten. In this crisis, the thought occurs that he will peruse the sacred volume: he deeply and repeatedly reflects on the subject; and finally believes that, altogether unworthy as he is, he will ask and entreat the help of that invisible Being whom he is informed is his creator. He does it—assistance is granted—he experiences and is aware that a new influence is brought to bear, a load is taken from his heart, and he has become a new man. Now the work of reformation has truly commenced; and the skeptic finds

that he can conquer himself, and subdue the evil powers by which he was surrounded, and knows that it was solely by the help of God that he was enabled to do so, and sees clearly the infatuation and self-delusion in which he was, in supposing that he could resist evil thoughts without his heavenly Father's assistance.

In this case it is shown that two circumstances have occurred. The skeptic has been saved by the mercy and goodness of the Deity, and without doing any thing for himself; for all his good thoughts were from God, yet at the same time his free agency or mental freedom has not been destroyed: and the man, by an act of his own free will, and as appeared to him at the time, without any assistance, began the process of regeneration. The exercise of his freedom consisted in commencing the work of reformation of his own free will, for he did not at that time know that he was led by the hand of the Lord, but fully believed that he did it *of himself*; and it cannot be denied that when one thinks and fully believes that all his thoughts are of himself, *to him* they are so, and he is in perfect freedom and controlled by no one.*

From this explanation it can be seen that the great Being, gently and without violating any freedom, by innumerable persuasive means had brought about this happy change. These influences had been exerted from the skeptic's earliest childhood, for no father ever watched with as much care over a beloved child's interests, as did the Deity, through guardian angels, watch this man's thoughts and conduct. The same, we are informed, is and ever has been done to every one, of whatever country, nation, or religion; and every effort is made, in a manner suitable to the individual's belief, to produce a reformation. But if the man *will* refuse to listen to the voice of conscience and reason, and prefers to walk his own way, he is allowed to do so, for free he was created, and free he must remain, be the result good or evil.

* The above explanation neither robs the Deity of his peculiar glory in the work of reformation, nor does it at the same time destroy man's freedom; for if the skeptic had not originated that volition of will, and firmly acted in pursuance of his determination, he would never have been saved, and hence what he did was the cause of his salvation. In examining this subject it is but necessary to see the relationship or connection which one affirmation bears to another, and all seeming contradiction is avoided.

We find, in examining this subject, a truth of the last importance developed, namely, that man's skepticism or disbelief in reference to religious subjects is itself an evidence of his responsibility, and proving conclusively that he is constituted a perfectly free agent; it being the same as if he made open acknowledgment of his accountability, for he does this by his actions, that speak louder than words; and when he does this, then by a universally admitted law, he cannot be considered otherwise than accountable for his conduct.

There is nothing more astonishing to the skeptic, after the speck or the film is removed from the mental eye, and he has recovered his sight, than the subject of the freedom of the will. Formerly he believed, and fully, that all that he did was of himself, that he originated his thoughts; but now he sees that all the good which he does is from God, and the evil from Satan. Here he is astonished, for at the first glance it appears to him as if his freedom was gone, and that he had become a passive machine, acted upon by God and Satan. Upon second thought he finds, incredible as it appears, that nevertheless it is so, and that notwithstanding the difficulty, he is the same free agent; and that it is not impossible by the acts of his will even now to fall and take his place among the lost. Like those of the ancient race, when he ceases to reflect, every thought and action appears to originate solely from his own intellect; yet a moment's reflection convinces him that it is not so, but that God is the originator of the one, and evil or Satan of the other. How it is, and the manner of this, he knows not; sufficient that he sees and fully believes *that it is so*; and above all, that there is no injustice in the matter, that there is a necessity for it, that it is utterly impossible for the strongest intellect to conceive that this, the greatest of all questions, can be answered otherwise. On this momentous subject, the noblest object of human investigation, he finds scope for his faith, and sees how infinite, how past conception of man or angel, is the Divine wisdom; and perceives that the human intellect can approach the glorious and radiant circle of the Divinity, ever draw near, yet never to eternity penetrate its mighty arcanum.*

* Swedenborg, in reference to this subject, remarks, that "to explore the mysteries of faith by scientifics, is as impossible as for a camel to go through the eye of a needle; and as impossible as for a rib to direct the most pure

Though the subject of the freedom of the will is the greatest of mysteries, yet there is no truth in the Scriptures which is oftener taught and known by the Christian. If such a one does a benevolent action, he will instruct the object of his charity not to praise or return thanks to him for the gift, but to God who was the originator of the thought which prompted the action, and who at that time saw fit in his providence to send necessary relief—and who hence deserves the praise. In this deed of benevolence there is no happiness lost or taken away from the donor of the gift, and he experiences as much gratification in doing what he has done, as if he himself originated the thought, and there was no Deity: indeed, as before observed, he does not know except by reflection, but that he has done it of and from himself.

There is another consideration to be drawn from this subject, and which is, that the reformed skeptic now, when he is tempted by evil thoughts or spirits, does not consider them as a part of himself, but looks upon them in the same light that he would upon an evil-disposed person, who should by his conversation or otherwise endeavor to tempt him to an evil course. In this case

fibrils of the breast and heart, so gross and much more gross is the sensual and scientific in respect to the spiritual and celestial. He who will investigate only the hidden things of nature, which are innumerable, with difficulty discovers a single one, and in his investigations he falls into falsities, as is known; what if he should investigate the hidden things of spiritual and celestial life, where myriads of mysteries exist for one that is found in visible nature! For the sake of illustrating, let us take this instance: man of himself cannot do otherwise than commit evil, and turn himself away from the Lord; yet man does not do this, but the evil spirits who are with him; nor do the evil spirits, but the evil itself which they have appropriated to themselves: nevertheless, man does evil and turns himself away, and is in fault, and yet does not live but from the Lord. So, on the other hand, man of himself cannot possibly do good and turn himself to the Lord, but by the angels, nor can the angels do this, but the Lord alone; and yet man can as of himself do good, and turn himself to the Lord. That this is the case, neither the senses, nor science, nor philosophy can ever apprehend; and if they are consulted as to such propositions they wholly deny them, when nevertheless they are true, and so in all other cases. Hence it is evident that they who consult the things of sense and science concerning what is to be believed, not only precipitate themselves into doubt, but also into denial, that is, into darkness; and in consequence of such darkness, into every sort of lust: for whilst they believe what is false, they also do what is false; and whilst they believe that nothing exists but the corporeal and worldly, thus they love whatever relates to themselves and the world; and thus from the false spring lusts and evils." A. C. 233.

he would refuse to listen; and now, when an evil thought arises, he knows the source from which it sprung: hence he listens not to the voice of the serpent, and drives the demon from him. But it is not so with good thoughts, or those inspired by guardian angels: these he knows are from God and his messengers, and that by them he is able to subdue the world within.

The reformed skeptic does not now appropriate as formerly the evils of his fallen nature to himself, and if he at times recedes from the path of obedience is forgiven, and is but in a degree responsible. This is shown to be the case from the fact of his backsliding having been unpremeditated and thrice repented of, and the new life again attempted. But the case is far different with him who premeditates evil, who refuses to forgive an enemy, and justifies himself in the course. The one strives not to do, and dislikes the love which leads from heaven. But the other turns to his evil and confirms himself in his delusion. The man who justifies himself in an evil course, and secretly affirms that he will transgress, be the consequences what they may, is lost, is a self-murderer, and he and no other is the cause of his future unhappiness.

In whatever light we view the subject of regeneration and of man's freedom, we see that no injustice is done, but the most perfect justice; for admitting that those of the first and most ancient race (who did not fall) were not free, there was no injustice done them; for having committed no evil, they never suffered or were in any way punished. And at the present time a sincere Christian or reformed skeptic acknowledges, and fully, that the loss of property, the sickness, and afflictions which he receives, are for the best; are, as it were, medicine given to him by the great Physician for his recovery and restoration. We hear no murmurs, no complaints of injustice. It is only the skeptic who argues that man is not free, and hence not responsible. He does this when his conscience, his understanding, his every-day experience informs him that he is free, and can at his option partake of the good or evil. The skeptic affirms that man is not free, yet there is no individual living who sooner by his actions gives the lie to his assertions; for let such a person be in any way wronged, and he immediately considers the offender who has committed the trespass as responsible, and that he ought and shall give satisfac-

tion for the injury, or suffer the penalty of the law. If the offender should plead that he was not free, and hence not responsible, and endeavor by the skeptic's own reasoning to prove the point, the argument would not be admitted, and this perhaps when the question involved no pecuniary loss, but merely required him to forgive the injury or neglect. The injunction which says, "Do unto others as you would have them do unto you," is a truth which he will not understand. Of these persons the Scriptures rightly say, that like a snarer setting his snares for another, they dig a pit for themselves, and are caught and slain by their own devices.

There is a belief at the present time zealously inculcated, that the Deity, or the Holy Spirit, in regenerating and saving mankind, acts altogether independently of the laws of their organization, or that the influence is miraculous. In regard to this most pernicious belief, we reply that it is wholly untrue, and that there never was a time when a rational being was saved in this manner, or acted upon to produce such salvation, as if he were a stock or stone.

In the course of our life we have attended those meetings where it was supposed that the Holy Spirit was in a particular manner evincing itself. We have seen one of those individuals who believe that they are endowed to produce such awakenings, begin his discourse by commencing with a low, calm voice, and step by step, proceed until he had aroused himself into the highest state of excitement; the house resounds with the peals of his voice—we hear of oceans of flames and fire—the speaker's eye glares upon the crowded audience—he threatens, and demands, using language at times which might be considered impious, and not until his voice is hoarse with shouting, and he has totally exhausted his powers, does he cease. We have noticed that after this effort, many of his audience, even among them little children, trembling with fear and excitement, proceed to the altar; and have observed in a few months after that many have been taken into the Church, having, as it was said, *experienced religion*. Yet, notwithstanding, we have still doubted and believed little good was accomplished. Why do we see so much irreligion at the present day among professed members of the Church? so

much lukewarmness, so little sincerity? Why is it that religious journals throughout the country are filled with articles lamenting the state of the Church? It is because its members have been admitted when they knew little or nothing concerning the truths of Christianity, or had entered under the influence of fear which had been impressed upon them. We can point out in our own neighborhood many instances of young persons who, under the influence of the threats of the revivalist, had joined the Church, and who, after remaining a short period, left or demanded a dismissal. There is nothing more melancholy than to see the eagerness with which new converts are admitted, and this with little or no examination; this being too often done, because it is for the interest of the clergyman that he should have as large a congregation as possible. How many there are at this moment partakers of the sacrament, who are wholly unfit; thus profaning the most sacred of all things!

That a revivalist's meeting has been a means of awakening the minds of some, and eventually causing them to become those deserving the name of Christians, we do not deny; but it will be found in all cases the regenerate person had thought much and long before concerning religious subjects, and that his mind, at the time of attending the meeting, was in a state of equilibrium, and when a little effort would turn him. This has been accomplished by the discourse of the clergyman. In this case it is evinced that the efforts of the preacher was only one of the means and agencies by which the work of reformation was commenced; for by an appeal to the testimony of every sincere Christian, it can be shown that after connecting himself with the Church, there has been a great struggle between old inclinations and desires and those of the new will; and that it is only by repeated attempts, which are continued through life, that the new mind gains the mastery. To suppose that the work of regeneration is not gradual and progressive, or that the vilest sinner can be instantaneously transformed into a pious Christian, is to believe that the Deity is a vacillating being, and not the same yesterday as to-day. He expressly informs us (in Mal. iii. 6), "*I am the Lord; I change not.*" and if this is so, then we know that the Holy Spirit in regenerating mankind ever acts according to the law of God and man's organization, and not otherwise.

Frequently the case of the supposed penitent thief, who was crucified with the Saviour, is brought forward to show that God has instantaneously changed the evil into the good. Upon examining this subject, we find a great disagreement in the statement of the Evangelists. St. Matthew states, that so far from one of the thieves becoming penitent, that both reviled him; for it is said in chap. xxvii. 44, that "the thieves also which were crucified with him cast the same (the revilings) in his teeth." But Luke informs us that only one of them was guilty of this brutality, and became penitent, and said to Jesus, "Lord, remember me when thou comest into thy kingdom." Here in this case is seen an apparent contradiction; and the question arises, which to believe? Shall credence be given to Matthew, whose statement agrees with the laws of the Divine order and justice, and our daily experience, or shall we believe Luke, and that in this case the Deity, influenced by motives of mercy and benevolence, exercised his power in a miraculous manner to save the culprit? We reply, that to Matthew belief should be given; for why should the Deity have respect of person, and exercise his mercy to the thief more than to thousands of others who are equally deserving? At the same time, we would not be understood as intimating that it was impossible for the thief to be saved. But his salvation depended altogether upon what had been his past life—the circumstances which had placed him in his present situation, and of what consisted his penitence. There have been instances where persons have been executed, who were unjustly accused. If the person who was crucified as a thief with the Lord was one of this class, there is reason to believe that he exists among the redeemed; but as for a hardened villain being saved, it is an impossibility; for if this were true, the whole world might be instantaneously regenerated, the place of retribution be annihilated, and all be made recipients of happiness.

It is supposed by some that Paul was suddenly converted. We will admit that this is seemingly the case, but this is all. Upon examining the subject, we find it stated that when Paul was journeying and came near to Damascus, there suddenly shone round about him a light from heaven; and he fell to the earth, and heard a voice saying unto him, "Saul, Saul, why persecutest thou me? . . . And he trembling and astonished

said, Lord, what wilt thou have me do?" Now we affirm that, place any individual, however wicked, in the situation in which Paul was placed, and cause him to see the astonishing and bewildering sight, and let him hear the awful voice, and he would, with few inquiries, be willing to obey any command which might be required of him. This was the case with Paul; and solely under the influence of fear he proceeded to Damascus, was baptized, and the scales fell from his eyes; *i. e.*, he saw that he had been persecuting his own God in his blindness and self-delusion. It is afterwards stated that he went about preaching the truths of the Gospel with as much zeal as before he had taken to destroy them. Yet this does not prove that his conversion and regeneration was instantaneous, or different from that which takes place at the present day. For throughout the Scriptures, we read of those who had been acted upon in the same manner as was Paul, who yet evinced in after life that they knew little concerning a true religion, or in what it consisted. This is shown to be the case with Aaron, of whom we read that notwithstanding he had wrought miracles and had taught the people, that he and the seventy elders of the Church caused a golden calf to be made, which they worshipped. This evinces that their belief was an external one, and caused by fear; and that as soon as the dread of the Deity was removed, they would resort to that which they loved best, or their idol-worship. If they had had a rational and sincere belief in the great truths revealed to them, they would not have thus relapsed into their former evils.

The observations which have been made concerning Paul, are also applicable to that part of the Scriptures in which it is stated, that "many of them which heard the Word believed, and the number of the men was about five thousand." By this passage it is to be understood that many, after seeing the miracles wrought, and hearing the preaching of the Apostles, rejected the idol-worship, and believed that there was but the one Deity, and that he was the God of the Christians. But the mere act of affirming with the voice that they believed, did not make them regenerate persons; and we have every reason to believe that those of the five thousand who in the end were saved, worked out in after life, with God's assistance, their own salvation, and were saved on no other terms.

There may be passages in the Scriptures, and in the history of extraordinary revivals, where many, in a seemingly miraculous manner, have been brought to believe; yet still the fact is evinced, that in no case was man's free agency destroyed, or his reformation and regeneration produced except progressively, and as at the present day. As before observed, there are thousands at the present time who self-delude themselves when they join the Church; and it may well be believed (as human nature for ages has been the same) that this was the case in former times.

We are informed by those who believe that man can be acted upon as if a stock or stone, that this is a great mystery, yet still to be believed—that man, in reference to this subject, is the most insignificant of all things—“an emmet set upon a hill”—that there are other mysteries equally abstruse, which are believed; and because they are, we should give credence to this. That there are mysteries on every side is admitted; but that there is any like this, is denied. We see that it is an unknown vital principle which causes the vegetable world to grow; what, and how it is, we know not; yet it is believed that it is so. Credence is given because it is necessary that there should be some explanation of the phenomenon. We give it the more willingly because it glorifies the Creator, and does not in any manner touch or infringe his justice and goodness. But it is not so in reference to the mystery taught by those who affirm that it is possible for man to be instantaneously saved; for in this case there is a mystery, and at the same time it is indirectly affirmed that God is unjust; for by a true process of thought, and which is capable of being comprehended by the most unenlightened, it is seen that if a father (and we are informed that God is our Father) with the ability, refuses to assist and relieve the misery of his children, and instantaneously saves others, he is not a being of goodness, or one whom we can love or respect. It is a mystery, and one concerning which it is suitable to compare with others, how the miracle of the loaves and fishes was wrought; yet we believe it, because it does not infringe upon those eternal principles by which Heaven itself exists. Deny them, or endeavor to prove that the Deity can act in opposition to himself, and we are lost; and may with equal propriety worship a Moloch, or the Juggernaut of the Hindoo, as a God of justice and goodness.

In connection with this subject, it is taught by those who arrogate to themselves a superiority in their religious belief, that works are not absolutely necessary, and that a man can be saved without them. It is indeed admitted that works, or the performance of certain practical duties, are the results of faith, yet the precedence is given to faith, and the former are not considered *an indispensable adjunct*. It can be seen, that this is a most pernicious belief, and a reason why delay is induced in attending to the affairs of religion and trust placed in the most false of securities. A true faith cannot be acquired without repentance; and what is repentance? Is it a transitory fear, which vanishes the moment the danger is believed to have gone? or is it a sincere desire springing from the heart to put away evils and lead a new life? If it is the former, it is no repentance; but if the latter, and it is evinced by living evidence (without which it is void), then we may believe there exists true penitence. What is the repentance of the murderer on the gallows, but this transitory fear—the dread of future retribution? He has no real desire or wish to become a moral, religious, and useful being. And it is the same with the skeptic amid the fury of the gale, and when momentarily expecting to be engulfed by the raging waters. And it is similar in the sick-room. In these places, it is promised that if the danger is escaped, in future they will lead a new life. But how soon do the generality of such persons forget the solemn vow, and when the peril is over, remember it as a thing of naught!

It may be said that faith and works should not go together, because it would make the latter meritorious; but it is evident that this is only a plausible way of reasoning, to gild the wicked doctrine; for any one who is at all acquainted with the nature of a sincere belief, well knows that he will never enter heaven because he deserves and claims it as a reward, and from the good works done in this life. Far from it; for who was the cause of his good works? Who prompted the thought which led him to examine the Scriptures? It was his God and Saviour, who through his life had ever, even seventy times seven, forgiven those repeated violations of his law, even when it was known what was his duty. It is true he has performed good works, forgiven his enemy, led a life of uses, and done, in secret, deeds of benevo-

lence ; yet if he had not received assistance from the Fountain of goodness, he never could have effected them. Without his unceasing assistance he could not exist ; hence he has nothing to ascribe to himself—nothing which in any manner is to be considered as meritorious.*

It is affirmed that the doctrine of Faith is necessary, because there are many cases when it is impossible for works to be done ; but this is fallacious reasoning ; for why should the multitude perish that few may be saved ? We doubt whether there is an irreligious person, who has a belief in another life, but who secretly flatters himself that at some time, when he has accomplished this and that purpose, he will then give the subject of religion an examination, and lead a better life. But this time never comes, and is put off until it is too late and he is irrecoverably lost ; and one reason which has accelerated his fall, is because the false doctrine is preached, that works are not absolutely necessary for salvation ; that there is hope in a death-bed repentance—hope, when trembling on the verge of eternity, the guilty person affirms that he believes ; and frequently this mockery of religion is carried to such a height, that if the person is wealthy, at the funeral he is made the subject of eulogy, and the friends are congratulated on the change of mind and penitence evinced ! Truly it may be said of such teachers of the Gospel, that they are “ blind leaders of the blind.”

Even the Catholics, notwithstanding their many absurdities, have in respect to this subject, a better belief than many of those who oppose them ; for they teach, with St. James, that faith and works are one and inseparable. The doctrine that faith and good works go together, is so self-evident, that it appears incredible that it should by any rational mind have been considered otherwise. What a different result might be expected, were it shown and taught as a self-evident truth and axiom, that no one could

* We believe that it is impossible for one not to be saved if he has led a good and sincere life ; and the great Being is of this to be the judge. If he has led such a life, then by the law of the Divine order, there is a necessity that he should be adjudged to the enjoyment of eternal life. To assert to the contrary, would be asserting that the Deity is not what he is : that is, a Being of infinite goodness and wisdom. As it is impossible to transform an evil spirit into an angel, so likewise is it impracticable to sentence a truly good man, in the other life, to the regions of darkness.

hope for salvation if he did not show by deeds that his faith was sincere! How many (who now delay) would consider the subject, if it were known that salvation could not be expected if the means which effect it were not sought for until the close of life!

There are a few passages in the Scriptures where it is seemingly implied that man can be saved by faith alone, but this is all; and it was never taught by the Apostles that works are not necessary for salvation. We are informed that in the saying of Paul (Rom. iii. 28), viz., "that a man is justified by faith without the deeds of the law," reference is not had to the works of the decalogue, or the Ten Commandments, but the works of the Mosaic law, which was written for the Jews. This is evinced from what Paul says in the 29th verse of the same chapter; to wit: "Do we then make void the law (the Ten Commandments) by faith? God forbid! yea, we establish the law." The same thing is also shown in the Epistle to the Galatians, ii. 14, 15.

We close our observations on this head by adducing from the Scriptures a few of the numerous passages in which it is said that every man will be judged and recompensed according to his works. Thus it is written in Matt. xvi. 27, "The Son of Man shall come in the glory of his Father with his angels, and then he will reward every man according to *his works*." "Blessed are the dead who die in the Lord; yea, saith the Spirit, that they may rest from their labors; *their works follow them*."—Rev. xiv. 13. "I will give to every one *according to his works*."—Rev. xi. 23. "I saw the dead, small and great, standing before God; and the books were opened, and the dead were judged according to those things which were written in the books—according to *their works*." "The sea gave up those who were dead in it, and death and hell gave up those who were in them, and they were judged *every one according to their works*."—Rev. xx. 13, 15. "Behold I come, and my reward is with me, that I may give to every one according to *his works*."—Rev. xx. 11, 12. "Every tree which *doth not bear good fruit*, is cut down and cast into the fire."—Matt. vii. 19, 20, 21. "Jesus said, my mother and my brethren, are those who hear the word of God and *do it*." "Every one that heareth my words *and doeth them*, I will compare to a prudent man; but every one that heareth my words

and *doeth them* not, is compared to a foolish man."—Matt. vii. 24, 26. "Not the hearers of the law are justified by God, but *the doers of the law.*"—Rom. ii. 13; James i. 22. "I will recompense them according to their works, and according to *the deed of their hands.*"—Jer. xxv. 14. "Jehovah, whose eyes are open upon all the ways of man, to give to every one *according to his ways, and according to the fruit of his works.*"—Jer. xxxii. 19. "I will visit upon *his ways, and recompense to him his works.*"—Hos. iv. 9. "Jehovah doeth with us according to *our ways, and according to our works.*"—Zech. i. 6.

SECTION X.

THE ATONEMENT OR RECONCILIATION.

THE next subject which presents itself for examination is, concerning the work of redemption which the Lord performed when on this earth, or what is called by many the atonement and mediation of Jesus Christ. Properly to exhibit this subject, and show the manner in which the Deity became a Saviour and Redeemer, it is necessary that we commence at the beginning. After man had abused his freedom and fell from the happy state in which he was created, he at death departed to the other life. What is called hell was not formed suddenly but progressively. Step by step, as evil increased in this world it augmented in the other, and those that existed in the regions of darkness became consociated with the wicked on this earth. Before the advent of the Saviour, evil spirits had increased to myriads, for none had ceased to live who had existed from the first creation. The evil ones had not only infested the minds of those who resembled themselves, but they had at the same time influenced others in such a manner as nearly to destroy their power of distinguishing the good from the evil. Nor was this all, for the legions of demons had increased in such countless numbers, and become so skilled in their infernal arts, that they had dared to attack heaven itself and attempt its overthrow. When the universe was in this crisis, and it is impossible to imagine a greater, the Deity foresaw in his wisdom that there was but one manner of proceeding to prevent the inevitable destruction which threatened, and this was that he should appear in our world; take upon himself man's nature and evils; suffer the greatest of temptations; subjugate the hell or evil spirits; establish order in the heavens; and at

the same time give a new dispensation to mankind, and show by a sensible appearance what in reality were his attributes, and that he was indeed a Being of love and goodness.

The Scriptures inform us that he did appear, was born of a woman, suffered temptations, gave repeated instances of his undying love for his children, performed miracles such as never before were wrought, was crucified, rose from the place of sepulture a glorified Being, having opened the way that fallen humanity might be reconciled to himself.

Upon examining the above statement it can be seen, that the Lord was the Saviour of the world in a similar manner as was Washington the saviour of his country. If Washington had not done what he did, our happy land would still have been under the influence of British tyranny; and if the great Being had not appeared in this world, and combated its enemies, all would have been lost. There are, as we have before shown, many individuals who utterly disbelieve that *order is heaven's first law*, or that the great Lawgiver is obedient to or necessitated to uphold his own eternal decrees. By such persons our observations cannot be comprehended, for they will immediately ask, Why should God have thus acted? Could he not regenerate the whole world in a day? What are men, or angels, or evil spirits to him? Cannot he in a moment destroy or recreate them? For ourselves, who admit not such an annihilation of our rational powers, it appears that there was a stern necessity for the great Being at that appointed time to come into the world. Indeed we have the express words of the Lord himself on this subject, who in answer to the interrogatories of his disciples, informs them *that thus it must be*, that there was a necessity for it, that Peter should put up his sword and suffer the multitude to lay hold of him. In Luke the Lord repeats the solemn affirmation, and informs us that it is easier for heaven and earth to pass away, than one tittle of the law (or the divine order) to fail. It is not to be supposed that the Saviour would have endured the sufferings of the cross, if the result, all things considered, could have been avoided. To believe that they could have been, is to suppose that the Deity acted in contradiction to his attributes, and is not a Being of perfect wisdom and goodness.

As before observed, the reason why the Lord came into the world at this era was, that those living might know of what consisted his real attributes, what was his character, who and what he was, and why such a Being existed. For the real truth at that period was with few exceptions lost, and not known among the nations of the earth. The Romans and Grecians believed in the numerous gods of their mythology; and at the shrines of Jupiter, Diana, and others were to be found numerous worshippers. As for the Jewish nation, they were nearly in as great ignorance as others, having so perverted the truths of the Old Testament that truth had become its opposite, and was chiefly used as a means by which the people might be kept in the bonds of darkness and superstition. Now as the Israelites had been before selected as the people by whom the Deity had made communications with mankind, and had made use of them as instruments by which the world was eventually to be regenerated, it was in the divine decree, and that the Scriptures might be fulfilled, that they should still be the people among whom he should make his visible appearance.

In effecting the divine purposes among a people immersed in so great darkness, it was necessary that different means should be adopted than those exhibited at the call of Abraham and at Mount Sinai. Then it was necessary chiefly to inform them that the Deity was more powerful than other gods, and it was allowed them to believe that he could accomplish any thing, however irrational; but at that era, it was essential that the human race should as far as possible know that the great Ruler was a Being of goodness—that they were free agents—that if they or their descendants wished to relieve themselves from their miseries they must co-operate with him. Now the miracles wrought at Sinai would not accomplish this, for they acted chiefly on man's sense of fear, and did not affect the intellect or cause truth to be loved for its own sake. Hence it was necessary that the Deity should appear in human shape, and show not only by miracles, but by living deeds of benevolence and lessons of wisdom, what in reality were his attributes. The Deity before appearing and making himself manifest in the flesh, and in order to excite the attention of the Jews to spiritual subjects, caused John the Baptist to make his appearance as the forerunner of the new

dispensation and the good tidings, and preach the doctrine of repentance; for the Jews had so greatly perverted the truth that they had at this time neglected to preach this most essential of duties. When the appointed time had arrived, the Deity our Saviour did appear, and exercised his omnipotence in the following manner: thus he gave sight to the blind; healed the sick; restored the dead; led a life of the greatest purity; and at the same time by other acts evinced that he was indeed a Being of surpassing power, wisdom, and goodness. The effect of this and the divine influence which ever was proceeding from him, caused the sins and hereditary evils of some of his followers, which alone prevented them from seeing the truth, to be for a time quieted. When this was effected, then were their minds placed in a situation in which they might be acted upon; for by quieting their evil thoughts the Deity enabled the truth to gain a lodgment in their minds, and caused it to remain a sufficient time that they might reflect and judge concerning it, and whether it was as he informed them, and when this was found as represented, that they then might freely acknowledge it to be the truth, practise it, and become his disciples.

The case was the same as if an attempt were made to instruct a savage, who has little or no idea concerning the arts and sciences. If the purpose is endeavored to be effected suddenly, nothing can be accomplished. We must proceed gradually—first arrest his attention, in some manner please him, then teach some simple truth, and exemplify it; and afterwards explain to him the good which will proceed from thus acting, and the evil which will result from the taking of a contrary course. The savage, if capable of being instructed, when he hears our words and sees what we have done, recollects it, reasons concerning it, and concludes, seeing the good which will result to himself, that he will hereafter act thus, and that it is a truth and example worthy of being followed. Now in this simple manner did the incarnate God our Saviour proceed with the people among whom he was. He at the first, as we have shown, arrested their attention by enacting miracles, and by his deeds of surpassing benevolence. He then informs them that he is the Messiah of whom their prophets had written, and whom they had so long anxiously expected. When his followers saw that he had the

power of performing miracles, they believed that at least he was a great prophet: but the truth which accompanied the supernatural manifestation, finally caused them to believe that the Being who thus appeared before them was indeed their Saviour and God.

It has been observed that when the Deity established truth in the world, and opened the nearly lost communication with mankind, that he at the same time conquered and subdued the evil spirits in the hidden world. It may be asked how it was that he restored order in the heavens? or if it was not possible to have so established it before he came upon this earth? To this we reply in the negative. The evil beings who existed in the spiritual world were so intimately connected with the inhabitants of this earth, that the one could not be overcome without the other; besides it was impossible to act in the hidden world without proceeding according to the divine order. The great Being's divine order is, that he loves his enemies, even those who despitely use and persecute him. His benevolence is such that it is an unchangeable law of his nature; that it never causes or permits, even to those who oppose him, any more suffering than is absolutely necessary. If the Deity had appeared unveiled, and in the inconceivable radiance of his splendor, he would have caused the evil ones to have experienced agonizing pains—pains like that which would be felt if a fiery and blazing comet should leave its appointed course and approach this earth. By the Lord's clothing his soul with a form of flesh and appearing upon this world, he procured to himself spiritual weapons with which he might combat the powers of darkness. It was according to the divine order, that in subjugating them they should combat with him; and this they could not have done had he not taken upon himself man's nature, for the divinity itself is incapable of being tempted. Before the great Being's advent, the evil spirits had attempted to destroy the equilibrium between good and evil. By his coming this equilibrium was restored. The war in heaven was a combat between the two great antagonist principles, the good and the evil; and this was not a warfare to be accomplished in one engagement, but was to be gradual and progressive, and step by step was the enemy to be driven out, and order restored in the spiritual world.

Nothing appears more astonishing than to think for a moment that there could in reality ever have been war in heaven (or in the spiritual world), for our ideas of the great Being's omnipotence are such, that we would suppose that he never would have allowed the powers of evil so to prevail that they could assail heaven; and if they did arise, he with infinite ease could immediately, and without appearing on this earth, have repelled them. But upon being acquainted with the fact that evil spirits are free agents, that the Deity ever acts according to his divine order, that this order is such that no part could be infringed without detriment to the whole, the difficulty is removed; and it is seen that even he acts and redeems according to those great laws by which all things are governed. That there has been at different periods war in the heavens, or a subjugation of evil spirits in the hidden world, is evident from many passages in the Scriptures. Thus in Joshua x. 12, 13, reference is made to "the lost book of Jasher, and of the *wars of Jehovah*." In Revelation the subject is mentioned, and we are distinctly informed that there was "war in heaven, Michael and his angels fought against the dragon, and the dragon fought and his angels."* Here evident allusion is made concerning a spiritual combat between the good and evil principle, or God and the devil.

No one can comprehend or understand the manner in which the Lord accomplished the work of redemption, and subjugation of the powers of evil, unless he has in some degree experienced in his own person the work of reformation, and has taken up the cross and followed the example of his Saviour; for man's regeneration is, on a miniature scale, an exact image of the manner in which the Lord rescued fallen humanity and reconciled it to himself. A man, when first the light dawns on his bewildered mind, finds himself surrounded by evil spirits or thoughts who have him under their control; he wishes to drive them from him, wishes to be master of the world within, desires to have the mind reign triumphant over the body, but how can this be done? It cannot be effected except he as of himself resists temptations and drives the evil spirits or inclinations from him. He effects it as of himself, yet at the same time believes and knows that it is by the

* Rev. xii. 7.

help of the Lord that he is so enabled to resist them. He knows this for the reason that before he asked for his assistance he found he could do nothing. And each month and year as he gains the mastery and resists the temptations of evil spirits, he glorifies his spiritual body; and finally at the close of the work of redemption and of his life, he subdues the miniature hell, restores order in the heaven which he carries within him, and his better sentiments reign triumphant. When this is accomplished he is at one with his Saviour, and has reconciled his fallen humanity with the divinity. Now in this manner did the Lord effect the work of redemption and reconcile the fallen humanity to himself, with the difference that though he took upon himself the whole burden of the world's evils, and suffered the most grievous temptations, yet through all periods ever remained the same sinless Being.

We read that he descended into nature and was born of a woman. When a little child he could not enact miracles, because the hereditary evils which he derived from his mother had not been overcome, and he had not, by a resistance of temptations and conflicts with the powers of evil, subdued them and glorified the humanity in which he existed sufficiently to enable it to perform those miracles which were afterwards wrought. A man prior to the work of regeneration has little or no power over his evil inclinations, and it is only by slow degrees that he is enabled, with his divine Master, to say to the demons, "Peace, be still." The glorification or making divine of the body in which the Deity existed, progressed much more rapidly than the regeneration of any human individual; for we are informed that at the age of twelve years, "he was found in the temple, sitting in the midst of the doctors, both hearing them and asking questions, and astonishing all by his answers." This evinces that the light and knowledge dawned upon his mind at an early period. Until the age of thirty little is recorded of the Saviour's life, yet it is not from this to be supposed that he was unemployed. Far from it. There is every reason to believe that during this interval he was as actively engaged in the work of redemption, as at any period of his life.

It may be asked how it was the Lord suffered upon the cross? Rightly to examine this subject, it is necessary that reference be made to man's own regeneration. A man when experiencing the

work of reformation, at times appears as if he were two different persons. At one time he is, as it were, in a state of glorification; for those fierce and bitter passions have fled, and he has subdued and is master of the world within. At this moment his cares have gone, nature puts on a smiling aspect, and he is filled with an angelic spirit of peace and happiness. But the scene changes, the smiling landscape has fled, clouds and darkness throw their deep shadows upon every side. Now is the state of his humiliation, now does he feel his want of spirituality, his want of goodness. It appears that what he has done is as nothing, that it is wholly impossible to conquer and subdue the world of evil within. The Spirit of God appears to have left never to return; poverty, sickness, and other grievous things may join in the contest, and his sufferings are indeed great. Now the Saviour when suffering on the cross was in a state of humiliation similar to man's, with the exception that the agony and spiritual temptation was so inconceivable that he cried, as if addressing another, *Why hast thou forsaken me?* In this situation the Saviour for a time believed, as man believes, that the Spirit of the Divinity had forsaken him, that the powers of darkness could not be subdued, and that all would be lost. At this time his divine nature had seemingly forsaken him, and he relapsed back into the humanity or human nature which he had from his mother. At this period came his severest trials, for seemingly by his own human strength was he to subdue the evil. He was to effect it in the same manner as man conquers when in the hour of trial he resists the voice of the serpent as of himself, and when God is seemingly absent. And the temptation was the greater because he had been thus apparently left to himself, for when one is left to his selfhood, and seemingly uninfluenced or assisted, he displays his greatest strength of character, and in the most signal manner exercises his freedom. The Lord in this, the most critical of all moments, bore up against the evil, endured their bitter revilings, and allowed them to crucify him. Now at this time if he had but for a moment breathed a wish that this should not have been, he could, as he himself says, have had twelve legions of angels, and the guard, the rabble, the Jews, and the cross would have been scattered as if by a whirlwind. But if this had been done the evil would not have been conquered, the Lord would not have re-

sisted the temptation, and all would have been lost. No; freely he drank the bitter cup, and suffered more than man can ever endure, and set a memorable example that all might follow his footsteps.

It was his humanity or human nature which endured upon the cross, yet still it was upheld by his divine essence which never was more present than when apparently absent. This humanity, which was from the mother, did not permanently become divine until after the crucifixion; then it was glorified and made imperishable. The Lord informs his disciples that "he that seeth me seeth the Father." By this was given them to understand that within his body was the Father or essence.

When the sufferings of the Saviour are considered, it would appear as if they were different from those experienced by others; and that it is irrational to affirm that any thing could suffer unless it does wholly so. It would appear that if there was any thing or essence contained within the living body that did not experience the general pain, that it was not an essential part of the body. Though this is seemingly the truth, yet we have a denial of it in our own experience and person. Thus, when a man is in agony, all parts, even every fibre and principle, appear to suffer; inform that person there was a part of him that did not participate in the general pain, and he would deny it as the most false of assertions. Yet it is true there is a part which does not suffer while he is enduring the most severe pain, and this is the Spirit of God within him, and without which he could not for a moment exist. Now in reference to the Lord, the circumstances which attend every man's sufferings are applicable to him, and it is as rational to say that he suffered upon the cross, as to affirm that man suffers when in agony and pain. It is true that the spirit or essence which upheld the Saviour did not suffer, yet the Saviour and the thieves endured as much as if this spirit did suffer, *for to them* at the time it was as if there was no such spirit. There are those who assert that if the Lord had two natures he did not suffer, and all was a delusion; but this view we think shows the contrary, and it can be with as much consistency said, that man is two different persons when suffering under his cross, as to affirm that God our Saviour was when in a like situation. If the Lord's human nature and body which endured upon the cross, had not

accomplished what it effected, the divine essence, even the universe, could not have existed. That human nature and body now (wholly unlike any other) exists in a glorified state in the heavens, and within it is the divine essence or spirit, and which together constitute the great Being.

When the double nature of the mind of the Christian is examined, it is perceived that the one is distinctly good and the other evil; when the evil is subdued or rests quiescent, and the mind is filled with the spirit of goodness or God, the Christian is one with the Father, or as the evangelist informs us, the Father is in him and he in the Father. Now the chief difference between the Spirit of God when it has taken up its abode in man, and the Spirit of God when it took up its abode in its human nature or Christ is, that when in this situation the regenerate man is one with God in a collective sense, that is, in the sense which would be true of one who belonged to a corporate body, and whose interests as a member were inseparably linked and joined to it. But it was not thus with the Lord, for when the Spirit of God had taken up its abode with its human nature, and by the resistance of temptations been conjoined to it, the human nature did not belong to it in a collective sense, but losing its own identity, became for the time the Spirit itself; and those that saw the Saviour when enacting miracles, or in a state of deification, saw, as far as it was possible to see, the great Father and Creator. And when in this state the Lord's human nature disappeared, and he wrought from his divine principle, yet, as we have before observed, when enduring temptations, this state of glorification or conjoinment with his divine nature did not remain, and he relapsed back into his human nature, and was seemingly the mere son of Mary. The Christian has also the same state of glorification and humiliation, for when he is in a state of glorification or peace, he is one with God, and has no need with his voice to ascribe any thing to the Deity, it being written upon his heart. But it is not thus during his state of humiliation and temptation, and when his evil nature is aroused, then he cries, as did another, "Why hast thou forsaken me?" In this state the Spirit of God appears absent, and man acts *as of himself*; but when the temptation is over, and the evil quiescent, then man is again one with God, and acts seemingly *not as of himself*. He acts thus for the reason

that the Spirit of God so fills his mind that he has power to resist all evil and temptation, and resist without an effort, it having become a second nature; and when this is the case, then he is one with the Deity, and composes a part of his grand corporate and spiritual body—a body in which the Being who appeared on earth is alone its mighty Head and Ruler.

As a belief concerning the incarnation of the Deity, of his clothing himself in a human form and coming into this world, is, if of any, a subject of the utmost importance; it is hoped that we shall not tire the reader if he now accompany us into an examination for the purpose of seeing how far the Scriptures concur with what has been said; and with the design of exhibiting clearly the Scripture proof on this subject, we shall arrange what is brought forward in the following manner: showing (1) That our Lord and Saviour Jesus Christ is Jehovah. (2) That he, while sojourning upon this earth, endured the most severe of temptations, and which were chiefly of a mental or spiritual nature; temptations, in the resistance of which, as man resists the temptations of his evil nature, consisted the work of redemption. (3) That there is to be found in the Sacred Writings a narration of the glorification or deification of the Lord's human nature, and the making it one and the same with his divine. (4) That the Scriptures repeatedly mention that man's regeneration is an image of the Lord's glorification. (5) That the writings of the apostles give us a brief and concise statement of the manner in which the Lord became a Redeemer, and reconciled his human nature or the world to himself, and which corresponds with what has been said on the subject.

We will now examine our first proposition, viz.: That the author of Christianity, the Lord Jesus Christ, is Jehovah. That such is a truth of the last importance, and that the great Being descended and took upon himself man's nature, is evident from the following citation: "Behold a virgin shall conceive and bring forth a Son, who shall be called *God with us*."—Is. vii. 14; Matt. i. 22, 23. "To us a child is born, to us a son is given, upon whose shoulder shall be the government, and his name shall be called Wonderful, GOD, HERO, FATHER OF ETERNITY, the Prince of Peace."—Is. ix. 6. "It shall be said in that day, Lo, this is

our GOD, whom we have expected to deliver us; this is JEHOVAH whom we have expected: let us exult and rejoice in his salvation."—Is. xxv. 9. "The voice of one crying in the wilderness, Prepare a way for JEHOVAH, make smooth in the desert a path for our GOD, and all flesh shall see together."—Is. xl. 3, 5. "Behold, the Lord Jehovah is coming in the mighty one, and his arm shall rule for him; behold, his reward is with him, and he shall feed his flock like a SHEPHERD."—Is. xl. 10, 11. "JEHOVAH said, Sing and rejoice, O daughter of Zion; behold, I am coming to dwell in the midst of thee; then many nations shall cleave to *Jehovah* in that day."—Zech. ii. 14, 15. "I, JEHOVAH, have called thee in righteousness, and I will give thee for a covenant of the people; I AM JEHOVAH; THIS IS MY NAME, AND MY GLORY I WILL NOT GIVE TO ANOTHER."—Is. xlii. 6-8. See also Jer. xxiii. 5, 6; xxxiii. 15, 16. Is. xlii. 6, 9, 13, 22. Ezek. xxxi. 25. Joel i. 15; ii. 1, 2, 11; iii. 24; iv. 1, 4, 18. Amos v. 13, 18, 20. Zeph. i. 7-18. Zech. xiv. 1, 4-21.

That Jehovah descended and assumed the human is also evident from what is said in Luke, where are to be found these words: "Mary said to the angel, How shall this be done, since I know not a man? To whom the angel replied, The Holy Spirit shall come upon thee, and the virtue of the Most High shall overshadow thee; whence the holy thing that is born of thee shall be called the Son of God."—i. 34, 35. And in Matthew, "The angel said to Joseph in a dream, That which is born in her is of the Holy Spirit; and Joseph knew her not until she brought forth a son, and called his name Jesus."—i. 20, 25.

There are some who believe that a son born from eternity descended and assumed the human, but this is altogether an erroneous and false conclusion; and one which, if true, would be conclusive evidence that there are two Gods. That there was no being created or known as the Saviour until the advent of Jehovah, is evident from the following: "Am not I JEHOVAH? and there is no God else besides ME; a just God *and a Saviour there is not besides me.*"—Is. xlv. 21, 22. "I am JEHOVAH, *and besides me there is no Saviour.*"—Is. xliii. 11. "I am Jehovah thy God, and thou shalt not acknowledge a God besides me; there is *no Saviour besides me.*"—Hosea xliii. 4. "That all flesh may know that I, Jehovah, am thy SAVIOUR and thy REDEEMER."—

Isaiah xlix. 26 ; lx. 16. "AS FOR OUR REDEEMER, JEHOVAH OF HOSTS IS HIS NAME."—xlvi. 4. "*Their Redeemer is mighty ; Jehovah of Hosts is his name.*"—Jer. i. 34. "*Thus said Jehovah the King of Israel, and his Redeemer, Jehovah of Hosts, I am the First and the Last, and besides me there is no God.*"—Is. xlv. 6. "*Thou, Jehovah, art our Father, our Redeemer from eternity is thy name.*"—Is. lxiii. 16. "*Jehovah, God, and thy Redeemer, the Holy One of Israel ; the God of the whole earth shall he be called.*"—Is. liv. 5.

The apostles continually make mention of the Saviour as the God of the Universe. Thus St. John informs us that "in the beginning was the Word, and the Word was with God, and the Word was God." In v. 14 it is added, "the Word (or God) was made flesh and dwelt among us." We find in the first Epistle of Paul to Timothy the following: "And without controversy great is the mystery of godliness ; GOD WAS MANIFESTED IN THE FLESH, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."—1 Tim. iii. 16. In Col. i. 9 it is written, "For in him (Jesus Christ) dwelleth *all the fulness* of the Godhead bodily." Paul, in Tim. vi. 14, says: "Keep thou this commandment without spot unrebukable, until the appearing of our Lord Jesus Christ, which in his time he shall show *who is the blessed and only potentate, the King of kings and Lord of lords.*" St. James calls the Saviour the King of glory.—(Eph. i.) St. John informs us, "that Jesus Christ is the true God and eternal life." Thomas, after the Saviour had risen from the place of sepulture, affirmed that the Being whom he saw before him was his Lord and God.

Omnipotence is directly ascribed to the Saviour. Thus, in John: "By him all things were made, and without him was not even one thing made which hath been made." Paul says, "For by him were all things created that are in heaven and that are in earth, visible and invisible ; whether they be thrones, or dominions, or principalities, or powers, all things were created by him and for him."—Col. i. 16. In Matthew xxviii., it is said, "And Jesus came and spake unto them, saying, All power is given unto me in heaven and on earth." Immutability is also ascribed to the Saviour, and he is alluded to in the same manner as we would mention the Deity. Thus in Heb. xii. 8, "*Jesus Christ, the same*

yesterday, to-day, and forever." That the Saviour was considered by the Jews to declare that he was the great Being, is rendered evident from this passage: "For good works we stone thee not, but because being a man thou makest thyself God."

The Saviour repeatedly informs us that he is the great Being. Thus in John xiv. 9, his disciple Philip wishing to know concerning this subject, "said unto him, *Show us the Father and it sufficeth us.* Jesus saith unto him, Have I been so long a time with you, and yet thou hast not known me, Philip? *He that hath seen me hath seen the Father.*" And again, in chap. x. 30, he says, in answer to a like inquiry, "I and the Father are one." "Before Abraham was, I am."—John vii. 53. "I am the Alpha and the Omega, the First and Last, the Almighty."—Rev. xxv. 6. The Saviour also evinced that he was the Deity, by exhibiting himself to his disciple in the spiritual world: thus it is said, that when John was in the Spirit on the Lord's day, he heard behind him a great voice as of a trumpet, saying, I am Alpha and Omega, the First and the Last. John turning to see from whence the voice came, he beheld one like unto the Son of man.

That the Saviour is the only God, is also shown from the reason that in the heavens he is an object of angelic worship. Thus in Rev. iv. 10, we read that "the four and twenty elders fell down and worshipped Him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honor, and power; for thou hast created all things, and for thy pleasure they are and were created." In another chapter it is said that the voice of ten thousand times ten thousand angels was heard, saying, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."—Rev. v. 11.

From what has been adduced, it can be seen that if we can believe the testimony of the Old and New Testaments, it has been conclusively shown that the Lord Jesus Christ is Jehovah; that he and the Father are one; that he who seeth him seeth the Father; that in him dwelleth the fulness of the Godhead bodily; that he is the God who was manifested in the flesh; the Father and Redeemer; the blessed and only Potentate; the King of kings and the Lord of lords; the sole and only object of angelic worship in the heavens.

II. That the Saviour while sojourning on this earth endured the most severe of temptations, and which were chiefly of a mental or spiritual nature—temptations, in the resistance of which, as man resists the temptations of his evil nature, consisted the work of redemption.

In reference to the above, and concerning the temptations which the Lord endured, we find the following in Luke iv. 1–13 : “And Jesus being full of the Holy Ghost, returned from Jordan and was led by the Spirit into the wilderness, being forty days tempted of the devil. And in those days he did eat nothing ; and when they were ended, he afterwards hungered. And the devil said unto him (or evil thoughts suggested to him), If thou be the Son of God, command this stone that it be made bread. And Jesus answered him, saying, It is written that man shall not live by bread alone, but by every word of God. And the devil (or evil spirits) taking him up into a high mountain, showed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them ; for that is delivered unto me, and to whomsoever I will I give it : if thou, therefore, wilt worship me, all shall be thine. And Jesus answered and said unto him, Get thee behind me, Satan : for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. And he brought him to Jerusalem and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence ; for it is written, He shall give his angels charge over thee to keep thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. And Jesus answering said unto him, *Thou shalt not tempt the Lord thy God.* And when the devil had ended all the temptation, *he departed from him for a season.*”

Again in Mark : “And he was there in the wilderness forty days tempted of Satan, and was with the wild beasts, and (during his sufferings) the angels ministered unto him.” St. Luke also informs us, that again, when at the Mount of Olives, he endured the visitation of evil spirits or thoughts, the temptation was so great, “that being in agony, he prayed more earnestly, and his sweat was as it were great drops of blood falling down to the ground” (xiii.) In the same chapter our Saviour says (making

mention of his spiritual temptation and trial), "Ye are they which have continued with me in my temptations." See also Matthew.

From the above it can be seen that the Saviour suffered repeatedly from temptations. It is also given us to understand that they were resisted. Now the Saviour could not have suffered in the hour of trial, without he was capable of being tempted; and the resistance of the wiles of the tempter must have been effected only by the greatest effort. That they were only thus endured, is evinced from his sufferings in the desert, when it is said that angels came and ministered unto him; and also at Gethsemane, when, it is written, "his soul was exceedingly sorrowful, even unto death." Now if the Saviour endured these spiritual temptations—temptations which would have wholly overcome any other being—he must, at the same time, have subdued the evil spirits from which the temptation proceeded. That such was the case is evinced from the fact that before the Lord came, neither the disciples nor others could cast out devils; and it was only as the Saviour resisted temptation and influences from the hidden world, that the seventy were enabled to act. In reference to this Scripture fact, it is stated in Matthew, that after the seventy had returned they said, "Lord, even the devils are subject unto us through thy name." Then it is affirmed that the Lord replied that he beheld (at hearing the glad tidings) "Satan as lightning fall from heaven."* This reply cannot be considered otherwise than as informing his disciples that the power of truth had, by the means of his superhuman exertions, so prevailed in the spiritual world, that the myriads of evil spirits had withdrawn or fell from the heavens which they infested. In several other places the Saviour makes the same observations as the great work of redemption progressed. Thus in John xii. 31: "Now is the judgment of this world; now is the prince of this world cast out." Again in chap. xvii. 33: "Be of good cheer, I have overcome the world." As the Saviour did not overcome any prince or kingdom of this world, it is evident that if he overcame any, it was the prince and kingdom of the powers of darkness.

In reference to this subject it is said in Luke, "If I with the finger of God cast out devils, no doubt the kingdom of God is come upon you" (ii. 19). Mention of the Lord's casting out

* Luke x. 18.

devils is repeatedly made in other places. Now if he did cast out devils from the minds and persons of those possessed, he must necessarily have restrained and subjugated them in the spiritual world from whence they proceeded. The mere fact that the Lord makes use of the argument and says, that "if I with the finger of God cast out devils, no doubt the kingdom of God is upon you," is of itself sufficient proof that the evil influences, or the works of the devil, were the cause of the kingdom of God not coming, and when this evil influence was removed, the kingdom of God, or the truth of the Christian religion, would be enabled to manifest itself.

That such was the case, and that God our Saviour when in this world subjugated the evil spirits in the hidden world, and prevented them from influencing the minds of mankind as they had done before his advent, is an historical fact, and there is nothing more plainly authenticated. Let us first inquire what was the state of religion and morality before his appearance. It was, as history informs us, a state of darkness and barbarism. The majority worshipped idols and sacrificed to devils. The Jews also were an external and evil nation. Now it is known that after the Lord's crucifixion and ascension, the evil influences which infested the minds of mankind were for some reason dispelled; so much so, that the truths of the Christian religion could be taught, and its benignant influence began to be felt on all sides. If these evil influences were dispelled, they must have disappeared from some cause; and what possible cause could have produced it but that which the Scriptures affirm, viz., that the prince of the world of darkness was overcome? None will assert to the contrary, except those who disbelieve in the agency of evil spirits, and who deny that at the time the Saviour came into the world they exercised in an astonishing manner their malignant influence.

If we turn to the Old Testament for proof in regard to this subject, we find passage after passage describing the spiritual combat between the Lord and the spirits of evil. Thus: "*Who is this that cometh from Edom, sprinkled as to his garments from Bozrah, who is honorable in his apparel marching in the multitude of his strength? I who speak in righteousness, great to save. Wherefore art thou red as thy garment, and thy garment as of*

one treading in the wine-press? I have trodden the wine-press alone, and of the people not a man with me; therefore I trod them in my anger, and trampled them in my wrath; thence their victory was sprinkled upon my garments; for the day of vengeance is in my heart, and the year of my redeemed is come; my arm brought salvation to me; I made their victory descend to the earth. He said, Behold my people, they are children, therefore he became to them for a Saviour; for his love and for his pity he redeemed them."—Is. lxiii. 1-9.

It can be seen in the above, that the prophet Isaiah has in the most eloquent and sublime language delineated the spiritual contest, or the resistance of temptations which the Lord endured while sojourning on this earth. The passage must have reference to this subject, and no other; for the reason that it is said that one person alone should effect the victory. It is also stated that the spiritual victory should descend to the earth, and that the being who should achieve it was the Saviour. But let us give Swedenborg's interpretation of the sense of this passage. He informs us, "that these words are said concerning the (spiritual) battle of the Lord against the hells; *by the garment in which he was honorable, and which was red*, is designated the Word to which violence was offered by the Jewish people. The battle itself against the hells and the victory over them, is described by this: *that he trod them in his anger and trampled them in his wrath.* That he fought alone and from his own power, is described by these words: *Of the people not a man with me; my arm brought salvation to me; I made their victory descend to the earth.* That thereby he saved and redeemed, by these: *Therefore he became to them for a Saviour; for his love and for his pity he redeemed them.* That this was the cause of his coming, is designated by these: *The day of vengeance is in my heart, and the year of my redeemed is come.*"

Again in Isaiah: "*He saw that there was not any one, and was astonished that there was none interceding; therefore his arm brought salvation to him, and righteousness roused him up; thence he put on righteousness as a breast-plate, and the helmet of salvation upon his head, and he put on garments of vengeance, and covered himself with zeal as with a cloak; then he came to Zion a Redeemer.*"—Chap. lix. 16, 17, 20. In Jeremiah: "They

were dismayed, their strong ones were knocked down; they fled apace, neither did they look back; that day is to the Lord Jehovah of hosts a day of revenge, that he may take vengeance on his enemies, that the sword may devour and be satiated."—Chap. xlvi. 5, 10. The latter and the former are concerning the battle of the Lord against the hells, and concerning the victory over them. In David: "*Gird thy sword upon thy thigh, O Mighty; thy arrows are sharp, the people shall fall under thee; from the heart enemies of the King. Thy throne is for an age and forever. Thou hast loved righteousness, therefore God hath anointed thee.*"—Psalm xiv. 4-7; besides in many other places. Since the Lord alone conquered the hells, he is called a HERO AND A MAN OF WARS.—Isaiah xlv. 15; ix. 6. THE KING OF GLORY, JEHOVAH THE MIGHTY, THE HERO OF WAR.—Ps. xiv. 8, 10. THE MIGHTY ONE OF JACOB.—Ps. cxxxii. 2.

In reference to the bodily sufferings which the Saviour endured on the cross, it is supposed by some that they constituted what is known as the atonement, and composed the work of redemption; but it is evident that this is a great fallacy; for if those sufferings alone produced the reconciliation, then the previous labors of the Saviour amounted to nothing, and could have been omitted. The bodily sufferings experienced by the Saviour on the cross were undoubtedly of a painful nature; but they were probably less painful than those which were experienced by many of the martyrs, multitudes of whom suffered death in the most agonizing manner; some having been roasted by a slow fire, others were dislocated on the rack, or in a gradual manner had their flesh torn from them with red-hot pincers. Yet these martyrs sustained their dreadful sufferings without uttering a complaint, and died without a groan. But it was not thus with the Saviour; for he uttered complaints on the cross and at other places. Now from whence sprang those complaints? Did they arise from the want of fortitude? This could not have been, for we know that no martyr or any other person possessed fortitude in an equal degree; and if so, then the inference is undeniable, that those complaints had but little reference to his bodily sufferings, but were of a mental and spiritual nature—sufferings which were produced by temptations and conflicts with the powers of darkness.

That this was the case is also evinced from the temptations which were endured in the wilderness, and when it is said that angels were sent to visit him. As on this, and many other occasions, he received no bodily injury, the grief must have originated from the endurance of the wiles of the tempter. We have also the direct authority of the Scriptures to believe that his sufferings were of a spiritual nature. Thus, a short time before the temptation in the Garden of Gethsemane, the Saviour especially directed his disciples, notwithstanding their frailties, "not to fear them who could kill the body, and after that could do no more." As the Saviour after this command did himself utter complaints, hence it is evident these complaints had not reference to those who could kill the body, but to those who could kill the soul, and who caused his spiritual grief. This must have been the case unless it can be shown, which is impossible, that the Lord's conduct on this occasion was not in exact accordance with his own precept. Other Scripture evidence on this subject might be adduced, particularly the 22d, 40th, 69th, and 88th Psalms; but we do not deem it necessary, sufficient having been said to evince the nature of the Lord's sufferings, and that by his resisting temptations from the world of evil, as man at the present day resists, consisted the great work of redemption.

III. That there is to be found in the Sacred Writings a narrative of the glorification or deification of the Lord's human nature, and the making it one and the same with his divine.

On this head it is admitted by those who believe the Scriptures, that the Saviour, when in this world, had a divine and human nature. That the divine was Jehovah, is evinced from the consideration that it is impossible that there can be more than one God, and also because the spirit which animated the Saviour was not like the Spirit of God which animates the bodies of mankind; for if it was; then there would be as many Gods as men. And what we now propose to show is, first, that after the conjunction of the divine with the human nature, which took place at the Saviour's conception or birth, a gradual glorification or making divine of the human nature succeeded. That this was the case, is evinced, first, from the reason that we are informed that the Holy Spirit was not given to him until this deification had taken place; as in John vii. 39, "But this spake he of the Spirit, which

they that believe on him should receive: for the Holy Ghost was not yet given, *because that Jesus was not yet glorified.*"

The subject is also mentioned in John xii. 28. The Lord on this occasion informs his disciples, "the hour is come *when the Son of man should be glorified:*" it is also affirmed that he asked the Father to glorify his name (or the Father's name), upon which it is said that a voice came from heaven, saying, "I have both glorified it, and will glorify (or deify) it again."

The further union of the Lord's divine to his human nature is exhibited in the following passage: Jesus said, "*Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.*" The above passage, literally transcribed, would read thus: Now is the human nature made divine or glorified, and the divine nature is honored by the union. This must be the true and only explanation, for in the mere sense of the letter it is said, that God should glorify himself, or in other words, make himself divine. Now as what is divine does not require to be made so, hence it is evinced that the glorification had reference to something which had been added to his nature, and which did require to be deified.

The union of the human to the divine is also indicated by many passages like the following, thus: "That they all may be one, as thou, Father, art in me, and I in thee." That the deification of the Lord's human was finally completed and finished after the crucifixion, is evinced from the fact that the Lord *then* declared to his disciples that "all power was given to him in heaven and earth," which was not the case when he was the child Jesus. It is also shown from the reason that after his ascension the Holy Spirit was received, and he bestowed the same unto his disciples, as we find it thus stated in John: "He breathed on them, and saith unto them, Receive the Holy Spirit."*

IV. That the Scriptures repeatedly intimate that man's regeneration is an image of the Lord's glorification.

That this is so, is evinced from the words of the Lord to his disciples. "And Jesus said unto them, Verily I say unto you,

* John xx. 22.

That ye which have followed me in the regeneration, when the Son of man shall sit upon the throne of his glory, ye shall also sit upon twelve thrones judging the twelve tribes of Israel.—Matt. xix. 28. Again, Jesus said unto his disciples, “If any man will come after me, let him deny himself, and take up his cross and *follow me.*”—Ch. xvi. 24. Again: “My sheep hear my voice, and I know them, and they *follow me*; and I give unto them eternal life.”—John x. 27, 28. Again: “I am the light of the world: he that *followeth me* shall not walk in darkness, but shall have the light of life.”—John viii. 12. The Apostle Peter, among others, confirms the above: “For even hereunto were ye called, because Christ suffered for us, leaving us an example that *we should follow his steps.*”—1 Pet. ii. 21.

From the above it can be seen that we are repeatedly informed, that those who choose to be the adherents of the great Redeemer must “take up their cross and follow him.” It is plainly evident that these words have reference to the crucifixion of our evil nature, or external man, which, with its world of evils, is to be overcome and crucified. The Saviour, when first the glorious light dawned upon his human nature, perceived that it was filled with a tendency to evil, which required to be reconciled to his divine principle; and so likewise it is with man when first the light shines upon the darkness of his mind, for then he perceives that he has an evil nature, which requires to be reconciled to the Spirit of God dwelling within him. The Saviour reconciled his evil human nature, as the Apostle Paul informs us, by being tempted in all points as we are, by the conquering and subjugating the world of evil thoughts or spirits within; and it is the same with man, for it is only by the like endurance of temptation, by conquering and subduing the world of evil thoughts or spirits within, that he can expect to reconcile his evil nature to the indwelling of the spirit of the Divine, and be one with him. When the Saviour had endured the last and great temptation, he glorified his human nature, and made it one with his divine. It is like with man: when he endures his last temptation, and has fought the good fight, *then* he glorifies his human nature; it is one with the divine, God dwelling in him and he in God.

V. That the writings of the apostles give us a brief and concise statement of the manner in which the Lord became a Redeemer,

and reconciled his human nature or the world to himself, and which coincides with what has been said on the subject.

In reference to the above, we find the following in 2 Cor. v. 18: "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation: to wit, *that God was in Christ, reconciling the world unto himself*, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation."

Again, in Ephesians ii. 15: "For he (the Lord) is our peace, who hath made both one, and hath broken down the middle wall of partition *between us*; having abolished in his flesh the enmity, *even* the law of commandments contained in ordinances, for to make in himself of twain *one new man*, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby."

Again, in the Epistle of Paul to the Hebrews, ii. 14: "Forasmuch then as the children are partakers of flesh and blood, he (the Lord) also himself likewise took part of the same, that through death he might destroy him *that had the power of death, that is, the devil*; and deliver them who, through fear of death, were all their lifetime subject to bondage. For verily he took not on him the nature of angels, but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered, *being tempted*, he is able to succor them that are tempted."

In the above citations, it can be seen that the explanation which has been given corresponds with the belief held by the apostles. First, we are told that God was in Christ reconciling the world to himself. This coincides with what Swedenborg informs us, viz.: That the soul, or divine principle which animated Jesus, was Jehovah, or the Father. It is also said that the Lord "took upon himself the nature of the seed of Abraham, that through death he might destroy the devil, and deliver them who, through fear of death, were all their lifetime subject to bondage." In this passage we are informed, in the plainest language, that God took upon himself man's nature, that he might destroy or restrain the influence which evil spirits or the devil were exercising

upon the minds of mankind ; or, as it is said, loose them from the bondage of the devil. This the Lord accomplished, as we have before shown, by the admitting of temptations to his human nature, and subduing them, thus glorifying or making himself or human nature a new man ; breaking down the wall of partition which separated him from his children, and which prevented his Holy Spirit from diffusing its benignant influence.* The reader

* It is supposed by some that the atonement or reconciliation consisted not so much in a pacification of God's wrath, as in a reconciliation of God to himself, or of his attribute of justice to that of mercy ; but this it is plainly evident is a fundamental error, for God's justice was never disconnected from his love, they being inseparable. What a wise father (and God is our Father) does for his children is done solely for their future welfare, hence is done as much from affection as from justice.

A writer (Mr. Law) thus shows the fallacy in believing that God ever separated his attribute of mercy from his justice, and which, for the benefit of those who wish further to examine this subject, we here adduce.

"God," he informs us, "is love—pure, perfect, and incorruptible love ; but the carnal mind, the mind of every man by nature, the mind which is under the dominion of his flesh, and makes this flesh his only end, is corrupted, debased, and absorbed with enmity." As he became opposite to the love of God, he became possessed with enmity ; being contrary to the holiness of God, he was filled with sin ; repugnant to the goodness of God, he was seized with evil ; and cut off from the life of God, he inherited death, spiritual, temporal, and eternal. The divine nature could not be contaminated by, nor hold communion with, a sinful nature ; and therefore there ensued a separation of God from man, which, having every dreadful consequence to the latter, is expressed by the wrath, abhorrence, vengeance, judgment, &c., of God—terms adapted to the workings and capacities of the human mind, and used to mark out its entire alienation (with the sad effects of it) from its Maker. There is no wrath in God as wrath, because he is wholly love ; but his separation of man from the participation of his love, with all its various blessings, operates upon the human passions, now defiled with enmity, under the notions and impressions of anger and indignation. Thus God's love, being pure and unapproachable by sin, becomes a most dreadful and even horrible attribute to a sinner, because, as a sinner, he can never come nigh to God, never hold communion with him, nor receive delight or blessedness from him. And if divine wisdom had not found a method of reconciliation, human nature would and must have sustained whatever can be conceived under the awful idea of damnation, or the state of absolute rejection from the presence of God. By these considerations it might appear, were it necessary to extend them, that enmity, sin, wrath, and misery, with other words of the like import, are all correlative terms, which only variously express the nature or effects of man's alienation from God. "On the other hand, the word love is also correlative and entirely connected with every other divine attribute and perfection, or with whatever may be called by those names : it has, and can have, no difference from them, however dis-

has now before him the principal Scripture evidence in regard to what is known as the atonement, or the reconciliation. Whether the illustration that has been given is satisfactory, is for the reader alone to judge. For ourselves, we consider the explanation which Swedenborg gives as truth. We believe that it is so, because the difficulties under which the subject has labored are removed, and removed in such manner as not to injure the Scripture doctrine, but to confirm it; and, at the same time, giving the praise to the great Father, and exhibiting his character and infinite love for his children in a light never before made known.

One great difficulty in reference to the former manner of explaining this subject is, that it is virtually taught that the atonement was not absolutely necessary, and mankind could have as well been saved without a reconciliation as with it. Thus Dr. Dwight, allowing his superior mind in respect to this subject to be darkened by the fallacious doctrines of others, and disregarding those passages of the Scriptures where the Saviour informs

tinguished by a merciful condescension, for the better comprehension of our minds. Righteousness, for instance, is only a name for this love in act and exercise; for the love of God in its energies does only what is right or righteous. Love is the motive of all his actions, according to the Scriptures; and by communicating this love, he renders it the essential principle of all righteous action in man.—John iii. 16; 1 Cor. xiii. 4, &c. Truth, purity, and the like, are also but love in particular forms, actions, or aspects. In short, all the attributes and perfections of the Divine nature have their essence in love, and the term love is but a glorious title for the grand assemblage of them, denominating (as the Bible hath) the first and supreme nature.—God is love, then; uniting, as in that one attribute, all the other predicaments and glories of his majesty and goodness, not *per accidens*, but in essentiality; and with respect to his creatures, there is no grace nor act of righteousness but what is an emanation from the same principle, enlivening, invigorating, and making them happy.” . . .

It is added, that “hence it follows that in God justice itself is only a form of love; to reconcile, therefore, justice to love or love to justice, is to reconcile love to itself, a reconciliation which it never needed. Justice and love, therefore, were never separated in God, but were always one; and in this oneness consists the perfection of the divine nature. The atonement, therefore, wrought by Jesus Christ was the reconciliation, in his own person, of the humanity to the Divinity, by which the humanity became one with the Father, or the Divinity. This being effected, the Holy Spirit could descend and assist man in a corresponding work, the reconciliation of his humanity to that of the Lord Jesus Christ—a reconciliation which takes place by renouncing sin, overcoming evil, receiving the divine love and wisdom into our nature, and thus being transformed into the image of Christ.”—See *Clissold's Letter to the Archbishop of Dublin*, p. 28.

his disciples that these things must be, that it was easier for the heavens and earth to pass away than that all things should not be fulfilled, says: "I am unable to discern how God is so solemnly said to be peculiarly glorified by the mission of Christ, for, according to this scheme, he was sent for no purpose which had not been accomplished before, and which might not, for aught that appears, have been accomplished afterwards without his appearance in the world."* Again, in another place, he says: "To God it was certainly unnecessary to announce the forgiveness of sin; to send his Son to die, or to give his Spirit and his word to sanctify and save. This immense preparation depended solely on his mere pleasure. He might have suffered the law to take its course. He might have annihilated, or punished forever, the whole race of Adam, and with a command have raised up a new and better world of beings instead. *Men are in no sense necessary to God.* He might have filled the universe with angels at once."—(See *Dwight's Theology*, vol. ii., Ser. LXIV., p. 529.)

Now it is evident when it is believed and intimated that it was unnecessary that God should announce to mankind the forgiveness of sin, needless that the Son of man should come as a Saviour and Redeemer, or that he should give his Spirit and word to sanctify and save, then the whole scheme of redemption falls to the ground. For any person who makes use of his rational powers in reference to the Scriptures, would naturally ask, If it was not necessary, why did it occur? and whence is it that suffering was necessary to the establishment of God's glory?

Such questions as these cannot be answered unless the Scripture authority is denied, and it is shown that God is a being of injustice; yet too often after such a manner is the doctrine of the atonement taught;† and when the sufferings which the Lord en-

* *Dwight's Theology*, Ser. LV.

† In reference to the atonement, we find the following in *Buck's Theological Dictionary*: "The atonement," it is said, "is the satisfying divine justice by Jesus Christ, giving himself as a ransom for us; undergoing the penalty due to our sins, and thereby releasing us from that punishment which God might justly inflict upon us. All mankind having broken the law, God, in his infinite wisdom, did not think fit to pardon sinful man WITHOUT SOME COMPENSATION for his broken law. For if the great Ruler of the world had pardoned the sins of men without any satisfaction, then his laws might have seemed not worth vindicating." . . . "God had a mind

dured are mentioned, they are passed over as a great mystery : it being easy to conjecture, as has been done, that if the Lord

to make a very illustrious display both of his justice and of his grace among mankind ; on these accounts he could not pardon sin without a SATISFACTION."

We find it stated in the Confession of Faith of the — Church, published in 1838, "That Christ, by his obedience and death, did fully discharge the debt of all those who are thus justified ; and did make a proper, real, and full satisfaction to his Father's justice. He was given by the Father for them, and his obedience and *satisfaction* accepted in their stead."—(p. 55.) In another part it is mentioned, that "Christ, *having borne the weight of God's wrath*, satisfied his justice, procured his favor, purchased reconciliation."—(See pp. 44, 161, 168.)

From these citations it would appear that the Creator required his beloved and only Son to die for the sins of the world, that unless he had suffered an ignominious death upon the cross, no man could have been saved. And why, it may be asked, did he require an innocent person to suffer for others' crime ? Was it because he was not omnipotent to save ? Was it because he was angry with some of his children, and wished, like an Oriental despot, to have his anger and insulted self propitiated by presents and protestations as a satisfaction, before he would receive them into his favor ? To this, it is answered in the negative, and we are informed that he acted thus because he wished to make a display of his justice and grace among mankind ; that he could have done otherwise if it had been his pleasure ; that this is a subject that requires faith. But to this we reply, is it not admitted that God cannot do aught which is evil, and if so, and he had exercised his attributes as represented, he would have done a great evil and injustice in causing an innocent person, even his only Son, to be nailed upon a cross, and suffer an execrable death, and this merely because he wished to make a display of his power ! And thus, we are informed, that Christ bore the weight of God's wrath, satisfied his justice, procured his favor, and purchased reconciliation. Rightly was it said, that we have not far to go to behold a heathen Deity ; for, according to this representation, we see a God who required a sacrifice of a human victim upon his altar, before he would be propitiated. And concerning this subject it cannot be said that it has been misrepresented : for the time has been when Calvin openly taught that God did in reality will and ordain man to dishonor and wrath for their sins, to the praise of his vindictive justice.

The first mention we find of the present Calvinistic manner of understanding the doctrine of the atonement, is among the ancient Jews. As their forefathers were idolaters, it was their custom, like other savage nations, to offer sacrifices to their gods, that their anger might be propitiated, and that in this manner they might atone for their sins. At times, as the Scriptures inform us, the ancient Israelites went so far as even to cast their sons and daughters into the fire as a sacrifice. Now Swedenborg informs us, that as far as possible to prevent this horrible practice, the Jews were permitted to institute the custom of offering to the Deity, as a part of their external worship, sacrifices of various kinds. Thus we read in Moses of the meat, the peace, sin, burnt, and trespass offerings. As far as it was possible it was

was a divine Being he could, with infinite ease, have deluded and blinded the eyes of his persecutors, and caused another to have seemingly suffered at the place of crucifixion. But it is not thus when the subject is rightly considered, for then it is seen that the narration concerning the atonement or reconciliation is by far the most important truth to be found in the Scriptures; and not to mention it, or to pass it by as a mystery, would be as if the historian should neglect to recount that Washington was the saviour of his country. When we think of his toils, struggles, and sufferings, we do not believe that they were imaginary, or that the work accomplished was unnecessary. Far from it. We can accompany him to the council-chamber, or the battle-field, and see what indomitable strength of mind he manifested, what fertility of resource; and, above all, the soul of the patriot which he exhibited in resisting that tempting thought which informed him that he could stifle the genius of liberty and found a despotism. And if we can thus intellectually accompany the father of this happy land, why should we consider as naught the sight of the great Creator, the Father of countless millions, descending from his throne, bowing down the heavens, and appearing on this earth as its Saviour?

What pen, what language can describe his condescension and love exhibited for his children on this great occasion! Yet this is the subject passed by as mystery, or in reality considered as nothing; for what mention at the present day is made of the Lord's temptation, or of his combats with the powers of evil? They are omitted, and it is unknown that they had any effect in accomplishing the great work of redemption. Truly is the Christian to be thankful for the light thrown on this subject, for he can now see that when he suffers on the bed of sickness, and experiences grievous mental temptations, so also did his Saviour, and that if they were absolutely necessary and unavoidable in

tought the Jews, that the blood of bulls and goats were not to be received in lieu, and as a substitute for, the sacrifice of their evil inclinations; but as this could not be accomplished in all cases, rather than that they should throw off their allegiance, it was permitted them to believe that God was in reality pleased with the sacrifice, and that an offering purchased a reconciliation with their Maker. Yet it is from this Jewish and savage belief that the Calvinistic doctrine of the atonement is derived, and that Christ was slain as a sacrifice: and substituted victim for the sins of the world!

one case, so likewise were they in the other; and that it is only by the like endurance of them, by the subjugation of the powers of evil, that his work of redemption can be accomplished, the example of his great Prototype followed, and man be enabled to reconcile his fallen humanity with the Divinity, be at one with him, and partake of his happiness.

SECTION XI.

THE TRINITY.

THE next subject we propose for examination is the divine Trinity. Before attempting to exhibit it, let us first state the belief generally held and taught. In the Confession of Faith which is found in the constitution of the Presbyterian Church, and which may be considered as giving the popular belief, the doctrine of the Trinity is thus stated: "In the unity of the Godhead there be three persons of one substance, power, and eternity: God the Father, God the Son, and God the Holy Ghost." An eminent writer in reference to this subject says, that "the Son sitteth on the right hand of God his Father, as our proctor and attorney, pleading and suing for us in all our needs and necessities." Another learned Trinitarian informs us, that "when man was created a council was held, and the three persons of the Trinity, the Father, Son, and Holy Ghost, consulted about it and concurred in it." In Malcom's Bible Dictionary (article Intercession) it is stated, that "intercession is the coming in between two parties, in order to plead in behalf of the one that has offended. Christ intercedes for his Church by appearing for it before the Father, by presenting the merits of his sacrifice once offered, and obtaining answers to petitions or prayers made in his name."

Now if the above citations do not teach and give the reader to understand that there are at least two divine persons, God the Father and God his Son, we do not know how it would be possible to convey such meaning by the use of language; yet the receivers of it, that is, the Trinitarians, affirm that they believe in the existence of only one God. The fact that many do not be-

lieve in the existence of one Supreme Being, but in two, whatever may be said with the lips, is evinced by the fact that prayers are offered to God the Father, that he may pardon their sins for the sake of his Son. Now if it is believed that the Lord Jesus Christ is the only Supreme Being, why should not prayers be offered to him alone? The prayer which we often hear offered in our churches, literally entreats God to pardon their sins for the sake of God; which is irrational, a useless repetition, and wholly unworthy of an enlightened community.

The unity of God is so plainly and repeatedly taught in the Scriptures, that it would appear impossible that any class of persons should allow themselves to be so blinded by a false doctrine as to believe otherwise. Among the declarations concerning the divine unity, we find the following in the writings of the evangelist. Thus, in Mark: "There is ONE GOD, and there is none other but HE." Again, in the 1st of Corinthians: "There is none other God *but one*." Also, in Matthew: "There is none good *but one*, that is God." "*One is your Father which is in heaven.*" "*God is one.*" "Thou art God, even thou *alone*, of all the kingdoms of the earth." "I, even I, am He, *and there is no God with me.*" "I am Jehovah, and there is none else."* Though we would not wish to assert that the commandment which was written on stone, and promulgated amid the fires of Sinai, is at this day wilfully broken in the prayers offered, yet we do affirm that it lacks not much of it. The first and great commandment is, *Thou shalt have no other gods before me*. Now if it is taught that God the Father is a person, and God the Son a person, and it is believed that one sits at the right hand of the other, and that both are to be worshipped, we do not see how it can be made to appear that many Christians are not instructed to worship other gods than one. Possibly a learned Trinitarian might cause himself to believe that he saw a difference, and that God is one; yet we would ask how this would be with the unlearned Christian, who takes it for granted that person signifies person; and that if one sits at the side of another, and intercedes with him for mankind, there

* Paul, in his Epistle to the Ephesians, thus beautifully testifies to the divine unity. He says, "there is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."—(iv.)

are not in reality two distinct personages. The fact that the religious books of the present day continually make mention of God the Father as a being separate from his Son, alone evinces the truth, and that the so claimed orthodox belief is but one of mere words. Let the Trinitarian ask himself, when the name of Jesus Christ is mentioned, whether he immediately conceives and thinks of him as the Almighty, and without reference to any other being. If he does not, his belief is but a verbal one; and however he may deceive himself in regard to his faith concerning the oneness of the Deity, there is a clear idea in his mind of two distinct persons and beings (God the Father and his Son), who conjointly reign and rule in the heavens.

Among the difficulties in respect to the present received belief concerning the Trinity is, that it distracts attention, and the mind cannot address itself unto one great and supreme Being, as it otherwise would. The belief as it now is, teaches that God the Father is a superior being to his Son: a stern, inflexible Deity, who would not be reconciled to his children until his only Son had suffered. On the other hand, Jesus, considered as a bleeding, suffering Saviour, is looked upon in a far different light, and one by whose assistance alone we can approach the throne of the terrible Jehovah. It is considered that the one is a Being whom we can supplicate, receive his love, and give ours in return; but that the other is a Deity too grand, awful, and majestic to approach, much less make an object of affection. The difficulties and false belief in reference to this subject, have caused many (including that respectable body of Christians known as the Unitarians) wholly to deny the divinity of the Lord Jesus Christ, and assert that he was no more a divine being than any of the prophets.

The belief appears so erroneous to the Mahometans, that so far nearly all attempts to disseminate the truths of Christianity among them have proved unavailing, they affirming that they wish not to hear of a religion that teaches there are three Gods; and we must say that in reference to their sincere belief concerning one great and supreme Being, to whom alone worship is to be given, their faith is far superior to that of many of those who nominally pass as Christians.

The present irrational custom of praying to God the Father to pardon the sins of the world for the sake of his Son, was wholly

unknown to the primitive Christians, and is one of the absurd falsities and creations of the Catholic Church, and from which it was derived and retained by Calvin and Luther. That this is so, is evinced from the oldest prayer that has come down to us composed by an uninspired Christian; that of the celebrated Chrysostom, and which is now retained in the Church. The prayer is addressed to Christ himself, with the title of Almighty God. This is evinced by the allusion made to the promise which the Saviour gave to his disciples, as when it is said, "Where two or three are gathered together in my name, there am I in the midst of them."—Matt. xviii. 20. The prayer of this primitive Christian is thus: "Almighty God, who hast given us grace at this time with one accord to make our common supplication unto thee, and dost promise that when two or three are gathered together in thy name thou wilt grant their request, fulfil now, O Lord, the desires and petitions of thy servants as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting."

That the primitive Christian Churches were accustomed to pray to Christ as the only living God, is also evinced from the Scriptures. Thus Paul, in Cor. xii. 8, prayed directly to Christ. He says concerning the messenger of Satan: "Thrice I besought the Lord that it might depart from me; but he said unto me, My grace is sufficient for thee; for my power is made perfect in weakness; most gladly, therefore, will I rather glory in mine infirmities, that the power of Christ may rest upon me." In this passage St. Paul informs us that he thrice prayed to Christ concerning the particular subject mentioned.

So universal was the custom in those times of praying to Christ as the God of the universe, that Christians were originally entitled, as their distinguishing appellation, "Those who called on the name of Christ." Thus Ananias says to Christ (Acts ix. 14), "And here he hath (speaking of Saul) authority from the chief priests to bind *all that call on thy name.*" The people of Damascus also, when they heard Paul preach, were amazed, and said, "Is not this he that destroyed them which called *on this name* in Jerusalem?"* Again, in the first of Corinthians, chap. i., it is written: "Paul called to be an apostle of Jesus through the

* Acts ix. 21,

will of God and Sosthenes our brother, unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place *call upon the name of Jesus Christ our Lord.*"

From the above it can be seen that in those primitive times, all in every place called upon the name of Jesus Christ, and called upon him without reference to another; and not as now, entreating God the Father to pardon their sins by and through the merits and mediation of a being called his Son. This they did not, because they knew nothing concerning the modern doctrine of the atonement and Trinity.

Having thus, as we trust, shown the irrationality of the present popular belief concerning the Trinity, and the consequences which necessarily result, let us proceed to examine the explanation which Swedenborg gives, and with which it is believed the Scriptures concur.

In reference to this subject, we are taught that though there is a divine trinity in the Lord Jesus Christ, *yet it is a trinity of principles and not of persons.* And as every man is made after God's likeness and image, hence he has represented within himself the Trinity. Thus the soul represents the principle known as the Father, the body the Son, and the operative energy the Holy Spirit. By the operative energy, we would be understood to designate that which proceeds from one when he writes or converses. An eloquent orator when he arrests the attention of his hearers, diffuses his operative energy or spirit upon every side. The Lord when on this earth, by his conversation and eloquence, by his speaking as man never before or since spake, diffused his operative energy or spirit, and by this means was enabled to disseminate the truths of the Christian religion.

This explanation of the Trinity is not only easy to be comprehended, but is satisfactory to our rational powers. It is also in accordance with the Scriptures, and explains those difficult passages which have so long been considered inexplicable. Thus we read in John, that "no man hath seen God at any time." By this, we are informed, is to be understood that no man has seen the Divine esse, that is, the soul of God, or the Father; it being a principle incapable of being seen by human or angelic vision. This was the principle or soul which animated the divine form of

the Lord Jesus Christ; hence the Lord repeatedly informs us that the Father was in him, and he in the Father; or, as he says in another place, "I and the Father are one." "He that seeth me seeth the Father."

It has been a mystery how the Spirit of God can fill the mind of every man, yet lose nothing itself, still remaining the same unchangeable being. By understanding the arcana concerning the Lord's Spirit, this mystery is capable of being comprehended. The case is thus: the sun shines and diffuses its light and heat into all things, and causes them to live and grow; yet at the same time it loses none of its rays, and remains the same unchangeable luminous body. And it is the same with the Deity; for we are informed that he does not, in the hidden world, sit upon a throne, but literally exists and has his abode in the midst of a radiant and glorious sun, and from which he shines into the minds of his children. This grand and central sun is not for a moment considered by the angels as the Deity, but as the effulgence and glory proceeding from him. Though God's Spirit shines into the souls of all men, and is the vital principle which causes them to exist, yet the divine light and life is received in one manner by the good and in another by the evil. With the latter (man being free) the light of life and truth is perverted, yet the Spirit of God unchanged still remains within. It remains in the evil man in a manner not dissimilar to that of the sun when it shines upon loathsome objects, and by its light and heat causes noxious plants to grow and have an existence, yet is still in no manner contaminated or changed by the connection.

That God is the author of spiritual light unto mankind, is exhibited from many passages of the Scriptures. Thus in Cor. iv. 6: "For God who commanded the light to shine out of the darkness, hath shined into our hearts to give us the light of knowledge." Again in Luke ii. 2: "A light to lighten the Gentiles, and the glory of his people Israel." Also in John: "I am the Light of the world; he that followeth me shall not walk in darkness, but shall have the light of life" (viii. 12). The prophet Malachi designates the Lord, the Sun of Righteousness—the orb in which righteousness is originally inherent, in which he dwells, and from which he shines into mankind. In the same manner it is also said by David, that the "Lord God is a sun."

It is a fact worthy of mention, that the third principle of the Divine Trinity, or the Holy Spirit, is not once mentioned in the Old Testament, and it is only in the writings of the Evangelists that it can be found. The reason is, not that the Spirit of the great Being did not before shed its benignant influence upon the minds of his children, but that it did not shine with that lustre which accompanied it when our Saviour had accomplished the work of redemption, and as far as possible removed the thick clouds of evil which overshadowed the world. Thus it is said in John, that "the Holy Ghost or Spirit was not yet, because that Jesus was not yet glorified;" but after the glorification, or deification, it is said that "he breathed the same upon his disciples, saying, Receive ye the Holy Ghost." Those of the ancient school of Theology who affirm that the Holy Spirit is a person, would, we think, find it difficult to show how the Lord could have *breathed a person*; yet if it is claimed that the Holy Spirit is a person, this irrationality must be adhered to.

It is of common occurrence for a person to remark that he has Milton in his library: not implying by this that he has Milton himself thus imprisoned, but that he has his operative energy embodied in his immortal works. Now if we can conceive how the spirit of Milton can be inclosed in his writings, yet still himself exist in the hidden world, we can see how the Spirit of God can exist and be contained in the Holy Oracles, while God himself remains the Sun of heaven. That God's Holy Spirit is in the Bible, and in a certain sense God himself, is evinced from the Scriptures. Thus it is said, that "in the beginning was the Word, and the Word was with God, *and the Word was God.*" The great Being, when he dwelt among us, appeared as Truth, and as the representative of the principle which was and is to subdue all errors and falsities; and the case is parallel with that of a missionary; for let such a person go among a tribe of savages, and he goes among them as Truth itself, and by which alone he is enabled to make them a moral and civilized people. It is the object of a sincere missionary to diffuse his beneficent and pious spirit among those with whom he resides, and make them act in interests as one, thus that his spirit may be in them, and, as it were, they in him. And so likewise it is with the great Missionary, or Christ, from whom Christendom is named; for, as he informs us,

it is his desire that his spirit, that is, the true spirit of Christianity, should be in his children, and they in him, that thus they may truly represent their great Leader's, or Christ's, spiritual body, and act as one and be one.

In the doctrine of the Divine Trinity it is stated, that the principle known as the Son interceded with the Father. Rightly to understand this, it is but necessary to consider the trinity which composes every man. Thus no man can approach another except through the medium of his body. And thus it was with the Lord Jesus Christ; for his divine body was the medium by which mankind might approach his soul, or the Father. As we have before observed, the majesty of God, considered in reference to his divine essence, was so great, that it was necessary he should veil the brightness of his splendor in a body of flesh, that he might appear and make himself known to his children. If he had not thus veiled himself, and had appeared differently, none could have borne his presence; hence the Lord's divine body was a mediator and intercessor, and, when enduring temptations and sufferings, a propitiation and sacrifice.

This explanation is taught in the Scriptures. Thus we read (in John xiv. 6), that "no man cometh to the Father except by the Son;" that is, through and by the means of the divine form of the Saviour. There is also another sense to be drawn from this text; for when it is affirmed that "no man cometh to the Father except by the Son," it is to be understood, that no man can know God and be one with him, except by receiving the principles and truth which the Lord taught when on this earth, and which includes repentance and regeneration; and hence when the Christian knows and practises them, thus following the footsteps of his Divine Master, he is filled and baptized with his Spirit, and can know the Father.

It is far from our intention to give the reader to understand that there are not passages in the Scriptures in which it *appears* that in the Divine Trinity there are at least two separate Gods. There are such passages, and we often read of the Father and the Son. It is also seemingly given us to understand, that God the Son sitteth at the right hand of God the Father. But a moment's reflection will convince that such passages are not to be taken in their literal sense. They are not to be received, ex-

cept figuratively, for if we receive them according to the letter, we might with equal consistency be compelled to allow a literal sense to texts which exhibit the Deity in a manner abhorrent to every rational mind. Thus it is said in John, that the Holy Spirit appeared in the form of a dove. Again it is written, that St. John saw the Lord in heaven in the form of a lamb; and in another place, that he appeared with a sword issuing from his mouth. No one can for a moment believe that the dove was the Holy Spirit, or that God exists in the form of a lamb, or with a sword issuing from his mouth, it being evident that the words are written in a figurative and emblematical manner; a dove representing innocence, a lamb purity, and the sword the Word of God.

God in the Scriptures is frequently known under different names; such as Creator, Saviour, Redeemer, Jesus Christ, Messiah, Son of God, Son of man, the Holy One of Israel; but we would not from this believe that there are as many Gods as names; yet it is as rational to believe in as many Gods as the ancient heathen worshipped, as two or three. A man in this world frequently has many names and titles, and can rightly assume, in his own person, and be known as a Judge, Secretary, General, or President; yet no one for a moment supposes that he is divided into as many persons as he has titles and offices. And in reference to the Scriptures, it is the same with the Lord. At his pleasure he adopted those names by which he might best make himself known to his children.

By the Lord's sitting on the right hand of God, is intimated that in him is vested all power. From a knowledge of the Science of Correspondences, or the fixed and unchangeable principles by which the Scriptures are written, we are taught that the right hand signifies power. It designates power, because the right hand is one of the most important members of the human frame, and the grand instrument by which we are enabled to perform the varied uses of life. Thus in Psalms it is said: "*The right hand of Jehovah is exalted; the right hand of Jehovah doeth valiantly*" (cxviii.) Also in Exodus: "For now I will stretch out *my hand*, that I may smite thee and thy people with pestilence" (ix. 15). Again in Psalms: "O God, *thy right hand* is full of justice" (xl. viii.) Again (lxxx. 11): "Thou

hast a *mighty hand*; strong *is thy hand*, and high is thy *right hand*." Also in ex.: "Jehovah said unto my Lord, Sit thou at *my right hand*, until I make thine enemies thy footstool."

In these passages (and many others of the same nature might be quoted) it is plainly shown, that as evil is known and written in the Scriptures under the figurative title of serpent, the great red dragon, &c., so likewise is the right hand of God representative, and the language used to designate the power and omnipotence of the Deity. To assert to the contrary would be asserting to a self-evident falsity, and can be done only by those who believe in two or three Gods, and that one sits at the side of another.

The reason the Saviour is called the Son of man and Son of God is, that he might fulfil what was written concerning himself in the Old Testament, and at the same time accommodate himself to the understanding of those around him. If, at his first appearance, he had bluntly informed them that he was God—that he and the Father were one, his disciples would not have believed him; and it was only at the close of his divine mission that this great truth was imparted to them. At first he addressed them in the most simple language, and, as their minds were able to bear it, taught them more recondite truths. That he did so, is evinced from many passages in the Scriptures. Thus we read in John, that on a certain occasion he informed them, "the time cometh, when I shall no more speak to you in proverbs, but I shall plainly show you of the Father." He plainly showed them of the Father when he afterwards taught, as observed in the Book of St. John, that the Son of man is the Father, that he and the Father are one, and that those that saw him saw the Father.

It appears somewhat difficult to comprehend how the Lord should, at various times, have addressed the principle known as the Father, as if it were a person separate from himself, yet still it (that is, the divine principle) should be an inseparable part of himself; it being said by the tripersonalist, "that it is the same as if he asked himself to assist himself." Though this is seemingly contradictory, yet upon examining the subject we find a parallel to it in our own minds. Thus how common it is for one to commune with himself, and ask and answer ques-

tions. The subject is illustrated by supposing the case of a man struggling under grievous temptations. In this case he calls upon his reason, his love of truth, his sense of right and wrong, to come to his assistance, that he may be enabled to overcome and resist the evil which desires to destroy him. In this case it can be seen that a man literally asks himself to assist himself; and it was the same with the Lord; for during the hour of trial, he entreated his divine nature that it would come to his rescue and enable him to resist the grievous temptations, the evil thoughts, which attempted to overcome him. This subject, or the state of a man communing with or addressing himself as another, is beautifully illustrated by David. Thus he says in the Psalms: "Why art thou cast down, O my soul, and why art thou disquieted within me? Hope thou in God, for I shall yet praise him." Paul also, in Romans, chap. vii., exhibits the double nature—the two distinct minds, as it were—which at some time every man possesses. Thus he says: "For that which I do, I allow not; for what I would, that do I not; but what I hate, that do I. . . . For the good that I would, I do not; but the evil which I would not, that I do." And in verse 21, "I find then a law, that when I would do good, evil is present with me; for I delight in the law of God after THE INWARD MAN, but I see another law in my members (OR EXTERNAL MAN) warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." He closes by thus addressing himself: "O wretched man that I am! who shall deliver me from the body of this death?"

If the reader will bear in mind that the Lord when on this earth had an inward man which delighted in the law of God, and an external man liable to the assaults of temptation, and that when he communed with himself as with another, it was only the addressing of his human to his divine nature, all difficulty in comprehending the double nature of the Lord will be avoided; if not, we refer to the source from which we have gathered our information, and which more fully illustrates the doctrine of the Trinity.

SECTION XII.

THE SECOND ADVENT.

PART I.

PRELIMINARY OBSERVATIONS.

THE next and most important subject which presents itself in the order proposed, is concerning the *second coming of the Lord*. In reference to this advent, it is believed and taught by many, taking the literal sense of the Scriptures as a guide, that it is *to be a personal coming*, and that the Son of man, suddenly and as a thief in the night, will appear in the clouds attended by his angels, and sit upon the throne of his glory: that at the sound of a great trumpet he will send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire, where there shall be wailing and gnashing of teeth; or, as is written in another place, "he shall say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

It is believed that this great event, or the end of the world, will be marked and preceded by prodigies of wonders; that there shall be earthquakes; that the sun shall be darkened and the moon shall not give her light, and the stars shall fall from heaven.

Such is the belief held and taught, but we will endeavor to show, on the contrary, that the whole narration concerning the second coming of the Lord is not to be taken in its literal sense, but as a description highly figurative and symbolical.

Rightly to consider this important subject, let us place ourselves in the situation that the Jews were before the Lord our Saviour made his appearance on this earth. At this time the Israelites were the chosen people of God, and those to whom the Holy Oracles had specially been intrusted for preservation. At this period the writings of the evangelists were not in existence, and the Old Testament was the only sacred volume in which the Word of God could be found. The Jews then occupied the same position in regard to Scripture truths, that the Christian does now in respect to the heathen world. If a heathen should attempt to argue and prove to the Christian that his belief was false, he would not for a moment be listened to, and this for the reason that the Christian knows that the Bible is the Word of God. And the case would have been the same with the Jews, if at that time a learned philosopher from Rome or Greece had attempted to reason with them concerning the authenticity of the Old Testament; his argument would have been altogether disregarded, for the Jews knew that they were the chosen people of God, and the only nation of the earth who possessed a true revelation of the Deity. They believed thus, because he had in the most astonishing manner manifested himself, and by astounding miracles irresistibly proved that he was the only true God, and superior to the numerous deities of the neighboring nations. Now the Jews believed, as do the great body of Christians at the present day, that the Bible contained but one sense, which was the literal one, or that of the mere letter. In the sense of the letter they found it recorded as God's word, that the Being who had so miraculously assisted and preserved them for so many ages, was to appear among them. It was asserted in the sense of the letter, that the Messiah would appear as a great prince, as a hero, a man of wars, the Mighty One of Jacob, and as the King of glory. They were informed that this great advent should be preceded and accompanied by the most astonishing and remarkable events; that "wonders should be shown in the heavens, and in the earth blood, and fire, and pillars of smoke; that the sun should be turned into darkness and the moon into blood, before the great and terrible day came."*

* Joel ii. 30, 31.

It was affirmed that at the Lord's advent Israel should be exalted above all others; that in that day he should set up an ensign for the nations, and should assemble together the outcasts of Israel, and gather together the dispersed of Judah. That every nation and kingdom that would not serve them should perish, yea, that those nations should be utterly wasted. It was declared to them that the Gentiles should come to witness Israel's light, and see the brightness of its rising; that the camels of Ephah, the dromedaries of Midian, and the ships of Tarshish, should bring silver and gold to beautify the place of the sanctuary, build up Jerusalem, and make it the praise of the whole earth; and that the people should inherit the land forever, and no more be forsaken. Now the Jews when they read the above passages, and others of a similar nature, believed them in their literal sense, and throughout the land, on the Sabbath, it was taught and preached in their magnificent temples and synagogues, that the Saviour was to come and exalt them above all mankind. If any one at that period had attempted to convince the learned Pharisee, or the philosophic Sadducee, the materialist of the age, that they were in an error, that there were other passages of the Scriptures which indicated that the Lord's coming was not to take place as literally represented, he would have been unheard, and his explanation considered the height of folly. The orthodox Churchmen of the age would not have listened, not only because they believed they understood the Scriptures better than all others, but also for the reason that at that time they earnestly desired that the Messiah would come, and rescue them from the difficulties in which Judea was involved, and which threatened her with destruction.

Time elapsed, the prophecy concerning the Lord's first advent was fulfilled, but was it fulfilled in the sense of the letter? It was directly the contrary; and so far from the Lord appearing as a mighty prince, he came as the most humble of persons, being born in a stable, and seemingly the son of a house carpenter. So far from his advent being preceded and attended by extraordinary events and wonders, history records nothing of the kind. The sun did not turn into darkness, nor the moon into blood. Neither at his coming, or in after years, were the Israelites exalted above all the nations, or Jerusalem made a magnificent metropolis, and

“the praise of the whole earth.” The Holy City was taken by its enemies, overturned, and razed to the ground, and the Jews became not only a people without a country, but outcasts and exiles.

Now from what has been said it can be seen, that if the first advent of the Lord did not take place in the sense of the letter, and as understood by the chosen people of God, there is reason to believe that the second advent will not take place as is literally represented. And in regard to this great event, we are informed, astonishing as it may appear, that as the Lord stole unknown and unacknowledged among the members of the external Jewish Church, so likewise has he stolen as a thief in the night among the members of the present external Christian Church, and that they are totally unaware of his presence. For we are informed, in accordance with Scripture, that the second coming of the Lord or the Son of man, when rightly understood, denotes *a spiritual or mental coming, and by a fresh opening of Scripture truths, by a general diffusion of knowledge, is the world to be gradually regenerated and restored to the happy state in which it was created.* Such is a brief summary of the nature of the Lord’s glorious advent.

And in reference to the subject we shall now proceed, first, to show the irrationality in believing that the Lord will come as literally represented; and, secondly, the rationality in believing that *he has already come*; that his advent is of spiritual or mental nature; and that by fresh opening of the truths of the Scripture the world is to be regenerated.

And 1st. In respect to the belief that the Lord will come as literally stated, it will be found that the whole statement is involved in innumerable difficulties. It is said that the Son of man will come in the clouds, and that all who have existed from creation will appear before him. Now it is known that this earth is a spherical body, hence, according to the law of optics, it would be totally impossible for all the inhabitants of the earth to see the Son of man, if he should appear at one point in the heavens. Those inhabitants known as the Antipodes, and who live directly opposite, could not by any means behold him.

It is also stated, that at the second advent “the stars will fall from heaven.” This language, it also can be seen, is symbolical,

and has an entirely different sense from that of the mere letter. This is evident from the fact that modern science has shown that what are called stars, are not merely twinkling lights made to shine by night, but vast luminous bodies, suns immensely larger than this earth; and hence to say that it is possible for them to come tumbling from the sky, would be like asserting that it was possible for the magnificent sun which gives us light, to fall from its place and drop upon this atom of a globe.

Again, in the sense of the letter we find it stated, that at the judgment the wicked will be cast into a furnace of fire. It is unnecessary to evince to the reader that this passage is figurative, yet to be at all consistent, those who so positively insist that we must believe that the Lord will personally appear in the clouds, and that stars will fall to the ground, must believe and teach that the wicked will, at some time, be cast into a furnace of material fire and brimstone!

But there are other reasons which cause us to believe that the Lord's advent will not take place as literally represented, and one is, that the Saviour in answer to the interrogatories of his disciples, who wished to be informed when his second coming should take place, assured them, "that even now the time is at hand, and that this generation should not pass away until all things be fulfilled." Now as the second coming did not occur in the lifetime of the disciples, and that generation did pass away, it must be believed that his language on this occasion was in the highest degree figurative and symbolical. This inference must be admitted, or the position be held that the Saviour was a false prophet, and that his words were without sense or meaning.

That the Lord did seemingly inform his disciples that in their time the world was to come to an end, and the Son of man was to appear, is evident from the following, taken from Matthew xiv. 3: "And as he sat upon the Mount of Olives, the disciples came unto him privately, saying, Tell us when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" At this interrogatory it is stated that Jesus informed them, that before this great event there would be wars and rumors of wars; that there should be great tribulations, such as was not since the beginning of the world; that "immediately after the tribulation of those days shall the sun be darkened, and the moon

shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory;" and then, immediately after, he says (without disconnecting his discourse), "Verily I say unto you, *This generation shall not pass, till all these things be fulfilled.*" Again, in verse 28, chap. xvi., of the same book, he also says: "Verily I say unto you, *There be some standing here which shall not taste of death, till they see the Son of man coming in his kingdom.*"

In the above citations, and which can be found equally explicit in Mark, Luke, and John, it is conclusively shown that the Lord did apparently give his disciples to understand that his second advent was to take place in their lifetime. And we will now endeavor to show that the disciples believed the prophecy in the sense of the letter, and did in reality expect and teach that the world was to come to an end in that age. This is shown from repeated passages found in their writings. Thus it is said in the Epistle of Paul to the Thessalonians: "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." Again, in verse 5, "*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.*"—1 Thess. iv. 14–18.

Again, in James v. 7, 9: "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; establish your hearts, *for the coming of the Lord draweth nigh. Behold, the Judge standeth at the door.*"

And also in Peter: "*Looking for and hoping unto the coming of the day of God*, when the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat." Again, in John: "Little children, it is the last time, and as ye have heard that antichrist shall come, even now there are antichrists, wherefore *we know that it is the last time.*"

From the above there seems no reason to doubt that the disci-

ples and primitive Christians believed, and continually expected, the speedy occurrence of the Lord's second advent. Many eminent writers have given it as their opinion, that the disciples expected in their time that the Saviour would make his second appearance upon the earth. Thus Dr. Watts says: "As the patriarchs and the Jews of old, after the Messiah was promised, were constantly expecting his first coming almost in every generation, till he did appear; and many modes of prophetic expression in Scripture, which speak of things long to come as though they were present or just at hand, gave them some occasion for this expectation; so *the Christians of the first age did generally expect the second coming of Christ to judgment*, and the resurrection of the dead, in that very age wherein it was foretold. St. Paul gives us a hint of it in 2 Thess. ii. 1, 2. They supposed the *day* of the Lord was just appearing. And many expressions of Christ concerning his return, or coming again after his departure, seem to represent his absence as a thing of no long continuance. It is true these words of his may partly refer to his coming to destroy Jerusalem, and the coming in of his kingdom among the Gentiles, or his coming by his messenger of death; yet they generally, in their supreme or final sense, point to his coming to raise the dead and judge the world. And from the words of Christ also, concerning John, 'If I will that he tarry till I come' (John xxi. 22), it is probable that *the apostles themselves at first, as well as other Christians, might derive this apprehension of his speedy coming.*"*

It may be said, that if it be proved that the disciples believed that the Lord was personally to appear in the clouds, that this is a sufficient reason that the present generation should adopt the same belief. But this inference is from a superficial view of the subject; for, as is repeatedly shown in the Scriptures, there were some things and secrets which were not disclosed to the disciples, and this concerning the second coming was among them. At first it was with extreme difficulty that the disciples would allow their minds to be enlightened, and it was only, as we have before observed, as *they were able to hear it*, that the most simple truths of the Word were spoken unto them; and these, for the most

* See "Essay towards the Proof of a separate State of Souls," prefixed to his "World to Come."

part, were delivered in the form of parables. It is worthy of mention, that for some time, even after the greatest of miracles had been wrought, they retained the same views in regard to the Lord's omnipotence that many have at the present day. Thus, when the Lord informed his disciples, that "he must go into Jerusalem, and suffer many things of the elders, and the chief priests, and be killed, and be raised again on the third day," Peter replied and said: "Far be it from thee, Lord; this shall not be unto thee." In this case the disciple Peter, not then knowing that the Lord ever proceeds according to his divine order, could not believe that it was possible that the Being who had controlled the elements and raised the dead, would suffer himself to be thus cruelly treated by the Jews; and the rest of the disciples concurred in this opinion, for we are informed that when the Saviour and his little band of followers were travelling through the country, and on their way to Jerusalem, the Saviour, as was his custom, sent a messenger to a village of the Samaritans, to know whether they would receive and make ready for them. The inhabitants of the village, in answer to the request, gave the messenger to understand that they would not. Upon which, we are informed, that when his disciples James and John saw this, they in anger said, "Lord, wilt thou that we command fire to come down from heaven and consume them, even as Elias did?" The Saviour, it is known, replied and rebuked them, informing them that "they knew not what manner of spirit they were of." In this instance, it can be seen that the disciples totally misunderstood the mission of the Saviour, and believed that he would use force to accomplish his purpose. The darkness which overshadowed their minds is also shown in the passage in Matthew xxvi. 51, where it is written that Peter, in his desire to rescue the Lord, "drew his sword, and struck a servant of the high priest, and cut off his ear." It is also exhibited in verses 41 and 56 of the same chapter, where it is said, when the Lord was captured and bound by Judas and the multitude, "*then all the disciples forsook him and fled.*"

At the time the Saviour appeared among the Jews, the great body of the people were materialists, and believed in little except that which they could touch, see, feel, or taste. Yet it was from such a race that the Lord obtained his disciples; and when from

miraculous evidence they had been convinced that the Saviour was a supernatural being, they still retained, in a great degree, gross and sensuous views in respect to spiritual things. This is shown from the fact that they were so ignorant of the nature of true humility, and of the practice of its dictates, and which had been taught to them, that they disputed among themselves who should be the greatest in the kingdom of heaven. Thus, as said in Luke: "And there was also a strife among them which of them should be accounted the greatest." And also in Mark ix. 34: "But they held their peace; for by the way they had disputed among themselves who should be the greatest."

Not only did they totally misunderstand the figurative language concerning the second coming, but they believed, with the rest of their countrymen, that when the Son of man and the kingdom of heaven did come, it would be a glorious temporal kingdom, founded and having its existence upon this earth; and one in which they as princes, with the Messiah as its king, would be enabled to rule all others.

That they held to this belief, and indeed clung to it as the most essential of all things, is evinced from the following, taken from the writings of President Dwight, who thus clearly exhibits the subject. He says: "In common with their countrymen, they expected a conquering, reigning, glorious Messiah; who was to subdue and control all nations of men. With him, also, they themselves expected to conquer and reign, together with the rest of the *Jews*, in the splendid earthly court of this temporal Messiah. No expectation ever flattered the predominant passions of man so powerfully as this.' It was the source of almost all their follies and faults; and, in spite of Christ's instructions and their piety, it broke out on every occasion, and clung to them with immovable adherence till the day of *Pentecost*; for, just at the moment of Christ's ascension, ten days only before that festival, they asked him, 'Lord, *wilt thou at this time restore the kingdom to Israel?*'

"They did not and could not believe that he would die. After he had predicted his death at five or six different times, in as plain language as can be used, St. John informs us *that 'they understood not that saying, and that it was hidden from them.'* Peter, also, when Christ had uttered a prediction of this nature,

understanding the meaning of the prediction, took upon himself the office of rebuking his Master, and said, '*Be it far from thee, Lord ; this shall not be unto thee.*'"*

Nothing exhibits more clearly the darkness in which the disciples were involved in respect to Scripture truths, than the fact that for a long time after the Saviour's ascension, they believed that Christ and the Christian religion was to be preached to the Jews alone, and was not destined for other nations. To convince Peter of this great truth, the Lord took the opportunity of informing him concerning the same in a dream or trance. Thus Peter says to Cornelius and the brethren assembled at Cesarea : "Ye know that it is an unlawful thing for a man that is a Jew to keep company or come unto one of another nation, *but God hath showed me that I should not call any man common or unclean.*"—Acts x. 28. Again : so great was Peter's surprise when he was informed by Cornelius, who was a Gentile, that the angel of God had also communed with him respecting the same subject, that he suddenly exclaimed, "Of a truth I (now) perceive that God is no respecter of persons ; but in every nation he that feareth him and worketh righteousness, is accepted with him."

In chapter xv. we are informed, that when the brethren in Judea heard that the Gentiles had also received the Word of God, they examined Peter in reference to the subject, and accused him of going in and eating with the uncircumcised. Thus, as it is written : "And the apostles and brethren that were in Judea heard that the Gentiles had also received the Word of God ; and when Peter was come up to Jerusalem they that were of the circumcision contended with him, saying, Thou wentest in to men uncircumcised, and did eat with them." But it is added, "Peter rehearsed the matter from the beginning, and expounded it by order unto them, saying, I was in the city of Joppa, and in a trance I saw a vision," &c. We also find reference made to this subject in chapter xv. In this case it appears there was much disputing among the apostles and elders whether they should abide by Peter's revelation. Thus, as it is said in v. 6, "And the apostles and elders (at Jerusalem) came together for to consider of this matter. And when there had been *much disputing,*

* See Dwight's Theology, Ser. LXI.

Peter rose up and said unto them, Men and brethren, ye know how that a *good while ago* God made choice among us, that the Gentiles by my mouth should hear the word of the Gospel, and believe," &c.

What bigotry would it indicate at the present age to say that the Christian religion was intended only for a few! Yet, as is indisputably shown in the above quotations, this was the belief held by the apostles during many years after the Lord's ascension; and we may safely say that if they did not understand this plain and simple truth (which was even taught in the Old Testament), there is every reason to believe that they did not comprehend the more difficult one, concerning the Lord's second advent and the end of the world. The truth of the matter is, that as Moses drew a veil over his writings in respect to the creation of the earth and the fall of man, so in like manner did the Saviour draw a veil over his words concerning his second coming. He designedly clothed his description concerning his second advent in figurative and allegorical language, framing it so that it would bear two different meanings; the one of a sensuous nature, and the other spiritual, and intended for more enlightened generations. In Genesis it is said, for wise purposes, that God repented, rested, was grieved at heart that he had created the earth and mankind. Now we know that such passages are not to be taken in their literal sense, and it is the same with like passages in the New Testament; as, for instance, where it is said *that some of the disciples should not taste of death till they saw the Son of man coming in his kingdom*. It may be asked why the remarks made concerning the Lord's second coming are written as they are. To this we reply, Because if great promises had not been held out to the disciples and first followers of Christ, he would not have been able to have established the Christian religion. The first followers of Christ were free agents as other men, and this freedom could not be destroyed. Being Jews, they had sensuous ideas concerning the Lord's coming; and, as Dr. Dwight observes, expected "a conquering, reigning, glorious Messiah, who was to subdue and control all nations of men, and with whom they expected to reign in his splendid court." The mere sense of the letter favored this opinion, hence they at first followed the Saviour from motives which were not altogether spiritual and dis-

interested. If the Saviour had at first taught them concerning his spiritual kingdom, which was in the hidden world, and which they were to occupy after the death of the body, they, so sensuous were their natures, would have left him. This is evinced from the fact that when he informed them concerning the bread of life which cometh down from heaven, and that the flesh and blood of his mystical body represented that bread, and that it was necessary that they should partake of it, they exclaimed that it was a *hard saying*, and asked who there was *that could hear it*. It is also stated in verse 66 of the same chapter,* that so strange and incomprehensible did the Saviour's words appear on this occasion, "*that from that time many of his disciples went back, and walked no more with him.*"

We are informed that as they were able to hear it, the apostle and others after the Lord's ascension were, by the means of visions and dreams, instructed concerning Scripture truths. Thus Paul, who was a Jew, and instructed to believe the Old Testament in the sense of the letter, in after life saw that he had mistaken apparent truths for those of a different nature, and that it is not of the letter (or the apparent sense) but of the spirit, for the letter killeth but the spirit giveth life. In his second Epistle to the Corinthians he thus gives his views on this subject; he says, "Seeing then we have such hope, we use great plainness of speech, and not as *Moses, which put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished*; but their minds were blinded, for until this day remaineth the same veil, untaken away in the reading of the Old Testament, which veil is done away in Christ. But *even unto this day when Moses is read the veil is upon their hearts.*"

In the above quotation we are in the plainest language told that Moses (inspired by God) so wrote the books which bear his name, that the Israelites could not *steadfastly look to the end*; that is, could not see through the allegorical language in which was concealed the real truth. Paul, as a Jew, would not have been able to have made the above observation; and it was only as a Christian, and when the truth was revealed to him, that he was able to see through the veil and understand the mystical language.

* St. John vi. 60, 66.

Again, we find mention made of this subject in Paul's Epistle to the Hebrews. Thus he says, in chap. v. 12-14: "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the Oracles of God, and are become such as have need of milk and *not of strong meat*. For every one that useth milk is unskilful in the Word of righteousness, for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil."

In the above we are informed that so far from many of the Christians of that age understanding, and being able to teach, concerning the mystic language of the Scriptures, they were as babes and such as had need of milk; that is, they required to be instructed concerning the first principles of the Oracles of God, before they attempted to teach others. We are also told that these primitive Christians, like many of the present age, asked for *strong meat*, that is, for a better knowledge of Scripture truths, before their minds were capable of receiving it.

It appears to us passing strange, that the enlightened theologian of the present age should pass by such passages as the above, where in the plainest language is indicated the manner in which the Scriptures are written, and how they should be taught. Should we refer back for proof in reference to this subject, how much evidence might be adduced, how many instances could we relate, where strong meat has been given to the strong, and milk to babes! Let us take the case of Paul when he became a convert to the Christian religion: then, and not till then, was meat given to him; and it was only as he increased in spiritual knowledge that *strong meat* was given, and he enabled to write in his Epistle to Timothy, that "*in Jesus Christ dwelleth the fulness of the Godhead bodily.*" Again, *meat* was given to Peter and the apostles when they perceived that God is no respecter of persons, and that Christ and the Christian religion were intended to be preached to the whole world. And in reference to the subject we can but add, that milk is given when it is taught that a serpent conversed—that God repented and rested—that he is a being of wrath and vengeance—and that at his second advent he is personally to appear in the clouds, sit upon a throne, and sentence the wicked to the punishment of material fire.

Such views and interpretations of the Scriptures are, we need hardly inform the reader, not suitable for the nineteenth century. It is our belief that many of the present enlightened generation have become of *full age*, and know what are the first principles of the Oracles of God, and now need *strong meat*. We also believe that the words of Paul are peculiarly applicable to the theologian of the present age, and that those who continue to use milk are unskilful in the Word of righteousness, and are as babes, mistaking the mere letter for the spirit; forgetting that the letter killeth, and that the spirit, or the internal sense alone, gives life and truth.

It may be said that it is not essential that we should know more definitely concerning the second coming. But to this we object: indeed from the fact that many do not know more concerning it, and cannot explain why the words of the Lord did not take place in the sense of the letter, the authenticity of the New Testament is denied, and the infidel objects to its inspiration, and lays hold of the difficulties concerning the advent as the very handle by which he may scoff at the Christian religion. Thus Gibbon, in his history of the Roman Empire, says, speaking of the ancient Christians, that "in the primitive Church, the influence of truth was very powerfully strengthened by an opinion, which, however it may deserve respect for its usefulness and antiquity, *has not been found agreeable to experience*. It was universally believed that the end of the world and the kingdom of heaven were at hand. The near approach of it was preserved by their earliest disciples; and those who understood *in their literal sense* the discourses of Christ himself, were obliged to expect the second and glorious coming of the Son of man in the clouds, before that generation was totally extinguished which had beheld his humble condition upon earth, and which might still be witness of the calamities of the Jews under Vespasian or Hadrian. *The revolution of seventeen centuries has instructed us not to press too closely the mysterious language of prophecy and revelation*; but as long as for wise purposes this error was permitted to subsist in the Church, it was productive of the most salutary effects on the faith and practice of Christians, who lived in the awful expectation of that moment when the globe itself, and all the various races of mankind, should tremble at the appearance of their divine Judge."—(*See Vol. I., p. 262.*)

Again, because the literal sense of the Word concerning the second advent is adhered to and taught, other difficulties have occurred, and will continue to occur. We allude to the various impostors who at different times have arisen and asserted that they were the true Christ. Such persons, taking advantage of the difficulties of the subject, have deluded many, and under the guise of religion have practised the greatest enormities. There are few of our readers who have not heard of Mr. Miller, and concerning his predictions in reference to the end of the world. This person, no doubt, was sincere in his belief, and really believed the end of all things was at hand. To our personal knowledge, excellent, well-meaning individuals, even ministers of the Gospel, allowed themselves to be deluded by his seemingly rational calculations. Such persons were no hypocrites; for believing that the awful circumstances related in Revelation might happen at any hour, they held themselves in readiness. To such a length did they carry their belief, that (as is well known) they neglected their families, ceased from all labor, gave away their property, and many became inmates of insane retreats. Now when a false teaching of the literal sense of the Scriptures causes educated men to proceed to such lengths, surely, considering other circumstances which have been enumerated, the time has arrived when the Christian world should know something fixed and definite concerning the Lord's second coming. If not, the natural inference would be, that in time (and that time not far distant) the whole prediction would be thrown aside, or considered as an allegory or symbol, which performed uses in ages gone by, but which at the present time is without meaning, and hence is useless. But it is needless for us further to examine this part of the subject; sufficient, we think, having been said to show that it is most irrational to suppose that the Son of man will come as literally represented; and in the ensuing Section an attempt will be made to exhibit the true meaning of the prophecy.

SECTION XII.

THE SECOND ADVENT

PART II.

THE ARGUMENT FROM REASON.

HAVING, as we believe, in the preceding Section exhibited the irrationality of giving credence to the belief that the Lord is personally to appear, we will now proceed to examine our second proposition, or whether it is agreeable to reason and Scripture to believe that he has already come—that his advent is of a spiritual or mental nature, and that by a general diffusion of knowledge the world is to be *gradually regenerated* and restored.

In reference to this subject we ask, Who is not aware that there is such a spiritual coming? Who is not sensible that God at the present era is shedding the light of truth and knowledge upon the minds of men in a manner never before known? The world, as truly said, has aroused itself from the sleep of ages, and now are plainly exhibited the designs of the Divine Providence. The agents now in operation are the Steam-Engine, the Printing-Press, the Steam-Ship, and the Electric Telegraph. These, with the increasing facilities for diffusing information on all subjects, particularly concerning the Scriptures, are the mighty agents destined to revolutionize the globe. And who can doubt it? Let us briefly consider, and judge from what has been, what will be. What was the state of Europe and European civilization a few centuries ago? It was, as history informs us, a state of the greatest darkness; the human mind was shrouded in ignorance and error—the feudal system was in

force—might, regardless of justice, alone made right. That diffusion of learning among the people—that respect for the law—those arts and discoveries which are now so essential to our happiness, even to our existence, were unknown. An eminent writer informs us, that so great an ignorance prevailed among all classes, even so late as the tenth century, that it was rare for a layman, of whatever rank, to know how to sign his name.* Dr. Robertson mentions that Du Guesclin, Constable of France, the greatest man in the State, and one of the greatest men of his age, being unable to read or write, was necessitated to affix a mark to public documents as his signature. The historian Macaulay states, that in the sixteenth century, so uncultivated and barbarous was public opinion in England, that “less sympathy was excited by the circumstance of a man’s being pressed to death for refusing to plead, or a woman’s being burned for coining, than is now felt for a galled horse or an over-driven ox.”

There are few things which exhibit more plainly the advances civilization has made, than the fact, that at the close of the fourteenth century not only was a knowledge of Astronomy and the use of the compass unknown, but the world was in ignorance of the existence of the Western continent; “a knowledge of the inhabitable world being circumscribed to very narrow limits, it being believed that France, Britain, Spain, Italy, Germany, Arabia, the north parts of Africa, and the islands of the Mediterranean, composed the whole of the world; and even in regard to these countries several parts of them were not known or inquired into.”

Again, if we come down to a later period, and mark the progress which has been made, it can be seen how much has been done to improve the condition of the race, and make man a rational, thinking being, approaching the beau-ideal of what he should be. Thus in regard to the subject of religion, how much has been done—how far superior, how much more enlightened, is the public mind than it was at the era of the Reformation! What would be thought at the present time of a grave and dignified body of men meeting together in one of our principal cities, and, after a protracted trial, condemning a human being, one of

* Hallam, Middle Ages, chap. ix., p. 271.

their own brethren, to be burnt alive, solely because he differed in regard to the interpretation of the Scriptures, and did not believe in their creed? Such a proceeding as this, if it took place at the present day, would cause a universal cry of horror, to echo from one end of the land to the other, and the actors and judges in the horrible tragedy would be condemned and execrated as beings unworthy of the name of men. Yet such a tragedy as this took place as late as the sixteenth century in the city of Geneva, and the perpetrators, the judges who condemned Servetus to death, had their decision approved and confirmed by Melancthon, Calvin and others, the very heads and founders of the Protestant religion.*

If we compare those times with the era of the nineteenth century, what a contrast is presented! So far from the leaders of the churches being animated by that cruel and vindictive spirit which existed in the Council of Geneva, we see, on the contrary, the followers of Calvin preaching and exhorting in churches that hold doctrines similar to those taught by Servetus. Differences have been so far forgotten, that religious denominations holding opposite views have united and formed societies for sending to all parts of the world the Bible free from comment. Even the spirit of religious tolerance has extended itself so far, that missionaries have been able unmolested to plant the standard of the cross in those countries which for ages have been wholly inaccessible; and now it is believed that the seed is sown, the foundation laid, by which the heathen of China and the followers of Mahomet may be made to abandon their belief and be converted to the truths of Christianity.

Again, if we come down to a still later period, and mark the progress of man's better nature, it will be seen that much has been done. Thus let us examine what was the state of public feeling in regard to the foreign slave-trade fifty years ago. It is well known that the traffic was not considered as disreputable, and the most enlightened of nations were engaged in it; but now, so great is the change, that it is considered as infamous, against the spirit of humanity and the age, and the most stringent measures are used to prevent it. Again, what a change has been effected

* See Penny Cyclopædia, article Servetus.

in regard to the use of ardent spirits! Fifty years ago it was almost universally found on the sideboards of the most respectable. Even drunkenness was considered as a genteel vice; and so far was the use of alcohol carried, that it was held to be a truth that the laborer could not work without it, and few ships went to sea without a supply. But such a state of things, we need not say, is not the case at present; and the public mind, by means of the numerous Temperance Societies, has become sufficiently enlightened to know that more can be endured without the use of stimulants than with them; and that there are few things which habitually used will sooner ruin and prostrate the system. A change has also come over the world in regard to public feeling and sympathy. The time has been, and not far remote, when each member of society was wrapped up in his own selfish interests, caring little for the neighbor, and much less for those living at a distance. But now, the existence of numerous Benevolent Societies in this country and Europe, societies wholly supported by disinterested individuals, evince that a change has taken place; and those suffering, though of a different language, and oceans intervene, find friends who are ready to sympathize and assist. The contributions which a few years since were sent from this country to perishing Ireland, afford a good illustration of that benevolent spirit which is now beginning to prevail. A few centuries ago, had an event of this nature occurred, it would have been considered (so contrary is it to the selfish principles which have governed) of a fabulous nature, and as having no reality except in the dream of an enthusiast.

If, still further to mark the progress of the age, we examine what improvements have been made in regard to the grand essential, education, the most superficial examination will show its onward progress. The time has now arrived in many parts of this favored land when the children of the most indigent can, without expense, be fitted *for a collegiate course*, and *acquire a knowledge of the learned languages*. A writer on this subject informs us, that "the discovery of the system of Bell and Lancaster, followed as it has been by various other improvements, has formed a new era in the science of education, the advantages of which are now imparted to multitudes at a less expense than was formerly incurred in bestowing them on a few; and by establishments hav-

ing this for their object, these advantages are being diffused, not only throughout this favored country, but nearly through the whole globe." He adds, that "neither is the love of knowledge and of diffusing it, which in the present age is so conspicuous, satisfied with providing for the instruction of the young. The man desires to perfect what the child began, and thus Mechanic Institutions and Literary Societies of various kinds have been founded, and are spreading through the land; whilst by publications containing the elements of science in a cheap and popular form, and by cheap editions of literary works of established reputation, intellectual cultivation of every species is made accessible to all."*

A writer in a late number of the Westminster Review, making mention of the advances which civilization has made in respect to the healing art, says, that "it is a fact capable of demonstration, that since the healing art reached that point of cultivation which

* We take from the New York Tribune the following in respect to the *Relation between Education and Crime*. The writer, S. S. Randall, Esq., in a letter to the Editor of the Tribune, dated Albany, June 21, 1850, says:

"It has been frequently alleged of late, on the part of opponents of universal education, through schools free to all, that the progress of crime in our own and other lands has kept pace with the advancement and diffusion of knowledge, and that the records of our prisons and penitentiaries, if carefully examined, would show that a large proportion of their inmates were from the educated classes. I have recently investigated the official returns made to the Secretary of State by the sheriffs of the several counties, of the convictions had in the several Courts of Record throughout the State, and in the Courts of Special Sessions in the respective cities, from the years 1840 to 1848, both inclusive, comprising a period of nine years, and find the following result:

"The whole number of persons returned as having been convicted of crimes in the several counties and cities of the State, during the period referred to, was 27,949; of these 1182 were returned as having received 'a common education;' 414 as having 'a tolerably good education;' and 128 only 'as well educated.' Of the remaining 26,225, about half were able merely to read and write. The residue were destitute of any education whatever.

"Assuming, therefore, the standard of the returning officer as to what constitutes a good education to be correct, only 128 out of nearly 28,000 of the inmates of our prisons and penitentiaries are from the *educated* classes; and only about one in sixteen had received an ordinary common-school education. Facts like these are worth more than a thousand vague declamations as to the efficacy of education with reference to the progress of crime."—(See *Tribune*, 1850.)

entitled it to the name of science, disease has been gradually decreasing both in frequency and fatality." He adds, that "it is also equally capable of proof, that the degree of perfection with which anatomy has been studied at any successive periods, may be safely taken as the rule by which the progress of all other branches of the science may be ascertained."

If improvements have been made in anatomy, so also in regard to other sciences; and a mere enumeration of the discoveries and improvements which have been made in agriculture, in labor-saving machines, in astronomy, chemistry, geology, in the steam-engine, the steamboat, the steam-ship, the railroad, the printing-press, and the magnetic telegraph, is sufficient to evince the advances which have been made, and the new world in which we live.

Now, if it be true that civilization has thus for past centuries slowly but surely progressed, and nobly fought its way against the empire of ignorance and barbarism, and caused the results which are now produced, then it is shown that under the accelerating influences of the same powerful agencies, the world will present that glorious sight which for so many ages has been the desire of the philanthropist. We allude to that epoch known by some as the Millennium, that grand era when civilization, slowly but surely proceeding, shall have so meliorated the social system, so hastened the progress of society, so expanded the mind of man, that he will obey Heaven's laws, and love truth, justice, and virtue for their own sakes, thus bringing about the era "when the dominion of ignorance, physical force, and accidents of fortune will cease to rule the world; when beauty, reason, science, personal worth, and religion will come into their rightful supremacy;" when, as is said, "the nations shall not learn war any more, and the earth shall be filled with the knowledge of the Lord as the waters cover the sea."

That such an age is slowly approaching, though many obstacles may intervene, is to our mind plainly evident; indeed, to doubt it, would be to assert that the wonderful agencies now in operation will cease to act, and not produce the results which they have for past centuries; and though the subject is a great one, the same calculations can be made, and the same inferences drawn, that would be in respect to some one country or kingdom

in which the germs of civilization had been sowed. Take, for instance, England ; the seeds of civilization were planted about the period of the Norman Conquest, and we now behold the result. We see that from a society the most degraded they have become one of the most enlightened ; that from being subject to the tyranny of a handful of foreigners, and the great body of the people in a state of personal slavery, they have freed themselves from the bonds of serfdom, and now enjoy the privileges and claim the rights of freemen ; that from the most debasing superstition, cruelty, and ignorance, which exercised an almost boundless influence on the public mind, it is now the contrary. In a word, we see that “ in the course of seven centuries, this wretched and degraded race have become (one of) the greatest and most civilized people the world ever saw.” And if this is so, if this is a true narration of the progress of civilization in Great Britain, then it is rational to suppose that in time, though it may be many long ages, the same results will take place in other parts of the world ; and the era arrive when the inhabitants of Asia and benighted Africa may have the same advantages, the same privileges which are now enjoyed in the United Kingdom and America.

Such must finally be the result of civilization and of the onward tendency of the age, or all must retrograde. And who can believe that it will ? Who can believe that the world is to relapse into its days of former ignorance and misery ? Is it to be supposed that the germs of civilization which were planted in this country on the shores of New England, two centuries ago, are to come to naught ; that America is again to become a wilderness, the abode of the painted savage ; and our descendants, inspired with madness, are to destroy all vestiges of modern civilization, all the inestimable blessings by which we are surrounded ? No ; it cannot be. Reason forbids it ; and an instinct superior to reason tells us in language not to be misunderstood, that this is the chosen land—the happy country—which God in his providence has selected as the model for others, and a country whose Declaration of Independence will be considered that of the world’s, and the ushering in of the new age.*

* Mr. Guizot remarks : “The state of things, both as respects governments and as respects men in their relations with each other, is improved. And can there be a question whether the sight of this goodly spectacle, whether

We shall now proceed to advert more particularly to some of the discoveries and improvements, social and political, that have appeared in the nineteenth century, forming so many evidences of God's glorious advent, and which are influencing the popular mind; and, first, mention will be made of that sentiment on which is based the republican or democratic form of government. It is evident when this great doctrine, or the belief "that all men are endowed with certain unalienable rights," made its appearance, civilization received such an impetus as it never before experienced; and with truth can it be said, that if it had not come, an improvement of the social condition might be despaired of; and we are led more particularly to examine the subject, as it forms one of the strongest features of that system of truth which we advocate. Human freedom there, as we have shown, is carried to its loftiest elevation, and it is shown there is no power in heaven or earth that can destroy it. When the flag of liberty was first unfurled, it caused a universal cry to arise from the supporters of the feudal system, and amid the thunders of its cannon was the obnoxious creed contested; yet, we think, little is hazarded in saying that the time is to arrive when the New Church doctrine concerning absolute human freedom is to create as great a commotion in the religious world as then was produced, and to the surprise of the leaders of orthodoxy and non-freedom, they will see in opposition to them, and inscribed on its banner,

the melioration of this external condition of man, will have a corresponding influence upon his moral, his individual character—upon humanity? Such a doubt would belie all that is said of the authority of example, and of the power of habit, which is founded upon nothing but the conviction that exterior facts and circumstances—if good, reasonable, well regulated—are followed, sooner or later, more or less completely, by intellectual results of the same nature, of the same beauty; that a world better governed, better regulated, a world in which justice more fully prevails, renders man himself more just. That the intellectual man, then, is instructed and improved by the superior condition of society, and his social condition, his external well-being, meliorated and refined by increase of intelligence in individuals; that the two elements of civilization are strictly connected; that ages, that obstacles of all kinds may interpose between them; that it is possible they may undergo a thousand transformations before they meet together, but that sooner or later this union will take place is certain; for it is a law of their nature that they should do so—the great facts of history bear witness that such is really the case—the instinctive belief of man proclaims the truth."—*Hist. of Civilization*, by F. Guizot, vol. i., p. 29.

that same sentiment which is now heaving and agitating the masses of Europe, and equally in vain will they attempt to refute or retard the great principle.

A belief in the absolute freedom of the human will is of the last importance; for it teaches that man, if he so choose, can rise from his degraded condition, and take that rank in creation for which he was formed. The old doctrine teaches nothing of this, and with its belief in predestination, fixed decrees, and false ideas of Omnipotence, asserts in reality that man cannot rise from his deplorable state; and, instead of informing him that the cause of his fall was that he abused his freedom, affirms that the whole thing is a mystery—that even the angels of heaven are unable to explain the enigma. It even strongly asserts that God could, if he so pleased, have prevented the ruin of the race, and could at a command regenerate the whole earth. It is evident that when such ideas (and which may be considered as the remnants of a barbarous age) are preached and promulgated among the people, they cannot be expected to arise and recover their true liberty: the case being the same as if a nation believed that their ruler had the ability, at a word, to change their barbarism into the highest state of civilization, but would not because he would not, and therefore it was useless for them to strive, for they must wait his pleasure. How different is the doctrine of absolute freedom! for this teaches that the Deity is a being of love, and wills happiness to mankind; and that if his children wish to arise they must co-operate with him, and like men put their own shoulders to the wheel, and thus bring about their regeneration. If a contrast is presented between the follower of the Asiatic despot and an American citizen, so also as great, and even greater, is the contrast between the man who has recovered his true freedom and the one who is in the bonds of evil. The latter, though having all the advantages of modern civilization, is still at the call of infuriated passions. The other has exercised his freedom, and has mastered lust and intemperance, pride and arrogance, and rules sovereign supreme over his little world, and for a reward enjoys health, happiness, high mental culture, and already begins to taste those joys which once existed on earth, and for which man was created.

The belief that a free and republican form of government is

the one which is destined to prevail over all others, appears to be based on grounds so strong, that it would seem impregnable; yet it may be said that it is not ultimately destined to prevail, because the experience of former ages evinces that all such systems of government have finally fallen, or lapsed into a despotism. But this is taking a superficial view of the subject. It is true, that in former periods republics have proved a failure, yet it has been from the reason the people were immersed in ignorance, and incompetent to select their representatives. But this is not the case at the present time; for never, at any period, has there existed so much intelligence among the democratic masses as at present, and in this consists their safety. Again, if it could be shown that in former ages republics had existed, assisted by the agencies now in operation, and had been rent asunder, then might the inference be drawn that such would be the fate of present institutions. But this is not the case; and in vain is history examined to find recorded such agents as the Steam-Engine, the Printing-Press, and the Telegraph.

M. De Tocqueville, in his *Democracy of America*, affirms, that to attempt to check democracy *would be in that case to resist the will of God*. He says, "The various occurrences of national existence have everywhere turned to the advantage of democracy; all men have aided it by their exertions; those who have unintentionally labored in its cause, and those who fought for it, and those who have declared themselves its opponents, have all been driven along in the same track—have all labored to one end; some ignorantly, and some unwillingly—all have been the blind instruments in the hands of God.

"The gradual development of the equality of conditions is, therefore, a providential fact, and it possesses all the characteristics of a divine decree. It is universal, it is durable; it constantly eludes all human interference, and all events, as well as all men, contribute to its progress.

"Would it, then, be wise to imagine that a social impulse which dates so far back can be checked by the efforts of a generation? Is it credible that the democracy which has annihilated the feudal system, and vanquished kings, will respect the citizen and the capitalist? Will it stop now that it has grown so strong and its adversaries so weak?" He adds: "The first duty

which is at this time imposed upon those who direct our affairs, is to educate the democracy—to warn its faith, if that be possible; to purify its morals; to direct its energies; to substitute a knowledge of business for its inexperience, and an acquaintance with its true interests for its blind propensities; to adapt its government to time and place, and to modify it in compliance with the occurrences and the actions of the age.”

Nothing struck us so forcibly in perusing De Tocqueville’s admirable work, and convinced us that a free system of government is that which is destined to bring about that happy era when God’s will shall be done on earth as it is in heaven, as the observations which he makes concerning the manner in which law is understood and obeyed in this country.

Thus he says, “The European generally submits to a public officer, because he represents a superior force; but to an American he represents a right. In America it may be said, that no one renders obedience to man, but *to justice and to law.*”—Vol. I., p. 97.

“Written laws exist in America, and one sees that they are daily executed; but although every thing is in motion, the hand which gives the impulse to the social machine can nowhere be discovered.

“In Europe, a criminal is an unhappy being, who is struggling for his life against the ministers of justice; in America he is looked upon as an enemy of the human race, and the whole of mankind is against him. The reason is, that every one conceives himself to be interested in furnishing evidence of the act committed, and in stopping the delinquent.

“They, therefore, do not deny that every man may follow his own interest; but they endeavor to prove that it is the interest of every man to be virtuous. It is held as a truth, that man serves himself in serving his fellow-creatures, and that his private interest is to do good.

“He obeys the government, not because he is inferior to the authorities which conduct it, or that he is less capable than his neighbor of governing himself; but because he acknowledges the utility of an association with his fellow-men, and because he knows that no such association can exist without a regulating force.”—Vol. I., p. 66.

In the above citations, we are informed that those who now form the greatest democracy that ever existed, consider it as a principle and rule which they carry out in the daily affairs of life, to practise virtue and do good because it is for their interest to do so. It is stated that in America, so far from a citizen resigning himself to the tyrannical sway of any man, no matter of what rank, he renders obedience alone to "justice and law."

Now if these maxims are considered, it can be seen that they comprise within themselves principles truly heavenly, and which can alone bring about the earth's regeneration. In former periods, in the days of sovereigns, kings, and despots, it was held as a fundamental principle, that might alone made right, and the subject was bound, right or wrong, to obey his prince; but now, under the light of the nineteenth century, it is not so; and the intelligent masses will not obey their rulers without a sound reason is given why their mandates should be obeyed. The time has gone by when, at the nod of a single individual, a whole country might be plunged into the horrors of war. Now, if a great national enterprise is to be undertaken, the subject, before it can be acted upon, must first be discussed by the people. The effect will be to dispel ignorance concerning the true manner of legislating, and cause democracies to see that what is for the good of one is for the welfare of all. To what a state of intelligence must the members of this great democracy have arrived, when they individually see that laws must be obeyed because there is a necessity for them: when the people have become convinced that order at all hazards must be maintained, and consider the criminal as an enemy of the race, and one whom they cannot allow to proceed at large without detriment to the interests of the whole! Such ideas are but the reflection of Heaven's laws; for we are informed that there, one sees and fully knows, that there is a stern necessity that the wicked should be separated from the good—the criminal from the virtuous. The one, as in this world, is considered as the enemy of the race, and whom, without incarceration and restraint, none could exist.

M. De Toequeville informs us, that the freemen of the nineteenth century are obedient to no other power than to law and justice. Swedenborg states that it is the same in the hidden world, and that no angel bows to any other authority than that

which emanates from those sources. And if this is so—if these heavenly principles now exist, and are carried out by a nation of twenty millions of freemen—then may we truly believe that God's kingdom has begun to come on earth as it is in heaven.

In respect to the influence which the application of steam has exerted, who cannot see that if this mighty power had not been given, the progress of civilization would have been put back ages? It is as if some supernatural being, omnipotent-like, had put forth everywhere a mighty arm to aid the otherwise feeble efforts of man. The field in which the steam-engine has distinguished itself, has been the field of human labor, and it has taken that lead in those labor-saving machines which have done so much to meliorate the condition of man. In former periods, there were few or none of the comforts and conveniences of modern civilization, and the consequences were, the race was enveloped in the gloom of barbarism; but when, at the era of the Crusades, a ray of light shone upon Europe, and her inhabitants became acquainted with labor-saving machines, and from them procured some of the necessaries of life, then the European began to be a different being—his savage and uncouth nature became softened. He ceased to regard every stranger as his enemy, saw that it was necessary for his very existence to respect the great law of right and wrong, and not plunder all who were not his adherents; and coming from his almost inaccessible castle, he threw aside his armor and weapons, and associated himself with his fellow-men.

Nothing shows more plainly what labor-saving machines have done, than to mark the influence which steam navigation has exerted in America. With truth it may be said, that it has put us forward as a nation many centuries. Before it was brought into use, civilization was confined to the sea-board, and more than three-fourths of the Union presented an almost impenetrable forest; and access to the Western States was almost impossible, except to the hardy hunter, and it was rare that the voice of the white man was heard. But now, what a change! So far from it being difficult to visit Ohio, Illinois, and other parts of the great West, they are accessible to all. So far from it being difficult to transport weighty merchandise and goods, they are transported thousands of miles in the interior with the utmost facility. So far

from the rapid and turbulent waters of the Ohio, the Illinois, and Mississippi forcing all before them, and rendering navigation impracticable, except to the hardy boatman or canoe of the Indian, they are now accessible; the power of steam has baffled the river-god, and now, regardless of wind or tide, fleets of steam-boats filled with busy crowds daily ascend. Look, also, at what steam has done in respect to the navigation of our Western lakes. Without the use of steam-vessels, the settlement of those States bordering on Lakes Ontario, Erie, and Michigan, would have been retarded for years, and in vain would the traveller have sought for those prosperous villages and opulent cities which now meet his eye. It is observed, that "steam navigation is to the continent of America what the circulation is to the human frame;" and with truth the observation is made; for it is an accelerating and vital power, without which neither could this country thrive, nor civilization advance.

Labor-saving machines, such as the steam-engine, seem in particular to be given to us that they may take upon their untiring shoulders the weight of labor, and thus relieve the masses from grievous toils and burdens, and give them time to cultivate their higher nature. That such is to be the result, that such now in no small degree is effected, is undeniable; and there are thousands, little as they may reflect, who owe the many advantages which they enjoy to Fulton's invention: and particularly do these remarks apply to the emigrant from the Old World; for to them the discovery of steam, of the railroad and steamboat, are of vital importance; for without them, even if landed on our shores, they could never convey their families to the Western wilds—never would have found a home in a free country, and must have lived and died subject to the bonds of servitude and ignorance.

We might go on to make further mention concerning the progress of the steam-engine, and of the manner in which it has accelerated civilization; but having access to an article in the *New Englander*, in which the subject is so ably delineated, that without further observation on our part we present it for the reader's consideration.

It is observed, that "another great change tending to make a new earth—a change in the physical powers which minister to

the welfare of mankind—a change which, though it is but just beginning to operate, has already affected beyond all calculation the entire condition of the world, and is evidently going on to affect more and more the political, social, and moral destiny of the human race within the limits which the moral is subject to the influence of the physical—is the change that was involved in that invention by which the mechanical force of steam was applied to the use of man, and became a mighty agent for the advancement of man's welfare in this world. When Watt, some eighty years ago, perfected the steam-engine and gave it to mankind in the form in which it is now employed for countless uses, it was as if God had sent into the world a legion of strong angels to toil for man—a thousand achievements which human hands could never have accomplished, even with the aid of such powers of nature as were previously known and mastered. The earth with the steam-engine in it, and with all the capabilities which belong to that mighty instrument for aiding the industry and multiplying the comforts of mankind, is a new earth, far better than the old as the dwelling-place of man—far better fitted in its physical arrangements for the universal establishment of the kingdom of Christ, or in other words, for the universal prevalence of knowledge, liberty, righteousness, peace, and salvation.

“ There is one grand application of steam as a mechanical power which was little dreamed of when the steam-engine was invented, but which is already doing more than all the other applications of that power to create a new earth. The changes which God is now working in the world by the agency of steam applied to *locomotion* in the water and on the land, are such that no Christian mind can think of them but with a wonder that compels the soul to worship. And at the present moment, that particular object of attention cannot but arrest the thoughts of those who look to see the manifestations of God's power and plan in the movements of the years. Not only in all parts of New England and the Atlantic States, but even in the distant West, long lines of railway communication have either been recently constructed, or are soon to be completed. Swift steamboats, crowded with travellers, or freighted with the most valuable of merchandise, and increasing from one year to another in number and power, are constantly passing along the whole extent of our coast from

Maine to Texas—are ploughing the great lakes that are linked to each other in a chain so wonderful, from the Ontario to the vast Superior—are rushing, regardless of the currents, along all our great navigable rivers, and most of all, along that mightiest of rivers which pours into the Gulf of Mexico the mingled streams of half the continent. From the chief ports of our foreign commerce, lines of steam-ships are crossing and recrossing the ocean with the regularity of ferry-boats. And on the other side of the Atlantic, the same application of steam is producing the same changes as here. The steamboat is continually passing along the coasts and rivers of Europe, and there, as here, long lines of railway, stretching from realm to realm, are bringing all parts of the continent into close connection. The steamboat is ploughing the ancient waters of the Mediterranean; it is ascending the Nile; it is on the Red Sea; it is in the waters of India and of China; and in those populous empires of Eastern Asia, there will soon be the roar and rushing of the mighty engine on the railway.

“All this is the progress of only forty-one years since the first successful steamboat, an object of mingled wonder and ridicule, was launched on the Hudson; and of only nineteen years since the first successful locomotive began its course upon the railway between Manchester and Liverpool. The progress has been gradual, indeed, and yet it has been so rapid that from time to time, as some additional change presents itself, we are astonished to find in what a new world we are living. During the memorable year (1848) just closed, how have we been surprised with the sense of our new proximity to the countries beyond the ocean! It is as if the great events in Europe had happened just upon our borders. We seem to hear the thunder of her battles, and the roar of revolutions in her capitals. God, in the progress of his work of restoration, is creating a new earth in which to achieve the last triumphs of his kingdom.”

Dr. Bushnell, in his brilliant discourse concerning Roads, and their assistance in realizing “the magnificent hopes now set before us,” makes the following observations:

“The Road is that physical sign, or symbol, by which you will best understand any age or people. If they have no roads, they

are savages, for the road is a creation of man and a type of civilized society.

“It is clear enough that a new age of roads has come, and the world is waking up to do something. The days of Shamgar, the son of Anath,* are ended, and the people of walled towns and castles are coming out to build roads. They build not merely roads of earth and stone as of old, but they build iron roads. And not content with horses of flesh, they are building horses of iron, such as never faint or lose their breath, and go withal somewhat faster even than the Roman post—not to speak of the immense loads they whirl over mountains and through them, from mart to mart, and from one shore to another. We have invented, too, another kind of sail which runs against the wind or away from it, stemming tides and climbing currents, making roads through oceans, and changing the great inland sluices of the world into paths of commerce and travel. And where we cannot go bodily to speak ourselves, we send out newspapers as the posts of thought, setting every man to talking with every other, so that all which the great, good men are doing and planning is known to everybody, and all that oppressors and knaves do, or will do, is exposed, execrated, and if any shame is left, shamed out of the world.

“Nor is this all: we have produced still another new kind of road, which outstrips all the horses, whether of flesh or of iron—a road for thought; which, when we get complete, the world will become a vast sensorium, spinning out its nerves of cognition and feeling, and keeping the whole body apprised in every limb and member of what the electric organ meditates; whatever else we may think, or hope, or fear, it is quite certain that this is an age of roads. *If the Shamgars of conservatism, looking out of the loop-holes of their walled towns, and seeing so many people out whirling through the air, are frightened by the sight, fearing lest all the walls of stability and defence are going to break way, still the roads will be built and the motion will go on.* Wise or unwise, the world has taken it into its head to have roads, and

* “In the days of Shamgar, the son of Anath, in the days of Jael, the highways were unoccupied, and the travellers walked through by-ways.”
—Judges v. 6.

there is a destiny in it, against which remonstrance is unavailable. Indeed, they need not go to their battlements or loop-holes to see it, for this destiny, good or bad, has already broken through their walls. Many a time within the last year have I seen the railroad forcing the parapets and buttresses of walled cities, and sending in the iron horse of travel, in thunder and smoke, to its very centre. I never knew so well before what that word *destiny* means; for here I have seen the new age breaking through the old; power reversing all its intents; and human society, by some fiat of God, compelled to unwrap the coil of its jealousies and fears to seek, as a good, what their fathers erected to save their bodies."

After giving a history of all known roads from the most ancient times down to the present era, and exhibiting the part which they have exercised towards accelerating the progress of civilization, and which he believes is to result in filling the world with Christian light and beauty, and unite all Christendom in a common effort to fill the world with the light of Emmanuel, he adds in conclusion, "Such, briefly, are the magnificent hopes that are now set before us in the prospect of the coming ages. What forms of social beauty may be realized, what structures of art may be raised, what works of genius created, by the renovated wealth, intelligence, and piety of the world, I will not stop to conceive. Enough to know—what transcends all such conjectures, and rises in the mind as the summit of all grandeur and sublimity—that Christ the Lord shall ascend into his throne, and reign in the moral majesty of peace and righteousness over admiring nations."

In respect to the influence which the printing-press has exerted, and is now exerting, it can at a glance be seen that it is truly one of the greatest of auxiliaries. In former periods, in the days of the robber-chivalry, learning was confined to a few, and who chiefly used it to keep the masses in subjection, and draw more closely the bonds of serfdom; but now, particularly in this country, the case is directly the opposite; the fount of knowledge has so far opened and spread itself, that it is difficult to find a native-born citizen who cannot both read and write; and so far from power being in the hands of a few, it is in the possession of those who formerly were so much despised. They now, from

being the ruled, are the rulers and sovereigns of the age. One grand result of the discovery of the art of printing is, that it prevents valuable discoveries from being lost, and carries down to coming generations all their forefathers have accomplished. Such was not the case in years gone by. Then, if a valuable discovery was made, the author's ideas were confined to a single or few manuscripts, to which access was difficult, and which at the death of their originator were frequently lost or mislaid, never to be recovered; and this is of no small moment, for if the same thing now occurred, and it was not in our power to leave to those who are to come after us the improvements which have been made, civilization would go back rather than onward, and the education of society would not progress. But as it is, the printing-press has multiplied so many copies, giving an accurate description of all that has been done, as to render it almost impossible that all should be destroyed; and so faithfully acts its part, that now not even a single valuable thought is lost to the world. Thus, coming generations start at the very point at which their ancestors left off, and our children have not, with infinite difficulty, to rediscover those principles by which they are enabled to construct the steam-ship, or use the compass; these inventions, and others of like nature, stand ready for them, and thus the progress of civilization is accelerated.

A printing-press is of itself a surprising exhibition of what the human powers are capable. A press of the present era, that is, one with the last improvements, has arrived at such a state of perfection that it has been known to print three thousand copies, each containing as much as a small volume, in fourteen minutes, or at the rate of 12,857 the hour! What a contrast does this present to the tedious process of manuscript writing! In truth, a press of the nineteenth century can perform more work in a single hour than an army of 10,000 scribes could effect in the same time. Perfection like this is unequalled, and but shows the mighty power which God in his providence has placed in the hands of man for the diffusion of knowledge.

Another new auxiliary has sprung up with the printing-press, and without which it could hardly succeed; we allude to the method of disseminating information by the agency of newspapers. This means of spreading knowledge is of almost incalculable im-

portance. A newspaper is superior to a bound book from its lightness, its cheapness, and the ease with which it can be sent to any distance. These advantages, joined with others, cause it at the present time to be the grand means by which information on all subjects is extended; indeed, the effect of it on some occasions is almost magical; for let a startling incident occur in any part of the Union, and how quickly does it spread! The newspaper conveys the information. It gives us the most minute particulars. We are, as it were, at the very place; and if a crime has been committed, are anxious to see the laws upheld; or if a robbery or outrage, our sympathies are enlisted with the sufferers. It prevents the escape of the criminal, and, from fear of exposure, deters others from following a like course; cautions us against the villain, and thus effectually sustains society. The power which it exerts in influencing public opinion is without precedent; and there are many, vast multitudes, who rarely read any thing else but a newspaper, their opinions being wholly formed from a perusal of its columns. A writer in regard to this subject states, "that the ease and cheapness with which papers are sent from one part of the country to the other, give them an influence which is nearly irresistible." He says, "The influence of a preacher over his congregation is limited compared to a power enjoining public opinion like this; and that it would require all the sacred associations that belong to it, with the closest habitual parochial ministrings of its servants, for the pulpit to hold its own for a moment against the other merely as rival homilists."

By means of the Printing-Press another agent has made its appearance, which is destined to perform an important part in accomplishing God's purposes, and which, even in this age of wonders, is now but little thought of. We allude to Phonography, or that science by which, in an incredible short space of time, one is able to report verbatim, on a single sheet of paper, a discourse or debate which would occupy pages and hours if written in the ordinary manner. It is our belief that the time is coming, though far distant, when this science will be generally taught. If this should occur, and it be understood as well as the present manner of writing, which is not impossible, then will arrive the period when valuable works which are now too voluminous and

expensive for general circulation, and which are kept from the majority, will be disseminated: a time in which a library printed after the phonographic manner can be made one's travelling companion—a time when the Scriptures could be printed in a volume one-sixteenth of its present size, and could be sent to every quarter of the globe.

It is stated that a knowledge of the science can be acquired with far greater facility, and in less time, than a knowledge of the present manner of spelling, reading, and writing; and that a letter sent to a Phonographer in any part of the globe, could be read by him with as much ease as one reads the common method of writing. It is added, alluding to the rapidity with which phonography may be written, that "some Phonographers have written more than two hundred words in a minute, while public speakers do not generally exceed one hundred and twenty words in a minute."*

But the wonder of the age—the miracle of miracles—that which, above all, gives best evidence of the new age and of the heavenly light now descending, is the Electric Telegraph. The results which this agent has accomplished are such as to lead the mind to believe that there are no bounds to human progress. At this moment we have a paper† which states that in the space of a *few seconds* a communication has been sent from New York to the city of New Orleans, a distance of 2300 miles, and an answer received!! A circumstance of this nature can hardly be realized, and well may it be said that this generation has that revealed to them, which many prophets and righteous men have desired to see, and which has been kept secret from the foundation of the world. The field in which the Telegraph is to act, and in which it will be the great co-operator and laborer in every undertaking and cause beneficial to the best interests of mankind, is, that it will and does annihilate space and time, and in doing this it almost accomplishes every thing; for it has lengthened man's days, and gives him, what is more valuable than all other things, *time* not only to prepare for his own high destiny, but to finish those great plans by which the regeneration of the earth is to be completed.

* See Introduction to the Phonographic Reader, by Andrews & Boyle.

† See Tribune, Dec. 3, 1851.

In former times, no nation has continued to enlarge its dominions except eventually to fall to pieces; and one reason has been, because the central government could not communicate with the distant provinces until it was too late to remedy the difficulty. But it is not so at the present time. A government might be made to extend over a whole continent, taking in its embrace myriads. The same railroad which conveyed representatives from distant States, might, if the occasion required, speedily be made to convey stores, ammunition, and troops to the disaffected province; and by the assistance of the Electric Telegraph, communications could be sent regardless of distance, and with the greatest promptitude.

One of the chief difficulties which in former ages bound the minds of the race in a night of darkness, and prevented God's will being done on earth as it is in heaven, has not only been ignorance, but ignorance of each other—prejudices, jealousies, and false accounts of travellers having separated one nation from another; but now, with such agents as the telegraph, the railroad, and steam-ship, the inhabitants of distant countries will with the greatest facility be enabled to visit each other, and by a friendly intercourse and exchange of thought, do away with those prejudices which have so long made them strangers; and they, like one great family (in an assembled congress of nations), will see that their interests, both in regard to war, peace, and trade, are inseparable, and cannot be injured without prejudice to all. Already has the Congress of this country been petitioned for the purpose of extending the iron lines of the Telegraph from this country to Europe, and which, when done, will link in still closer ties the two hemispheres, and be an achievement to which the wonders of an Eastern tale bear no comparison.*

* Dr. Lardner says: "Nothing facilitates and develops commercial relations so effectually as cheap and rapid means of intercommunication. When, therefore, all nations shall be found more intimately connected with each other by these means, they will inevitably multiply their exchanges, and general commerce will undergo great extension, mutual interest will awaken moral sympathies, and will lead to political alliances. After having for ages approached each other only for war, people will henceforward visit each other for purposes of amity and intelligence, and old antipathies, national and political, which have so long divided and ruined neighboring States, will speedily vanish. But if, in spite of this general tendency towards pacific progress and peace, war should occasionally break out, the improved means

But great as are the influences which such agencies have exerted, there is still one power which has not been mentioned, and without which the civilization and regeneration of the earth might be despaired of; and this great agent is the *illuminated Word of God*. Yet when the subject is slightly examined, it appears this could not be, and that the Bible was not in the present enlightened period to be, as once, the Rock of Ages, and the grand source from which all further improvement was to emanate; and the reason given for this belief is, that the age has outgrown the Bible, and it is filled with that which is not only contradictory to reason, but to modern discoveries. Such an inference we will admit is seemingly sound—yet it is the greatest of fallacies, and founded upon a most superficial view of the subject, and ignorance of those great principles upon which the Bible is constructed. As before shown, it is evident that under the heavenly light which has been given, we have been taught that the Bible is written in a figurative, or allegorical manner, and has contained within its inspired pages two senses: one for the nations who have gone by, and another for the present race—the one literal,

of intercommunication will aid in bringing it to a prompt close. A single battle will decide the fate of a country, and the longest war will be probably circumscribed within a few months. . . .

“Nor is this all. The aspirations of the present generation after the spread of knowledge and the advancement of mind, unsatisfied with a celerity of transmission so rapid by the railway, which literally has the speed of the wind, has provoked from human invention still greater wonders. The Electric Telegraph, for the transmission of intelligence, *in the most literal sense of the word, annihilates both space and time*. The interval which elapses between the transmission of a message from London and its delivery at Edinburgh, provided the line is uninterrupted, is absolutely inappreciable.

“This system is now spreading throughout the whole civilized world. The United States of America are overspread with a net-work of electricity. The President’s message delivered at Washington, was transmitted from thence to St. Louis, on the confines of the State of Missouri, a distance of about 1200 miles, in an hour. The news from Europe, arriving at Boston by the Cunard steamers, is often transmitted to New Orleans, over almost the entire territory of the United States from north to south, a distance of nearly 2000 miles, in less time than would be necessary to commit it to paper. Even the small delay that now exists, arises, not from any imperfection in the instrument of transmission, but merely from the line of electric communication being interrupted from point to point, and transferred from one system of telegraphs to another, at several intermediate stations. After improvements shall remove such delays as these, we shall probably see intelligence conveyed in an instant over a quadrant of the globe.”—*Railway Economy*, 1850. Chap. I. pp. 38, 39.

and for those who cannot understand otherwise, and the other spiritual, and intended for more enlightened generations. This hidden sense of the Bible is to exert a greater influence than the veiled Scriptures ever have done, because it reveals those principles and laws upon which all things are sustained. It explains the arcana of man's life, and shows more clearly than ever the means which are to be used for his regeneration. It exhibits, disconnected from allegory and symbolical representation, the nature and certainty of future rewards and punishments, and informs us that the time is to come when to doubt the existence of the spiritual world, and its connection with this, would be like doubting the existence of the ground on which we stand. And it would appear, that if such a belief should spread, and it were known that the universal Father ruled by fixed and unchangeable laws—that he was ever striving to reclaim fallen man—that not even a mother's love for her child was greater than his for his children, even for those who disobey him, then an entire change would come over the world, a new influence would be brought to bear, and the enlightened freeman of the nineteenth century would hesitate before continuing that course which he unerringly knew would consign him to future unhappiness. It would appear that such a belief would arouse the very energies of his nature for a dying struggle with his foe—a struggle which would not be ended until he had conquered his evil nature, laid his dread enemy at his feet, and was ready and willing to pass from this existence into another.

But one of the chief uses which the illuminated Word of God is to perform, is to build up a new Church and new religion, from which is to be derived an armory of truths by which the attacks upon Christianity can be resisted. As it is now, as we have before shown, the old school of theology is powerless, and can do little or nothing in defending the inspiration of the Scriptures, and resisting the attacks of its formidable adversaries. And the case is so much the more deplorable from the fact that the inspiration of the Bible is not only assailed by avowed infidels, but also by others, even by ministers of the Gospel, who, while seemingly upholding it, are secretly and insidiously doing all in their power to overturn it. Now the new Church puts it out of the power of these secret and open enemies doing any lasting injury

to the interests of religion, and weakening our belief in the inspiration of the Scriptures; for it places it on an immutable basis, and shows that those passages which were formerly held to be real truths are not so, and thus avoids the objections which skeptics have apparently with reason urged.

The illuminated Word is also to exert a great influence, because it shows the best manner in which a country can be governed, and gives a constitution which, if obeyed, cannot be overturned. Thus it teaches that a government must base its system of legislation upon revelation, and as far as possible copy after the laws by which heaven is ruled. It exhibits that the grand principles by which society is sustained have all arisen primarily from a belief in religion, and particularly concerning a life after death, and future rewards and punishments; and that just in proportion as religion is sustained, so in the same degree are the laws upheld and the welfare of society promoted. It is held to be a truth that the influence of religion extends itself so far, that *as a general rule*, the honesty and integrity of every individual can be tested by an examination of those views which he holds in regard to religious and moral subjects, and that the character and tendency of those principles are exhibited in his daily conduct and dealings with his fellow-men.

But it may be thought that we have overrated the influence which religion exerts, and that natural agencies, such as the printing-press, the magnificent steam-ship, and the fast-speeding locomotive and telegraph, are to do more towards accelerating the progress of civilization; but to the observant mind, though their influence is of incalculable importance, yet it is inferior to that which religion exerts; for it is known that its appearance and aspect are of the last importance, and most truly prophesy of the weal or woe of one's country; that it is the master-spirit which in all ages has moved the minds of men; that which caused the patriarch Abraham to cease from his idolatrous worship, and become the medium by which a new dispensation might be given; that which caused the nations of the East to abandon the shrines of Moloch, Diana, and others, and cease from human sacrifices; that which caused Europe to be one mighty camp, and send forth myriads for the rescue of the Holy Land; that which caused the European masses to believe that God has no respect of person.

and to bid defiance to the feudal system, and which ended in the establishment of liberty in this country: that which has exerted more influence upon the literature of the age than all other things put together; and is that which conclusively proves its superiority to other faiths, from the reason that those countries who uphold it are far superior to all others, not only in regard to protection afforded life and property, but in every art and improvement. And we need not add, that it is that great principle which is to conjoin and mingle itself with the spirit of the age, the spirit of our legislators, until it shall complete what it has begun, and with the Word of God inscribed upon its banner, go on, by the resistless power of its truths, conquering, until, as is said, "the whole world shall know the Lord from the least to the greatest."

We have been not a little surprised to see, that while it is generally admitted that a new age has made its appearance, and that the Millennium is slowly but surely coming, that credence should be given to the literal sense of that part of the Book of Revelation, which makes mention of the Millennium and of the personal reign of Christ, and that after the thousand years' reign the earth should relapse back into its former state of misery and wretchedness. To us such a belief appears as most irrational, and which, if true, would make the Creator without a purpose or plan. The belief fairly stated is, that God for the past six thousand or more years has exerted his omnipotence for the express purpose of regenerating the earth and civilizing and enlightening mankind; and even to accomplish this, the greatest and mightiest of undertakings, has himself appeared as its Saviour; yet, notwithstanding all these efforts, these superhuman aids (which have been unceasingly operating for ages), the whole are to come to naught, and after the thousand years Satan is to be released from the bottomless pit, and allowed to proceed at large, and the world to become as barbarous, uncivilized, and wicked as ever!

It may be said in reference to this so-called orthodox belief, that the years mentioned are not such periods of time as we have at the present, but that each day is reckoned as signifying a year, and hence would extend the Millennium 360,000 years at least. But this is a most extraordinary explanation, for why should the

literal sense of one part of the passage be admitted and not the other? And, indeed, what reason can be given to show that the whole narration is not written in a figurative and allegorical manner? Dr. Scott, in his well-known Commentaries, gives us to understand that it is not to be taken in the sense of the letter, but as a description in the highest degree figurative and allegorical. Thus he says (speaking of the Apoccalypse), "The whole book is enigmatical and full of emblems, so that a literal exposition would often imply absurdity, and the interpreter's business and skill consist principally in deciphering hieroglyphics." He adds (making mention of Christ and of those who should reign with him a thousand years), that "he is led to believe that *Christ* will not come down from heaven personally to reign on earth, but that *he will reign spiritually* in the prevalence of his Gospel, and by his Holy Spirit in the hearts of men in general."

Now, if so eminent a writer as Scott admits he is led to believe that this advent is not to be understood in its literal sense, and that Christ will not come down from heaven personally to reign on earth, but will reign spiritually in the prevalence of his Gospel, and by his Holy Spirit in the hearts of men in general, why, we ask, is there any thing so irrational in believing that his second great advent will be of the same spiritual nature? The narration in the literal sense concerning the coming of Christ, and of his reigning with the saints a thousand years, is as plain and definite as that spoken of when it is said, at the sound of a great trumpet, accompanied by chariots and horsemen, he is to appear and judge the earth. Can it be said that one is more allegorical than the other? It cannot, for the reason that the circumstances which it is affirmed will accompany the second great advent are even more improbable than those related of the other; yet both, according to every rule of interpretation, should be viewed alike; and which, if done, shows there is no sound reason for believing the Son of man is personally to appear.

Many eminent writers, seeing the inconsistencies and absurdities which are attached to the literal narration concerning the second coming, have adopted a belief similar to that which we have endeavored to show to be the true one. Thus, Dr. Channing, in his memorable discourse in Berkshire, beautifully speaks of the doctrine of the second advent: "There are some among us at

the present moment who are waiting for the speedy coming of Christ. They expect before another year closes to see him in the clouds, to hear his voice, to stand before his judgment-seat. *These illusions spring from misinterpretation of Scripture language.* Christ, in the New Testament, is said to come whenever his religion breaks out in new glory or gains new triumphs. He came in the Holy Spirit on the day of Pentecost. He came in the destruction of Jerusalem, which, by subverting the old ritual law and breaking the power of the worst enemies of his religion, insured to it new victories. He came in the reformation of the Church. He came on this day four years ago, when, through his religion, eight hundred thousand men were raised from the lowest degradation to the rights, and dignity, and fellowship of man. Christ's outward appearance is of little moment compared with the brighter manifestation of his Spirit. The Christian whose inward eyes and ears are touched by God, discerns the coming of Christ, *hears the sound of his chariot-wheels and the voice of his trumpet* when no other perceives them. He discerns the Saviour's advent in the dawning of higher truth in the world, in new aspirations of the Church after perfection, in the prostration of prejudice and error, in brighter expressions of Christian love, in more enlightened and intense consecration of the Christian to the cause of humanity, freedom, and religion. CHRIST COMES IN THE CONVERSION, THE REGENERATION, THE EMANCIPATION OF THE WORLD.*

In the above citation (and others of the same nature might be given), it can be seen that Channing did not believe that the time would ever arrive when Christ would appear in person, and that literally we should listen to the sound of his chariot-wheels, or hear the voice of his trumpet, but that such an advent was of a spiritual nature, and which would distinguish itself by the dawning of higher and more exalted truths, and by (as truly said) the diffusion of brighter expressions of Christian love, and by the conversion, the regeneration, the emancipation of the world.

* Howitt's Journal, vol. ii., p. 232.

SECTION XII.

THE SECOND ADVENT.

PART III.

THE SCRIPTURAL ARGUMENT.

HAVING proceeded thus far with our observations, and shown that it is agreeable with reason to believe that the doctrine of the second advent teaches that "God is not to come down from heaven personally, but is to reign spiritually by the prevalence of the Gospel, and by his Holy Spirit in the hearts of men in general;" and that by a general diffusion of knowledge the world is gradually to be regenerated and restored; we shall now proceed to exhibit what is more important than all, namely, what the Scriptures have to say in respect to the ultimate redemption of the earth; and whether it is true that there are to be found in the Holy Oracles numerous and repeated passages and texts which inform us, that not only now is the period of the Lord's advent, but also that it is to be of a spiritual or mental nature.

Properly to exhibit the views of the new dispensation, we shall first examine the memorable words of the Saviour in respect to the subject, as recorded in Matt. xxiv. On this occasion the disciples, wishing to know concerning his second advent, asked numerous questions, and what should be the sign of his coming. As we have shown in a preceding part of this Section, the Saviour, when thus interrogated, drew a veil over his words, and answered them in a figurative manner, even apparently informing them that he should come in their lifetime; and that there "were some standing before him who should not taste of death till they saw the Son of man coming in his kingdom."

Now as it is undeniable that he did thus answer them, the question arises, What did the Saviour's prediction have reference to? Had it any meaning besides that of the mere letter? That it had is obvious from the fact, that if it is asserted it had not, then the prediction would be shown to be false, and unworthy of its author. This being the case, the inquiry is, How shall we be able to interpret the figurative language, and how know that the interpretation which Swedenborg gives can be relied upon? To this we reply by a reference to other parts of the Scriptures. Thus we have shown that a tree in the Holy Oracles is often figuratively used to denote a man, as is also a serpent to represent evil or evil spirits, and the right hand of Jehovah omnipotence. Now if one part of the Scriptures can admit this kind of interpretation in certain passages—passages which, without being thus construed, would be wholly irrational—so also can the same rules be applied to interpreting the figurative language of the Lord concerning his second advent. The Saviour on this occasion informed his disciples, that at his coming not only should Jerusalem be overthrown, and not one stone of the buildings of the temple be left that should not be thrown down, but also that signs and wonders should be witnessed, that there should be earthquakes, and the sun should be darkened, and that the stars should fall from heaven. Swedenborg informs us that these words, when rightly understood, have reference to the present Christian Church, and designate the time when it should come to an end or consummation; *and when not one stone of its great buildings, i. e. of its erroneous doctrines, which should not be thrown down.*

But let us examine whether it is true that Jerusalem in other parts of the Scriptures is figuratively used to represent the Church. That it is so, is repeatedly evinced. Thus in Isaiah lii. 1, 2: "Awake, awake, *O Zion!* put on thy garments, *O Jerusalem,* the city of holiness, because henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust, arise and sit down, *O Jerusalem!* Therefore my people shall know my name."

Again: "Break forth into joy, sing together, ye waste places of Israel; for Jehovah hath comforted his people, he hath redeemed *Jerusalem.*" Also in chap. li. 3: "Jehovah will comfort

Zion, he will turn her desert into Eden, and her wilderness into the garden of God." "Thus saith Jehovah thy Redeemer, Say to *Jerusalem*, Thou shalt be inhabited."—Is. xlv. "Then ye shall know that I, Jehovah, am thy God dwelling *in Zion*, the mountain of holiness; and *Jerusalem* shall be holiness; and it shall come to pass in that day, the mountains shall drop new wine, and the hills shall flow with milk, and *Jerusalem* shall remain from generation to generation."—Joel iv.

In the above passages, and many of the same nature can be given,* it can be seen that the Church was frequently alluded to under the name of Zion or Jerusalem. That this was the case, and that the Jerusalem mentioned was not the city which the Jews possessed, is evident from the fact that it is literally said that Jerusalem should put on its garments, should shake the dust from itself, arise and sit down, and its mountains should drop new wine, and the hills flow with milk and honey. It is also exhibited from the fact that the Jews construed similar passages in the literal sense, and expected not only that none of the unclean or uncircumcised (or heathen) should enter Jerusalem, but also that "a conquering, reigning, glorious Messiah would come, who was to subdue and control all nations, and with whom they expected to reign in his splendid court."

That Jerusalem signifies a Church, is not only evinced from what is said concerning the New Jerusalem in Revelation, and which is generally admitted signifies the period when a true religion will be promulgated, but it is also shown from the reason that there are few theologians who do not use the word Zion (and which is nearly synonymous with Jerusalem) to signify a Church. Thus a writer, making mention of the present state of religion, says: "There is almost a perfect agreement in this, an undivided sentiment, that Zion mourns and all her interests languish, under the hidings of the face of her King." It cannot be supposed that this writer had reference to the city of Jerusalem—the Zion of the Jews; but it can be readily seen that he made allusion to the present state of the Church, which he asserts mourns and languishes in all her interests. The distinguished lexicographer, Noah Webster, confirms the above, and informs the reader that

* See further, Isaiah iv. 2, 3; xxxiii. 20; xxiv. 23; xxxvi. 32; I vi. 10, 14. Zech. viii. 3, 23. Micah iv. 1, 2. Jer. iii. 17. Mal. iii. 4. Ps. cxxii. 1, 7.

Zion designates a theocracy, or Church of God. Dr. Scott, in his well-known Commentaries, making mention of the great city described in Rev. (xi. 8), and which is supposed by some commentators to signify the city of Jerusalem, says he is led to believe that "it does not mean Jerusalem *literally*, but Jerusalem *mystically*; that is, the professing Church of God as possessed by the Gentiles, and so become the rival of Sodom in lewdness, and of Egypt in cruelty to the children of God."

We might adduce other evidence, but it is needless: and if it has been shown that there is reason to believe that Jerusalem, or Zion, in the Scriptures signifies the Church of God, and necessarily the Christian Church, then the question arises, Whether it has come to a consummation or end, and if it be true that its sun is darkened and its stars have fallen? That it is so, that its sun has set, will be our endeavor to exhibit. And first, let us consider what is designated by the Christian Church. As we understand the definition, it represents both the Catholic and Protestant Churches. To affirm that one was the Church to the exclusion of the other, would be unjust; as not only do both claim to be the true Church, but also profess the religion of Christ, and acknowledge him to be the great source from which they sprung. Now the inquiry arises, Is it true that the Church is in the same condition and state that it was when it was founded? Have its members that undaunted faith, that burning zeal, which animated the primitive Christians? That they have not is evident from the slightest examination; and so far from the Church, even that known as the Protestant, exhibiting that zeal, that faith, which caused the followers of the Saviour to leave father, mother, brother, and sister for truth's sake, to sacrifice all, and even endure the most agonizing of deaths, we see the contrary; we see lukewarmness and irreligion; we see members of the Church keeping their religion for the Sabbath, and on other days exhibiting their real character. We see, from this cause, the Church brought into disrepute by the worldly. We behold magnificent temples erected, which are wholly inaccessible to the indigent and worthy. We see theological students entering the ministry from the same motives which would lead them to pursue any other profession. We see one of the most eminent members of the Church confess, "there never was a time when a

doubt or denial of the inspiration of the Scriptures was so slight a barrier to admission to the ministry." We see another confessing and publicly declaring that, in all his experience, he can scarcely recollect a case, in which a minister of the Gospel has made a change except it was from lower to higher salaries, from less cultivated to more fashionable communities. We see the Church without unity, divided into numerous sects, the number of which is increasing, and who each claim the pre-eminence. We see our religious journals, even those belonging to the Church, affirming that "the peace of God has gone, that office-bearers are at their business, that the prayer-meeting is chilly and thin, that devotion is at its lowest ebb, that the ministry are, with few exceptions, cold and intellectual; and that there is almost a perfect agreement, an undivided sentiment, that Zion mourns and all her interests languish." And if this is so, if we have exhibited that which is undeniable, then it is shown that for all useful purposes, *i. e.*, for the great one of emancipating and regenerating the world, the Church has come to a consummation, or end. It is true, its palaces and great buildings now proudly exalt themselves; yet, as well known, this is not that which constitutes the Church of God. The lofty fanes and cathedrals of the Catholics now greet the eye; yet, as is admitted, it is but an external religion; that good, the River of the Water of Life, which is to be for the healing of the nations, cannot spring from it, and that virtually, under the influences of the new age, its sun has set. So also with the Jewish and Mahometan religion: its minarets, temples, and synagogues can be found, yet it is without vitality and has come to an end.*

The time, as we have shown in a preceding Section, has arrived when, for the necessities of the age, a new religion should be established—a Church whose members are not only intelligent, but sincere; a Church which, putting aside a sensuous philosophy, will be able to cope with the skepticism of the age, and able to give its religious instructors a key by which they may be able to understand the Scriptures and interpret its mystical words. As it is now, as well known, the difficulties in respect to the Holy Oracles are such, that it is a sealed book to multitudes; and if

* See further concerning the end of the Church in the Appendix.

the words of an intelligent clergyman can be relied upon, one with whom we are personally acquainted, and who is now connected with the Church, there are those who call themselves masters in Israel, who confess that so great is the discrepancy of opinion in the interpreting of the Scriptures, that they cannot satisfy themselves, or obey the command which requires them "to be always ready to give a reason for the hope that is in them."

The prophecy of the Saviour concerning the end of the Church informs us, that when the abomination of desolation spoken of by Daniel the prophet shall be found standing in the Holy place, then shall the end be. Thus as is said in Matthew (xxiv. 15): "When ye, therefore, shall see the abomination of desolation spoken of by Daniel the prophet, stand in the Holy place (whoso readeth let him understand)," for then, it is added in verse 21, "there shall be great tribulation; . . . and then shall the sun be darkened, and the Son of man shall be seen coming with power and great glory."

By the abomination of desolation standing in the Holy place, is designated, as is admitted, a period when the truths of the Christian religion should become so perverted that no one could comprehend them; or, as is said, "unless those days were shortened no flesh could be saved." And we ask, Has not this period arrived? Are there not doctrines taught in the old Church which are not only incomprehensible, but abhorrent to reason? That there are, is plainly evident. Thus at the present period it is taught in the old Church, from a falsification of the Scriptures, that there are three Gods, or God the Father, God the Son, and God the Holy Ghost: that one God would not be reconciled to, or pardon his creatures, until his only Son endured an agonizing death, and when this was accomplished then his anger and wrath was propitiated; that God the Father imputes the righteousness or merits of his Son to some, and on such terms as he will, even to the impenitent; that works are not absolutely necessary for salvation; that reason should remain subject to faith.

Doctrines like these (and they can be found incorporated in all the creeds and devotional works of the old Church) have, as Swedenborg truly remarks, not only caused the skeptic to sneer at the Holy Oracles, and doubt whether any revelation ever was given, but also have raised a wall of iron around the Christian religion,

preventing even those who wish to enter from adopting or receiving its truths. The fact that some of our religious papers, even those devoted to the Church, inform us that *the question concerning the inspiration of the Scriptures is soon to become the most absorbing question of Christian theology*, is alone sufficient to show what such teachings have accomplished, and that this is the period when the words of the ancient prophecy are fulfilled.

Dr. Johnson, making mention of the Trinity, says that "it is an incomprehensible mystery." Another distinguished theologian, Dr. Barnes, alluding to the doctrine of a limited atonement, and of imputing the sin of one man to another, and holding *that other personally answerable*, and of confining the original application of the blood of Christ to the *elect alone*, says: "It is unlike the common sense of men, and there is no analogy to it in all the dealings of God towards sinners; in the sunbeam, in the dew, the rain, in running rivulets or oceans." Dr. Channing, alluding to the same subject (and he is a writer who has never been accused of lacking that great essential, charity), says that the Calvinistic manner of explaining the doctrine of the atonement (and which is found in the creeds of those churches who call themselves orthodox) "is a system which, if true, would charge the universal Father with a cruelty not surpassed in the annals of the world, and that history would record no darker crime." Views like these, coming as they do, not from infidels, but from those devoted to the cause of Christianity, show that Swedenborg has not spoken too plainly, or exhibited incorrectly the doctrines of the day.

That now indeed is the time of the end, and that if the dogmas and teachings of the old Church were not put aside, and its days shortened, no flesh could be saved, is more particularly evinced from the consideration that it is taught as a fundamental principle, the corner-stone of the Church, *that man can be saved and justified by faith alone!*

It would seem impossible that a more pernicious doctrine could have been adopted, and that as if here the demon of irreligion had erected an idol which he had determined should not be overthrown; for he has given the Christian world a belief which allows its members to practise all their lives any degree of sin and wickedness, yet still at the last moment to be through

faith saved. A doctrine like this, lulling thousands into a fatal security, supported by sophistries and perversions of the Scriptures, and used, like heathen sacrifices, as a substitute for the requirements of religion, may truly be said to be, *par eminence*, the abomination of desolation.

The words of the prophecy inform us, that in the time of the end, and when Jerusalem or the Church shall be trodden down by the Gentiles, or its truths desecrated, then shall be seen the Son of man coming with power and great glory. This part of the prediction we hardly need say is being actually fulfilled, and there are few eyes, even those who pierce or falsify his Word, who do not, through the extraordinary agents which have been given, see him. The prophecy is also in a remarkable degree being fulfilled, inasmuch as already the Christian world, in consequence of the clouds of darkness having been removed, has come into a more free way of thinking, and many of the dogmas and sensuous views which arrested the cause of truth, totter to their fall. Above all, a second Christian Church has been established which we trust has doctrines which do not blind, and members who by their lives and conduct show that they are indeed what they profess. That part of the prophecy in which it is figuratively said that the sun shall be darkened and the moon not give her light, is well illustrated by those clergymen who still refuse to admit any sense except that of the letter; for to them the sun is darkened, and the moon refuses to give her light; they hear of wars and rumors of wars; and seeing Christian brethren warring against Christian brethren, the numerous conflicting sects, the contest between the natural sciences and apparent biblical truths, the wickedness and skepticism of the age, are, not having any remedy for the mighty evil, in such tribulation as has not been since the world or Church had an existence.

It may be said that we have taken an erroneous view of the subject, and that the prophecy has not reference to the end of the Church, but alludes to the destruction of Jerusalem and the end of the world. To this we reply, not by denying that such is not the apparent sense, but that it is an interpretation which cannot be relied upon. As we have before observed, the Jews, even the disciples, expected that in their lifetime the Saviour would come and found an earthly kingdom, and that they as kings and

princes would reign with him. "For this reason, and for the purpose of establishing the Christian religion, the Saviour, in his prediction at the Mount of Olives, clothed his words in a veil, so that his followers could not steadfastly look to the end." He answered them in a figurative and enigmatical manner, and so that it might be construed to designate not only that which they so earnestly desired, but the end of Jerusalem and of the world. That his words were figurative, and did not signify the end of the world, has been evinced in Section XII., and is further shown from its being said that in the day the Son of man is revealed, "two men shall be in the field, and the one shall be taken and the other left." We are informed that upon hearing this the disciples asked when or where it should be; and the Saviour, instead of plainly answering, replied in a still more enigmatical manner, and said, "Wheresoever the body is, thither will the eagles be gathered together." That the Saviour designedly concealed the time of his second advent, is also evident from the reply which he gave to the disciples after his crucifixion. The followers of the Lord still remaining in the belief that they were not to taste of death until they saw the Son of man coming in his kingdom, and not knowing that the words had another signification, came to him, saying, "Lord, wilt thou at this time restore the kingdom to Israel?" The Saviour replied, "It is not for you to know the times or the seasons, which the Father hath put in his own power."—(See Acts i. 7.) This reply, and other circumstances connected with the subject, evince that the Saviour did conceal the period of his second advent from those about him. His answer was given in such a manner as not to destroy their views and expectations, yet at the same time to conceal those truths which they could not then bear or receive.

Many eminent writers, seeing the inconsistencies and difficulties connected with a literal translation, and the advantage which it affords the skeptic, have taught that the words of the Lord concerning his second advent have not reference to the end of the world, but to the destruction of Jerusalem by the Romans. Thus Adam Clarke, in his Commentaries, affirms: "*The end of the world signifies the end of the age, or the Jewish economy.*" And in reference to verses 29 and 30 in Matthew xxiv., he adds: "Commentators generally understand this, and what follows, of

the end of the world and Christ's coming to judgment; but the word *immediately* shows that our Lord is not speaking of any distant event, but of something immediately consequent on calamities already predicted; and that must be the destruction of Jerusalem." "The Jewish heaven shall perish, and the *sun and moon of its glory and happiness shall be darkened*—brought to nothing. The *sun* is the religion of the Church; the *moon* is the government of the *State*; and the stars are the judges and doctors of both." Compare Isaiah xiii. 10; Ezek. xxxii. 7, 8, &c.—*Lightfoot*.

"In the prophetic language, great commotions upon earth are often represented under the notions of commotions and changes in the heavens."

"The fall of Babylon is represented by the stars and constellations of heaven withdrawing their light, and the sun and moon being darkened."—See Isa. xiii. 9, 10.

"The destruction of Egypt by the heavens being covered, the sun enveloped with a cloud, and the moon withholding her light."—Ezek. xxxii. 7, 8.

"The destruction of the Jews, by Antiochus Epiphanes, is represented by *casting down some* of the host of heaven, and the *stars* to the ground."—See Dan. viii. 10.

"And this very destruction of Jerusalem is represented by the prophet Joel, chap. ii. 30, 31, by showing wonders in heaven and in earth, *darkening the sun* and turning the *moon into blood*. This general mode of describing these judgments leaves no room to doubt the propriety of its application in the present sense."

From the above it can be seen that this eminent writer did not believe that the words of the Saviour had reference to the end of the world, but to the end of the Jewish economy. It is observed that they represented the time when the Jewish heaven should perish, and the sun and moon of its glory be darkened and brought to nothing. This interpretation is in accordance with Swedenborg's views, with the exception that he informs us that the prophecy had not reference to the Jewish Church, but to the Christian, the sun and moon of which were to be darkened. It will be admitted that there is as much reason to rely upon Swedenborg's interpretation as upon Dr. Clarke's, particularly so as

the views of the former have not the inconsistencies of the latter, and do not give us to understand that the Lord prophesied concerning the end of the Jewish Church, when that event had already taken place, and a new dispensation had been established. If the words of the prophecy had reference to the Jewish Church, the Saviour would have addressed himself to its rulers; but this was not the case, and the Lord's words were directed to his immediate followers, who then composed the Christian Church. Another difficulty, in supposing that they refer solely to the destruction of the temple and Jerusalem, is, that it would destroy our faith in the Lord's second advent—a belief which, we need not say, is one of those great truths that compose the Christian religion, and which was the chief object of the disciples' inquiries: the question with them being not so much in respect to the destruction of the temple as concerning his second coming; for this they looked upon, as have Christians in all ages, as that which was to crown their hopes and expectations. Swedenborg's interpretation, so far from being involved in any difficulties of this kind, and which puts aside as useless many parts of the prediction, and makes the whole no more sacred than the same event recorded in profane history, teaches that the whole prophecy, even to the most seemingly insignificant passage, has reference to the state of the Church and the Lord's second advent. This view, it must be admitted, is more in accordance with reason and the belief that "all Scripture is given by inspiration of God, and is profitable for doctrine and instruction."

Having thus briefly exhibited the purport of the Saviour's prophecy concerning his second advent, we will now proceed to examine some of the ancient prophecies in respect to the same subject, and which inform us that "now can be seen *the dawn of a new day*, an era dreamed of by enthusiasts, promised by philosophers, sung by the poets, but hitherto only hoped for in the vague distance by the reflecting mind."

The prophet Jeremiah, piercing the veil of futurity, thus alludes to the subject: "*Behold, the days are coming in which I will make a new covenant. And this shall be the covenant: I will give my law in the midst of them, and will write it on their heart; and I will be to them a God, and they shall be to me a*

people; they all shall know me, from the least of them to the greatest."—(xxxii. 31, 34.)

The prophet Isaiah states that in this golden era justice and judgment shall rule the earth; that by a prevalence of knowledge (inspired by a sincere desire to know what is truth), the deaf shall hear the Word of the Book, and the eyes of the blind shall see out of obscurity and out of darkness; that in that day the wilderness and the solitary place shall be glad, and the desert shall rejoice and blossom as the rose; that men shall build houses and plant vineyards, and their children's children shall inhabit them; that there shall be no more an infant of days nor an old man that hath not filled his days. It is even figuratively said, that in such a manner will man's fierce and evil passions be hushed and quieted, that those which are correspondent to the wolf will lie down with that which represents the lamb, "and that the lion shall eat straw like the bullock."

In other places the sacred writer confirms what he has said, and still more to add to the importance of the great truth which he was the instrument in disclosing, adds, that this happy era is to last for *ages on ages*; thus he says (Is. chap. ix. 7), making mention of the reign of the Prince of Peace, that "of the increase of his government and of peace there shall be *no end*, and that it shall be established from henceforth *even forever*."

That these ancient prophecies have reference to a period when this earth will be redeemed from evil and misery, is generally admitted; and that they refer to the period of the second advent is clear from the prophet Daniel. Thus he says, when predicting the coming of the Son of man, "*I was in the vision of the night, and behold with the clouds of the heavens, as it were, the Son of man was coming; and unto him was given dominion, and glory, and a kingdom; and all people, nations, and tongues shall worship him. His dominion is the dominion of an age which will not pass away, and his kingdom one which will not perish.*"

The books of Ezekiel, Amos, Zephaniah, Job, Micah, Hosea, and the Psalms, also speak of, and allude to the coming of the Prince of Peace, and of the time when the earth and its inhabitants shall be redeemed from evil; but omitting these citations, we would now call attention to that crown of prophecies, the Book of Revelation, where the doctrine of the Second Advent, and of

the New Heaven and New Earth, is in the most distinct manner taught and exhibited. The passage to which allusion is made is as follows (chap. xxi. 14): "*And I John saw a New Heaven and New Earth; for the first heaven and the first earth were passed away. And I John saw the Holy City, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband; and I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men; and he will dwell with them, and they shall be his people.*"

In the above, we are informed that there shall be a New Heaven and Earth—that the old shall pass away—that the city of the New Jerusalem shall come down from heaven—that the tabernacle of God shall be with men, and that he shall dwell with them. Now the question arises, How is it known that this important prophecy has reference to the present time? To this we reply, that we know it, 1st, because, as has been shown, under the figure, symbol, or allegory of the New Jerusalem, or Jerusalem, God has throughout his inspired volume spoken of and designated a new and great Christian Church, which at some period was to be established. The subject is alluded to by the prophets, and so distinctly by Isaiah, that it is generally admitted that the New Heaven and Earth there mentioned, is the same with the one exhibited by St. John in Revelation. Thus Isaiah says, "*Behold, I create a New Heaven and a New Earth; rejoice and exult forever! and behold, I am to create Jerusalem an exultation and her people a joy*" (lxv. 17).

That the New Jerusalem, and the New Heaven and Earth mentioned, have reference to the present time, is also to be inferred from the fact the prophecy is but a continuation of the prediction of the Lord concerning his second advent, and concerning the establishment of a New Church, or Zion. Thus the words of the Lord concerning the end of the age, or Church, as found in Matthew, and his words spoken by St. John in the Apocalypse, have so great a similarity, that there can be little or no doubt that they allude to the same event. The one informs us, that at the coming of the Son of man, and the end or consummation of the age, the tares shall be separated from the wheat, the Church judged, and the wicked (in the spiritual world) sentenced to the fire of their lusts and evil passions. The

same judgment is described by St. John under the symbol of a great white throne, where it is also said the wicked shall be in a like manner punished. This view of the subject avoids former difficulties, and evinces that there is a connection between the two prophecies. St. John, it can be seen, immediately and in the ensuing chapter, makes mention of the New Heaven and Earth which was to be established after the old one *had fled away*. The one informs us that the *old Jerusalem, or Christian Church*, had been weighed in the balance and found wanting; and the other, that the New Jerusalem, the second great Christian Church, prepared as a bride adorned for her husband, has now made her appearance, and has those truths, that spiritual philosophy, which is to be for the healing of the nations, and a means by which the world may be eventually regenerated and restored.

The character of the present age, as we have before observed, is sufficient to evince that the prophecy concerning the New Heaven and Earth has reference to the present time; for, as truly remarked, "the earth (with its modern inventions and agencies) with the steam-engine in it, and with all the capabilities which belong to that mighty instrument for aiding the industry and multiplying the comforts of mankind, is a New Earth, far better than the old as the dwelling-place of man—far better fitted in its physical arrangements for the universal establishment of the kingdom of Christ; or in other words, for the universal prevalence of knowledge, liberty, righteousness, peace, and salvation."

If an attempt is made to understand the prophecy of St. John in the sense of the letter, nothing can be made of it; for we not only have set before us a city, the wall, gates, and palaces of which shall be made of precious stones, but are informed that it shall be twelve thousand furlongs in height—an intimation, it is needless to say, in the highest degree incredible and irrational. It may be urged that the city of the New Jerusalem has reference to the happy state of the saints in heaven, and is not applicable to this world. But this cannot be, for the reason that it is said, that the tabernacle of God *shall be with men*; that his true Spirit shall dwell with them; that the nations of them which are saved shall walk in the light of the New Jerusalem; that out of it shall proceed the River of the Water of Life; that within shall be the leaf of the tree which shall be for the healing of

the nations ; that the kings of the earth shall bring their honor and glory into it. If these words have reference to the angels of heaven, or the spirits of just men made perfect, who, we are informed, are as angels, they appear most unaccountable ; for why should it be said that there was a tree, the leaf of which should be for the healing of the nations, when there was none to be healed, all being made happy ? Or why is it taught that the nations of those that should be saved should walk in the light of the New Jerusalem, when all were redeemed ?

Again, we are led to believe that the city of the New Jerusalem has reference to a new state of things on this earth, and not in heaven, for the reason that it is said in chap. xxi., that he that overcometh shall inherit all things, and that God will be his God and he shall be his son. Now if these words had reference to the saints in heaven, they would be not far from absurd ; for it is generally believed that saints in heaven are sons of God, have overcome evil, and do inherit all things. The following passage, also, exhibits the irrationality of giving credence to the belief that the New Jerusalem signifies a state in heaven ; for immediately after the verse where it is stated that those who overcome shall inherit all things, and that God shall be their God, it is added, “ But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire.”

Now according to chap. xx., or the one immediately preceding, and from which this citation is taken, we are informed that a great white throne was erected, and the world or Church was judged. It is to be noticed, that one passage apparently informs us that the world has come to an end, yet the other, and it is the last chapter in the Bible, directly states to the contrary, and informs us there are yet wicked people in the world, and that the day of probation has not gone by ; and if this is so, if we have exhibited the subject correctly, then there is but one inference to be drawn, viz., that the passage concerning the New Heaven and Earth has not reference to the glorified state of the saints in heaven, but to a certain period of time upon this earth. To consider the subject differently, to deny the interpretation given by our distinguished authority (and which avoids all difficulty, all seeming contradiction), would be to affirm that an untruth had

been spoken, and that He who is Truth itself had contradicted in one chapter what he had written in another—that, in a word, he had judged and sentenced the world or Church, and then that he had not, and all things remained in the same situation they were in before the great white throne was seen and the books opened.

There are other interpreters of the Apocalypse who, to avoid the difficulties in which this view of the subject would involve them, have affirmed that the New Heaven and Earth has reference to that period when it is supposed that Christ will personally appear and reign a thousand years upon the earth. But it is evident that this is a great fallacy, and cannot be maintained except by a perversion of every rule of interpretation; for, as remarked by Dr. Scott, it cannot be, for the reason that the personal reign of Christ and the period of the millennium come in *order subsequent to the account of the general judgment*; and we can never attain to a satisfactory understanding of prophecy, if imagination or conjecture be allowed to carry us backward or forward without any fixed principles. He adds, that one principal weapon by which we are enabled to defend the Apocalypse against the attacks of infidels, and prove that it is an inspired work, “must be by showing that there is order and arrangement in the predictions, and a coincidence between them and known facts; and that a regular series of events is foretold, some of which are already fulfilled, and the rest cannot be so, because the order of the prophecy shows them to be yet future.”*

It is plainly evident that, let it be once admitted that there is no order in the arrangement of God’s prophecies, and that one can be conjoined and grafted into another, regardless of those periods of time in which each particular event was to follow the other, then all sacred prophecy falls to the ground, and the whole book of Revelation may be considered as a volume inferior to an old wife’s tale. Yet this is the view taken of it by that class of interpreters of whom Mr. Lord may be considered as the exponent: a writer who informs us that the New Jerusalem and the New Heaven and Earth is that period of time when Christ is personally to reign a thousand years upon the earth, and that

* See Scott’s Commentaries, on Revelation.

after this period the world is to relapse back into its former state of wickedness!

It is worthy of mention that this view of the subject is so irrational, so entirely contradictory to just views of God's providence, that Mr. Lord himself, though he asserts that it is the truth, exclaims concerning it, and says, that "to believe that God, after having converted the world into a paradise of beauty, virtue, and bliss, should again allow Satan to deface it with rebellion and death, and drag new millions down the abyss of hopeless ruin, is one of those measures which no human being, however exalted in intellect, could have deemed the most eligible; that it is a measure which no one, unless taught by the spirit of truth, could have believed compatible with the divine wisdom and benignity; that it contradicts the expectation of the Church at the period when the prophecies were written, in place of according with them, and that reason in every age, instead of being able to discover the necessity of such an occurrence, has been baffled by it and confounded."*

But without further examining the interpretations of writers who, as they themselves admit, give up the use of their rational faculties in regard to the Scriptures, and teach that the more incredible and astounding is their doctrine, so much the more should it be received as God's truth, and as a wonderful instance of his wisdom and man's nothingness, we shall bring our observations to a conclusion, and should not have lingered so long in an examination of the doctrine of the second advent, had we not thought it of the last importance. We believe that the time is to arrive when there will not be, as now, here and there, an inquiring mind wishing to know concerning the coming of the Son of man, but that numbers, whole congregations, will wish to know concerning the subject something that they can depend upon. And it appears to us that it will be in vain to answer them as in days gone by. There is, and will be, too much intelligence existing for that. The layman will wish to know why the predictions of the sacred writings are not fulfilled; why the advent of the Son of man did not take place in the time of the apostles, and when they were informed that that generation should not

* See Mr. Lord's Introduction in his work on the Apocalypse, page 12.

pass away until all things be fulfilled, and that some of those whom he addressed should not taste of death till they saw the Son of man coming in his kingdom. He will demand whether it is not a fact that the disciples lived in the continual expectation of his advent? Whether it is true that the Son of man, at the sound of a trumpet, is to come riding on horseback, accompanied by legions mounted on white horses, and clothed in white linen; or if it is true that at his coming suns or stars are to fall to the earth, and the wicked to be forever punished by material fire?

Such questions, and many of like nature, will, we repeat, be asked, and must be answered. The time has arrived when the Christian community demand an explanation, and the rational doctrine or nothing is to be taught, and the advent of the Son of man shown to be couched in figurative and symbolical language; that it designates a spiritual coming; that it is now taking place; and that the extraordinary times in which we live, and the agents in operation, are the best evidence of the truth of the belief.

The immediate results of the doctrine of the New Church in regard to the second advent are of the most cheering nature, but it is not so with the Old Church belief; for how vain would it be to attempt to co-operate in bringing God's kingdom on earth as it is in heaven, if after a certain time "Satan is to be loosed from the bottomless pit," and the whole, the fruit of six thousand years' efforts, be brought to naught, and the world become as barbarous and wretched as ever! As we have before observed, the irrationality and absurdity of the supposition is sufficient to condemn it; but when, on the other hand, it is taught as one of the first of God's truths, that there will be a time, though it may be far distant, when the days of primitive happiness will return, which are to last *for ages on ages*; then is brought forward an inducement for the present generation to do their part in bringing about this golden era. It is true that one can accomplish but little, yet that little is of importance; it being like the drop to the ocean: it helps swell the tide, and does something towards forwarding God's eternal and glorious design.

The heart of the philanthropist can but throb in unison with him who teaches that the time is to come when all those cruel pains and miseries will be known no more; when man shall be a law to himself; when virtue shall be loved for its own sake, "when

every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways be made smooth." Glorious age! God speed it. For ourselves, whatever may be the opinions of others, we have no more doubt that it will come, and that the tide of reformation has set in never to retrograde, than we have of the most self-evident truth; for to doubt it would be to doubt the voice of reason, the voice of all ages, and the Oracles of God.

SECTION XIII.

THE RESURRECTION.

THE next subject which seems most naturally to demand attention, after having considered that of the second coming, is the doctrine of the resurrection of the dead, and concerning the judgment-day. In relation to the resurrection of the dead, it is popularly taught that after the Son of man has made his appearance, and at a certain fearful period, the last great day of the earth's existence, all who have lived from the time of the first creation, including the innumerable multitudes who have perished at sea, will arise from their graves and various places of sepulture, clothed in those bodies in which they existed when living, and stand before the throne of God, and be judged.

Such is the orthodox belief, but it is evident that if it has been shown that the doctrine concerning the personal advent of the Son of man denotes a spiritual coming, then likewise this belief concerning the resurrection of the dead is to be taken in a different sense from that of the mere letter; it being necessary thus to interpret it, as a belief concerning the personal appearance of the Son of man, as the Judge of the world, is as inseparably connected with the judgment of the world, as is a judge with a court, jury, and criminals; the one not being able to take place without the other. In respect to this belief, or the doctrine of the resurrection of the natural body, it will not be our endeavor to show that it cannot be apparently proved from the outward sense of the Scriptures. It can be; but so also can it be shown by many passages derived from the inspired volume, that after our remains are placed in the earth, they become, in time, incorporated with it, dust returning to dust; and the spirit, the real man, that which

alone is capable of being judged, returns to the God who gave it; and hence that "the resurrection of the dead" denotes a spiritual resurrection, or throwing aside the body which was used in this life, and the putting on of a new form, a spiritual body, which is incorruptible.

The celebrated Locke asserts that he can discover nothing in the Scriptures which teaches that the bodies which at death are placed in the earth, are ever to reappear. Dr. Dwight informs us, if the question is asked whether the same atoms which have composed our bodies in the present world, will constitute the body raised at the final day, that "both reason and revelation answer in the negative." Other and more modern writers of distinguished abilities hold the same views, and believe that Paul declared a real truth when he taught that there is "a natural body and a spiritual body," and that what is sown in corruption is raised incorruptible. For ourselves, so rational is the belief, that it appears almost unaccountable that any who have examined the subject should doubt the New Church doctrine; and, indeed, contradictory as it may appear, it is not doubted; for there are few clergymen who do not teach that good men at death go to heaven, and the wicked to hell: yet it is true, that if many of these persons are asked concerning the general resurrection, they will affirm that it is to take place, thus literally asserting that all who have departed to the better abode are at some period to appear on this earth, and re-collect the dust which composed their former emaciated bodies, and thus again (as some affirm) ascend to heaven!

There are difficulties in regard to the sensuous belief of the resurrection which immediately arrest attention, and one of the first is, How are the dead raised up, and with what body do they come? Every man is continually changing his body, and has not the same in old age that he had in youth. When he rises, will he assume the one in which he died, or that in which he existed when in the prime of manhood? Is the infant whose life is of but a few brief hours ever to remain the same? And where will those persons find their remains who perished on the battle-field? The bones of those who fell at Waterloo were taken to England, and have been ground into dust, and sent to different parts of the world to be used for agricultural purposes; will the parts

which belong to each individual ever come together? The idea is not far from being absurd: for we know that these bones thus ground have become separated in such a manner as never again to be joined, having been resolved into other substances, and gone to enrich the vegetable world.

There are those who, not willing to believe that flesh and blood can inherit the kingdom of God, and seeing the inconsistency of embracing a belief which teaches that the same body that is interred will be raised, have adopted another theory. It is asserted that when man dies his soul becomes disembodied and exists in the form of gas, or an ethereal vapor. Thus an eminent writer says: "We are taught that souls in a separate state of existence are unembodied, and therefore *unsusceptible of form* and visible appearance." It is believed that these unembodied spirits, or essences, remain somewhere (the locality being unknown), until the general judgment, and then return and are transformed (that is, the good) into the spiritual, glorified, and celestial bodies mentioned by Paul, and then are judged. Now in regard to this theory, it will be found upon examination to be as equally inconsistent and irrational as that held by those who believe in the resurrection of the natural body; for not only is it in opposition to the Scriptures, but it teaches that man for an immense period is annihilated. It teaches that man experiences annihilation, inasmuch as it asserts that the spirit after the death of the body exists as an invisible gas or vapor, and formless; and if so, then man is virtually exterminated; for not only is it beyond our power to conceive of any thing which is without form or shape, but it is impossible to suppose that an invisible gas or vapor, even with some indeterminate or cloud-like form, can exist as a living being, much more as that which is human. If it is at all considered, it is classed as an aura or essence, which, though its effects can be perceived and appreciated, is not tangible to the natural sense. The doctrine also is not far from being absurd, as it necessarily teaches that all will be raised up in the same manner, and which cannot be true, if the wicked are to be punished; for in this case they would enter the lower sphere clothed with glorified and celestial bodies! It may be asserted that a difference will be made, and the wicked will arise in the same bodies which they possessed when existing on this earth. But this is an

inference which is not confirmed by the Scriptures, and there is no passage in which mention is made of any such change or exception. The theory also would do away the belief in another existence, or present the incongruity of flesh and blood inhabiting the spiritual world and the abode of the fallen.*

To those who affirm that it is not "too hard a thing" for God to raise all who have existed in the same bodies which they possessed when interred, we reply that such a theory is directly op-

* "Concerning the state of souls after death," says Swedenborg, "these things, in general and in particular, are at this day believed: that human souls after death are spirits, of which they cherish an idea as of a breath of wind; and that, because they are such, they are reserved until the day of the last judgment, either in the middle of the earth, where their place is, or in the *limbo* of the Fathers. But in these things they differ: some suppose that they are ethereal or aerial forms, and that thus they are like ghosts and spectres, and that some of them dwell in the air, some in the woods, and some in the waters; but some suppose that the souls of the deceased are transferred to the planets or to the stars, and there abodes are given to them; and some that, after thousands of years, they return into bodies. But most suppose that they are reserved to the time when all the firmament, together with the terraqueous globe, will be destroyed, which will be effected by fire, either bursting forth from the centre of the earth or cast down from heaven, like a universal lightning; and that then the sepulchres will be opened, and the souls which have been reserved clothed again with their bodies, and transferred into that holy city Jerusalem, and thus, upon another earth, they will dwell together in purified bodies, some below there and some above, because the height of the city is to be twelve thousand furlongs, as its length and breadth.—Rev. xxi. 16.

"When any of the clergy or laity are asked whether they firmly believe all these things, as that the antediluvians, together with Adam and Eve, and the postdiluvians, together with Noah and his sons, and also Abraham, Isaac, and Jacob, together with all the prophets and apostles, as well as the souls of other men, are still reserved in the middle of the earth, or are flying about in the ether or air; and also whether they believe that souls will be clothed again with their bodies, and become united with them, which yet are carcases eaten up by worms, mice, and fishes; and those of the Egyptians, as mummies, eaten up by men, and some merely skeletons burnt up by the sun, and reduced to powder; and likewise whether they believe that the stars of heaven will then fall upon the earth, which yet is smaller than one of them: are not such things paradoxes, which reason itself dissipates, as it does things that are contradictory? But to these things some answer nothing; some, that these are matters of faith, under obedience to which we keep the understanding; some, that not only these things, but many more that are above reason, are of the divine omnipotence; and when they name faith and omnipotence reason is banished, and then sound reason either disappears and becomes as nothing, or becomes like a spectre and is called insanity."—*True Christian Religion*, 769, 770.

posite to other parts of their belief, and as far as that is concerned, is impossible; for how, as we have before observed, could the antipodes or inhabitants of New Holland behold the Son of man at his coming (supposing that he should appear on this continent), unless their eyes could pierce and see through the globe? Indeed, without a most stupendous miracle, a greater than ever was before wrought, they could see nothing, and would not hear the sound of his chariot-wheels or the voice of his trumpet. The asserting that it is not impossible for omnipotence to effect this and that is but an evasion, and a method of reasoning which, if generally adopted, would soon put an end to all discussion, and place the mind in the situation of those who long ago, in respect to the Scriptures, have given up the use of their rational powers. The sacred writings and every day's experience teach that God is a being of order, and acts according to the laws which govern the universe; and it is not to be supposed that in regard to so important a matter as the resurrection, the departure from this life of immense multitudes, he would act contrary to himself, and violate the great law which ever has governed the subject. So far from it being supposable, it is the contrary, and we have every reason to believe, both from analogy and the Scriptures, that man, like the worm, at his departure leaves his natural body, never again to reoccupy it.

The belief that man immediately after the death of the body passes into another existence and exists in the human form, we consider of the last importance; and though in a preceding Section the subject has been mentioned, it may not be altogether useless to bring forward a few more texts in which the rational doctrine is exhibited. And the first which arrests our attention is found in the Second Epistle to the Corinthians. The eminent writer says: "We know that if our earthly house of this tabernacle were dissolved, we have a building of God—a house not made with hands, eternal in the heavens." The apostle here evidently alludes to man's spiritual body, and the passage virtually reads: We know that if this, our earthly tabernacle, or natural body, were dissolved, we have a spiritual body which exists eternal in the heavens. That Paul in this text had reference to man's spiritual body, is not only obvious from what he says in the ensuing verse, concerning "being clothed with a house which

is from heaven, and not being found naked," but also from what is said in a previous Epistle, and his comparing man to a temple, or building of God. Thus he says in the Second of Corinthians, "Know ye not that ye (that is, your bodies) are the temple of God, and the Spirit of God dwelleth in you?" Paul also, on this occasion, taught that there was no state of unconsciousness, but after the death of the body man went to another existence.

He also declares the same in his Second Epistle to Timothy. Thus he says (after alluding to their calling, and that they should not be ashamed of the testimony of the Lord): "But now (his purpose) is made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel." In this passage it is undeniable, that not only does the apostle allude to the skepticism which existed before the coming of the Saviour, but also makes direct reference to the immortality of the soul, and its existence in another state. Thus he says: "The appearing of our Saviour Jesus Christ *hath abolished death, and hath brought life and immortality ;*" that is to say, the advent of Christ, the truths which he promulgated, hath abolished former sensuous theories and the belief in man's annihilation, and informed him there is life and immortality beyond the grave. If this interpretation (which necessarily implies that man in another existence retains the human form) is denied, the text becomes contradictory and absurd, and Paul could not have taught that Christ abolished death, as those to whom he addressed himself saw continually those about them sinking into the grave. The text informs us that Christ abolished death; and if so, then we are assured that man immediately after the death of the body passes into another existence; for if not, and he sleeps the sleep of ages, or remains a formless vapor, which is synonymous with annihilation, then Christ has not abolished death, and it is in vain to preach the greatest truth which has been given.

Paul also confirms the above in his Epistle to the Philippians. Thus he says (after alluding to the pleasures and enjoyments of this life): "I have a desire to depart and to be with Christ, which is far better." Now Christ, when this was written, had left the earth, and a period of many years had elapsed since he had been seen by the disciples; hence is shown that Paul liter-

ally informed the Philippians that he had a desire to depart and be with Christ, who is in heaven, which existence is far better than the pleasures of this life. If this explanation is not admitted, the text becomes contradictory; for how could Paul assert that he desired to depart and be with Christ, when he believed, as affirmed by some, that at death he was not to see him, but sleep and be unconscious? So far from any such absurd conclusion being justifiable, Paul on this occasion (though he did not on all) mentioned heaven and a future existence as one at the present time alludes to a well-known fact, and taught his followers, as shown in a preceding verse, that death was their gain.

That when possible, an attempt was made to teach higher truths unto a sensuous race, a people immersed in the things of this life, is also exhibited in the relation concerning Lazarus and the rich man. In this account, we are informed that two men died, and one went to heaven, and the other to its opposite. It is not said that after death they remained in a dormant state, for we are informed that the beggar was immediately taken by the angels to heaven. That each in the other life retained the human form, is clear from what is said concerning the rich man having *eyes, fingers, and a tongue*; and that it was not altogether of a parabolical nature, appears from the fact that it is not so designated by the Lord, and also from what is said concerning the five brethren who are represented as then living.

St. John, also, can be adduced as giving good testimony concerning the great truth that all men who have existed in this life have gone to the spiritual world. Thus he informs us, that when caught up to heaven, he beheld a great multitude, which no man could number, of all nations, and kindred, and people, and tongues, standing before the throne and before the Lamb, clothed in white robes, with palms in their hands, uniting with the angels in their everlasting song of praise. The apostle asked who these persons were. The interpreting angel informed him that they were those who came out of great tribulation, and had washed their robes and made them white in the blood of the Lamb. Therefore he adds, they are before the throne of God and continually serve him, he dwelling among them. It cannot be denied that the immense multitude which John beheld were men who once lived on this earth. This must have been the case, as

the time was long before the expected resurrection of the dead. It is also evident they did not exist as aerial vapors, or disembodied; for we read they were clothed in robes and held palms in their hands. It is also stated that they existed in a state of great happiness. A writer in reference to this subject, after remarking how irrational it would be to suppose they would reappear on this earth, says: "Can it be imagined that the resumption of their bodies of clay could make any improvement in the enjoyment of those happy beings? Does not such a thought immediately bring a cloud over the delightful scene, and shut the glorious vision from our view?" The observations of this writer, it must be admitted, are such as every sensible person would make, and it can well be supposed that the resumption of their bodies of clay would be no improvement to their happiness.

The next passage we shall bring forward is the relation concerning Moses. This great prophet, we are informed, was buried (that is to say, his body) in a valley in the land of Moab; yet many years after appeared on the mount of transfiguration and conversed with the Saviour. The case of Moses is one which has direct allusion to the subject. There is nothing in the circumstance of a figurative nature, and it may well be believed that his and Elias' appearance was caused for the express purpose of convincing the disciples and others concerning the existence of man in another life. The Saviour further exhibited the great truth in his reply to Martha, and the incident well illustrates the views held at that period. The sister of Lazarus had been educated in the doctrine that all, at the death of the body, literally sleep and remain in the grave; and on this occasion declared it by saying that she knew her brother would "rise at the last day." But it is said, "Jesus saith unto her, I am the resurrection and the life: he that believeth on me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. Believest thou this?"

By the Saviour's asserting that he was the "resurrection and the life," he affirmed that through and by him were mankind instructed concerning a future existence. By his affirming that "he that believeth in me, though he were dead, yet shall he live," Martha was given to understand that all who believed on him, though their bodies were in the ground, yet in reality were

alive in another existence. By his adding, "Whosoever liveth and believeth in me, shall never die," was taught that all who are now living and believe what I have informed them concerning another life, can never die: that is, can never suffer death in the usual acceptation of the term. "Believest thou this?" that is, has thy mind become sufficiently enlightened to rise above the sensuous race about thee, and comprehend the great truth?

That such is a true interpretation, is obvious from the fact that if it is construed differently, and in the literal sense, the words of the Lord become contradictory, and it cannot be said that one is dead, yet at the same time liveth; or that those who believed on him should never die; as multitudes, including all the apostles who believed on him, did take their place and seemingly become extinguished in the grave.

The Lord again set forth the truth in his reply to the Sadducees; and on this occasion he did not veil the subject, but plainly and openly taught that all live after the death of the body. Thus he says, in answer to the interrogatories made, "But as touching the resurrection of the dead, have ye not read that which was spoken by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? *God is not the God of the dead, but of the living.*"* In this reply to the Sadducees, the materialists of the age, there is nothing said concerning the soul remaining unconscious, but it is given us to understand that the Jewish patriarchs were then living; and the Lord in answer literally stated to the assembled multitude, "Your forefathers Abraham, Isaac, Jacob, and others, died many years ago; God is not the God of their dead bodies, of that which cannot be found, but of their living souls." The fact that we are informed this reply was of so convincing a nature as to self-convict the Sadducees and put them to silence, is no small proof of its truth.

We might give other citations in reference to the subject, but it is unnecessary. There are those who, unable to show they are not the words of Scripture, have striven to pass them by in silence, and have endeavored to support their favorite belief by bringing forward other texts. But, as before observed, there is no difficulty in this respect; the belief is taught in many places;

* Matt. xxii. 32.

yet it will be found, upon examination, that all those passages which apparently teach that the dead are to rise from their graves, were used when the primitive Christians had sensuous views of spiritual subjects, and knew little concerning the truths of the Christian religion; or, on the other hand, were written in a language decidedly figurative and allegorical. Thus take the passage in the Second Epistle to the Corinthians. In this narration it is stated, that "at the coming of the Son of man, the Lord 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 arise first: then we which are alive (or living at that time) and remain, shall be caught up *together in the air*, and so shall be ever with the Lord; wherefore comfort one another with these words."

The slightest examination renders it evident that when this passage was written, the people to whom it was addressed were in a state of great darkness. This is evident not only from the fact that they daily lived in the expectation of seeing the Lord appear and establish a temporal kingdom, and comforted themselves, as is said, with these words; but it is also shown from the reason that they thought he would come in the atmospheric clouds, and that they should in their natural bodies ascend to meet him in the air. What could be more irrational than this belief? How directly contrary to other parts of the Scriptures, which inform us that flesh and blood cannot inherit the kingdom of God, and that it comes not with observation, or can be seen with the natural eye; for, as is said, "behold, the kingdom of God is within you!"

Yet this passage is one of those frequently brought forward to prove the resurrection of dead bodies. The followers of Mr. Miller, in particular, hold to this as one of the strongest proofs of the personal advent of the Lord; and many of them now live, as in times of old, in daily expectation of being in flesh and blood caught up into the sky to meet the Son of man!

In regard to what is said concerning the resurrection of the dead in the book of Revelation, it must be admitted that the description is in language decidedly figurative and allegorical. This is rendered evident from the fact that none of those prophecies which are mentioned in the commencement of the book,

and which are generally supposed to have occurred, have taken place in the sense of the letter. Thus it is said that at the sounding of the first trumpet (chap. viii.), and which is supposed by some to have reference to the Roman empire, that fire and hail mingled with blood should descend and destroy one-third of the trees and grass of the earth. As observed by Mr. Lord, nothing of this kind has occurred: "No tempest of hail and fire mingled with blood ever descended on the Roman empire and burned a third part of it, and a third part of the trees, and all green grass, nor is it credible that such a fiery whirlwind is to sweep over that territory. It would destroy all the inhabitants, and all animals exposed to it on the earth and in the air, and render the fulfilment of other predictions of the prophecy impossible."

Again, he says in regard to the second trumpet, that "no burning mountain ever descended into the Mediterranean, or any other sea within the limits of the Roman empire, or changed one-third of the waters into blood, and destroyed one-third of the fish and one-third of the ships." Again, in respect to the 6th, "There have never been any horses in the Roman world that had heads like lions, and tails formed of serpents, and that breathed fire, smoke, and brimstone from their mouths, and killed three-fourths of the population of the empire. There never have been any riders of such horses that bore fiery hyacinths and sulphurous breastplates." Mr. Lord informs us that these representations are entirely figurative and symbolical. And it is the same in regard to what is said concerning a general resurrection of the dead. This is evident from the fact, that it is said that not only at that period the wicked shall be forever punished by material fire and brimstone, but also from its being written that death and hell were cast into the lake of fire. Death is generally understood to denote the extinction of life, yet here it is mentioned as if it were an individual who was ever to endure punishment. If it is admitted that the greater part of the book of Revelation is difficult to be comprehended in the sense of the letter, we do not see why that part which makes mention of the resurrection of dead bodies should be received; for ourselves, the literal account, with the other circumstances which are inseparably connected with it, appears more incredible than the narration

concerning the monsters with heads like lions and tails of serpents, breathing fire, smoke, and brimstone; for the one gives a representation which, strictly speaking, is not impossible, but the other describes scenes to take place which could not occur without acting in opposition to God's attributes.

Swedenborg informs us that the reason why there are to be found texts in the Scriptures which seemingly teach that there is to be a resurrection of the body is, because the mind of man, particularly of the Jews in those ages, was of so sensuous a nature, and had so little faith in spiritual things, and of a life after death, that if this belief had not been apparently taught, they would not have believed in any resurrection whatever, much more of the soul. The ideas of this primitive age were wholly sensuous, and the masses did not believe in any thing except that which they could touch, see, feel, and taste. As they could not with their natural eyes see and feel the spirit of each other, they disbelieved in its existence, and supposed that the body of every individual was the man himself; and when they saw this body put in the grave, and knew that in time it would decay and become incorporated with the earth, they reasoned that there was an end or annihilation of their friends. That this was the belief in those ages is not only evinced from the fact that the doctrine of the immortality of the soul is not once mentioned in the Mosaic Law, and was not taught until several centuries after, but is also shown by the surprise which was evinced by the multitude when our Saviour answered the Sadducees in regard to the resurrection of the dead, and informed them that there was a life after the death of the body. It is said that when the multitude heard this explanation, *they* (so wonderful and contrary was it to their sensuous belief) *were astonished at his doctrine*. How different is the belief at the present time! for now the public mind is so much improved and enlightened, that the doctrine of a life after death does not create any surprise, and is generally believed.

It appears to us that the time is fast approaching when to teach that dead bodies will arise from their graves, or to deny that man at death does not go into another existence, or, in other words, depart from the natural world into the spiritual, will be like denying the existence of the Deity. Christians, in regard to this sub-

ject, will awake as from a dream, and be astonished to see how they have deluded themselves.

In respect to the judgment-day, we are informed that when man dies then is his judgment-day—then is he arraigned before the great white throne—then are the books opened and every man judged according to his works.* This explanation of the judgment-day not only accords with reason, but is felt to be the truth by every man who has not had his mind darkened by false dogmas. According to the old belief it is as much a man's body, his flesh and blood, that is to be judged, as his soul; indeed, some claim that it is more, and if the body was not judged there would be no judgment! The belief that when man dies *then* is his judgment-day, is also far more impressive than to suppose that it is not to take place for many ages; for it admonishes us ever to be prepared, and that one at any moment may be called to be judged by Heaven's laws—but the other, that it is an event altogether indefinite and uncertain.

We are informed that the events related in the Apocalypse occurred precisely in the manner in which they are represented, yet took place in the spiritual world instead of the natural. It is stated that since this earth has had an existence there have been several judgments, and that one occurred when our Saviour came

* A writer in reference to this subject observes, "No article of any creed in Christendom is more universally or unhesitatingly held, than that each individual enters at death upon an eternal state of retribution. According to the prevailing moral character in which he makes his exit from the body, he either soars an angel or sinks a fiend. Lazarus died, and was carried by angels to Abraham's bosom. The rich man also died, and in hell lifted up his eyes, being in torment. *This is a virtual judgment.* No force of reasoning can rebut, no gloss of rhetoric can sophisticate the self-evident position, that an act of the divine adjudication which seals to the joys of heaven or the woes of hell a departing spirit, is as truly a sentence of life or death, as real an award of eternal judgment, as would be that which should be pronounced in the thunder-tones of Sinai, from the great white throne visibly set and surrounded by circling myriads of the hosts of heaven. Consequently, no subsequent judicial sentence can be conceived as reversing that which is in effect passed at the instant the soul leaves the body; nor can the object of such a general assize as is usually understood to be announced under the title of the general judgment, be to enact *de novo* a process which has really been accomplished upon each individual of the race as he entered, in his turn, the world of retribution."—*Doc. of the Resurrection, by G. Bush, 1845.*

into the world. That this was the case is not only evinced from the fact that at that period the obstacles which prevented the Christian religion from being established were removed, and it was enabled to gain a footing; but it is also shown from the words of the Lord, who in the most definite manner informs us, that at that time those existing in the world of spirits were judged, and that Satan as lightning fell from heaven. Thus he says (in John): "Now is the judgment of this world, now the prince of this world shall be cast out." Again in chap. xvii. 31: "I have overcome the world." As we have before observed, as he did not on this occasion overcome any prince or kingdom of this world, it is evident if he overcame any, it was the prince and kingdom of the powers of darkness.

According to Swedenborg, the general judgment mentioned in Revelation occurred in the world of spirits, not far from the time of the French Revolution. We are informed that before it had taken place, myriads of evil spirits had collected together in the world of spirits, which is neither heaven nor hell, but an intermediate space, and had there by their evil influences and agency so prevented the light of truth and civilization from dawning, that little could be accomplished, and it appeared as if the earth was ever to remain enshrouded in ignorance and misery; but that when these obstacles were removed, the evil spirits judged and imprisoned, then commenced the period when the light of truth was enabled to shine. It is asserted that all the astonishing discoveries and improvements which have been made during the nineteenth century, have arisen primarily from this cause.

This explanation appears to us as the only rational manner in which the subject can be viewed, for it is certainly true that from some cause those obstacles and hindrances which have prevented truth and civilization from dawning have been removed, and the world has received such an impetus as was never before known. An eminent writer (Dr. Lardner), in a recent work, states that "within a hundred years more has been accomplished in facilitating and expediting intercommunication (and civilization) than was effected from the creation of the world to the middle of the last century."* And if this is so, if it is true that science is ad-

* Railway Economy, Chap. XVI.

vancing with incomparable rapidity, then is it clear that no ordinary incident has occurred in the hidden world, and that there is every reason to believe that the great event known as the general judgment has taken place.* The belief is the more credible from the reason the world of spirits is the world of causes, and hence a great change would there necessarily take place before the same occurred on this earth. Swedenborg's explanations are the more beautiful, as they exhibit the character of the Deity as a being of love, one who ever watches the interests of mankind, and when the fit time had arrived, when they had become sufficiently educated, giving them those ideas and thoughts which enabled them to originate numerous inventions and agencies by which their happiness might be increased and destiny completed.

The fact that man is connected with the spiritual world, and is influenced by good and bad spirits, or, what is almost synonymous, good and evil thoughts, is no small proof of Swedenborg's assertions. It is true that at the present time evil spirits exercise their influence, yet not in the degree which they did before the judgments had occurred; for, as is well known, before the Author of Christianity made his appearance on earth, the sacrificing of living men, women, and children to hideous idols was of common occurrence, and the greater part of the race were in the bonds of personal slavery. Compare those times and the period before the final judgment with the present, and the difference is great indeed. Swedenborg's views in regard to the judgment, and that part of the prophecy which informs us that at the coming of the Son of man every eye shall see him, are also confirmed in the following citations, which, though others have been given, may not be altogether inappropriate.

The London Encyclopædia thus mentions the subject: "The most unthinking, as well as the most prejudiced, must be struck with the fact that the period in which we live is extraordinary and momentous. Amongst the great body of the people an un-

* For further particulars concerning the Last Judgment, of its occurring in the spiritual world, of the connection which it had with the wars and calamities which began and rose with the French Revolution, the reader is referred to Noble's Appeal, p. 171, in which the subject is fully examined, and it is believed conclusively shown, that Swedenborg has given a true explanation of this most important belief.

paralleled revolution is at work; they have awoke from that ignorance in which they had slept for ages, and have sprung up in their new character of thinking beings, qualified to inquire and to discuss, and despising both the despotism and the bigotry that would prohibit or impede their improvement. The intellectual spirit is moving upon the chaos of minds which ignorance and necessity have thrown into collusion and confusion, and the result will be a new creation. 'Nature,' to use the nervous language of an old writer, 'will be melted down and recoin'd, and all will be bright and beautiful.'"

A writer in the *North American Review* says, making mention of the extraordinary times in which we live, that "Philosophy, since it was directed to the attainment of a knowledge of the properties and laws of matter, has already discovered and performed so much, that the commonest necessities of life are now the production of the most complicated and wonderful inventions; and the condition of the humble peasant in point of solid comfort and luxury, is superior to that of the wealthiest noble three centuries ago; the conveniences and splendor of the rich are such as the monarchs of old never imagined even in their wildest dreams; and the common and daily spectacles of life are of such a character that would have startled our ancestors as the work of supernatural agency."

Another writer in the *Quarterly Theological Review*, advertng to the times, says: "The fountains of the great deep have been broken up, and a deluge of information, theological, scientific, and civil, is carrying all before it, filling up the valleys and scaling the mountain-tops. A spirit of inquiry has gone forth, and sits brooding on the mind of man."

Citations like the above can be found in most of our periodicals, and there are few who are not convinced of their truth, and of the fact that from some cause a new era has opened upon the race, and the way is prepared by which evil and barbarism may be still more confined, judged, and overcome. We are aware that there are those who highly prize what is written in the literal sense concerning the judgment and resurrection of the dead, and whom it would be utterly impossible by any argument to convince that these great doctrines were to be taken differently. To such our observations are not addressed, and, of all things, we would

not wish to disturb their belief; but those whose minds are free, and who are dissatisfied with the sensuous doctrine, we would ask to give the New Church explanation an examination, as we are satisfied that not only will it commend itself from its rationality, but at the same time be found in agreement with the Scriptures.

SECTION XIV.

THE DIVINE PROVIDENCE.

WHEN one reflects upon the various extraordinary facts of revelation and experience—upon heaven and its opposite—upon God as a Being without beginning or end—upon his bowing down the heavens and appearing on this earth as its Saviour and Redeemer—upon the immensity of creation—upon the solemn truth that man is destined to live forever—the mind is lost in astonishment and wonder, is cast down and appears “as nothing and less than nothing,” and it seems as the vainest of all things even to attempt to examine and pierce these great subjects. And well can we imagine that in times gone by, when no key of biblical mysteries was given, the greatest and best of minds were lost in doubt, and found the more they examined the more their perplexity increased, until it was concluded that it was useless to reason concerning these enigmas, and that it was the part of a Christian to receive them as truth, with a child-like simplicity.

But under the new dispensation it is taught that it is not impossible to compass them; that if in the present age they are to be received as truth, they must be comprehended; that their vastness must not prevent our examination; that the plan and system by which the universe is governed is not beyond the knowledge of those for whom it was formed; that if it was, man would not be a rational being, but a mere automaton, incapable of self-action or improvement, or loving the Being after whose likeness and image he was formed.

It is asserted that it is not acting a wise part, at the present era, to cherish dear though mistaken views of Scripture truths;

and that the passage in which it is said "no man shall enter the kingdom of God except as a little child," does not imply that we should cease from further inquiry, for it is stated that the true interpretation of all such texts is, that no man can enter the kingdom of heaven, or truth, except he be filled with a spirit of true humility, a child-like simplicity, and is a lover of truth and virtue for their own sake. To such it is affirmed there is no bar to Scripture knowledge. Ever to them in the most affectionate manner it is said, "Judge, I pray you, between me and my vineyard; what could I have done to my vineyard that I have not done?"

With this view of the subject we shall now proceed, very briefly, to sketch some of the leading features of that great system by which the Divine Providence governs the world. And first, we shall examine why such passages as the following are repeatedly found in the Holy Oracles. Thus, in Isaiah vi. 10: "Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart; and convert and be healed." Again, in John xii. 40: "He hath blinded their eyes, and hardened their hearts, that they should not see with their eyes, nor understand with their heart, and be converted and saved." Again, in Luke viii.: "That seeing they might not see, and hearing they might not understand." See also Matthew xii. 14; Rom. xi. 8, 10.

From the above passages it would appear that God is the most unjust of beings, and that he literally blinds the eyes of some and so hardens their heart, that they can not understand and be saved. But under the heavenly light which has been vouchsafed, an explanation is given of this apparent injustice, and we are informed that the reason why some are so blinded that seeing they do not see, or, in other words, when they read the Holy Oracles cannot discern the real truth which lies concealed in the figurative language, is because there would be imminent danger, if they were so permitted, of their committing the greatest of crimes and sins which they could render themselves guilty of, or the sin of the Holy Ghost, which, as is repeatedly said, is neither forgiven in this world nor the world to come. The case being the same as if a sovereign should inform his subjects that he had

in his possession a certain knowledge, which would confer on those who possessed it the greatest happiness, but at the same time it could be obtained only by rendering one's self liable to certain fearful conditions; as, for instance, that all who came into the possession of the arcanum must fulfil what it required, or suffer such anguish and tortures as would render life unendurable. Now it can be supposed that if a sovereign was in the possession of such knowledge, he would use the utmost precaution in preventing it from being known by those who would be unable to comply with the conditions; and this, Swedenborg informs us, is the grand reason why the Word of God is so clothed in figurative and allegorical language, and that so many are blinded that they cannot see its real truths. It is stated that God has so caused it to be written, that those who cannot be kept in the belief, may not, when they go into another existence, rush into the greatest of torments. He informs us that even in this life we can have some idea of the penalty which is paid when one is in the possession of moral and religious truths, and who will not fulfil their requirements. Thus, let the case of one be taken who has been well educated, and knows what is his duty; who is satisfied in regard to the authenticity of the Scriptures, and of the existence of the Supreme Ruler, and of future rewards and punishments; who sees the importance and necessity of his leading a moral and virtuous life; who has gained to himself a conscience; let, we say, such an individual fall away, and either secretly or openly commit some grievous offence, and how does the truth which he acquired when an honest man torment him! What reproaches does it cast upon him, and how loudly does it speak of the day of future retribution! Indeed, imprisonment and other modes of punishment are slight in comparison with the mental suffering which such a man endures; and just in proportion to his knowledge of moral truths, and former practice of them, does he suffer. Ever, like Glyndon in Zanoni, does he see the dread features of the unutterable horror; and it is only by doing what truth requires, by leading a new life, that he is enabled to gain his former tranquillity, and bear the gaze of the Dweller of the Threshold.* Thus it is far better for the man who intends to be the villain,

* See Bulwer's Zanoni.

that he never should be let into the arcana of Heaven's truths, never know what it is to possess high moral feelings and an exalted conscience, for then he would never experience its reproaches and suffer its tortures.*

Such a man can never come into the real truths of the Scriptures. To him the Bible is a sealed book; seeing he does not see, and hearing he does not hear, except, it may be, to select those passages and texts which confirm him in the most erroneous of beliefs. This was the reason why the Jews were not permitted to understand the arcanum of the Holy Oracles, and believed the Saviour was to come as a mighty prince, and also why there are so many conflicting sects in the Christian world; it being the great law of the Divine Providence to do for the world the best that can be done: for instance, God desires as an

* "In regard to the profanation of truth, the case is this: divine truth can in nowise be profaned, except by those who have before acknowledged it; for such, having first entered into truth by acknowledgment and belief, and having thus been initiated into it, when they afterwards recede from it there continually remains its trace or footstep inwardly impressed, which is recalled at the same time with the false and evil, and hence the truth, because it adheres to them, is profaned; those, therefore, with whom this is the case, have continually in themselves that which condemns, thus their own hell; for the infernals, when they approach towards the sphere where good and truth is, are instantly sensible of their own hell, for they come into that which they account hateful, consequently into torment; they, therefore, who have profaned truth, dwell continually with that which torments them, and this according to the degree of profanation: because this is so, it is most especially provided by the Lord that divine good and truth may not be profaned; and it is provided principally by this, that man, who is such that he cannot otherwise than profane, is withheld, as far as possible, from the acknowledgment and belief of truth and good: for, as was said, no one can profane but he who has before acknowledged and believed. This was the cause that internal truths were not discovered to the posterity of Jacob, the Israelites and Jews, nor was it even openly declared that there was any internal in man, thus that there was any internal worship, and scarce any thing was said concerning a life after death, and concerning the heavenly kingdom of the Lord, or of the Messiah whom they expected; the reason was, because they were such that it was foreseen that if such things had been discovered to them, they could not have done otherwise than to profane them, inasmuch as they had no will for any thing but what was terrestrial; and because that generation was such, and also is such at present, it is likewise still permitted that they should be altogether in a state of unbelief; for if they had once acknowledged, and afterwards receded, they must needs have induced upon themselves the most grievous of all hells."—A. C. 3398.

object for which he exercises his omnipotence, that the world may be regenerated and restored; but this cannot be done instantaneously, as man is free, and this freedom must be respected; hence the Supreme Ruler acts in a progressive manner, and when it is found that there are those of so evil and fallen a nature that they will act a ruinous part, they are permitted to do so; yet at the same time the great Being so arranges that as little evil as possible shall result from the transgression. Thus in regard to the manner in which the Bible was written: it was foreseen that its figurative language would cause it to be misunderstood by many, and the Church would be divided into a multitude of sects; yet it was better that this should occur, than to give to the world a Bible with the naked truths exhibited; for in this case it would have been believed and disbelieved, and thus truth would have been profaned, and the fearful consequences resulted, which the Divine Providence, above all other things, endeavors to avoid.*

This explanation throws light upon all those great points in

* "The reason why it was permitted that internal worship should perish and external remain, was, in order to prevent the profanation of what is holy, which brings with it eternal damnation. None can profane what is holy, except such as possess the knowledges of faith, and at the same time acknowledge them; and they who do not possess them, cannot acknowledge them, much less can they profane them. Internal things are those which are capable of being profaned, because it is in them that the holy resides, but not in things external. The case, in this respect, is like that of a man who does evil, and yet does not think evil; in which case the evil which he does cannot be imputed to him, any more than it can be imputed where it was not done intentionally, or where the perpetrator is not possessed of rationality. Thus he who does not believe in a life after death, but still performs external worship, cannot profane the things appertaining to eternal life, because he does not believe in their existence; but it is otherwise with those who are acquainted with and acknowledge them. This, likewise, is the reason, why it is permitted a man rather to live in pleasures and lusts, and thereby to remove himself from things internal, than to come to the knowledge and acknowledgment of them, and to profane them. For this cause it is permitted the Jews at this day to immerse themselves in avarice, that thereby they may be further removed from the acknowledgment of internal things: because they are such a people, that if they did acknowledge them, they would certainly profane them; nothing more removes from things internal than avarice, because it is a lust in the lowest degree terrestrial. The case is similar with many within the Church, and also with the Gentiles without the Church; these, viz., the Gentiles, are least of all capable of profanation."—A. C. 1827.

the Scriptures which heretofore have been shrouded in impenetrable darkness, and considered the most inexplicable of all things. Thus it tells us why the account of the creation of the world and the fall of man is written in the form of an allegory. This being so worded, as has been before shown, that the simple and unlearned might have some idea of creation and of the fall. "If a scientific statement had been given of the formation of the world, and a history of the virtue and happiness in which the first race existed, it would have been incomprehensible to those living at the time the revelations were given, and hence would have been useless. The account as it now is, or in its literal sense, was to them, as it is to many of the present day, perfectly satisfactory."

It also tells us why, when God bowed the heavens and took upon himself man's nature, he permitted himself to be called, in various parts of the Scriptures, the Son of God and Son of man, apparently as if there were two Gods. This heresy being permitted, rather than that the sensuous mind should pollute and profane divine subjects, as it would have done if it had been plainly and without a veil taught that Jesus was God.

It tells, also, why so many in all ages believed that God's omnipotence was so boundless that it had no respect to law and order, and was capable of accomplishing any thing—even to regenerating and civilizing the world in a day. This being permitted, because it was essential that man, in those barbarous ages, and sensuous minds in the present time, should look with awe upon the Divinity, and to the utmost of their powers obey and respect him. If the real truth had been given, the most pernicious fallacies would have risen concerning the divine omnipotence, and which in time would have caused the divine attribute to be disbelieved, and the existence of God doubted.

It informs us, also, why the doctrine of the resurrection of the natural body was taught, this being done, as we have mentioned, because of the sensuous nature of the mind, which in general, and until enlightened, believes in nothing which is incapable of being rendered obvious to the sight, touch, and hearing; and if the belief had not been permitted, the motto which is adopted by many of the present day would have been rigidly adhered to, and which is, that "if there is no resurrection of the natural body

there is no future life," and hence would have rushed into the grossest superstitions and skepticism.

It also informs us why sensuous views of the final judgment were taught; this being done, not only because every man is to be judged, but because it was of the last importance that the terrific truth should be known; and to present the momentous subject in the most striking manner, and so that it could not be misunderstood by any, even by the heathen, the greatest of miracles were wrought, and repeated cautions and warnings given; and at the same time the most awful imagery was exhibited, it being asserted that the judgment should take place on the last day of the earth's existence, and the pains of hell were described as of the most dreadful character, and even similar to those which would be experienced if one should be cast into a lake and furnace of fire. If, in the early age in which the Scriptures were given, that which most influences man, or his sense of fear, had not thus been acted upon, and the real truth taught, it can well be supposed that religious subjects, and a judgment to come, would have had little weight, and the great bond which holds society together would have been rent asunder.*

But it may be said, that if it is not true that the world was created as apparently recorded in Genesis—that there is not a Son of God—not to be a general resurrection of the dead—not a general judgment, then the Bible asserts to that which is not the truth, and man for past ages has been deceived. But to this we reply, that the grand principles upon which the Holy Oracles are constructed are the same as those upon which the

* An eminent writer on this subject says:

"As the 'Books,' then, are a mere figure, a part of the costume of the scene, we infer the same as to the 'throne' and its occupancy by a visible judge. The whole is emblematic, and not real. *God does not sit upon a throne*, nor does he, like earthly monarchs, keep written archives of the affairs of his kingdom. The imagery portrayed is in accordance with our common notions of judicial proceedings, and *thus best calculated to produce the practical effect designed*. To the great mass of men of all ages, such a representation will appeal with more power than any other, while at the same time, as the moral reason is developed and educated, the scenery will gradually resolve itself into an inward process, the necessary result of *character*, and fixing one's spiritual and eternal state by an established law. If men were universally elevated in this life above the sphere of the sensuous, this more abstract view of the subject would be all that would be requisite

material world is formed, the author of the one being the author of the other. "The Book of Nature informs us, that the sun courses through the heavens, and rises in the east and sets in the west, and there are thousands and millions who believe this to be a real truth, and whom it would be utterly impossible to convince to the contrary." So also in regard to the moon: it informs us this is the great light, and, next to the sun, the largest body in the solar system. It asserts that the fixed stars are but twinkling lights, made to shine in the night. Now it is as rational to say that the Book of Nature speaks falsely, as to affirm the Book of God does; for the optical illusion concerning the size of the moon and stars is comprehended, and "it is understood what is designated, when it is said that the sun has risen, and it is known that it is an apparent truth spoken from custom, and for the purpose of accommodating ourselves to the minds of those who cannot understand otherwise." And this is the grand principle upon which the Bible is constructed; it being written for all ages, and for those who cannot understand its hidden arcana, and whom it would be utterly impossible to show that its apparent truths were not real. Thus take those passages in which it is said that God is a being of wrath and vengeance: how true does this appear to many! They cannot, because of their evil nature, see the real truth—that God is a being of love, and ever to them he appears as a burning and consuming fire.

The objections which may be urged against the Bible being written as it is, cannot stand for a moment, when it is considered that its figurative language never relates to what is not in the main true; the chief difference being in the description and time when the different incidents are to occur. Thus, in regard to the

to exercise the most ample control over their practical conduct; for to the reflecting mind, there can be no higher sanction to a moral law, than that in its own nature, and by its inevitable consequences, it works out weal or woe to its subject, according as he obeys or violates it. *But the mass of men are not reflecting*; they are habitually incompetent to appreciate the force of purely moral considerations, and therefore the wisdom and benignity of Jehovah have accommodated their revelations of human destiny to the intellectual infirmities of the race. They are communicated through a medium that shall address itself to their imaginations. They are set forth under the guise of symbols and images calculated to work on their hopes and fears, and to move the reason through the machinery of the passions."—*Doctrine of the Resurrection of the Body*, by G. Bush, 1845.

resurrection, the appearance of the Son of man, and the final judgment; they (when written) were figuratively described as events which were to happen; and this is truth itself; for the Son of man has already made his spiritual advent, and the resurrection of every man takes place when his soul leaves its body, as also is he then arraigned and judged. And it is the same in regard to heaven and hell—both exist, and the good enjoy in the one, and the wicked suffer in the other; yet both enjoyment and suffering are not to be understood as figuratively represented, but as the inner sense teaches, and with which reason concurs.

This explanation avoids all difficulties which might be brought forward, and enables one to look back upon the Scriptures, and the time when he first began to be instructed in its truths, in the same manner as a retrograde glance is cast upon the period when he was a child, and gradually went on step by step increasing his knowledge, and giving up old beliefs and acquiring new truths. With equal consistency a man might find fault with the manner in which he was first instructed, as to object to the manner in which the Bible is written; for his parents in his earlier years, under the guise of allegory and fable, concealed the real truth concerning many subjects in reference to which the time had not arrived when he should be informed, or was capable of comprehending. And if the good faith in which they acted cannot be questioned, it appears to us as most irrational to have aught to say concerning the figurative language of the Holy Oracles, and what it taught when we were as children to its truths. So far from objecting to it on this account, we know of nothing in all God's dealings with man, which in a greater degree calls for our gratitude, and that evinces in a more surprising manner his wisdom and providence; for now to the wondering gaze of man is revealed the arcana of a volume which for ages has defied the attempts of the wisest; and it is seen to be a revelation, which not only was capable of accommodating itself to the barbarous nations among whom it was made, which not only has a store of truths for the present enlightened generation, and will present new fields for the Christian philosopher for ages to come, but is a volume whose apparent truths are to rank with those of the Book of Nature, and be considered equally rational and immovable. We are even taught that the Word of God is studied

in another life, and there forms a perpetual source of satisfaction and improvement to those who are interested in examining its arcana.

The axiom that truth is not to be told at all times, or that "a word fitly spoken is like apples of gold in pictures of silver," is one of the most ancient of those wise maxims which have been handed down, and is one of those principles upon which every prudent man acts; and the chief difference between the course which the Bible takes and that which governs a man of discretion is, that the one, if necessary, is able to be silent and in innumerable ways to accommodate himself to those with whom he converses, which the Scriptures are not altogether capable of doing, though they do in no small degree, and, as St. Paul says, are "all things to all men;" denouncing and cautioning the wicked—encouraging the weak—exhibiting the Deity to some as a Being of wrath and vengeance, to others in the character of a loving father, and maintaining a silence like that of the grave to those who are unprepared to enter its arcana.

If the Scriptures are examined, it will be found that there are few parts in which the principle we have advocated is not carried out, and mention made of those who seeing did not see, and hearing did not hear. Ever is it taught, "Speak not in the ears of a fool, for he will despise the wisdom of thy words" (Prov. xxii.) We are told by the Saviour "to give not that which is holy unto dogs, neither cast ye your pearls before swine, lest they trample them under their feet and turn again and rend you." The danger resulting from a profanation of truth is particularly set forth in Luke xi. 24. Thus it is said, "When the unclean spirit is gone out of a man, he walketh through dry places seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh he findeth it swept and garnished. Then goeth he and taketh to him seven other spirits more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first." By the unclean spirit going out of a man, is designated that period of time in which he embraces moral and religious truths and leads a new life. By the return of the unclean spirit with others more wicked than himself, is exhibited his rejection of his religious views, and relapse into former evils; and by his last state

being worse than the first, that it would have been far better if he had never attempted a reformation—had seen and not seen, as he then would not have profaned and rushed into greater evils and unhappiness. The same views were also exhibited by the Lord at the pool of Bethesda, and when the one cured was told to sin no more, lest a worse thing happen to him. The truth that there were arcana in the Scriptures which were not to be openly taught, was partially known by some of the primitive writers. Thus St. Cyril, Bishop of Alexandria, in A. D. 412, in his eighth book against Julian, gravely observes: “These mysteries are so profound and so exalted that they can be comprehended by those only who are enlightened. I shall not, therefore, attempt to speak of what is most admirable in them, lest by discovering them to the uninitiated, I should offend against the injunction not to give what is holy to the impure—not to cast pearls before such as cannot estimate their worth.”

Theodoret, Bishop of Cyzicus, in Syria, A. D. 420, in his dialogue entitled “The Immutable,” introduces Orthodoxas speaking thus: “Answer me, if you please, in mystical and obscure terms; for, perhaps, there are persons present who are not initiated in the mysteries.”

Swedenborg informs us, that by the cherubim placed in the garden of Eden, and a flaming sword turning hither and thither to guard the way of the tree of life, is figuratively represented the means which God has taken to guard the Holy of Holies, or the inner truths of the Scriptures.* It is stated that the same thing is signified by the *cherubs of gold* placed upon the two extremities of the propitiatory, which was upon the ark in the tabernacle.—Exod. xxv. 18–21.

But it may be said, that if it is true that the Holy Oracles are written in a symbolical manner, and have that contained within them which, if openly exhibited, would cause the greatest calamities, then why has Swedenborg come forward and given an ex-

* A writer truly says, that “truth, naked truth, in sacred matters, is like the sun in its brightness, which mortal eye cannot steadfastly view without being dazzled; but allegory, the picture or semblance of truth, is compared to the Iris, the reflected image of the sun, which we behold with wonder and gaze at with ease.” “The mind,” says a pious philosopher, “attaches itself with higher satisfaction to the rainbow of fable, than to the resplendent sun of simple truth.”

planation of its arcana? To this we reply, that the reason why he was permitted to open the Book sealed with seven seals and explain it, was because, if the real truth had been for a longer period concealed, its authenticity would have been doubted and discredited. The time had also arrived when there were those who could be let within the inner veil and be kept in the knowledge. But there are other motives which render it safe for the Divine Providence to give, at the present time, a key to biblical mysteries; and the chief are, the gross materialism and infidelity of the age, particularly the skepticism of learned men.* This, and the universal prejudice with which the subject is viewed, act as so many guards or cherubim, who continually wave the

* "In old time they were called serpents who trusted to things of sense more than to things revealed. The case is worse at this day, for there are not only persons who believe nothing, unless they see and feel it, but also those who confirm themselves by scientifics unknown to the ancients, and thus blind themselves much the more. That it may be known how they who form conclusions respecting things celestial from things sensual, scientific, and philosophical, blind themselves, so that they afterwards see and hear absolutely nothing, and are not only deaf serpents, but also flying serpents, which are much more pernicious, and are likewise spoken of in the Word, let us take, for example, what they believe concerning spirit. He who is sensual, or believes only his senses, denies the existence of spirit because he does not see it; saying, It is nothing, because I am not sensible of it; what I see and touch, that I know exists. The scientific man, or he who forms his conclusions from the sciences, says, What is spirit but perchance a vapor or heat, or something else appertaining to science, which vanishes as soon as such vapor or heat are extinguished? have not animals also bodies, senses, and something analogous to reason? and yet they call them mortal, and the spirit of man immortal; thus he denies that spirit exists. Philosophical men, who wish to have more discernment than others, speak of spirit in terms which they themselves are unacquainted with, as is evident from their disputing about them, contending that not a single expression is applicable which draws any thing from the material, organic, or extended; thus they remove it from their ideas, so that it vanishes in respect to them, and becomes nothing. Nevertheless, the more sane assert spirit to be a thinking principle; but when they reason about this thinking principle, in consequence of separating it from the substantial, they at length conclude that it must vanish when the body dies. Thus all who reason (alone) from things sensual, scientific, and philosophical, deny the existence of spirit, and in so doing they become altogether incredulous as to whatever is asserted in relation to spirit and spiritual things. But if the simple in heart are questioned concerning the spirit, they say that they know it exists, because the Lord has said that they should live after death; these do not extinguish their rational, but cause it to live by the Word of the Lord."—A. C., 196.

glittering sword before the tree of life; and among the principal of the celestial guards is the belief which is taught, viz., that if a man is learned, and possessed of rare endowments, he above all others is capable of seeing and judging concerning religious truths. It is asserted, that if such men are ignorant of the truth of the New Dispensation, or believe it to be an imposition, then it must be. But it need hardly be said, that never was a more erroneous conclusion promulgated. The mere fact that such men as Voltaire, Gibbon, and Hume, were unable to see and believe the truths of the Christian religion, alone evinces its falsity, and proves that something else is necessary than mere scientific attainments to enable us to enter into the arcana of the Scriptures and kingdom of heaven.

Another shield which has in no small degree prevented the truths of the New Church from being *believed* and *disbelieved*, is the peculiar manner in which they are explained by Swedenborg; and in this are plainly exhibited marks of the Divine Providence; for he, instead of speaking with great plainness of speech, as we have attempted, has slightly veiled his explanations by disclosing them in a dry, and, to the general reader, uninteresting manner; and many of the higher truths he has designedly half hidden, and has drawn a veil over the whole by descriptions of scenes in the spiritual world, which to many are proof positive of their falsity.

But we are thankful that it is so—thankful that his sublime disclosures are now generally considered as the marks of a disordered intellect, and are not generally preached in our churches; for if they were, truth would be profaned. The present generation are not, as a body, ready to receive them, and could not be kept in the belief. Still the literal sense of the Scriptures must be taught—still must it be proclaimed to many that God is a being of wrath and vengeance.

The effect of the New Dispensation, if it were indiscriminately preached in every Church, would be to cause many to doubt the Bible being the work of inspiration; for if it were taught that there are many parts of the Scriptures which are not to be understood in the sense of the letter, the question would be with the sensuous mind, Which part shall we believe? why not doubt the whole? And hence is shown the wisdom of the Divine Providence, in causing the old Church to teach that all the Bible

is to be indiscriminately received as real truth, and without reference to any other explanation. The manner in which the Divine Providence is to cause the New Dispensation to be received, is not only by establishing the Church itself, where the real truth is plainly exhibited, but also by adopting the course which was taken at the outset of the first Christian Dispensation, and disseminating isolated parts of the belief among the members of the old Church *as they are able to bear it*—teaching here a little, and there a little. Thus, in regard to the grand principle that God governs the universe by fixed and immutable laws—this belief is gradually spreading; so also in respect to the belief that man is free—that the coming of the Son of man denotes a mental or spiritual coming, and that the resurrection does not signify a resurrection of the natural body, but the resurrection or going into a new life and existence. These views and others of the New Dispensation are now being diffused, and will in time so purge the body of the Church, so leaven it, that they will, to their surprise, see that they have unknowingly adopted the principles of that sect “which everybody now talks against,” and that of all things it is the vainest to resist its claims.

It may be affirmed that if the Scriptures are composed in the peculiar manner in which we have represented them to be, and are so difficult to understand, then it is unjust in God to punish those who have not the ability to comprehend their mysteries. But in regard to this mooted point, the source of so much difficulty to many, the New Dispensation throws in a ray of light which truly may be said to be of a heavenly nature; for we are informed that there never was a greater perversion of the Scriptures than when it is taught, as a real truth, that he that believeth shall be saved, and he that believeth not shall be damned; it being asserted that the Holy Oracles are constructed on such principles that, relatively speaking, there is sufficient in them, and written in so plain a language,* that a man, though a fool, need

* “The Word,” says our authority, “in the literal sense, is like a man clothed, whose face and hands are naked. All things necessary to the life of man, and *consequently to his salvation*, are naked; but the rest are clothed, they shine through the clothing as the face shines through a veil of thin silk.”

not err; and that God is far from requiring that one should understand all, or one-half its arcana, as a means of rendering him worthy of heaven.

It even proceeds further than this, for it teaches that there are those who will go to heaven who never saw a copy of the Bible, or heard of the Founder of the Christian religion. The horrible doctrine has been taught that *all the heathen* will take their place among the lost, and even ministers of the gospel have calculated to a fraction, and exhibited to their flocks, the number sinking into perdition each day and hour! A belief like this is sufficient to strike one with horror; as a moment's reflection will evince that it represents God to be most unjust, if not a monster of cruelty; for it leads us to infer that he punishes myriads for not believing the Scriptures when they never heard of them, or had the smallest opportunity of adopting their teachings. The New Dispensation, so far from intimating that such a doctrine can by any possibility be true, exhibits the subject in the most unexceptionable manner, and presents a platform to which even a skeptic could not object; for it informs us that every man is saved, of whatever nation or people, who leads a sincere life, and who is honest and virtuous.* *It is asserted that this, or his life, is to save him, not what he believes.*

But it may be objected that those nations who have not those moral truths by which they can be instructed and rescued are lost, and hence there is an injustice done them. But this is a great fallacy; for it is doubtful whether there exists a nation upon the earth who have not among them those great truths by which they may know what is right and what is wrong. If they had not they could not exist, but would exterminate each other. Thus take the case of a tribe of Indians; it cannot be supposed that they in the daily affairs of life do not know when truth is spoken. Surely not: of these things they are as good

* Swedenborg states that "to shun evils as sins, is the Christian religion itself."—(See D. P. 239.) He informs us that "among the heathen there are a few who are altogether ignorant of God; that these, if they have lived a moral life, are instructed after death by the angels, and in their moral life receive a spiritual principle. In like manner they who worship the sun and moon, and believe that God is there, they know no other, wherefore that is not imputed to them as sin; for the Lord says, *if ye were blind*, that is, if ye did not know, *ye should have no sin.*"—John ix. 41. (D. P. 254.)

judges as the white men, and if they did not thus act the tribe could not be held a week together. So likewise in regard to a band of pirates or house-breakers—are they not aware of the necessity of obeying the first great moral law, and of speaking the truth? If not, how could they carry out their enterprise if they continually deceived each other? It would be impossible. Hence it is evident that they are not ignorant of the value of truth; yet the principle that good faith must be used in the daily affairs of life, is the grand basis upon which the religion of God is founded, and is that which is to judge all nations and people; and there is none, not even a single individual on the face of the earth, who when judged can assert that he was ignorant of that great principle, for if he was, then he would be an idiot and irresponsible, and for all such persons provision is made.

Swedenborg informs us that so far from the lower spheres being filled by the wicked from heathen lands, more spirits of just men come from those quarters than from the Christian world. He asserts that there is to be found among the heathen more purity and real excellence of character than among those who nominally pass as Christians, and whose disposition or inner man, when seen in its real colors, is said to be filled with all manner of uncleanness and wickedness. And we think these assertions can be shown to be the truth, particularly so when it is considered that of the 800,000,000 existing in the world, only 200,000,000 belong to Christendom; and when we consider the immense number of heathen children who depart to another existence, and who, without an exception, people the better abode.

History and well-authenticated statements also confirm the truth of Swedenborg's views, and show that it is an error to suppose that the so-called heathen are altogether in the dark in regard to religious subjects.* The teachings of the Koran indicate

* The following sacred commands are required to be proclaimed throughout the Chinese Empire, on the first and fifteenth of every month, in a public hall set apart for the purpose:

1. Pay just regard to filial and fraternal duties, in order to give due importance to the relations of life.
2. Respect kindred, in order to display the excellence of harmony.
3. Let concord abound among those who dwell in the same neighborhood, thereby preventing litigations.

the highest reverence for the name of God; declare his unity; that there is a life after the death of the body; that the evil are punished and the good rewarded. It is also a great preacher of patience, charity, mercy, beneficence, gratitude, and the honor due to parents and superiors. The following, taken from Sale's translation, exhibits the Koran as a much better volume than many have supposed it to be. Thus it informs the Mahometan, that "it is not righteousness that ye turn your faces in prayer towards the east and the west, but righteousness is of him who believeth in God, and the last day, and the angels, and the Scriptures, and the prophets; who giveth money for God's sake unto his kindred, and unto orphans, and the needy, and the stranger, and those who ask, and for redemptions of captives; who is constant in prayer and giveth alms; and of those who perform their covenant when they have covenanted, and who behave themselves patiently in adversity and hardship, and in the time of violence; these are they who fear God."

These and similar doctrines* are taught among nations who

4. Give the chief place to husbandry and the culture of the mulberry, that adequate supplies of food and raiment be secured.

5. Esteem economy, that money be not lavishly wasted.

6. Magnify academical learning, in order to direct the scholar's progress.

7. Degrade strange religions, in order to exalt the orthodox doctrines.

8. Explain the laws, in order to warn the ignorant and obstinate.

9. Illustrate the principles of a polite and yielding carriage, in order to improve manners.

10. Attend to the essential employments, in order to give unvarying determination to the will of the people.

11. Instruct the youth, in order to restrain them from evil.

12. Suppress all false accusing, in order to secure protection to the innocent.

13. Warn those who hide deserters, that they may not be involved in their downfall.

14. Complete the payment of taxes, in order to prevent frequent urging.

15. Unite the *pau* and *kia*, in order to extirpate robbery and theft.

16. Settle animosities that lives may be duly valued.—*The Chinese Empire*, S. W. Williams, Vol. I., p. 555.

* Mr. Howard Malcolm, in his *Travels in the Burman Empire*, says that Boodhism is professed by half of the population of China, Lao, Cochin China, and Ceylon; by all of Camboja, Siam, Burmah Thibet, Tartary, and Lo-Choo; and a great part of Japan, and most of the other Islands of the Southern Seas are of this faith. In some parts of India it is the great rival of Hindooism, but its principal stronghold is in the adjoining empire of Burmah.

compose nearly three-fourths of the inhabitants of the globe, and they plainly show that no injustice is done the heathen, and that they, equally with Christian nations, have those instructions which, if observed, are sufficient to insure them a happy futurity. The New Church views in respect to the heathen are also confirmed by the Scriptures. Thus it is said in Romans, that "the invisible things of God from the creation of the world are clearly seen,

A few particulars of this faith are mentioned as tending to excite Christian interest towards these people :

1. Boodh is a general term for Divinity : he has been incarnate several times, and he will appear once more ; the future Boodh (or Messiah) is named Arcemadayah.

2. Boodhism is the Protestantism of India. It is a denial of Brahminism. Brahminism has a host of idols ; Boodhism has only one. That enjoins bloody sacrifices ; this forbids all killing. That requires atrocious self-tortures ; this inculcates fewer austerities than Catholics. That makes lying, theft, and other vices sometimes commendable, and describes the gods as excelling in these enormities ; this never confounds right and wrong, and never excuses sin.

3. Boodhism inculcates no principle of caste. Brahminism probably grew out of Boodhism, and gained power and numbers in Hindostan till the close of the first century of the Christian era, when the Brahmins were able to commence that persecution of which their records speak, and which drove out the teachers of Boodhism into Farther India, whence it extended into China.

4. The most extraordinary peculiarity of Boodhism is, the want of any existing god. The Boodhists have an image of a being who was god at some former time, and they are to worship him till the appearance of the next Boodh. They have a Bible called Bedagat.

5. The Boodhists hold that merit consists in avoiding sins and performing virtues ; and they have a pentalogue consisting of these five positive laws, viz. : (a) Thou shalt not kill. (b) Thou shalt not steal. (c) Thou shalt not commit adultery. (d) Thou shalt not lie. (e) Thou shalt not drink any intoxicating liquors.

6. The Boodhists divide their sins into three classes : (a) Those of the body, as killing, theft, &c. (b) Those of the tongue, as falsehood, discord, harsh language, idle talk, &c. (c) Those of the mind, as pride, covetousness, envy, adoring false gods.

7. The Boodhists believe in the metempsychosis, but that it will terminate in nieban or annihilation.

8. There is scarcely a prohibition of the Bedagat which is not sanctioned by the Holy Scriptures.

9. Worship is not performed collectively, though crowds assemble at the same time on set days. Each one makes his offering and recites his prayers alone.

10. Any one may become a Boodhist priest, and any priest may return to a secular life at pleasure.—See *New Church Repository*, Vol. III., p. 166.

being understood by the things that are made, even his eternal power and Godhead, so that they (the Gentiles) are without excuse." Again, "But glory and honor and power to every man that worketh good, to the Jew first, and also to the Gentile, for there is no respect of persons with God." The same is also found in Luke xiii. 23: "I say unto you, that they shall come from the east and the west, and shall sit down with Abraham, Isaac, and Jacob in the kingdom of heaven."

Swedenborg shows why the religion of Mahomet was permitted. It was, he tells us, raised up for the purpose of destroying the gross idolatries which existed: that "before the Mahometan religion appeared, the worship of idols was common in the whole habitable world, and that those idolatries might be extirpated, it was brought about of the Divine Providence of the Lord, that a new religion, accommodated to the genius of the Orientals, should be introduced; in which there should be something from both Testaments of the Word, and which should teach that the Lord came into the world, and that he was the greatest prophet, the wisest of all, and the Son of God." This explanation, or the doctrine that it was better that a system of religion mixed with errors should be received rather than none, it must be admitted is a rational elucidation of the subject; and it is now adopted by several eminent writers who have inquired into the motive which might be supposed would induce an all-wise Being to permit the Mahometan religion to prevail.*

It has been a matter of surprise to many that the Divine Providence ever permitted such men as Attila, the leader of the

* Mr. Turner, in his "Sacred History of the World," makes the following observations concerning the Mahometan religion. "Mohammed was an instrument to rescue the Ishmael race from the most superstitious polytheism and idolatry. When he was a young man, his family and countrymen were worshipping idols so enthusiastically, that they had one for every day in the year. His tribe, the Koreish, the direct and acknowledged descendants from Ishmael, were devoted to these, and the patrons of the system, by being the masters and guardians of the Caaba and Mecca. Now Mohammed extinguished forever idolatry and polytheism in all the race of Ishmael, and throughout Arabia. Though he did not teach Christianity, he clearly brought back this branch of Abraham's family to that state of theism and purer religion in which Ishmael himself had been brought up. In all but the addition of himself missioned as a prophet, he has made them much of

Huns, to arise and devastate with fire and sword the fairest parts of Europe, or that Napoleon was allowed to cause the death of millions, and convulse and disturb the peace of the world. These things, and others of like nature, have appeared as inscrutable mysteries, and to be explained only in another state of existence; yet the New Church writings give an elucidation, for they inform us that the reason Bonaparte was permitted to proceed in his career was, that he might become a scourge to Europe, and so chastise an evil and corrupt generation, that they would be induced to cease from their enormities, and become a better people. And if history is examined it will be found to correspond with this explanation, for it can be seen that there never was a time when the nations of Europe were more corrupt than previous to the French Revolution. A general apathy existed, stagnant and foul vapors were fast arising which threatened to corrupt and destroy the race. Mr. Alison, in his History of Europe, says, that "at no former period of its annals, or the time preceding the French Revolution, had the reign of selfishness shown itself so predominantly upon the continent. The courts, and the majority of the people, were steeped in corruption and licentiousness: religion and patriotism were but a name, and a dissolution of all principle appeared about to take place."

Now if this was the case not only on the continent, but in Great Britain, what could have aroused and rescued Europe from her degraded condition? It could not have been by adopting lenient measures, by a Saviour appearing, and by affectionate entreaty endeavoring to cause them to cease from their evils.

what Ishmael was, and revived many of the ancient truths as to the Deity, which Abraham had taught his son. Wherever Mohammedanism has spread, it has always acted to the same end. It has always been the uncompromising antagonist of polytheism and idolatry, and has invariably driven these out of the world wherever it has predominated! This seems to have been its greatest office. Where Christianity would not have been received, or would not have lasted, Mohammedanism has been allowed to prevail instead, because its untheism, its spirit of devotion, and the chief moral principles which the Koran enjoins, are everywhere superior to the paganism which it has overthrown. It has also precluded or suppressed the most bestializing of the human vices, that of drunkenness; and it has done this by Mohammed making it a principle of his religious system that no intoxicating liquor should be used by its professors. It has its vices, but it performs these utilities."—Vol. II., p. 407.

They were too deeply immersed in sin and selfishness to render this effectual, and, as in times of old, would have turned to him a deaf ear. Hence to save them, to save their descendants from total ruin, from advancing deeper and deeper into the depths of evil and pollution, it was essential that the Divine Providence should permit to come upon them a scourge, and so chastise, so break their arrogance and pride, that humility of character should exhibit itself, and they should cease from their infidelity and believe there was a Being upon whom alone dependence was to be placed. And this did take place; for when the mighty Corsican, as the scourge of God, came like a thunderbolt upon the nations of Europe, and threatened to overrun and subject every thing to his will, then was the aid of the Deity invoked, and a spirit of enterprise, self-denial, and virtue aroused, which had so long slumbered. This was particularly shown to be the case in Austria and Prussia; for after the battles of Austerlitz and Jena, and when all was supposed lost, and the inhabitants began to experience the extortions of the conquerors, they arose almost to a man, and, filled with a spirit of indignation, exerted every power to free themselves from their insufferable bondage. The historian Alison* corroborates this view, for he observes, that "it is not

* "If this world were the final resting-place of man; if it were intended to be the seat of unbroken happiness, and the human mind was so innocent, and so deserving, as to be capable of enjoying unmixed felicity, such a marked and irremediable tendency in human affairs might well be a subject of unmingled regret. But if the real condition of mankind be reflected on, and the necessity of suffering to the purification of the human heart taken into consideration, the observer will take a very different view of the matter. That war is an unbounded source of human suffering to those engaged in or affected by it, can be doubted by none; and if any were disposed to be skeptical on the subject, his hesitation would probably be removed by a consideration of the wars that followed the French Revolution. But is not suffering necessary to the purification of the human heart? Is it not in that ordeal that its selfishness, its corruptions, and its stains are washed out? Have we not been told by the highest authority that man is made perfect by suffering? Is not misfortune, anxiety, and distress the severe but salutary school of individual improvement? And what is war but anxiety, distress, and often agony to nations? Its great and lasting effect is, to counteract the concentration of human interests upon self, to awaken the patriotic and generous affections, to rouse that generous ardor which, spreading from breast to breast, obliterates for a time the selfishness of private interest, and leads to the general admission of great and heroic feelings.

"Peace exhibits the enchanting prospect of rich fields, flourishing cities,

in the suffering, but the (apparent) prosperity, of nations that the seeds of ruin are in general to be found; the anguish and humiliation which are the consequences of weakness, disunion, and corruption, are often the severe school of ultimate improvement. In the misery and degradation consequent on the battle of Jena, is to be found the commencement of the causes destined to produce the glorious resurrection of 1813."

The course of the Divine Providence in regard to this subject is also exhibited by the circumstances attendant and growing out of the last war with Mexico; and in reality it can be seen that this rupture will in the end be one of the best things which ever happened to that country, as it has reduced their pride, and exhibited to the Mexicans that there are others fully equal to themselves or their Spanish ancestry, both in regard to prowess and a knowledge of the arts and sciences; and thus, by evincing the superiority of our laws and institutions, even to the most unlearned, has kindled a spark which, we trust, will not be arrested until it has freed that beautiful but benighted country from its evils, and prepared the way for it to take its place among free and enlightened nations.

But it may be urged in respect to this method of the Divine Providence, that it is a severe government which requires so much suffering to vindicate its laws. Yet such objections are obviated, when it is considered that the Supreme Ruler, in

spacious harbors, growing wealth, and undisturbed tranquillity: but beneath that smiling surface are to be found the rankest and most dangerous passions of the human breast. There it is that pleasure spreads its lures, and interest its attractions, and cupidity its selfishness. There are to be found the hard-hearted master and the reckless servant, the princely landlord and the destitute tenant, the profligate husband and the faithless wife, '*et corrumpere et corrumpi seculum vocatur.*' Amid war are to be seen the ravaged field and sacked city, the slaughtered multitude and famished group, the tear of the widow and the groans of the fatherless; amid all that scene of unutterable woe, the generous and noble affections often acquire extraordinary force: selfishness gives place to patriotism, cupidity to disinterestedness, luxury to self-denial, and heroic virtue arises out of suffering. Even the poignancy of individual distress is alleviated by the numbers who simultaneously share it. Misery ceases to be overwhelming when it is no longer solitary; individual loss is drowned in the feeling of common sympathy. Peace may give men a larger share of the enjoyments and comforts of this world, but war often renders them fitter for a future state of existence; and it is by the alternation of both that they are best fitted for the duties of the one and the destiny of the other."—*Hist. of Europe*, A. Alison, Vol. IV., p. 566.

governing the world, looks more to its interests and preservation as a whole than otherwise. Thus, take a State where there are but a few truly virtuous and religious persons: it could not be supposed that in this case the great Lawgiver would cease from adopting means to rescue it, even if the righteous did temporally suffer.* This would not be the plan of the Divine Providence, as, if it was, the State (by the natural course of things) would in time be lost, the few just persons not being able to counterbalance and resist the evil.†

It is probable there has been nothing in the arrangement of the Divine Providence which has caused more wonderment, than to see bad men prospering and good men suffering: to observe one rich and another poor; the one having every thing which could be wished for, and enjoying long life, and the other, it may be, cut off in the prime of his years and usefulness, and leaving a large family destitute. So strange and unaccountable has this and other things of like nature appeared, that many have doubted whether there was any overruling Providence, and whether all things were not governed by chance. But the New Dispensation affords an explanation of this mystery, for it teaches that the reason why a bad man is permitted to enjoy this world's goods, and a good man to suffer, is because of the mercy which God has for both.

* They but temporally suffer, as in another life they partake of the happiness of the blessed, and, as is said, our loss is their gain.

† When an eminent poet wrote the following, he uttered a great truth:

“All nature is but art unknown to thee,
 All chance direction which thou canst not see,
 All discord harmony not understood,
 All partial evil universal good:
 In spite of pride, in erring reason's spite,
 One truth is clear—whatever is, is right.”

By the assertion that “whatever is, is right,” is signified, as we understand it, that the Divine Providence does, in all the varied affairs of life, the very best that can be done; and if he has done this (as cannot but be admitted), then is the axiom that “whatever is, is right,” rendered irrefutable; and cannot be denied, except by asserting that whatever is, is not right, and hence that the mechanism of the heavens, and the arrangement of the Divine Architect, could be improved upon; and such, indeed, are the false views that have been taken in respect to this truth, and of God's government.

Thus, it informs us that God is a being of the greatest benevolence, and "is kind unto the unthankful and to the evil,"* as well as to those who obey and love him, and ever strives to assist all. Now when, with an eye of omniscience, it is seen from the beginning that one man is of such an evil nature that he will go to the regions of the lost, no matter what influences are brought to bear upon him, then it is the desire of the Divine Providence that he should in another state suffer as little unhappiness, or go to the mildest place of punishment possible; and if it is found that riches in this world will cause him so to act, and that he will thus proceed, they are given. And the same providence and foresight is exercised towards the good man, for when at the age of infancy it is foreseen that he possesses sufficient of the rudiments of those qualities which are requisite to form an angel, then every means are adopted consistent with his free will to bring them out; and if it is found that nothing but poverty or other grievances will effect it, then they are given.†

* Luke vi. 35.

† We would not be understood, from what has been said, to affirm that no rich man enters the kingdom of heaven. This is not the case. According to our distinguished authority, all, whether rich or poor, enter the kingdom of heaven, who (while living on earth) have obeyed its laws. Swedenborg says:

* "The poor do not come into heaven on account of their poverty, but on account of their life; the life of every one follows him, whether he be rich or poor; there is not peculiar mercy for one more than for the other: he is received who has lived well, and he is rejected who has lived ill.

"Who are meant by the rich man, of whom the Lord says, 'It is easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of God' (Matt. xix. 24), shall also be told. By the rich man there are meant the rich in both senses, as well natural as spiritual; the rich in the natural sense are those who abound in riches, and set their heart upon them; but in the spiritual sense, those who abound in knowledges and sciences (for those are spiritual riches), and by them wish to introduce themselves, from their own intelligence, into the things which are of heaven and the Church; and because this is contrary to divine order, it is said that it is easier for a camel to pass through the eye of a needle; for in that sense, by a camel is signified the principle of knowledge and of science in general, and by the eye of a needle spiritual truth. That by a camel and the eye of a needle those things are meant, is not known at this day, because hitherto the science has not been opened which teaches what is signified, in the spiritual sense, by those things which are said in the literal sense of the Word. For in each of the things in the Word there is a spiritual sense, and also a natural sense; for the Word, that there might be a conjunction of heaven with the world, or of angels with men, after immediate conjunction

This explanation of the Divine Providence must be admitted to be rational, and indeed we think that it is the only possible manner in which, considering God as a beneficent being, the great enigma can be solved. And as far as our experience has gone, it has been found to be the truth; for how many can be found who, if not permitted to have their way, would not only curse and blaspheme, but plunge themselves into the lowest depths of misery! Take, for instance, a man of vigorous constitution and a powerful intellect, who yet cares little or nothing concerning religion, and whose great desire is to be wealthy and enjoy this world's goods. Now such a man has set his very heart upon being rich and great. It has been for this that he has toiled and striven, and if he should not be permitted to obtain the grand object which he so much desires, would he not follow the advice which was given to Job? Indeed, we know this to be the case, having seen and read of those who, upon not being able to accomplish what they have desired, have cursed their existence, and repeated words which cannot be mentioned. And if this is the case in regard to those of a strongly marked character, it can well be supposed there are others of less intelligence who act in like manner, though their course is not so obvious or their transgression so great.

Take, on the other hand, the case of the indigent Christian; he, in his ignorance, believes that it is a mysterious dispensation that he is not more favored with this world's goods. But how true it is that, in the majority of cases, this very prosperity that he so anxiously desires would ruin his prospects for another existence! It would act thus, because man's nature is so fallen, that as a general rule, when riches are bestowed they increase his pride and arrogance, and cause him to proceed on the fatal career. But it is not so with a state in which there is neither poverty nor riches; for this humbles instead of exalting, and prepares its followers for a happier life.

It might be urged, that there are many excellent persons who would do much good if they had it in their power. Yes; it is very true that such persons would give to others, but whether

ceased, was written by pure correspondences of natural things with spiritual. Hence it is evident what are specifically is meant there by the rich man."—*H. H.*, 365.

they would do good in the end, is another consideration. As far as our experience has enabled us to judge, as a general thing, they would bestow their money upon the indolent, and those whom it is far better should exert themselves. And we are the more inclined to believe they would injure rather than assist the plan of the Divine Providence, from the reason that if more money would be of any real use in accelerating God's purposes and building up the Church, it would be found. God is not so circumscribed but that he might, if the case required it, fill our churches with gold and give to all benevolent societies.

It may be urged, that the reason one man is endowed with this world's goods, and why another is without them, is because the one has either inherited his property, or obeyed the laws by which riches are acquired. This is very true; yet at the same time, there is an overruling Providence, and riches or poverty have relation to man's spiritual nature; and the same law holds good in regard to any individual being suddenly removed from this world.

Thus, let us suppose that a man loses his life in crossing a bridge, which gave way at that particular occasion. In this case the natural cause is evident. But we are informed there is another reason; which is, that that man's mind was in such a state that it was not good for him to remain longer in this world. Possibly at the very time the accident occurred, it was verging into infidelity: hence, rather than allow this great evil, God in mercy permitted and ordered events so that this apparent calamity should occur at this particular period. In this case the Divine Providence did not will the bridge to fall, but foreseeing that it would, advantage was taken of the opportunity to make good proceed from evil.

This view of the subject, and that God so orders events that they all advance his purpose, is taken by Morell. Thus he says, speaking of the different modes of the Divine operation: "That God operates in those modes, does not imply that he operates in no other; nor does the fact that an event takes place by some secondary agency exclude it from a specific participation in the Divine plan *as a whole*."

"Let us assume a case for example. Suppose a man by some act of imprudence to contract a disease, and hasten on his death.

One says, in contemplating the scene, it is a dispensation of Providence. Not at all, says another, it is the natural effect of the laws which he foolishly violated. We rejoin, however, that it is both. The man broke the law and paid the penalty; but every thought, every purpose, every action, every circumstance which influenced that man's life, and led him at length into the fatal resolution under which he fell, has depended upon a succession of agencies reaching back even to his infancy; and these agencies, be it remembered, all belong to the region of God's moral government. We do not say that they are fixed by a stern necessity, since that would destroy the notion of human liberty; but they are all under the *moral control* of the Deity, from first to last, so that the penalty which seems at first to be simply the result of breaking a natural law, is really an effect of that providential power which governs the world. Human things may *appear* to the unthinking to be absolutely controlled by the fixed laws of our being; but if we look beneath the surface, we see the hand of God moving all the springs, and making every event, even those arising from our free agency itself, contribute to the development of his purposes.

“How marvellous an exemplification does history give us of the manner in which human agency is blended with Divine Providence! The sum and substance of the world's history is but the aggregate of the voluntary actions of mankind upon the stage of human life. Whilst, however, this is the case, yet God himself has composed the drama; it is he that framed the law of human progress; he that brings about its accomplishment by actions, which to us, indeed, are voluntary, but which, notwithstanding, form a part of his own great plan from all eternity. To the man who looks unbelievingly upon the Divine Providence, the world's history is a problem that can never be solved.”*

An objection has been urged against an overruling Providence, because of the immensity of creation. But the New Dispensation obviates the difficulty, by informing us that notwithstanding the myriads of worlds and systems, God's paternal eye is east upon every man, and his interests watched over in the same manner as if there was no other being in existence; and we can well believe

* An Historical and Critical View of the Speculative Philosophy of Europe, Vol. II., p. 571.

it is so, when the attributes of the great Creator are considered. One cause why false views have been adopted on this head, is from the fact that it has been taught that man is an insignificant being and unworthy of God's notice. But the falsity of such assertions is self-evident, and a slight examination is sufficient to evince that man was created only a little lower than the angels—is a world himself, and that his existence is as essential to the Divinity as that of the universe. That God's providence is exercised towards the most minute objects of nature, is frequently taught in the Scriptures; and if he has a care for the lily of the field, it is rational to suppose that he has for those who are of much more value, and formed after his likeness and image. Swedenborg informs us, that those texts which state that "as a man chasteneth his son, so God chasteneth his children," are real truths, and that all dispensations, however at present inscrutable, are allotted by the great Physician as medicine, and that by which alone man can be restored. And so far is the belief carried, that it teaches that every one is placed exactly in that situation which is best suited for his peculiar disposition, for developing his character, and preparing him for another existence. It asserts that not a single pang is endured beyond what is absolutely necessary and unavoidable.

The particular manner in which the Divine Providence acts in the most minute things, is well exhibited in the life of Washington. His biographer thus relates the circumstance: "With respect to Washington, I cannot but mention here two very extraordinary speeches that were made about him after Braddock's defeat, and which, as they have turned out, look a good deal like prophecies. A famous Indian warrior, who acted a leading part in that bloody tragedy, was often heard to swear that Washington was never born to be killed by a bullet; for, continued he, I had seventeen fair fires at him with my rifle, and after all could not bring him to the ground." The Rev. Mr. Davis, in a sermon occasioned by Braddock's defeat, has these remarkable words—"I beg leave to point the attention of the public to that heroic youth, Colonel Washington, whom I cannot but hope Providence has preserved for some great service to this country."

We are aware there are those who would argue that it was a matter of chance that Washington escaped the bullets of the

enemy; but that this could not have been is evinced from the fact, that not only had several horses been shot under him, and his regimentals pierced in many places, but also from the fact, that he was almost the only officer who was left, and the one who, from his great exertions, was particularly selected to be brought down. His escape could not have been of a fortuitous nature, unless it be held that God has no superintending providence; for if it be admitted that he governs in generals, it must be granted he does in particulars, the one forming the other, and without which neither could exist.

The New Church doctrine, that even the very hairs of our heads are numbered, and not even a sparrow, much less a man, falls to the ground without the arrangement and design of the Divine Providence, is thus exhibited by Alison in his History of Europe: "Great changes in human affairs never take place from trivial causes. The most important effects, indeed, are often apparently owing to inconsiderable springs; but the train has been laid in all such cases by a long course of previous events, and the last only puts the torch to its extremity. A fit of passion in Mrs. Masham arrested the course of Marlborough's victories, and preserved the tottering kingdom of France; a charge of a few squadrons of horse, under Kellerman at Marengo, fixed Napoleon on the consular throne; and another, with no greater force, against the flank of the old guard at Waterloo, chained him to the rock of St. Helena. Superficial observers lament the subjection of human affairs to the caprice of fortune or the casualties of chance; *but a more enlarged observation teaches us to recognize in these apparently trivial events the operations of general laws, and the last link in a chain of causes which have all conspired to produce the general result.* Mrs. Masham's passion was the ultimate cause of Marlborough's overthrow; but that event had been prepared by the accumulating jealousy of the nation during the whole tide of her victories, and her indignation was but the drop which made the cup overflow; Kellerman's charge, indeed, fixed Napoleon on the throne, but it was the sufferings of the Revolution, the glories of the Italian campaigns, the triumphs of the Pyramids, which induced the nation to hail his usurpation with joy; the charge of the 10th and 18th Huzzars broke the last column of the imperial array;

but the foundation of the triumph of Wellington had been laid by the long series of his Peninsular victories, and the bloody catastrophe of the Moscow campaign."—Vol. IV., p. 31.

God's providence is in a most peculiar manner indicated in the life of an author or artist; for it is probable that there are no class of men whose desires are less satisfied, and who oftener languish in poverty. An eminent writer informs us, that "next to the Newgate Calendar, the Biography of authors is the most sickening chapter in the history of man." This arises from the fact that they possess, above others, qualities which if allowed to predominate would cause their ultimate ruin. Thus a learned man has, as a general thing, though he may be ignorant of it, more vanity, more pride and arrogance than others. Now permit such a one to become wealthy, and, to use a common saying, there would be no living with him; for his superior attainments would cause him to look down with contempt upon those who were his inferiors, and which, joined with a superciliousness of manner, would render him unendurable except by those who were willing to become his parasites. Such a man ever in some manner desires to be flattered, and which flattery in reality is the same adoration, the same enjoyment on a miniature scale, which the Oriental despot tastes when his subjects prostrate themselves in his presence; and is that which in ancient times caused men to be worshipped as gods—and which, if permitted to go on, would take up arms against the Deity himself for universal empire: hence, rather than permit the man who prides himself on his own intelligence to rush into the very sin which above all others was the primary cause of man's fall, riches and prosperity are not given, and bitter medicine, even the very dregs of the cup of sorrow, are administered by the great Physician for his restoration and to prepare him for the eternal scenes of the future. Yet in all this, not one law of the Divine Providence is violated, and success or failure, as a general rule, can be traced to natural causes, which ever are the substratum of the moral and spiritual.

Swedenborg informs us, that the time is to come when an entirely different class is to arise, from those who now throng the temple of fame; that they are not to be seekers after self-adoration and posthumous honors, but are to be lovers of truth, virtue, and justice for their own sake, ever exerting themselves for

the public good—men who, in our halls of legislation, will by their eloquence and learning be the focus of attraction and admiration, yet at the same time in private life will exhibit the child-like simplicity mentioned by the Saviour, and by their unassuming manners show that they are not filled with the canker and bane of life, self-love, and ascribe the merit and praise to the Giver of every good gift. Such men, if they desired it, could be trusted with affluence; for it would humble instead of exalt them, and the more they increased their knowledge, the more they would confess their ignorance, and become aware how little they possessed in comparison with that which can be known.

The poet Longfellow has right views concerning the motive which should actuate the man of genius. Thus he says: "It is better, therefore, that men should soon make up their minds to be forgotten, and look about them, or within them, for some higher motives in what they do than the approbation of men, which is fame: namely, their duty; that they should be constantly and quietly at work, each in his own sphere, regardless of effects, and leave fame to take care of itself."

We have often thought that if the desires of the great mass of mankind were gratified, what a state of things would be produced. Thus, it is the great desire of thousands of the laboring classes in this country that they may become rich and cease from work. Let us suppose that such a result occurred in the State of New York. A year would not elapse before an increase of intemperance, Sabbath-breaking, and crime of every description would be the consequence. The police would have largely to be increased, if aid had not to be required from the general government; and so far from raising sufficient for the support of its inhabitants, the necessaries of life would have to be imported from other States, for few would labor when all were rich. Thousands who now enjoy robust health, and partake of their meals with an appetite and zest unknown to the wealthy, and quietly rest after the labors of the day, would toss upon beds of anguish, reproved by a wounded conscience, or devoured by *ennui*—would endeavor, no matter in what manner, to throw off those energies which cannot sleep.

An eminent author says, "To suspend for one week the vast multitudes that are employed in the several mechanical trades

and manufactories in Great Britain, would be to run the risk of involving the metropolis of that great, flourishing, and powerful country once more in flames; for it would be converting the populace into an aptly disposed train of combustible matter, which being kindled by the least spark of accidental enthusiasm, by the heat of political faction, or indeed by their own internal fermentation, would explode into the most flagrant enormities."

He adds: "Nothing contributes more essentially to the tranquillity of a nation, and to the peaceful demeanor of its inhabitants, than those artificial wants which luxury introduces; for by creating a demand for the fashionable articles, they engage the attention, and employ the hands of a multitude of manufacturers and artificers, who, if they were left in that restless indolence which the want of work creates, would certainly be unhappy themselves, and in all probability would be fomenting mischief in the minds of others."

Labor, Swedenborg teaches, is the one great thing by which the Divine Providence is enabled to put a check upon man's evil nature, and without which exertion life would be undesirable; yet, as we have before shown, there are those who, from a misinterpretation of Scripture, have taught that happiness consisted in a cessation from exertion, and that it was the greatest gift that heaven could bestow. A more pernicious error, and that labor is a curse, could not have been circulated; yet how many thousands adopt it as their motto, and endeavor to make rest or idleness their heaven upon earth!

The New Dispensation throws much light upon the subject of legislation. Thus, with respect to licensing houses where intoxicating liquors are sold, it informs us that *in the present condition of society* there are such things as *unavoidable evils*, and that intemperance is one of them. It is stated, that man is of so corrupt and fallen a nature, that if his evil inclinations and desires were not in some manner gratified, he would rush into the greatest enormities. Thus, in regard to the sale of intoxicating liquors, it is intimated that if the most severe measures were taken, either a revolt would break out, or the people would resort to stimulants far more injurious than alcohol. These views are borne out by experience, and it is found that in those cities* where few or no licenses

* We refer to Boston and New York, and those years when few licenses were granted.

have been granted, there has been more alcohol sold, and greater numbers brought before our criminal courts charged with drunkenness, than in those years when with discrimination the usual licenses have been given. This has arisen, not only because there are those who will have their favorite stimulus, but also from the reason that vast numbers act on the principle that "stolen fruit is the sweetest," and take a pride in defying the prohibition. When no licenses are granted, every measure is taken to evade the law. The story of the striped pig is well known, and we doubt whether there is a temperance steamboat in which the same system of deception is not practised, and alcohol at an exorbitant price dealt out to those whose *health* require it; and which class of persons, we need not say, are numerous, frequently more being sold than if a regular bar was opened.

It has been ascertained that, since the numerous temperance societies have been organized, the consumption of opium has largely increased, and many have secretly resorted to the use of it who could not, without injury to their reputation, partake of their accustomed alcoholic stimulus. The same can also be said of strong ale or beer; and we do not believe there ever was a time when more tobacco, under the form of cigars, was used by the youth of our country than at present. This has arisen because both tobacco and ale are stimulants, and answer, in a great degree, the purpose for which they are taken. And they do answer the intention—for we are fully of the opinion, that if many of our mechanics and farmers had it not in their power, after the severe labors of the day, to allay a nervous irritation and want of society by the use of tobacco or of a pipe, they would, instead of remaining at home, resort to the bar-room, and from a little evil rush into the greatest excesses.

We might, for the purpose of further illustrating the subject, go on to mention those houses which, as truly said, "are the way to hell, and the going down to the chambers of death," but we refrain; sufficient is it to say, that if they were not winked at, public and private licentiousness would increase to a fearful extent, and those enormities occur, which on an occasion of this nature, and when the experiment was permitted, took place in the capital of Prussia.

Yet with these facts, and many others of like nature, and in

ignorance of the great law which governs, there are those who, if they had it in their power, would pass laws making it a penal offence for any to manufacture or vend spirituous liquors, or to indulge in the use of tobacco; and, indeed, would carry the principle so far as to invoke the aid of the law in putting down evils of every nature. Thus, a Mr. Kingsbury, who may be considered as the representative of this class of persons, in his (no doubt) sincere desire to arrest the evils which threaten to destroy the country, has written a book entitled "Law and Government," and in which these ultra views are advocated. Thus he states it as a truth, that "the grand principle of civil administration is to prohibit every thing that is wrong, or that is adverse to the general welfare, and to command the performance of all those moral and secular duties which the government has the ability to enforce."—(Sec. V., p. 51.) He even recommends that a government should be constructed on the principle of the old Mosaic code; for he says, after citing it, that "no one can doubt, after examining the precepts and penalties, that it was a part of God's design in the institution of their civil government, that it should protect as well the first table of his moral code as the second; and as well the duties of religion as of morality. *And why not extend it to all civil governments?* We are aware that many will not allow this extension, nevertheless the position, we doubt not, is tenable."—(Sec. VI., p. 79.)

The great difficulty with this writer is, not that it is false to assert that the grand principle of civil administration is to prohibit every thing which is adverse to the general welfare, but that he has carried the principle too far; for when he proceeds to say that "a government should command the performance of all moral and secular duties—should make those governed attend worship on the Sabbath, and cease from drunkenness, the making or vending of alcohol, licentiousness, profane swearing, the inculcation of irreligious, infidel, or atheistic sentiments," he requires that which not only would destroy all freedom and bring back the worst days of Church tyranny, but at the same time expects to *force* the vicious into a reformation, and which we need not say is, of all things, the most impossible. If he had understood the great law which governs, and that man is free, and that there is that which is known in the divine economy as unavoidable evils,

he would have seen that all those things which he so much desires to put down, are so many safety-valves to man's corrupt and fallen nature, and which, if closed at the point of the bayonet, would in time so excite his infuriated passions, that, like a pent-up volcano, they would suddenly burst forth and sweep all before them; committing, as we have before observed, excesses* and outbreaks to which those evils which now exist bear no comparison.†

But it may be said, with this view of the subject, we advocate the extension of evil and crime; but this is the furthest from what was intended to be conveyed, and would be the greatest perversion of our sentiments. We advocate, it is true, the granting of

* "It is not from the Divine Providence that wars exist, because they are united with murders, plunders, violence, cruelties, and other enormous evils, which are diametrically against Christian charity; but still they cannot but be permitted, because the life's love of man (or his evil nature) has become such . . . Hence it is that evils cannot be repressed by any providence; for thus they would remain shut in, and, like the disease which is called cancer and gangrene, would spread around and consume all human vitality."—D. P., 251.

† Mr. Webster, in his speech delivered in the Senate of the United States, March, 1850, on the subject of Slavery (and which, under the present state of things, may be considered as one of the unavoidable evils), thus happily alludes to a class of persons who, if they cannot have every thing perfect, wish not to have it at all. He says: "There are men who are apt to think that nothing is good but what is perfectly good; that there are no compromises or modifications to be made in submission to difference of opinion, or in deference to other men's judgment. If their perspicacious vision enables them to detect a spot on the face of the sun, they think that a good reason why the sun should be struck down from heaven. They prefer the chance of running into utter darkness to living in the heavenly light, if that heavenly light is to be not absolutely without any imperfection."

"These are impatient men, too impatient always to give heed to the admonition of St. Paul, that we are not 'to do evil that good may come;' too impatient to wait for the slow progress of moral causes in the improvement of mankind. They do not remember that the doctrines and the miracles of Jesus Christ have, in 1800 years, converted only a small portion of the human race; and, among the nations converted to Christianity, they forget how many vices and crimes, public and private, still prevail, and that many of them—the public crimes especially—offences against the Christian religion, pass without exciting particular regret or indignation. Thus wars are waged, and unjust wars. I do not deny that there may be just wars, there certainly are; but it was the remark of an eminent person, not many years ago, upon the other side of the Atlantic, that it was one of the greatest reproaches to human nature, that wars were sometimes necessary for the defence of nations, that they were sometimes called for against the injustice of other nations!"

licenses, yet would exercise a just discrimination in the bestowing of them ; and such granting is not the extending of evil, but the restraining it within proper limits, and preparing the time when it may be done away with, and which would not be the case if none were given ; for then, as has been shown, a greater evil would result. By the permitting of that which is unavoidable, we do not infringe upon man's freedom, but are able to address ourself to his reason, and by the power of truth and our own example, evince to him that he is injuring himself, and is his own tormentor : and such a course could not be adopted if harsh measures were used, for then his anger would be aroused, and all reasoning become useless.

No one is more ready to assist and uphold the law than the New Churchman, obedience to the law being the grand principle upon which his faith is founded ; yet (not expecting to reform the world in a day). he obeys and endeavors to promulgate a system of legislation which takes rational views, and one which is to act in a progressive manner. He is not alarmed at the signs of the times, or by the attacks upon the Scriptures and the dissemination of atheistical and infidel sentiments ; for he knows that these evils will correct themselves and are not to be avoided, and that by putting down all free discussion no inquiry would rise, and the days of superstition return. The doctrine with him is, not to *force* mankind to be good, but by the power of reason and example to show them the madness of sin, or the disobeying the laws by which the universe is governed. He would continue the present system of legislation which forbids gross violations of the peace, but, at the same time, as the people become more enlightened and educated, would leave it to them to say whether laws which are now on our statute books should be observed. Thus, he would not compel any to cease from travelling on the Sabbath who were disposed to do so, as such obedience would be forced and insincere. It is his belief that there is a sufficient number who can show that the cessation of labor on the Sabbath is, to say nothing in respect to religious views, a most excellent custom, and one without which the laboring classes would have no day of rest ; and hence it is for the interest of all to have it continued. And the same course he would take in regard to the Bible ; and if it is seen that learned skeptics at-

tempt to overthrow it, he would not prohibit it, as he knows there will be found those who, armed with the new truths, can avoid former objections, and exhibit its authenticity and superiority over all other creeds. And so far from being disturbed because it is generally unknown that there are in the present state of things unavoidable evils, he is content it should be so. It being seen that if the real truth was generally taught from our pulpits, there would be danger that the belief would be perverted; and that as it is, by asserting that it is possible (if power were given) to eradicate intemperance and abuses of every nature, the balance is preserved, a proper check presented, and those who are ignorant of God's laws and an overruling providence, made subservient to them.

A further illustration of the subject (if time permitted) might be given, yet we trust sufficient has been said to give the reader some idea of those laws by which it is asserted mankind are governed. To those who are sufficiently interested to examine further, reference is made to Swedenborg's "Divine Providence," a volume in which not only are made disclosures in regard to the inward motives of human action (and which are generally believed will be made known only in another existence), but at the same time a key is given by which those difficult questions that now perplex and agitate the public mind may be solved. It is our belief that the time is approaching when the principles there taught, and to which allusion has been made in the present section, will become the practical truths by which society is to be governed; and that others than New Churchmen will see the necessity of forbearance, and of taking that part by which alone the evil can be put away, and the plan of the Divine Providence consummated.

SECTION XV.

CONCLUSION.

THE reader has now before him a brief exposition of the doctrines of the New Dispensation. In an examination of so novel a subject, involving claims of such a peculiar character, the first inquiry which naturally arises is, Whether there is a necessity for such a revelation? whether it is true that there are difficulties in respect to the interpreting of the Scriptures? In regard to this, we think that it has been conclusively shown that there is such a necessity, and that the time has arrived when, for the interests of Christianity, and for the sake of preserving a respect for the Bible, and belief in its inspiration, an explanation should be given. As far back as the eighteenth century it was seen that there were difficulties in respect to interpreting the Scriptures, and that every proof was needed to sustain them. Thus Dr. Paley, in his preface to the "Evidences of Christianity," says: "I deem it unnecessary to prove that mankind stood in need of a revelation, because I have met with no serious person who thinks that even under the Christian revelation we have too much light, or any degree of assurance which is superfluous." And if views like these were held in that age, a period when reason was held subject to faith, how much more necessary that the genuineness of the Scriptures should be shown in the present century—an era which holds nothing too serious for investigation, and, as truly said, "treats hoary opinions as if they were of yesterday's growth!"

Nothing more evinces the necessity of such an explanation, than the fact that each year presents a new volume, in which,

openly or indirectly, the authenticity of the Scriptures is attacked. Even those writers who are believed to be devoted to the support of a true and evangelical religion, are unknowingly taking a part in injuring a belief in the inspiration of the Sacred Records. Thus, so eminent a work and standard authority as Kitto's Biblical Encyclopædia informs the theological student (and without elucidation) that the first chapter of Genesis, particularly that which gives a narration of the Creation, *is not history*. It states, that "the one grand fact couched in the general assertion that all things were created by the sole power of one Supreme Being, is the whole of the representation to which an historical character can be assigned"—that as to the remainder, it cannot be history, "*it may be poetry*." And if so, can it be supposed that the Books of Moses will be considered as a supernatural and divine work? It is in vain to believe it; and each day evinces, that either Swedenborg's interpretation must be admitted, or the books known as the Pentateuch be considered as a human composition. It is idle to attempt to make the figurative language (or but a small part) of the first chapters of Genesis agree with what is known to be the truth; and the period is not far distant when it will be seen that it is a designed allegory with a spiritual and hidden sense, which was intended for more enlightened generations than those to whom it was at first given.

In former periods no parts of the Scriptures were considered to be figurative and allegorical, except those which bore upon their face a deviation. Thus in the passages in which it is said, that "God rode upon a cherub and flew upon the wings of the wind," and "the mountains should drop new wine and the hills flow with honey," the figurative language is evident; but when we come to narrations in which it is asserted that God rested on the seventh day, and repented that he had made man, and for this reason brought a deluge on the earth, it is difficult to understand what is intended. For there is seemingly no figure, no symbol, and the information is given in the plainest and most simple language; yet nevertheless, there is a figure and hidden meaning, and hence the difference between the allegories of the Scriptures and those composed by others. It is stated as an historical fact, that God tempted Abraham and Pharaoh; yet in the New Testament we read that God tempts no man, but every

one is tempted or led away by his evil heart. Swedenborg teaches that by God's being said to tempt man, is represented an apparent truth: and that in reality the Supreme Ruler did not tempt Abraham or Pharaoh, and that each exercised his freedom, as is done at the present day.

Again, we read in Genesis xviii. 20, 21, "The Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous, *I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.*" Of the Amorites who went up with the five kings it is said: "And the Lord discomfited them before Israel, and slew them with great slaughter at Gibeon, *and chased them* along the way that goeth up to Beth-horon, and smote them to Azekah, and unto Makkedah. And it came to pass, as they fled before Israel and were going down to Beth-horon, that *the Lord cast down great stones from heaven upon them* unto Azekah, and they died."—Joshua x. 11.

Passages of this nature fully exhibit the views held at that period; and it is now seen that the Supreme Being does not cast great stones upon his enemies, nor is necessitated to come down from heaven to witness the actions of mankind. As remarked, "the ideas of the Jews were low and sensual, their usual methods of thinking on religious subjects were influenced by the mythologies of the nations by whom they were surrounded, and were in some of their leading features essentially pagan; hence to meet their conceptions, to get hold of the stratum in which their trains of thought ran, and bend them upward towards a higher plane, it was necessary that the truth should clothe itself before their minds in such apparent forms." These, or similar views, are taken by Professor Park, in a discourse recently delivered before the convention of the Congregationalist ministers of Massachusetts. Thus he says: "In order to hold the Jews back from the foul, cruel vices of their neighbors—the Tyrian, Moabite, Ammonite, Egyptian, Philistine, Babylonian—in order to stop their indulgence in the degrading worship of Moloch, Dagon, Baal, Tamuz, they were plied with a stern theology, well fitted by its terrible denunciations to save them from the crime which was still more terrible. They were told of the jealousy and anger of the Lord, of his breastplate, helmet, bow, arrows, spear, sword,

glittering sword, and raiment stained with blood. This fearful anthropomorphism enstamped a truth upon their hearts; but when they needed a soothing influence, they were assured that 'the Lord shall feed his flock like a shepherd, he shall gather the lambs with his arm and carry them in his bosom, and shall gently lead those that are with young.' Again, he says, speaking of the passage where it is declared that God repented of having made the race, and was grieved and weary, that "these expressions do not indicate that Jehovah has ever parted with his infinite blessedness, or ever repents, but that he assumed these discordant forms so as to meet the affections in their conflicting moods." According to his view, the Scriptures are written in two different manners, and have a theology for the intellect and one for the feelings. The theology of the feelings corresponds to Swedenborg's apparent truths, and the theology of the intellect to those which are designated as real. It is stated that the one includes the decisions of judgment and all the faculties which are essential to the reasoning process. But the other studies not the exact proportion of doctrine, but gives especial prominence to those features of it which are most grateful to the sensibilities; that when literally interpreted it may or may not be false, and aims to be impressive, whether it be or not minutely accurate. We are informed that Martin Luther and the Church Fathers used this "free theology of the feelings," and hence "they are unsafe polemics."

Now if the views advanced by this eminent writer be correct, and it be admitted there are these two forms of belief, and that the Jews were plied with a stern theology, well fitted from its terrible denunciations to save them from ruin, why cannot the same be found in the New Testament? and why may it not be true that the theology of the feelings has been introduced in the popular doctrine concerning the personal advent of the Son of man, the resurrection of the body, and the material punishment of the wicked? We believe that it would be difficult to show that this is not a sound inference, and that this same theology of the feelings, with its figures and symbols, is not in a most providential and wonderful manner introduced in the doctrine of the second advent, and intended for others than the primitive Christians. If we are not mistaken, Professor Park

holds himself in regard to these great subjects far different views from those adopted by others, who yet adhere to the unsafe polemics of other days. He does not believe that the converted islanders of the Atlantic and Pacific, or two antipodes, will both rise up in opposite directions to one locality; that a throne will be erected; and that "God like an earthly monarch keeps written archives of the affairs of his kingdom," but that the demonstrable ideas of many *would evaporate*, "unless they were illustrated by one individual day of the grand assize, by the particular questionings and answerings, the opened book, and other minute formalities of the court." It is intimated that the Old Church has, in forming its Confession of Faith, joined apparent truths with those which are real, and thus founded doctrines which are any thing but rational and agreeable to the theology of the intellect. Professor P. says, if it should be insisted the theology of the feelings as exhibited in the Scriptures should be received as truth, "then I shall not demur at phrases in a Confession of Faith *over which, in my deliberate perusal, I stagger, and am at my wil's end.*" He adds: "Wrap me in mediæval robes—place me under the wide-spreading arches of a cathedral—let the tide of melody from the organ float along the columns that branch out like the trees of the forest over my head—then bring to me a creed written in illuminated letters, its history redolent of venerable associations, its words fragrant with the devotion of my fathers, who lived and died familiar with them, its syllables all solemn and goodly sound, and bid me cantillate its phrases to the inspired notes of minstrelsy, my eye in a fine phrensy rolling, and I ask no questions for conscience' sake. I am ready to believe what is placed before me. I look beyond the antique words, to the spirit of some great truth that lingers somewhere around them; and in this nebulous view, I believe the creed *with all my heart.*"

This candid confession of this eloquent writer exhibits, it is believed, the convictions of hundreds of clergymen, and those who have subscribed to "Confessions of Faith." They believe "with all their heart," because the words are taken from the Scriptures, and "are fragrant with the devotions of their fathers;" and from the fact that they rest satisfied, do not like to incur the responsibility, or have not the ability to gainsay them.

The discourse of Professor Park is instructive, as it exhibits the doctrines which for years have been taught, and more recently in an institution established for the express purpose of better qualifying candidates for the ministry, and defending the inspiration of the Word. It also exhibits in a remarkable degree the stern necessity which exists for an explanation of sacred mysteries. For if it is admitted that the Bible has a theology for the feelings, and one for the intellect—that these two are found in every part of the Scriptures, and continually intermingle with each other, how necessary is it that some one should point out the latter from the former, the real from the apparent, the historical from the figurative! And who can effect this? who is able to open the Book and loose the seals thereof? who to unravel the mysteries, emblems, symbols, and figures of that which for ages has defied the attempts of the wisest? There is no one; or, as expressed in the Scriptures, “No man in heaven nor in earth, neither under the earth, was able to open the Book, neither to look therein.” The effort has again and again been made, and it is shown that nothing less than a new dispensation, a new revelation, an interposition of Him who alone was worthy to take the volume, can elucidate its mysteries, confirm its doctrines, and place them on an immutable basis.

It may be urged in reply, that notwithstanding the mysteries of the Scriptures are great and past finding out, yet nevertheless it is still evinced there is sufficient in them for every purpose. But this is a fallacy, and falsification of a great truth; and with equal consistency the Jew might assert (as he does) that there is sufficient in the Old Testament for salvation; that it was needless for Christ to appear, or for the Christian revelation to have been given. Yet the argument will not be admitted; for though in a certain sense it is seen there is sufficient in the Old Testament for salvation, it is also with equal distinctness known that there was a necessity at that period that a new belief should be given; and that at the close of the Jewish Dispensation the Pharisees and Sadducees had so perverted the truths of the Scriptures by false doctrines, that they with difficulty were understood, and were without vitality. By the same sophistry the opposer of the New Dispensation might affirm that modern improvements are unnecessary, and that man could do as well without as with them.

But this is an assertion which cannot be supported. It is true, in former ages man existed without labor-saving machines; but the times are changed, and it requires little argument to evince that modern agencies and discoveries, under the present state of things, are absolutely necessary to the well-being, the regeneration, and civilization of the world. And the same may be said of religion. The theology that centuries ago performed uses, the theology of the Catholic Church, of Luther and the Fathers, will not answer for the era of the nineteenth century; and hence is shown the wisdom of the Author of the Bible, in providing a new revelation of truth suitable for the exigencies of the age.

To another objection which is urged with no little effect, and which affirms that it is difficult to receive the system now advocated, because it is so novel and singular, we reply that it is indeed at first hard to believe that in modern times the Supreme Ruler has manifested himself through a human instrument, and removed the veil from those mysteries which have been so long concealed. But when the subject is considered, when it is found that the character and claims of Swedenborg are totally different from all others who have made like assertions, and the state of the Church and Scriptures are examined, we do not see a necessity for so much incredulity, or that the claims of the New Dispensation are more extraordinary than the times themselves. What exclamations would proceed from our ancestors if they could reappear, and were informed that the Atlantic could be crossed in a few days, that carriages were propelled at the rate of fifty to seventy-five miles the hour, and that news could be instantaneously sent almost regardless of time or distance! These things, and other extraordinary novelties and wonders of the age, would not only be denied as absurd, but absolutely impossible. And it is like in regard to the truths of the New Covenant: they are considered as the dream of a visionary, and incredible. For when it is taught to be truth and a reality that there is another existence, a heaven and its opposite—that the mighty chasm is bridged and a connection opened between the natural and spiritual world—the announcement is overwhelming to the minds of many, and they cannot, dare not, believe it. Yet the truths advocated are as fixed and immutable as the great laws which govern the uni-

verse; and it is seen that life, in another existence, must be as represented, or all revelation is a delusion.

That, in making our assertions in respect to the dangers which await the Bible, we have not made gratuitous or fallacious statements for the purpose of supporting a favorite theory, we shall adduce the opinion of an eminent and well-known writer, a follower of the Old Church, and who, in a work recently issued from the press of the Messrs. Harper, thus speaks of the destiny and perils which await the Scriptures:

He says: "That there is a deep danger before the Bible, a partial eclipse awaiting it, a 'rock ahead,' we are firmly persuaded. Nay, we are satisfied that the dangers are so numerous and varied, that no pilot but one can rescue it, and in it, us, the Church, the world."

"The spread of skepticism is the most obvious of these dangers. That in past ages seemed to stagnate unless when it was fanned by the breath of political excitement, or forced on by the influence of some powerful genius, or unless its waters were strengthened by the foul tributary flood of licentiousness. Now it is more of an age tendency, a world-wide calm and steady current, a tide advancing upon young and old, wise and foolish, vicious and moral, cold and hot, male and female, half-informed and learned, high and low. Skepticism has been found of late in strange places, even in the sanctuary of God. In proof of this, we have but to name Foster and Arnold, men of great though unequal name, of ardent, religious feelings, representing thousands, and who both died, torn and bleeding, in the breakers of doubt. The effects of this abounding and overflowing stream of tendency are most pernicious. It has made the rash and inconsiderate abandon churches, and openly avow their unbelief; it has driven one species of the timid into the arms of implicit faith, and another into a shallow and transparent hypocrisy; while, meantime, the bigotry of some is hardening, and their narrowness closing up, every day; while others are, from various causes, 'detained before the Lord;' and while a large class are striving to forget their doubts, amid the clatter of mechanical activities and the roar of the applauses by which the report of these is in public religious meetings always received. But on still *the dark tide is flowing*, and, alas! gaining ground. One is reminded of a splendid

drawing-room, in a room adjoining to which a secret murder has been newly committed. Brilliant is the scene, gay the lights, beautiful the countenances, soft the music, a wall of mirrors is reflecting the various joy; but below the feet of the company there is slowly stealing along the silent flood, biding its time, and too secure of producing, to hasten, the terrible effects of its discovery."

In respect to the inefficiency of the means possessed by the Christian in stemming the tide of infidelity, the aspect of the times, and of their resemblance to the period anterior to the French Revolution, it is stated:

"But how to meet and counteract this wide current? Some say—*laissez faire*—it is good for us quietly to wait; there was a similar tide in the days of the French Revolution: it passed away, and the old landmarks were again seen, the stronger and dearer for the danger. And so it may be again. *But there are important differences.* That was, to a great extent, a political movement. It involved, too, more of a licentious spirit; it was a revolt against the Ten Commandments; it was supported in a great measure by practical Antinomians. The movement, now, is quieter, deeper, altogether irrespective of politics, and partly of morals. And though we were willing to *let it* alone, it will not *let us*. Its consequences, in the language of Burke, are 'about us, they are upon us, they shake public security, they menace private enjoyment. When we travel, they stop our way. They infest us in town, they pursue us to the country.' No; whether we can stop this current or not, it is vain to wait till it pass, vainer to seek to let it alone.

"Efforts, indeed, to check it are numerous, in the form of lectures and essays on the Evidences; and of them we may say, *valeant quantum valere*. They browbeat insolent and shallow skepticism, they check the progress of *individuals* on their erroneous way, they at least add to the smoke of the right side of the field, if not to its effectual defence or raking fire. But our hopes of all or any of them, including our own efforts in this volume, are, so far as general effect upon the skeptical mind is concerned, not very sanguine. The old Adam, the natural infidel tendency of the heart, strengthened at present by the contagion of that vast religious corpse, the Continent—*by the perplexed state of the criti-*

cal and metaphysical questions connected with the Evidences—by the dominance of fashion, a false power, but waxing greater every day—and by the influence of a large portion of the press, is becoming too strong for our Melancthons, young or old; who, besides, do but too manifestly evince that their own hearts are failing them, for fear of those things which are coming upon the world. Books, accordingly, are loosened, each after each (like the horses from a Russian sledge, pursued by the wolves), in sacrifice to the destroyers, who swallow all greedily, pause a moment, and then resume their pursuit.”

After remarking how vain it is to suppose that old forms of faith can act in preventing the evil, of their bringing darkness to darkness, of the continued and fierce assaults on the bulwarks of the Bible, and a growing impatience on the subject in the general mind, Mr. G. goes on to compare the present condition of the Christian Church with that of the Jewish, before its close and consummation.

He says, “It is the very tale of the Jewish Temple before the advent of Christ. It had fallen into comparative contempt; it was under an enemy’s hand; it was not only forsaken of many men, but God’s fire was burning low upon the altar, and not a few voices were heard, saying, ‘Raze, raze it to the foundation.’ Its young worshippers seem very generally to have forsaken it. Still Simeon and Anna, Joseph and Mary—in other words, the old disciples—and the middle class of men and of women, were to be found faithfully worshipping, and Zacharias and Elizabeth were diligently ministering there. They still believed at once in its former divine consecration, its present connection with heaven, and its future glory.”

Again, in p. 344, Mr. G. observes, that “for his part he expects the Master to be again preceded by a forerunner, that the Book should be held with a death’s grasp until One come to explain, supplement, glorify it anew.” He adds in conclusion: “Nor does it derogate from the Bible to say, that it must receive aid from on high to enable it to ‘stand in the evil day.’ It has nobly discharged its work; it has kept its post, and will, though with difficulty, keep it till the great reserve, long promised and always expected, shall arrive. It was no derogation to the old economy to say it yielded to the ‘New Shekinah’—it had accom-

plished its task in keeping the fire burning, although burning low, till the day-spring appeared; nor is it a derogation to the New Testament to say, that it has carried, like a torch in the wind, a hope two thousand years old, till *now it seems about to be lost in the light of a brighter dispensation.*"

"And while the hope is to be lost in its fruition, what shall be the fate of the volume which so long sustained it? What *has* been the fate of the Old Testament? Has it not retained its reverence and power? Is it not every day increasing in clearness? Has not the New Testament reflected much of its own radiance upon it? Do they not lie loving and side by side in the same volume? And why should not the New Book of the Laws and Revelations of the Prince of the Kings of the Earth (if such a book there were) form a third, and complete the threefold cord which is not easily broken?"*

We have been induced to give the above citations, lengthily as they are, from the fact that they exhibit the workings of a mind which is the representative of many: and it can be seen that this able writer, so far from attempting to show there is not a necessity for a new revelation, boldly comes out in its defence. He sees that though it is indeed true that there is still a Simeon, an Anna, a Joseph, and a Mary watching the expiring fire of the altar, yet others, the educated, are fast forsaking it. Not buoyed up by the vain hope that the Church in its present creeping and crippled state can produce the Millennial Age, he sees that without an intervention all is lost. Allowing his mind to proceed untrammelled, he naturally draws the inference that new truths will take the place of the old, and sees no reason why the New Book of the Laws and Revelations of the Prince of the Kings of the Earth (if such a book there were) should not form *a third*, "*the threefold cord which is not easily broken*," and lie harmoniously with the Old and New Testament!!

But it is vain and idle to suppose that by argument alone, by the publishing of volumes and tracts exhibiting the difference and superiority of the "New Book" or covenant, the glad tidings can be disseminated. This cannot be. The time has gone by. So many theological and controversial works have been written

* See Bards of the Bible, pp. 344-346, by George Gilfillan.

claiming the pre-eminence, that the public are without a guide, know not what to believe, and are wearied with the subject. It is in a different manner that the New Dispensation is to gain a footing. It is by its receivers organizing themselves into little societies in different parts of the land, particularly in the villages and country towns; and here by example, by practising what is preached, their character is to be exhibited and claims tested.

Such a course as this—the maintaining the inspiration of the Scriptures, the teaching that man is free, that he is the author of his own unhappiness, that the world is governed by fixed laws, that they must be obeyed, that diseases, mental and physical, are entailed upon the offspring, that by happy marriages the world is to be regenerated—is the only manner in which any thing effectual can be accomplished, and the way prepared for a better day. And when it is seen that the professing members of the “despised sect” present a marked contrast to others, and are good citizens, men of integrity, those who exhibit in the daily affairs of life nothing of the fanatic, and receive accessions to their numbers, not from the illiterate, but from the wealthy, the refined, and educated, those who hold the most responsible offices, then will comments be made and inferences drawn, and then will false accusations and perversions recoil upon those who have circulated them—then will the cause progress, and the conviction arise that the New Churchman has not altogether been deluded or governed by sectarianism, and that so strange, so unaccountable an event as a New Book, a New Apocalypse, may indeed have been given.

One of the marked peculiarities of the New Covenant is, that it exhibits the attributes of the Deity as they are, and without a veil. In former periods, and when the “theology of the feelings,” or apparent truths, were mistaken for real, it was taught that he was a being of wrath and vengeance. But now the great truth which even in the New Testament is but faintly shadowed, appears in all its brightness and splendor, and it is evinced that no human mind can imagine or conceive the love which the universal Father has for mankind. No longer using dark and enigmatical words, no longer asserting that it is possible for the world to be regenerated in a day, he appears, and using the language of affection, plainly says, “Come, let us reason together. Judge, I pray you, between me and my vineyard: what could I have

done to my vineyard that I have not done?" Considering man now as a calm rational being, one who is aware that his freedom cannot be destroyed, that he must help himself if heaven is to aid, he is informed concerning former mysteries and of the great plan by which the earth is to be civilized and emancipated. Going further than ever before, it is stated that the life of the Christian religion and New Dispensation is charity to others, and that it is willing all should take that path which it is believed will best lead to heaven. And so far from wishing its followers to forget themselves, and imbrue their hands in a brother's blood, because he differs in regard to the Trinity, it is asserted there is no elect, no chosen people, except those who obey heaven's laws; that even the possession of exalted truth does not, without works, make its possessor better than others, and that those who in reality form Christ's Church, the Church of God, are to be found in all denominations and sects, and even among the heathen.

Being fully aware that the new truths must be received in freedom and without the aid of excitement, it informs its receivers that they must never be presented, except on fit occasions, and when without injury they can be examined. It being seen that in this manner alone, by the exercise of private judgment, by its members rationally understanding their confession of faith, a Church can be founded which shall be different from others, and one that is not ready to fall as the winds and waves of false doctrines beat against it, but will stand for ages on ages.

We close, resting firm in the belief that the truths of the New Covenant are destined to prevail; and, indeed, in regard to this the New Churchman has so steadfast and unwavering a faith, that it is to be feared he does not exert himself as he should, and is too much inclined to let the doctrines care for themselves. Yet he has reason; for the truths are of that nature, and in themselves so powerful, that almost unaided they would make their way. And it is seen that all the new discoveries, "the deductions of theology, physiology, archæology, geology, and astronomy, look *Swedenborg-ward*," and tend to confirm the truth that a New Apocalypse has been given, a revelation of truth which we, an unworthy receiver, know is so clear, so bright, that it dispels all doubts, brings relief to the mind which has been weighed down with melancholy, heals the sick, the lame, the halt, and blind, and causes its ad-

herents to turn with gratitude unspeakable to the Giver of every good gift; and is to go on, regardless of its opponents, until it has accomplished its mission, and ushered in the day so long foretold and sung, and of which is now seen only the harbinger and radiant dawn.

“Come, thou pure love (and truth) which once in Eden glowed...
Dispel the mists that o'er man's vision glide,
The tranquil joys of purer scenes to hide;
Chase the dark passions from their latent cell,
Bid peace return again on earth to dwell;
Teach men how others live in realms above,
And fill our hearts with universal love:
Then hallowed fire shall to each soul be given,
And earth shall be no more, because 'tis heaven!”

APPENDIX A.

DAVIS' REVELATIONS

IF there is any thing which exhibits the necessity of an explanation of Scripture mysteries, it is the fact that such a volume as the so-called "Nature's Divine Revelations" has been put in circulation. In this case a book has been written which, considering the circumstances under which it was produced, must be admitted to be one of the phenomena of the age; it being the same as if an ignorant boy, one whom the reader knew had received no advantages of literature or science, should propose to deliver a course of lectures embracing every known subject. Such a proposal, if made, would be considered as unworthy of the least attention, and as an impossibility; it being well known that to deliver such a course, or even to attempt it, would not only require a practised and logical thinker, but one of vast erudition, and who had access to extensive libraries. Yet in the case of Davis all this marvel was exhibited; for he was but a few years ago living at Poughkeepsie, a shoemaker's apprentice, and one whose reading was confined to such works as "Robinson Crusoe" and the "Three Spaniards." At this time a mesmerizer travelling through the place, by accident, found that he was a good subject, and in a remarkable degree susceptible. He was prevailed on to go to New York, and without any preparation or study, gave, blindfolded, a course of lectures to large audiences, and in which all the different branches of science were treated. Professor Bush says: "I can most solemnly affirm that I have heard

him correctly quote the Hebrew language in his lectures, and display a knowledge of Geology which would have been astonishing in a person of his age, even if he had devoted years to the study. Yet to neither of these departments has he ever devoted a day's application in his life. I can moreover testify that in these lectures he has discussed with the most signal ability the profoundest questions of Historical and Biblical Archæology, of Mythology, of the origin and affinities of Language, of the progress of civilization among the different nations of the globe, besides an immense variety of related topics, on all which, though the style is somewhat faulty, the results announced would do honor to any scholar of the age, even if in reaching them he had the advantage of access to all the libraries in Christendom." He adds: "Yet not a single volume on any of these subjects, or a page of a volume, has he ever read, nor, however intimate his friends may be with him, will one of them testify that during the last two years he has ever seen a book of science, or history, or literature, in his hands."*

If the circumstances in respect to Davis had occurred at a distant period, then might they have been doubted; but this is not the case, as they happened, as it were, but yesterday, and in a city where, if any fraud had been practised, it could not have failed to have been detected: for not only did the various incidents have to bear the rigid scrutiny of its bitter opposers, but at the same time the potent agency of money was invoked, and a reward of five hundred dollars was offered to detect, if possible, the so-called imposition. Though six months were allowed for this purpose, yet it was in vain; the proof was wanting, and to this day the facts of the case remain incontrovertible.

We consider the book destined to exercise a great influence both for good and evil. It will result in the latter, as doubtless many, allowing themselves to be blinded by its sophistry, will receive it in the place of the Bible. But the opposite influence which it will exert, will, we think, counterbalance the evil; for it will, and has already acted in such a manner as to show to the skeptic that there is a spiritual world and life beyond the grave. Before Davis appeared there were many learned materialists who

* Mesmer and Swedenborg, p. 215.

were extremely doubtful whether there was another existence. But when they saw a subject of their own, an unsophisticated youth, arise and address an audience on subjects which they knew in his natural state he was totally unacquainted with, then was their skepticism shaken, and the belief adopted that there was before them an individual who was assisted in his discourses by other than natural means.

Davis' Revelations are to exercise a beneficial influence, because they illustrate by analogy the manner in which the Holy Oracles were composed; and now it can be seen that the majority of the prophets, when they gave to the world their prophecies, were at the time as ignorant of their true meaning as Davis was of his assertions; they being, on such occasions, but the passive mediums or instruments of the Divine Providence. This view is corroborated by the Scriptures, and we are repeatedly told that God spake by this and that prophet. Thus in Ezekiel in various places it is said, that "The word of the Lord came to him, saying;" and in Isaiah many chapters can be found commencing with the expression, "Thus saith the Lord." In John we are in the most particular manner informed, that "The prophecy came not in the old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." That the prophets were ignorant of the true signification of their prophecies, is evinced, as we have before shown, by the fact that they entirely mistook the most important one, or that which has reference to the first advent of our Saviour, and believed and taught that he was to come as a mighty temporal prince.

The great difference (and there is a vast one) between the seer of Poughkeepsie and the prophets of old, is not that the mode of communication was different, but that one was acted upon by the Holy Ghost, and the other was the mouth-piece and subject of evil spirits. The expression, "Thus saith the Lord," would become, if applied to Davis, "Thus saith evil spirits;" implying that his prophecies and revelations came not of his own will, but as he was moved and acted upon by evil influences from the hidden world.

But it may be said that if Davis' Revelations are *bona fide* communications from the spiritual world, then why should they not be received and stand on the same footing as Swedenborg's?

But to this we reply, there is a vast difference in their disclosures. Swedenborg asserts that the Bible is the Word of God, and of inestimable value. Davis, on the other hand, attempts to overthrow it, and class it with uninspired volumes, and as similar to the Koran or Shaster. Swedenborg teaches that there is a judgment to come. Davis directly denies this fundamental belief, and affirms that all at death, without exception, enter the kingdom of heaven; hell, devil, and Satan being, according to him, "a mere poetical mythos." The Swedish psychologist devotes his powers to show that man is free, and above all confirms the divinity of Christ. But on these points Davis is wanting; for not only does he assert that man is not responsible, but at the same time informs the reader, that the author of the Christian religion was but a mere man, and that "all of those representations which assert otherwise are entirely fallacious."

Davis' work is the more pernicious, as it takes similar grounds in regard to creation as are taken by the author of the "Vestiges of Creation," and is evidently dictated by the same class of spirits; the chief difference being that the English skeptic is more guarded in his assertions. There are those who refuse to bestow the slightest attention upon the work, and who consider it as mere rhapsody; but as far as we are capable of judging, taken as a whole, and considering the plausible manner in which it is written, and the source from whence it sprung, there never was a book put in circulation which was so well calculated to mislead, as the so-called "Nature's Divine Revelations;" and to it we think is particularly applicable that passage of the Scriptures in which it is said, that "in the latter days false prophets shall rise, and shall show signs and wonders, to seduce if it were possible the elect." But we trust there will rise those who, instead of attempting to ridicule the book, or deny its supernatural origin, will give it an examination—separate the wheat from the chaff, and exhibit its sophistries and contradictions. A review of this nature,* not a mere pamphlet, would exercise an excellent

* The London Athenæum, in the course of a very long and elaborate review of Davis' Revelations, contains the following:

"Time will roll on, and the Revelations of Andrew Jackson Davis will be put on their proper shelf, in that curious museum which men call human nature. One man, we foresee, will be treated with injustice—we mean

influence, arrest the evil, and afford timely aid to those who, abandoning the Scriptures, have already allowed themselves to be blinded by its fallacies; and we need not say that to the New Churchman alone belongs this task; for to others, the theologian and naturalist of the Old Church, the volume is altogether an unfathomable mystery. It is to be shown that revelations are not necessarily true because proved to be of a supernatural origin; for it is probable that false views in regard to this part of the subject are the most dangerous of all, and with many if it is once demonstrated that the book is a *bona fide* spiritual communication, then is drawn the inference that it must be received as truth. It is to be hoped, as there is reason to suppose that more of the same disclosures will be made, that the subject will be generally understood, and a communication dictated by those in the spiritual world will receive no more attention than a volume or disclosure written in this world. If new revelations were tested in this manner, or by reason and the Scriptures, then the peculiar manner in which they make their appearance will have little or no weight.

No small proof of Swedenborg's claims is the fact that such a person as Davis has arisen; for history informs us that when a new dispensation has been given, a counter one of evil has appeared. Thus when Moses wrought miracles before Pharaoh, counter miracles were wrought by the magi. When Christ cast out devils from the possessed, similar claims to miraculous power were asserted to exist among the Pharisees. When Christ assumed the character of King of the Jews, rival preten-

Emanuel Swedenborg. Davis and he will be classed together. Against this we protest. We have read enough of Swedenborg to justify us to ourselves in declaring that *we would rather believe his supernatural communications upon his own word, than Davis' upon any possibly attainable amount of evidence.*"

The verdict of the reviewer in regard to the work is unfavorable; but we find in one of the paragraphs the following remark:

"Let our readers distinctly understand that we do not, on any supposition, regard this book (Davis' work) and the proceedings attending it, as commonplace, or easily explained. Be it fraud, delusion, or mixtures—be it mesmerism, or newly invented communication with the spiritual world, or downright revelation—be it any one of these, or any thing else, *it is very curious.* As soon as the right name is found for it, we will be the first to call it, of that name, extraordinary—very extraordinary."

sions were made by others. "Before these days rose up Theudas, boasting himself to be somebody, to whom a number of men, about four hundred, joined themselves, who was slain; and all, as many as obeyed him, were scattered and brought to naught. After this man rose up Judas of Galilee, in the days of the taxing, and drew away much people after him: he also perished, and all, as many as obeyed him, were dispersed."—Acts v. 36. At the second coming of Christ into the world, we are told, it shall be the same, and that there shall arise false Christs and false prophets. Thus, as remarked, at the end of the old and the beginning of new dispensations, arise false and true prophets in every direction; whence pretensions of both kinds become so mixed up with the other, that unless possessed of a clear spiritual discernment, a person runs the risk of receiving the false as the true, or the true as the false, or of rejecting indiscriminately both together.

We close our observations by an extract from the "New Jerusalem Magazine," for January, 1847. The article is from the pen of THEOPHILUS PARSONS, Esq., of Boston, and clearly exhibits the difference between the disclosures of Swedenborg and those which have been presented by Davis and other mesmeric clairvoyants.

"Now let us compare this case with that of Swedenborg. We perceive at once this important point of difference. Mr. Davis' normal, or natural, or common state, has no apparent connection whatever with his clairvoyant state. Doubtless there is a connection which we cannot perceive, between the peculiarities of his constitution—physical, intellectual, or moral—and this extraordinary clairvoyance. But it is certain that neither the amount nor the character of his knowledge while clairvoyant, have any perceptible relation whatever with the amount or character of his knowledge in the natural state. These two things do not differ *in degrees*; that is, Davis does not know a little of cosmogony and philosophy, and think a little about them in his natural state, and then know and think a vast deal more on the same subjects while clairvoyant; but in this last state he has a marvellous quantity of knowledge on topics whereon in his natural state he has never in his life known or thought any one thing great or small.

"In the next place, it does not at all appear that Davis' fitness or capability for this clairvoyance, or for the learning he

there acquires or utters, is the result of any intellectual training. He has never been a student, never a practised and logical thinker; and has never acquired, by careful discipline and sustained endeavor, the power of profound and coherent meditation. It is not by reason of these things, or of any of them, in any degree, that he is able to learn and tell in a state of clairvoyance the wonders of cosmogony, or of any branches of science or philosophy.

“The next thing to observe (and it is one of great importance) is, that Davis, *in his natural state*, knows nothing whatever of his magnetical state. They who looked on and saw can tell him what was done to him and what he did; they who listened and took notes can repeat to him what he said; but of all this he knows nothing himself; absolutely nothing more than if the Davis of the one state and the Davis of the other were two persons, living in distant countries, without any intercourse with, or any knowledge of, each other. And when they who heard him repeat to him what he has said, they repeat it for the most part in vain, for he can comprehend it but very imperfectly; his own reason has not the preparation nor the power required to ascend to this lofty elevation. Thus it is with Mr. Davis; and all of this is in accordance with the usual phenomena of mesmeric clairvoyance, of which Mr. Davis may well be regarded as a type.

“And now how is it with Swedenborg? In the first place, he was prepared for his illumination not only by a thoroughly moral and religious character, but by very many years most diligently and most successfully devoted to the acquisition of a vast fund of knowledge. And this learning, immense in its extent, and embracing most of the branches of science, was nevertheless closely and definitely related to the higher learning which he afterwards acquired. It in fact became the foundation of his spiritual knowledge, and served him in comprehending spiritual truths in all their relations, and in illustrating them for the minds of others. In the next place, he was prepared for his illumination by a long and careful intellectual discipline. Naturally a close and steadfast thinker, he became by study one of the first mathematicians in the world; and the effect of this exact and rigorous science was to give clearness, precision, and accuracy to his reasoning powers. And all this was for the end that he might use these powers in understanding spiritual truth when it should be opened for him. It was designed for this end, and it had this effect. His eyes were opened, and he saw things of the spiritual world; his ears were opened, and he heard its wisdom; and because of the thorough preparation of his wonderful mind, he understood

what he saw, and drew just inferences from the phenomena around him, and grew in the wisdom of heaven while yet an inhabitant of earth. Lastly, and most importantly, between the state of Swedenborg when under illumination, and his normal, natural, or common condition, there was no separation, no disunion, no impassable abyss. What he saw or learnt while under spiritual illumination, made him wiser in his natural condition. It was for the purpose of becoming wiser in his natural condition, that his eyes were opened, and his preternatural condition induced; because it was in and through his natural and normal faculties, and by his own laborious exertion of these faculties, that the effect of his own growth in knowledge and wisdom was to be produced upon the world.

“But Swedenborg and Davis agree in this, that their knowledge comes to them in ways which are not the common ways of human nature. Just so far as this goes, there is an analogy between them; but here is its precise limit; for if we go a step further; if we look to see whether the ways are the same or similar in the two men, we shall find, instead of resemblance or analogy between them, the marks of difference, of contrast, of opposition. And this contrast we should express or describe as follows:

“All men receive all of life from the Lord, by the medium of the spiritual world. It is of the extremest importance that we should know this, and remember it. Consequently, nothing is more frequently, and more emphatically asserted in the works of Swedenborg. He who thinks a just thought, who knows that he has learnt some new truth, who is conscious that he has a good and pure affection, who has the right of believing that he has done one good thing—all this good and truth, and all that is good and true in or about him, he should refer to the Lord as to the only source of all that is good and true, acknowledging that he himself is only a recipient of life from him who is life itself. But this truth does not stand alone; nor is it the office of this truth to take from us freedom or responsibility, or plunge us into the torpor of fatality. For in connection with this truth, and always conjoined with it, is another which tells us that we have always the power, and always the duty, to be, to feel, and to act *as of ourselves*. Swedenborg says of this, in one of his relations, ‘Man can, *as of himself*, reform and regenerate himself, provided he in heart acknowledge that it is from the Lord. Every one who performs actual repentance, and believes in the Lord, is reformed and regenerated; man is to do both *as of himself*, but the **AS OF HIMSELF** is from the Lord. . . . This is the only reciprocal of

love and faith, which the Lord absolutely wills to be done to him by man.'—T. C. R., 621.

“While it is true that whatever we have is the gift of the Lord, it is also true that among these gifts is our own individual personality, is freedom, is rationality, and the conscious possession of these things. It is through these things, through the conscious possession of them, and through the free and voluntary use and employment of them, that we may be taught, improved, regenerated, saved. Such is the law of human life; and as far as we have any evidence whatever, the case of Swedenborg was no exception, but an instance of the most complete conformity; we have no reason to believe that there ever lived a person in regard to whom this law existed in fuller force, or with greater effect. Never was there a man further from the state of one who is the blind and involuntary instrument of others. It was for the purposes of Providence that Swedenborg became wise beyond others, that he might teach the grounds and means of this wisdom, and thus open the way for the progress of mankind in new directions. For this purpose he was, in the first place, thoroughly educated as a youth; next, employed and practised as a man in the functions and studies adapted to invigorate and discipline his remarkable powers; and lastly, permitted to see in the various regions of the spiritual world, things which became to him food for deeper thought, and the means of higher wisdom. But they thus nourished his understanding, and gave him wisdom, for the very reason that he had been thus peculiarly and thoroughly prepared to see, and hear, and know these things profitably. And while his senses were so opened, and he was employed in gathering the gifts so vouchsafed to him, he was never any less in the exercise of his own rationality, never less free, *less himself*, than when he was a youth at college, or the great engineer and practical mathematician of his sovereign, Charles XII. In a few words, and to use an important distinction, made by Swedenborg himself in another relation, it is not accurate to say that the wisdom of the heavens came *through* Swedenborg to the earth; but that it came *first to* Swedenborg, and being possessed *by* him, came forth *from* him, by his own act, done *as of himself*.

“We suppose nothing of this kind, and nothing at all like it, is true in the case of Davis or of any mesmeric clairvoyant. There, the rationality of the individual is silenced, superseded, suppressed; or, it is occupied and used by others; his freedom is annihilated. In some cases, the hands and limbs move in obedience to the will of another, and the tongue tastes, the eyes see, the ears hear, and the nose smells, as if the soul of that other was within them; and

in other cases, the subject is invigorated with a life not his own, his eye brightens, and his lips pour forth the knowledge and thoughts of other minds, while the subject himself has no more to do with all this than the air whose undulations make the sounds he utters—no more than if he were dead, and it were possible to reanimate his corpse, and make it vocal by galvanism or magic. After a while this possession passes away. The subject returns to his normal state; he is no longer a subject in any sense, but free; no longer another, but himself. And then how is it? Every man who heard him speak, has somewhat of what he said when mesmerized; the sense, if it were comprehensible, or the sound of the words at all events in his memory; but the subject, or he who was the subject and then poured forth this utterance, has of it all now, now that he is *himself*, NOTHING. What else, then, can we conclude, than that the state of Swedenborg is as opposite to the state of a clairvoyant, as earnest of a high rationality is opposite to its inaction, as being one's own is opposite to being another's; as freedom itself is opposite to the absolute control of another; as the full and rejoicing exercise of all that constitutes the free, rational, conscious individual, is opposite to its sleep, suspension, or oppression?

“We do not mean to say that the clairvoyant's susceptibility or the value of his disclosures have no reference whatever to the character of his understanding. It is, perhaps, probably otherwise; although we do not pretend to decide this question with any confidence. They who are actually speaking through the clairvoyant, may not speak through his lips alone, but through his will and his understanding, of all of which they may have possessed themselves for that time. And the possibility of doing this, or the degree in which it may be done, doubtless depends more or less upon the original or acquired character of the man's mind or body. But what we mean is, to refer to a perfectly obvious fact, which is certainly a general if not a universal characteristic of clairvoyance of all kinds and degrees; and that is, the want of all connection between the mesmeric condition, and the state of free, voluntary, rational individuality; or, in other words, the state of the man himself.

“From these views our opinion of the true relation between Mesmerism* and Swedenborgianism may easily be inferred. We

* We take it for granted the reader is a believer in the facts which have been developed in respect to Animal Magnetism or Mesmerism. So many volumes, confirmed by eminent authorities, have been published, exhibiting the subject, that there can be little or no doubt concerning its existence, and

hold the New Jerusalem to be eminently a free Church, and a rational Church. There is much involved in these few words, much that we shall perhaps take occasion hereafter to develop at greater length. In this connection we can only say, that we think an intelligent comprehension and a careful consideration of the history of preceding churches will lead one to the conclusion that there has been, from the beginning, a gradation in this respect, of which the New Church is the close and crown. In the most ancient times, when the inhabitants of earth breathed and pulsated with the heavens, as Swedenborg informs us, these were as the children of heaven. Afterwards, the Jewish Church was addressed by miracles of terror or persuasion, of menace or reward, and a faith was offered them which made no claims upon their understanding. Then came the first Christian Church, with its sanctions and its evidence of a far higher character, still using miracles as its evidence, and threats and promises as its sanctions, but addressing itself, in a good degree, through the understanding to the heart. Now, from the same heavens from which all that is good and true comes down, the New Jerusalem is descending. It renounces all this kind of evidence, and all the peculiar sanctions which belong to the lower planes of the past. The Church has now ascended a higher region, and appeals with pure and absolute exclusiveness to the rational faculty, and to those affections to which this faculty is an avenue. Not that she rejects all other good; she rejects no good, embracing all; the good of childlike simplicity, of mere obedience, or of motives of persuasion. But these are not the children born in her own house; and she welcomes and embraces all of them, that she may elevate them to or towards that free and voluntary reception of truth and good in the understanding and the will, which is pe-

of its taking its place among the realities and novelties of the age. It is true there is danger of the science being perverted, but we hardly need say it is the same with almost every beneficial agent which has been given. The fact that it can be used in such a manner that limbs can be amputated without the patient's knowledge; that it alleviates many diseases, if it does not effect a radical cure, is sufficient to call attention to the subject, if not place it among the good things which have been bestowed. For further particulars respecting Magnetism, the reader may consult the Penny Cyclopædia, article Somnambulism; Blackwood's Magazine, Vol. LVIII., p. 736; Townshend's Facts in Mesmerism; Deleuse, Hist. Crit. du Magnet; Newnham's An. Mag.; Psychodunamy or Animal Magnetism, by T. Leger; Stilling's Pneumatology; Letter on Animal Magnetism, by Professor Gregory, Professor of Chemistry in the University of Edinburgh, 1851; and also Lectures delivered on Vital Magnetism, by J. W. Haddock, London, 1849, and which latter work contains, it is believed, as good an explanation as has been given.

cularly her own. Whatever other good may be within her borders, is not the less but the more good for being there; but it is only upon free, voluntary, rational good and truth, that her own name and seal are set.

"It is, we think, because the New Jerusalem has now descended with these powers and functions that Mesmerism is now permitted to appear. It does not deal with truth, it does not quietly address the understanding and the affections, jealously respecting free and voluntary rationality, and conscious individuality, as the only basis of its own operations; but at once assails or paralyzes these, or takes plenary possession of them, or casts them into a sleep like the sleep of death; while it possesses and uses the man at its own pleasure. But a few generations since this could not have been permitted, for there was nothing upon earth able to meet and control it.* Now, however, it has come: come, liable to abuse and mischief undoubtedly, but we are willing to

* "*When spirits,*" says Swedenborg, "*begin to speak with man,* he must beware lest he believe them in any thing, for they say almost any thing; things are fabricated by them, and they lie; for if they were permitted to relate what heaven is, and how things are in the heavens, they would tell so many lies, and indeed with solemn affirmation, that man would be astonished; wherefore, when (evil) spirits were speaking, I was not permitted to have faith in the things which they related."—*Sp. Diary*, 1662. 1902; *Ath. Creed*, 74.

Swedenborg here appears to speak as if a time was to come when spirits would again have *open intercourse* with mankind, and cautions those who receive the truths of the New Dispensation, against being led away. Whether the phenomena now being exhibited in different parts of the land are realities, and what they are affirmed to be, we leave others to judge, having had no opportunity ourselves of forming a decided opinion. But if it be true that spirits now have open intercourse, and make known their presence by knocking, &c., asserting themselves to be the spirits of Franklin, Channing, and others, we, for one, wholly discredit their assertions, and believe them to be the deluded or lying spirits mentioned by Swedenborg. The idea appears to us preposterous, and we cannot see how it can for a moment be supposed that the spirits of this and that distinguished person can be made to appear at the will of a travelling "subject" or magnetizer. The "Knockings," whether a fallacy or truth, appear to have caused some to become believers in a future existence, and if they have accomplished this, and have arrested attention in respect to the invisible world, they are far from being useless. No doubt the extraordinary phenomena will delude and injure many, but in regard to this we think the Divine Providence has given a safeguard and test. For it appears the knockings and manifestations only take place when a proper subject or medium can be found, and cannot be otherwise produced. This being the case, and as there are very few who are mediums, and as none can be acted upon except voluntarily, all unusual noises may be attributed to natural causes.

believe capable also of doing good and peculiar good, if, and so far as, it is under the control and government of reason and religion; of a reason rejoicing in the light and faithful to the guidance of a true religion.

“Swedenborg speaks of ancient magic as a reality. And since the existence of Mesmerism, it is common to find writers about it explaining the strange phenomena of ancient religions or superstitions, or suggesting that they may hereafter be explained, by supposing that Mesmerism then also existed. In this there is doubtless some truth; and if any are offended by our likening Mesmerism to magic, we hope it will be remembered that magic itself was but the abuse of powers and relations which in their original purity were fruitful of good. We have yet but the beginning of Mesmerism. It may go on and develop a power of mischief, which it would fill us with horror to anticipate; but we believe it will also have a power of good, which should be turned to good account. We hope its unquestionable influence upon disease and pain will one day be hallowed by relations which will leave that power undiminished while they make it safe. And as a science, as disclosing facts and laws relating to the laws of vitality and the intercourse of the soul with the body, and the nature of spirit, we believe it may prove itself a valuable instructor.”*

* There is one truth which Mesmerism teaches, without which it would be difficult, if not impossible, for many to receive the Scripture doctrine concerning the ministration of spirits, and of their intercourse with this world. In Section VIII. the subject was mentioned, and it was shown that when an evil man was acting an evil part, an evil spirit was connected with him, who believed that he was the man, and acted altogether as of himself, and without reference to another.

Now in regard to this it appears altogether inexplicable; for how, it may be asked, can it be true that a spirit is associated with us, and at the same time does not know that he is, but is so far deceived as to believe that when we love, enjoy, or hate, he does the same, and altogether of himself? But, strange as it may appear, we think the mesmeric phenomena proves that such intercourse is quite possible; for in the experiments which have been made, it is shown that one's mind, while on this earth, can be put into such a state of quiescence, as to be completely under the control of another. Thus, it has been repeatedly exhibited, that a subject can be so acted upon as to think what the magnetizer thinks; to see what the operator beholds, even though his eyes are bandaged; to taste what the other partakes or appears to take; and so far has the transfer been made, that if the operator was pricked with a pin, the subject instantaneously felt the pain, and precisely as if it had been in his own body.

Now in these experiments and others of like nature, it is exhibited that in some mysterious manner the magnetizer's mind or spirit is connected and forms one with the mind of the subject—so much so, that it would appear

APPENDIX B.

THE COLOR AND CIVILIZATION OF THE MOST ANCIENT PEOPLE.—SWEDENBORG'S REPRESENTATIONS IN REGARD TO THE SUBJECT.

IN Swedenborg's work entitled "The Worship and Love of God," it is stated that the race sprang from one pair, and that they were white. He says of the first-born, that "he possessed a countenance so fair and beautiful, that it was as that of a Deity not born to mortal life." Of Eve it is said, that she was of an ivory whiteness. That such is the only true version of man's creation, is confirmed by the Scriptures, which inform us that man was made after the likeness or image of the great Author of Christianity. It is also evinced from the reason that the contrary theory, or that the first race were black, is most irrational; as it cannot be supposed that God, after creating a world redolent with life and beauty, would do otherwise than place in it beings suitable for such an abode, or those who were little lower than the angels. To assert that Paradise was filled with dark and dingy savages, a race of ignorant and degraded beings, is in our mind most absurd, and in direct contradiction to the science of correspondences, which teaches that God, in creating the world, formed all things fair and beautiful, *very good*, and as the representative and correspondence of himself. According to this science, white is the representative of truth and purity, and black of evil; and if the Supreme Ruler formed beings who were to represent and be the embodiment of truth and innocence, they

that the subject's intellect had disappeared, and the magnetizer acted upon and put in action a lifeless body. And if this is so, if it is true that one man's spirit can possess another, so that the subject's own consciousness is destroyed, and he at the time thinks and fully believes that he is acting from himself, then it is evident that it is possible for spirits from the hidden world to act upon mankind in the same manner, and cause them to think that they are wholly acting from themselves, when in reality they are but the magnetized subjects of those existing in another life.

must necessarily have been arrayed in heaven's fairest color, and not in the most gloomy and unnatural.

We have proof that the most ancient race were white, or had a complexion in which the rose and lily were blended, from the fact that just men made perfect in another existence are so; and Swedenborg informs us, that when natives of Africa, those worthy of the name of good men, make their appearance in the spiritual world, they wish to change their color, and put on that which is more in accordance with and correspondent to their exalted natures. Thus he says: "I have heard that the Moors, Negroes, or Africans, do not in the other life desire to be black, but white; they esteem whiteness as beautiful after they have been prepared for heaven, because the angels of God-Messiah *are all white*, and the interior angels love to be clothed in white garments."—432 S. D.

In this representation, it is seen that the correspondence of white with truth and purity is perfectly exhibited, and it is the same in regard to black; for we are informed that

"Black is the badge of hell,
The hue of dungeons, and the scowl of night."

It is stated that evil spirits appear in this gloomy color. Thus the fallen spirit mentioned in the twenty-fifth Relation is described as being of a "sooty appearance." In the Arcana, another is stated to have presented the appearance of "one black as an Egyptian mummy, both as to body and face." In Heaven and Hell, 99, Swedenborg says, "Several times it has been shown what the spirit of man was in form, and that it was seen that in some who were beautiful and handsome in the face, it was deformed, and black, and monstrous, so that you would call it an image of hell."*

* The author of the "Vestiges of Creation" asserts, that because the bones of fishes, birds, and quadrupeds have been found entombed in the earth, there is good reason to believe that at one time the fish changed into a bird, the bird resolved itself into a beast, and the beast into a human being!! If this preposterous theory were true, or approximated in the least to the truth, the remains of the different species found would appear very different from what they do, and the skeletons of monsters, part fish, part bird, &c., in every stage of change, would have been found; and though the bones of several species which do not now exist have been disintombed, yet in every case the remains have been classified and shown to have belonged to those of a reptile, beast, or bird.

But it may be said, that if the most ancient people were white, then from whence sprang the colored race? To this we reply, as we believe is confirmed by the Scriptures, that certain laws once existed and were permitted to act, which are now unknown, and that at this period appeared the colored offspring. The occasion of this change of color, as we understand the law which governs correspondences, sprung from the same reason as that which causes the earth to produce "thorns and thistles." These things (including all poisonous plants and noxious animals) Swedenborg states, and which is agreeable with reason, were not created at the beginning by God, but proceeded, and had their origin, from the lower sphere. And in regard to the unnatural color, the woolly hair, flattened features, and benighted intellect of the negro, there is reason to suppose it was the same, and that the cause proceeded not from the Giver of every good gift, but from his opposite. When those from whom have descended the African abused their freedom, and originated sins peculiar to themselves, their inner man or spirit lost its fairness and beauty, and then, at that era, and coeval with the production of thorns and thistles, it is believed the external forms of their descendants put on a color and appearance which corresponded with their internal character.

We are led to believe that an explanation of this nature, or the supposition that "the origin of the colored races sprang from laws and causes which do not now act," will be found to be the only manner by which the difficulties which accompany the subject can be solved. All other explanations have objections, as they either represent the different races as deriving their origin from several pairs, or from a negro, or from causes and laws which are now in operation. Thus take the theory, which is the most plausible, that all sprung from a single pair, who were white, and that their descendants, by climate and intermarriage, have, after a long course of time, become changed, and given birth to the Indian and African: it will be found that the hypothesis will not bear an examination; for as far as our knowledge extends, the same laws which now regulate the subject have controlled it from the period when history begins to be reliable and authentic. Then, or five thousand years ago, as evinced by the monuments of Egypt, the negro race differed from the white pre-

cisely as now. The same species produced its like ; black children were born of colored parents, and white from those who were of an European cast. And, as truly remarked, to assert that change of climate or habitation have produced the difference that is observed in the two races, is to assume what has no historical, or physiological, or physical foundation.

Swedenborg confirms the great truth that "God made of one blood all nations of men," by his observations concerning the most ancient race ; for he continually, and without reference to any other, speaks of them as those who first existed and composed the most ancient Church. He represents this period as the "golden age." If races of savages existed at that time in different parts of the earth, his representation concerning the age of happiness would, with many other things, be overthrown.

Our views, or those of a similar nature, are taken by an eminent New Churchman (Kinmont) in his "Natural History of Man." Thus in regard to the theory held forth by the author of the "Vestiges of Creation," he says :

"According to this view of the subject, provided I have made it sufficiently intelligible, it is not only absurd in itself, but also at variance with all rules of legitimate philosophy to suppose, as some have done, that one species of animals have sprung from another, the more perfect from the less perfect, and so on continually, much in the same way as individuals are now engendered ; for this entire fancy is drawn altogether from the analogy of the rules of creation which now prevail, and cannot therefore be justly applied to explain the circumstances of a creation which, *from its very nature, was distinct and original.*"

Concerning the oneness of the race we find the following :

"In the first place, that the human race is *one*, and that this oneness is recognized as a truth of religion, and becomes morally and civilly recognizable also in those universal principles of the moral law, which all men more or less discover written in their hearts, or described in their social usages, to which implanted moral sense responds. All human beings understand the moral obligations, and yield them homage ; this is the veriest sign of natural unity, the most catholic and the most intelligible. The other *sign*, which is a physical one, is inscribed on the human form ; the human form is *one* ; the same bones, teeth, obvious

relations and proportions, attitudes, movements, physical gesture and *behavior*, so that all who see the creature say, It is a man; and there is not even room for equivocation, so palpable is the fact. Religion sheds one light on it, and Science another; and we read it both in sunlight and in moonlight, that man is one, essentially so—the image of his Maker on the one hand, the epitome of nature on the other.”

Again, he says, page 172

“And it might be easy then to imagine (which we also believe to be the fact) that the whole human family *is actually sprung from a single pair*, but that this single pair possessed within them the *innate tendency* to give rise in the progress of generations to *several distinct origins of races*, in the children which were born of them, which afterwards separating, not under the auspices of chance, but the better influences of that benign Power under whose sway chance has no allotment, were led, each to distinct quarters of the earth, there to lay the foundations of nations, which at first apparently unequal in their fortunes, are yet designed to discover equally grand, although different energies of good, reflected on them from the attributes of the Creator. How unlike, often, are the children of one pair! and slumbering faculties that once were awake in early progenitors will be latent in several generations, and again, as it were, suddenly and unexpectedly burst forth in some remote descendant; and the very mind and form, perhaps, will reappear in the family after five or six generations; this fact is ascertained where portraits of families have been preserved. Where, in the mean time, were the latent genius, the latent form? Do we know any thing of the laws according to which all this takes place? And whence, then, the unreserved, the bold assertion of Voltaire and others, that the different races of mind could not have sprung from a single pair? What do *we* know, what could *he* know of that single pair? *what* was that single pair? Has science told us? can it tell us? We know nothing of it but from theology, and the truths of theology are not to be degraded to the level of science. The Adam and Eve of our Sacred Scriptures are characters too sacred, representing truths too momentous to be made the playthings of a philosophical discussion; they were not intended, evidently, as there spoken of, to be regarded merely as personages of history: when I speak, therefore, of a first pair, I shall imagine a first pair; and what, I would ask, can we know of those endowments, physical and mental, with which they were invested? Is it to

be held an impossible supposition, that the Creator may have so moulded them as that they should have contained within them the types of all the families of the earth? If the type of the form and genius of a distinguished individual of a family can be latent in several generations and again reappear with its original brilliancy, as it did in the first that wore it, could we wonder that the Creator may have conferred upon the mind and form of the first pair the singular endowment of being able to be the cause and the natural stock whence should spring several distinct and ever afterwards separated races, which were to take their several stations on this beauteous globe, their adorned dwelling-place, which through a long series of protracted epochs had been preparing, and was at length prepared to be for them an appropriate habitation?"*

The author of the "Vestiges of Creation" endeavors to aid his theory by asserting that civilization was unknown in the primitive ages, and hence that the first race must have been savages. This inference is apparently plausible, but it must be first shown that its assumption is true. According to Swedenborg it was directly the contrary, and those who were first created, being born *in order*,† came into the very arcana of knowledge. It is asserted that they were not, as at the present day, slowly and through the medium of the bodily senses instructed and perfected in the various sciences, but were taught from the soul itself—the instruction proceeding *subjectively*, and from the world

* Natural History of Man, by Alexander Kinmont, A.M.

† Mr. Combe asserts that man is now born in order. But how sensuous is the view! It is true that we see the same physical frame, but how changed is the spirit or inner man! Once it corresponded to its God-like nature, but now, even in those whose forms are radiant with external beauty, we know from their actions, which speak louder than words, that the spirit within is of the darkest hue. The sensuous philosopher affirms that man is not born in disorder; but how vain the reason! Is he not born in disorder when we see the infant, just from its mother's arms—one who has had no opportunity, by example or intercourse with others, to be contaminated—show signs of anger, rage, and hatred? Is it to be supposed that God created the first-born thus? Such a belief is impious, yet it must be admitted if it be true that man is now born in order. And so likewise in regard to diseases which children inherit. Does the Giver of every good gift place them there? We well know that he does not, but that they spring from the parents whose spiritual nature and body are in disorder, through whom, in accordance with the great laws which govern, they are transmitted to their offspring.

within, and not as now, *objectively*, and from the world without. This explanation appears to us rational, and indeed as the only manner in which the subject can be adequately exhibited; for as youth are now instructed, it is essential that some one should teach them, and as there was no other being then existing on the earth except the first-born, he must necessarily have been taught in a way altogether different from the mode adopted at the present period. But let us give Swedenborg's explanation.

“Brute animals, which are born into a full obedience to their soul from the first moment of their nativity, have also power over their limbs and muscles, stand upon their feet and walk, and skilfully perform the proper functions of their nature, still more wonderful than what are above recounted; and from the same moment they enjoy in full vigor the external senses: but it is otherwise with the human race in their most tender infancy; the reason is, because we enjoy a certain proper mind, which is called intellectual and rational, from which, as from its fountain, the will proceeds; this, our mind, is what governs the muscles and sensories of the body; wherefore also the actions, which are determined by means of the muscles, belong to it, and are called *voluntary*, which are so far rational as they descend from the purer and more sublime intellect of that mind. This, our mind, which, as was said, presides over the muscles and organs of sense, is not born together with the body, but is opened, grows, and is perfected in process of time by the beneficial aid of the senses; and this is the reason why we are born into such impotence of acting and feeling. *It was altogether otherwise in our first-begotten*, whose rational or intellectual mind was not to be instructed and perfected in a similar manner, or from the bodily senses, but from the soul itself, while the sensories of the body only administered and were subservient; for *he was born into a state of the greatest integrity, and into perfections themselves*, wherefore full power must of necessity have been given, from the first moments of life, to his soul, enabling it to operate upon the muscles and sensories of the body, without the mediation of this secondary mind and its will; but that the case is otherwise in his posterity, is a most evident sign of imperfection.”—*Worship and Love of God*, 43.

In the Divine Providence it is stated, that “if man were born into the love into which he was created, he would not be in any evil. . . . The love into which man was created is the love of

the neighbor, that he may will as well to him as he wills to himself, and better; and that he may be in the delight of that love when he is doing good to him, scarcely otherwise than a parent is towards his children. This love is truly human, for in it there is a spiritual, by which it is distinguished from natural love, which brute animals have: if man were born into that love, he *would not be born into the thick darkness of ignorance*, as every man now is, but into some light of science, and thence of intelligence, into which he would also shortly come; and, indeed, he would at first creep like quadrupeds, but with the implanted endeavor of erecting himself upon his feet; *for, although a quadruped*, still he would not turn his face downwards to the earth, but forward to heaven; and would raise himself erect, that he might also turn it upwards."—(275.)

In the Arcana, 895, we find the following: "With the man of the most ancient Church, there was *ground* (or an intellectual part), in his voluntary, wherein the Lord sowed goods; hence, from goods he was enabled to know and perceive truth, or from love to have faith; in case the same were done at this time, man must needs perish eternally, for his will is altogether corrupt. Hence it may appear how the case is in respect to insemination into the voluntary part, and into the intellectual part of man; viz., that the man of the most ancient Church *had revelations, whereby he was initiated from his infancy into the perceptions of things good and true*; but whereas they were sown in his voluntary part, he had a perception of innumerable things without new instructions, so that from one general he was acquainted with particulars and singulars from the Lord."

"In the most ancient times, men were informed concerning heavenly things, or those which relate to eternal life, by immediate intercourse with the angels of heaven; for heaven then acted as one with the man of the Church, inasmuch as it flowed in through the internal man into their external, whence they had not only illustration and perception, but also discourse with the angels; *this time was called the golden age*, from the circumstance that men were then in the good of love to the Lord, for gold signifies that good; those things are also described by paradise in the Word."*—(10, 354.)

* In some parts of Swedenborg's explanations, it would appear as if at one

In the above citations, it can be seen that Swedenborg distinctly informs us that man was not born of a savage nature, or gradually passed through many changes until he became an enlightened being, but was formed in order, and created a little lower than the angels. We do not attempt to argue that the civilization which existed among the most ancient race was like that which exists at present. It was not—for if it had been, it could not have been called a golden age, and, indeed, might be termed an age of barbarism; for, as we understand the true definition of the word civilization (or of a civilized and enlightened nation), it designates a people not only intelligent, but free from sin and misery—those who are destitute of nothing, and who without exception are able to enjoy their own life and partake of Heaven's

time the most ancient people lived in a barbarous state, and like "wild beasts." But this representation is to be taken figuratively, and not to be understood in the literal sense. It is so to be interpreted for the reason that Swedenborg, in the "Worship and Love of God," p. 61, asserts that "the first-born at one period was 'like unto a reptile,' and differed nothing from the wild beasts in his manner of moving." Yet from this it is not to be understood that he was a reptile or wild beast, but an infant—one who was in a sensuous state, and who had not yet acquired the full use of his limbs, or exercised his rational powers. This view is confirmed in the Divine Providence, 275, in which it is stated that man when first created, and in his infancy, crept like a quadruped—and, *figuratively*, was a quadruped or beast. In the A. C., 246, we are informed that beast and wild beast of the field signify affection, or affection of the external (or sensuous) man; and hence we think the proper inference to be drawn is, that the different states of regeneration which the most ancient race passed through took place in their infancy, and altogether at a different period from that which occurs with man at the present day. This must be admitted, unless it is insisted that the most ancient race were created evil beings, and possessed the sinful nature of those existing at the present period, which, we need not say, is impossible and contradictory to all Swedenborg's explanations. We read that no angel is perfect, and hence the natural inference would be that man at first, as far as possible, was born in the light of science and intelligence; yet still had to pass through different states before he became a celestial man, and became aware that all life and good proceeded from his Creator. It is our opinion that the narration given in the Love and Birth of the Earth, of the first-born, is not only a true representation of the creation of man, but also exhibits the different states of reformation and regeneration which the first race passed through, and from dead became living and celestial men. See further in respect to this subject, 125, 201, 202, 243, A. C., in which it is stated that the *most ancient celestial* people were altogether different from those of the present day, that they refrained from eating of the tree of science, conversed differently, and had a knowledge of heavenly things by immediate revelations.

blessings. A civilization different from this, whatever pretensions it may make, is but an approximation to the truth; and considering the subject in this manner, the most ancient people were far more enlightened than those now existing. It is true there were not so many inventions—not any railways, as they were not required. The race had not with great difficulty to toil for fuel, and penetrate the earth for protection against wintry blasts, as the climate was so mild and beautiful that it was unnecessary. Neither did they have to waste their resources in constructing prisons, there being no criminals. They had not to support a standing army, because there was no one to disturb them, and each could fearlessly rest under his own vine and fig-tree. As the earth produced fruits in the greatest abundance, the labor was light, and they had not, as at the present day, to work for a mere subsistence, but had sufficient leisure for intellectual improvement and culture, and to listen to the words of their heavenly visitants. The era was eminently a pastoral one, an age of happy innocence, in which the arts were but slightly cultivated, and it was only in after years that temples and palaces were erected.*

Among the reasons which induce us to believe that Sweden-

* "It was declared to me," says Swedenborg, "that the most ancient people on this earth lived in like manner as the inhabitants of the planet Jupiter, viz., that they were distinguished into nations, families, and houses, and that all at that time were content with their own possessions; and that it was a thing altogether unknown for one person to enrich himself at the expense of another, or to aspire at dominion from a principle of self-love; and that on this account the ancient times, and especially the most ancient, were more acceptable to the Lord than succeeding times; and such being the state of the world, innocence also then reigned, attended with wisdom: every one did what was good from a principle of good, and what was just from a principle of justice: to do what is good and just with a view of self-advancement, or for the sake of gain, was a thing unknown; at the same time they spake nothing but what was true, and this not so much from a principle of truth as from a principle of good, that is, not from an intellectual principle separate from the will-principle, but from a will-principle joined with the intellectual. Such were the ancient times, wherefore angels could then converse with men, and convey their minds, almost separate from things corporeal, into heaven; yea, could conduct them through the heavenly societies, and show them the magnificent and blessed things abounding therein, and likewise communicate to them their happiness and delights; these times were known also to the ancient writers, and were by them called the GOLDEN and also SATURNIAN AGES."—See A. C., 8118, 10160.

borg's assertions can be relied upon, is the fact that we know of no such thing as a principle of truth (from which has sprung modern civilization) ever self-originating. We hold it as undeniable, that the mind of man naturally, and without instruction, is incapable of arriving at a knowledge of God and immortality. This is proved from the fact that deaf and dumb persons before instruction are wholly ignorant concerning those truths, and form the most gross ideas concerning life and death. It is also shown from the reason that, as far as we can go back, the rudiments of civilization have ever been imparted from one people to another, and hence must have had a supernatural origin. This explains the source from whence Pythagoras, Socrates, Plato, and others, derived their information.* If it had originated with themselves, there would have been little or no necessity for a written revelation from God, as the truths which they taught comprised the essentials of morality and religion. It is asserted that the lost book of Jasher, mentioned in the Scriptures, composed a part of the ancient Bible.†

* "That from the most ancient times there was religion, and the inhabitants of the world everywhere knew concerning God, and something concerning life after death, was not from themselves, or from their own intelligence, but from the ancient Word, and afterwards from the Israelitish Word. From these two Words religion emanated into the Indies, and their islands, and through Egypt and Ethiopia into the kingdoms of Africa, and from the maritime parts of Asia into Greece, and thence into Italy. But, because the Word could not be written otherwise than by representatives, which are such things in the world as correspond to heavenly things, and thence signify them, therefore the religious things of the Gentile nations were turned into idolatries, and in Greece into fables; and the divine attributes and properties into so many gods, over whom they made one supreme, whom they called Jove, perhaps from Jehovah. It is known that they had knowledge concerning paradise, concerning the deluge, concerning the sacred fire, and concerning the four ages—from the first, or the golden, to the last, or the iron, as in Daniel ii. 31 to 35."—T. C. R., 275.

† "That there was a Word among the ancients is evident in Moses, by whom it is mentioned, and something taken from it, Num. xxi. 14, 15, 27 to 30, and that the historicals of that Word were called *The Wars of Jehovah*, and the propheticals, the *Enunciations*. From the historicals of that Word this passage was taken by Moses: Therefore it is said in THE BOOK OF THE WARS OF JEHOVAH, 'what he did in the Red Sea (*Supha*), and in the rivers of Arnon, and at the stream of the banks that goeth down to the dwelling of Ar, and lieth upon the border of Moab.'—Num. xxi. 14, 15.

"Besides these, a prophetic book of the ancient Word, called THE BOOK OF JASHER, or the Book of the Upright, is mentioned by David and by

We are also led to believe that the views which have been adopted can be relied upon, from the great antiquity of the earth,* and “the fact that we see many examples of nations falling away

Joshua. By David: ‘David lamented over Saul and over Jonathan, and wrote to teach the sons of Judah the bow; see what is written in the BOOK OF JASHER.’—2 Sam. i. 17, 18; and by Joshua—‘Joshua said: Sun, rest in Gibeon; and moon, in the valley of Ajalon; is not this written in the BOOK OF JASHER?’—Joshua x. 12; T. C. R., 265.

* The antiquity of the earth is well illustrated by the following Arabian fable, styled the *Revolutions of Time*. The narrator is supposed to have lived three thousand years on the earth, and to have travelled much in the course of his life, and to have noted down the various changes which took place with respect to the surface of the globe in many places, and to have been conversant with the various generations of men that succeeded each other.

This fable we consider illustrative of the antiquities of all countries, as well as of the changes which have most certainly taken place in our own, as it relates to surface and inhabitants. The name of the traveller was Khidr, and his story is as follows:

“I was passing (says Khidr) a populous city, and I asked one of the inhabitants, ‘How long has this city been built?’ But he said, ‘This city is an ancient city; we know not at what time it was built; neither we nor our fathers.’

“Then I passed by after five hundred years, and not a trace of the city was to be seen; but I found a man gathering herbs, and I asked him, ‘How long has this city been destroyed?’ But he said, ‘The country has always been thus.’ And I said, ‘But there was a city here.’ Then he said, ‘We have seen no city here, nor have we heard of such from our fathers.’

“After five hundred years I returned, and behold, the lake was dried up; and I met a solitary man, and said to him, ‘When did this spot become dry land?’ And he said, ‘It was always thus.’ ‘But formerly (said I) it was a lake.’ And he said, ‘We never saw it, nor heard of it before.’

“And five hundred years afterwards I again passed by, and again found a populous and beautiful city, and finer than I had at first seen it; and I asked one of the inhabitants, ‘When was this city built?’ And he said, ‘Truly it is an ancient place, and we know not the date of its building, neither we nor our fathers.’”

The human race has everywhere experienced terrible revolutions. Pestilence, wars, and the convulsions of the globe, have annihilated the proudest works, and rendered vain the noblest efforts of man.

Ask not the sage when and by whom were erected those lingering ruins of the West, the imperishable memorials of ages long since swallowed up in the ocean of time; ask not the wild Arab where may be found the owner of the superb palace, within whose broken walls he casts his tent; ask not the poor fisherman as he spreads his nets, or the ploughman who whistles over the fields, Where is Carthage? Where is Troy? of whose splendor historians and poets have so much boasted. Alas! they have vanished from the things that be, and have left but the melancholy lesson of the instability of the most stupendous labors of our race.—*American Antiquities*, J. Priest, p. 370.

from civilization into barbarism; while in some regions of the earth, the history of which we do not clearly know, there are remains of art far superior to any which the present unenlightened inhabitants could have produced." Take, for example, the sculptures which Mr. Layard has disinterred from the supposed site of Nineveh. These remains of ancient art are superior, in drawing and effect, to any thing which has been discovered in Egypt or China, and which permits the inference that those who executed them were not only more enlightened than those nations, but possibly the source from which the Egyptians and Chinese procured their knowledge.

The traditions of all nations refer back to a happy state or golden age in which man first existed. It is mentioned by Hesiod, Homer, Ovid, and others, and its authenticity stands on the same grounds as other truths which have been handed down. Ovid makes the following beautiful allusion :

"The golden age was first; when man yet knew
No rule but uncorrupted reason knew,
And with a native bent did good pursue.

The teeming earth yet guiltless of the plough,
And unprovoked did fruitful stores allow:
Content with food, which nature freely bred,
On wildings and on strawberries they fed;
Cornels and bramble-berries gave the rest,
And falling acorns furnished out a feast.
The flowers unsown in fields and meadows reigned,
And western winds *immortal spring* maintained.
In following years the bearded corn ensued
From earth unasked, nor was that earth renewed.
From veins of valleys milk and nectar broke,
And honey sweating through the pores of oak."

Again the poet, when signifying that the seasons were shorter than the present, observes :

"But when good Saturn, banished from above,
Was driven to hell, the world was under love;
Succeeding times a silver age behold,
Excelling brass, but more excelled by gold.
Then summer, autumn, winter did appear,
And spring was but a season of the year.

The sun his annual course obliquely made,
Good days contracted and enlarged the bad."

Virgil:

"In this soft season let me dare to sing,
The world was hatched by heaven's imperial king,
In prime of all the year and holidays of spring;
Nor other was the tenor of the year,
When laughing heaven did the great birth attend,
And eastern winds their wintry breath suspend."

Georgics, Book II., p. 337.

Alcimus Avitus:

'Nor winter here held his alternate reign;
Nor after winter chills shone burning suns.
. . . But here soft spring her constant reign maintained;
Unknown as yet the ruthless southern blast.
And ever underneath the dewy heavens,
Into clear air the gathering mist dissolved.*

Book I., p. 11.

Swedenborg, in his *Principia*, makes the following observations, and which, as they have reference to the subject, may not be improper to introduce. He says:

"The ancient philosophers, in their allusions to this period, supposed that paradise was situated in some higher region than the one occupied by the surface of the earth in the present day, so that it would seem as if they thought the earth was nearer to the sun; and hence Plato, in his *Phædo*, makes mention of a certain ethereal country. Hesiod mentions the garden of the Hesperides beyond the ocean; Moses also speaks of a fiery flaming sword separating the first man from paradise. Thus by one perpetual spring the whole terraqueous globe was rendered one universal paradise; all nature was in her infancy, sportive and smiling.

* "Hesiod thus speaks of the different ages. First, he tells us, the Olympic gods made the *golden race*—good, perfect, and happy—men who lived from the spontaneous abundance of the earth, in ease and tranquillity, like the gods themselves; they suffered neither disease nor old age, and their death was like a gentle sleep. After death they became, by the award of Zeus (or Jupiter), guardian terrestrial dæmons, who watch unseen over the proceedings of mankind—with the regal privilege of dispensing to them wealth, and taking account of good and bad deeds. Next, the gods made

“Had not a perpetual spring* surrounded the earth, it could never, in its numerous vicissitudes, have received such a variety of seeds, nor for so long a time beyond the age of infancy have prolonged its existence, after having received life, as it were, in the womb of its mother; hence a perpetual spring was the most efficacious, and almost the only means by which the generation of things could have been promoted. It was commanded at the creation of the world, that the soil should bring forth its seeds, the seeds its germs and tender shoots, the sea its fishes, and the earth its animals, not to mention other things which indicate that the Omnipotent produced and perfected the world by the use of media, which we may from reason presume to have been those innumerable vicissitudes, and that perpetual spring, by which alone the various objects of the world could have been brought into being.

“When, therefore, this globe had luxuriated in its various vegetable productions, and animals of all kinds had come into being, then was *the first man introduced into paradise*, having

the *silver race*—unlike and greatly inferior, both in mind and body, to the golden.

“Thirdly, Zeus made the *brazen race*—quite different from the silver. Next was created a fourth race, far better and juster than the last preceding. These were the heroes and demi-gods who fought at the sieges of Troy and Thebes. But this splendid stock also became extinct; some perished in war, others were removed by Zeus to a happier state in the islands of the blest. The fifth race, which succeeds to the heroes, is *of iron*—it is the race to which the poet belongs, and bitterly does he regret it. He finds his contemporaries mischievous, dishonest, unjust, ungrateful, given to perjury, careless both of the ties of consanguinity and of the behests of the gods! Nemesis and *Ædôs* (ethical self-reproach) have left earth, and gone back to Olympus. This iron race is doomed to continual guilt, care, and suffering, with a small infusion of good; but the time will come when Zeus will put an end to it.

“Such is the series of distinct races of men which Hesiod, or the author of the ‘Works and Days,’ enumerates as having existed down to his own time.”—*Hist. of Greece*, G. Grote, Vol. I., pp. 88, 90.

* In Siberia the remains of tropical plants and animals have been found, which, with the ancient ruins discovered, permits the inference that at one time not only were the wastes of the country inhabited, but also that the climate was entirely different. Perhaps (and who can assert to the contrary?) the land of ice and snow was once fanned by the breezes of a “perpetual spring.” Mr. Lyell, in his *Principles of Geology*, says, “On considering the facts above enumerated, it seems reasonable to imagine that a large region in Central Asia, including, perhaps, the southern half of Siberia, enjoyed at no very remote period in the earth’s history a temperate climate, sufficiently mild to afford food for numerous herds of elephants and rhinoceros of species distinct from those now living.”—See Vol. I., chap. vi., p. 146.

been created into all the harmony of the visible world, being made partaker of a more subtile, or of a rational aura, in order that he might know how to render the various parts of creation around him still more perfect, by doing what could not be effected except through the medium of a living and rational agent endowed with a material body—a being who should enjoy the charms and varieties of nature—who should learn wisdom in order that he might know to reverence, love, and worship that infinitely wise God who is the author and builder of the universe, and whose better and more refined nature, though clothed with a material garment, might aspire even to heaven itself.” He adds, “O man! how happy, thrice happy thy destiny—to be born to the joys both of earth and heaven!”*

APPENDIX C.

THE ORIGIN OF IDOLATROUS WORSHIP.

It has often appeared to many as strange and incredible, that nations so civilized as the Grecians, Romans, and others, should ever have allowed themselves to be so deluded as to worship statues and images. But in regard to this subject, and indeed all idol-worship, Swedenborg has given an explanation which exhibits the mystery; for he informs us that the whole arose from an abuse of the science of correspondences. According to him, in the primitive ages statues and sculptures were made, not for the purpose of worshipping, but with the design of embodying and giving a reality to fleeting thoughts, and for the purpose of recalling sacred subjects. Thus, they had in their mind an ideal representation of innocence, and embodied the same by carving and sculpturing a dove or lamb, which, when it was seen, recalled, and vividly, the sentiment which it represented. It was the same in regard to the statue of the human form: this being the embodiment of all the virtues, represented and recalled the

* Principia, Vol. II., p. 361.

virtues themselves. But as the race lapsed into evil and ignorance, they forgot what these images represented, and from viewing them as their ancestors did, worshipped them as gods, and beings who had life and power.

Swedenborg, in his "True Christian Religion," thus mentions the subject :

"That the idolatries of the Gentile nations in ancient times derived their origin from the science of correspondences was, because all things which appear on the earth correspond ; thus, not only trees, but also beasts and birds of every kind, also fishes and other things. The ancients, who were in the science of correspondences, made for themselves images, which corresponded to heavenly things, and were delighted with them because they signified such things as were of heaven and the Church ; and therefore they put them not only in their temples, but also in their houses ; not for the sake of worshipping them, but of calling to mind the heavenly things which they signified. Thence in Egypt, and elsewhere, there were images of calves, oxen, serpents, also of boys, old men, and virgins ; because calves and oxen signified the affections and powers of the natural man ; serpents, the prudence and also the cunning of the sensual man ; boys, innocence and charity ; old men, wisdom ; and virgins, affections of truth, and so on. Their posterity, when the science of correspondences*

* "All things," says Swedenborg, speaking of correspondences, "which are of the earth are distinguished into three kinds, which are called kingdoms : namely, the animal kingdom, the vegetable kingdom, and the mineral kingdom. The things which are in the animal kingdom are correspondences in the first degree, because they live ; those which are in the vegetable kingdom are correspondences in the second degree, because they only grow ; those which are in the mineral kingdom are correspondences in the third degree, because they do not live nor grow. The correspondences in the animal kingdom are living creatures of various kinds, both those which walk and creep upon the earth, and those which fly in the air, which are not specifically named here, because they are known. The correspondences in the vegetable kingdom are all things which grow and flourish in gardens, forests, fields, and plains, which also are not named, because they too are known. The correspondences in the mineral kingdom are the more noble and the baser metals, precious stones, and those which are not precious, and earths of various kinds, and also waters. Besides these, there are also correspondences, which by human industry are prepared from them for use, as food of every kind, garments, houses, edifices, and other things.

"The things which are above the earth, as the sun, the moon, the stars, and also those which are in the atmospheres, as clouds, mists, rain, lightnings, thunders, are also correspondences. The things which proceed

was obliterated, began to worship as holy, and at length as deities, the images and resemblances set up by the ancients, because they were in their temples and about them. Thence, also, the ancients had worship in gardens and in groves, according to the sorts of trees; and also upon mountains and hills; for gardens and groves signified wisdom and intelligence, and every tree something of these; as the olive, the good of lovè; the vine, truth from that good; the cedar, rational good and truth; a mountain, the highest heaven; and a hill, the heaven under that."

That the science of correspondences continued, amongst many of the Eastern nations, even to the coming of the Lord, is also evinced by the wise men from the East, who came to the Lord when he was born: wherefore a star went before them, and they carried with them gifts, gold, frankincense, and myrrh. An eminent New Churchman* on this subject says:

"We know that Pythagoras had an inner and secret doctrine, never published, and taught only in private to the initiated under the most solemn obligation of secrecy. Is it too much to suppose that these two doctrines, the inner and the outer, had some relation to each other? What would he have gained by teaching the doctrine (of transmigration) as we have stated it above, to the gross and grovelling world about him? What better thing could he do than to teach them *the same truth* in the lower form of the metempsychosis, as he gave it to the public?"

"On similar grounds I account for the universal prevalence of the doctrine of metempsychosis, which Pythagoras himself derived from Egypt. Apply this law to the Bible, and we shall come to the result already stated: that observance of the

from the sun, and its presence and absence, as light and shade, heat and cold, are also correspondences; and likewise those which thence exist in succession, as the seasons of the year, which are called Spring, Summer, Autumn, and Winter; and the times of the day, as morning, noon, evening, and night.

"In a word, all things which exist in nature, from the least to the greatest, are correspondences. That they are correspondences, is because the natural world, with all its things, exists and subsists from the spiritual world, and both from the Divine. It is said that it also subsists, because every thing subsists from that from which it exists; for subsistence is perpetual existence; and because not any thing can subsist from itself, but from something prior to itself, thus from the First, from whom therefore if it be separated it utterly perishes and vanishes."—II. and II., pp. 53, 54.

* Theophilus Parsons.

precepts of the literal sense is precisely the way in which we may be elevated into the purer atmosphere, where the voice of an inner law may be heard.

“So, too, there are applications of the science of correspondence to the ancient classical mythology, which often makes it significant. Sisyphus and Tantalus, and the like, are no longer the wild and meaningless creations of phantasy, and we can understand their permanence, and charm, and power, amid the beautiful cultivation of the Greek mind. Pegasus, the winged horse, again alights upon Helicon, and opens a new Hippocrene, and again Minerva tames his fire, and gives him to the warrior who is called to do battle with the monster Chimæra.”*

The subject is further elucidated by G. Grote, in his *History of Greece*, Vol. I., chap. xvi., p. 579. He informs us, that

“The allegorical interpretation of the myths has been by several learned investigators, especially by Creuzer, connected with the hypothesis of an ancient and highly instructed body of priests, having their origin either in *Egypt or in the East*, and communicating to the rude and barbarous Greeks religious, physical, and historical knowledge, under the veil of symbols. At a time (we are told) when language was yet in its infancy, visible symbols were the most vivid means of acting upon the minds of ignorant hearers. The next step was to pass to symbolical language and expressions; for a plain and literal exposition, even if understood at all, would at least have been listened to with indifference, as not corresponding with any mental demand. In such allegorizing way, then, the early priests set forth their doctrines respecting God, nature, and humanity—a refined monotheism and theological philosophy—and to this purpose the earliest myths were turned. But another class of myths, more popular and more captivating, grew up under the hands of the poets—myths purely epical, and descriptive of real or supposed past events. The allegorical myths being taken up by the poets, insensibly became confounded in the same category with the purely narrative myths; the matter symbolized was no longer thought of, while the symbolizing words came to be construed in their own literal meaning, and the basis of the early allegory thus lost

* “The most ancient theology,” says Plutarch, “both of the Greeks and barbarians, was natural philosophy involved in fables, that physically and mystically conveyed the truth to the learned; as appears from the poems of Orpheus, the Egyptian rites, and the Phrygian traditions.”

among the general public, was only preserved as a secret among various religious fraternities, composed of members allied together by initiation in certain mystical ceremonies, and administered by hereditary families of presiding priests.

“In the Orphic and Bacchic sects, in the Eleusinian and Samothracian mysteries, was thus treasured up the secret doctrine of the old theological and philosophical myths which had once constituted the primitive legendary stock of Greece in the hands of the original priesthood, and in ages anterior to *Homer*. Persons who had gone through the preliminary ceremonies of initiation, were permitted at length to hear, though under secret obligation of secrecy, this ancient religion and cosmogonic doctrine, revealing the destination of man and the certainty of posthumous rewards and punishments, all disengaged from the corruptions of poets, as well as from the symbols and allegories under which they still remained buried in the eyes of the vulgar. The mysteries of Greece were thus traced up to the earliest ages, and represented as the only faithful depositories of that *purser theology* and physics which had originally been communicated, though under the unavoidable inconvenience of a symbolical expression, by an enlightened priesthood coming from abroad to the then rude barbarians of the country.”*

Swedenborg informs us, that from *this ancient Priesthood and Word*, Moses received his information concerning creation, and copied the allegory which is narrated in the first chapters of Genesis.

* “It is a very common theory, that the physical is earliest, the moral and theological of an after growth. A truer view, we think, reverses this—makes spiritual and moral ideas the more ancient, and the physical tendency with the historical legendary corruptions, the result of that subsequent degeneracy from man’s primitive state, which seems clearly taught in the Scriptures, and is described by the Apostle Paul in his Epistle to the Romans.

“The moral aspect has been greatly obscured, and yet it remains capable of being traced. In some parts it is so visible that it would seem difficult to mistake it. It may be seen, as has been already observed in many of the epithets of Zeus employed by Homer and the Grecian tragic poets. It is strongly manifested in that whole department of mythology which has reference to the infernal deities; although upon this much of the physical was afterwards superinduced. It flashes out upon the moral sense in the wondrous fable of the avenging Furies. It appears in the striking personifications of Nemensis, of Adraste, and of the ancient Themis, who is represented with the sword and scales, and sitting at the right hand of eternal Justice in the heavens.”—See *Introduction*, by Prof. T. Lewis, to *Grecian and Roman Mythology*.

The thought has often occurred, in reading the account of the manner in which the ancient Greeks and others were instructed, how well it compares with the manner in which the Bible has for years been taught. Mr. G. asserts that at one time visible symbols were the most vivid means of acting upon the minds of ignorant hearers; and we ask, Is not this the method taken in the Scriptures? It is certainly true that the representation of future punishment (among many other things), by a furnace and lake of fire, cannot be otherwise considered than as a visible symbol, and the most vivid means of acting upon sensuous minds. Again, in respect to what is said in regard to plain literal exposition of truth, the correspondence holds good; for it is well known that if naked truth were exhibited it would be too dazzling for the majority, and would be rejected, or listened to with indifference. And of what is said in regard to the Eleusinian and Samothracian mysteries, of those initiated possessing the truth and a knowledge of the destiny of man, and the certainty of posthumous rewards and punishments, all disengaged from symbols and allegories, how well does the representation concur with the views which we have advanced, and with a certain brotherhood who now exist, and who know they possess a knowledge of the destiny of man, and the certainty of future rewards and punishments, all disengaged from the myths and allegories of the Scriptures! Yet in vain have they called others to witness it; and as well might Pythagoras and his disciples have attempted to accomplish impossibilities, as the New Churchman to expect that the truths of the New Dispensation or the Science of Correspondences will by the present generation be received or examined; for the literature of the day, even the writings of the most eminent and distinguished, inform us that the symbolizing words are only understood in the literal sense; and pictorial representations of the myths and allegories are everywhere delineated. The tree of good and evil is represented, and Adam and Eve are seen listening to a speaking serpent! And to assert and generally teach that it is an allegory—that there is a hidden meaning—would, we fear, not only be counteracting the precepts of the Scriptures, but be casting pearls before those who are ignorant of their value.

APPENDIX D.

THE DELUGE.

OUR observations in respect to the Deluge are inferences drawn from Swedenborg's writings, who informs us that no universal flood was ever witnessed; from the views advanced by eminent geologists, who state that different deluges have at various periods occurred; and from the traditions and archives of heathen nations, which nearly all make mention of great inundations having at some period taken place. And for the purpose of exhibiting how far modern researches concur with Swedenborg in regard to the fact that the first chapters of Genesis, particularly that concerning the Deluge, are a *designed allegory*, we shall adduce the opinions of eminent authorities.

Mr. Lyell, in his "Principles of Geology," thus alludes to the subject. He commences by stating that when fossil shells and petrified bones were found buried at vast depths in the interior of mountains, the theologian of the age, in his desire to defend the literal sense of the Scriptures, particularly that which had relation to Noah's Deluge, strongly advocated the theory that fossil remains originated from certain fatty matter (*materia pinguis*), which, set into fermentation by heat, gave birth to fossil organic shapes. "In like manner, Falloppo of Padua conceived that petrified shells were generated by fermentation in the spots where they are found, or that they had in some cases acquired their form from the tumultuous movements of terrestrial exhalations." Although celebrated as a professor of anatomy, he taught that "certain tusks of elephants, dug up in his time in Apulia, were mere *earthy concretions*; and, consistently with these principles, he even went so far as to consider it probable that the vases of Monte Testaceo, at Rome, were natural impressions stamped in the soil. In the same spirit Mercati, who published, in 1574, faithful figures of the fossil shells preserved

by Pope Sixtus V. in the museum of the Vatican, expressed an opinion that they were mere stones, which had assumed their peculiar configuration from the influence of the heavenly bodies; and Olivi of Cremona, who described the fossil remains of a rich museum at Verona, was satisfied with considering them as ‘mere sports of nature.’”

Mr. Lyell states that at this period, and for many years after, “those who refused to subscribe to the position that all marine organic remains were proofs of the Mosaic deluge, *were exposed to the imputation of disbelieving the whole of the sacred writings.*” He adds, that “more than a hundred years were lost in writing down the dogma that organized fossils were the mere sports of nature; and that *an additional period of a century and a half was consumed in exploding the hypothesis, that organized fossils had all been buried in the solid strata by the Noachian flood.*”—(See Vol. I., p. 43.)

Again he says, in reference to this subject, that “when geology was first cultivated, it was a general belief that these marine shells and other fossils were the effects and proofs of the general deluge; but all who have carefully investigated the phenomena have long rejected this doctrine. A transient flood might be supposed to leave behind it, here and there upon the surface, scattered heaps of mud, sand, and shingle, with shells confusedly intermixed; but *the strata containing fossils are not superficial deposits, and do not cover the earth, but constitute the entire mass of mountains.* Nor are the fossils mingled without reference to the habits of the creatures, certain groups or species being often found in groups unassociated with any other.”*

* In reference to the Falls of Niagara, which are supposed to afford some idea of the age of the earth, Mr. Lyell observes, that “it has been a very general opinion that the Falls were once at Queenston, and that (by a continued removal of the shale and undermining of the limestone) they have gradually retrograded from that to their present position, about seven miles distant. For the table-land, extending from Queenston to Lake Erie, consists uniformly of the same geological formations as are now exposed to view at the Falls. The upper deposit is a fresh-water formation, consisting chiefly of gravel, containing fragments of limestone and other transported rocks.”

In regard to the time employed in the excavation of the ravine, we are informed by Mr. L. that “no certain calculation can be made, but that Mr. Bakewell gives it as his opinion that if the recession of the Falls had always proceeded at the rate of about fifty yards in forty years (as Mr. B.

Another distinguished writer, Dr. Buckland, observes :

“The disappointment of those who look for a detailed account of geological phenomena in the Bible, rests on the gratuitous expectation of finding therein historical information respecting all the operations of the Creator, in times and places with which the human race has no concern ; as reasonably might we object that the Mosaic history is imperfect, because it makes no specific mention of the satellites of Jupiter, or the rings of Saturn, as feel disappointment at not finding in it the history of geological phenomena, *the details of which may be fit matter for a scientific encyclopædia, but are foreign to the objects of a volume intended only to be a guide of religious belief and moral conduct.*

“We may fairly ask of those persons who consider physical science a fit subject for revelation, what point they can imagine short of a communication of Omniscience, at which such a revelation might have stopped without imperfections of omission, less in degree, but similar in kind, to that which they impute to Moses ?

“A revelation of so much only of astronomy as was known to Copernicus, would have seemed imperfect after the discoveries of Newton ; and a revelation of the science of Newton would have appeared defective to La Place ; a revelation of all the chemical knowledge of the eighteenth century would have been as deficient in comparison with the information of the present day, as what is now known in this science will probably appear before the termination of another age.

“In the whole circle of sciences there is not one to which this argument may not be extended, until we should require from revelation a full development of all the mysterious agencies that uphold the mechanism of the material world. Such a revelation might, indeed, be suited to beings of a more exalted order than mankind, but unless human nature had been constituted otherwise than it is, *the above supposed communication of Omniscience would have been imparted to creatures utterly incapable of receiving it, under the present moral or physical condition of the human race ;* and would have been also at variance with the design of all God’s other disclosures of himself, the end of which has uniformly been, not to impart intellectual, but moral knowledge.”—*Buckland’s Geology*, Vol. I.

says he has ascertained it has), it would have required *nearly ten thousand years for the excavation of the whole ravine.*”—(See *Principles of Geology*, Vol. I., pp. 343-345.)

In Kitto's Biblical Encyclopædia, a standard work, we find the following concerning the figurative language used in Genesis. It is asserted that the literal account of creation was not designed to teach the Israelites such deep points of philosophy as the true motions of the earth and moon, but rather was designed to teach them to reverence the great Creator, and also to preserve them from the idolatry of the heathen nations around them, who worshipped the sun and moon; and that the account of the creation is given for the use of the people "in such words and phrases as were suited to vulgar conceptions."

The writer observes: "In speaking of the Scripture narrative, we have already remarked its striking characteristics, as a composition—this, of course, *applies in detail to the narrative in Genesis*; but the brief statement in the Decalogue preserves also, as far as it goes, the same features. No reader of the Scriptures, especially of the Old Testament, can be otherwise than aware of the entire system which pervades all its representations, more or less, of adaptation in the manner of expression, form of imagery, and the like, *to the apprehension, the prejudices, and previous belief of the Jewish people*; nay, the whole dispensation, in all its parts and institutions, is but one grand exemplification of the same theory. And this character in it we find expressly recognized and dwelt upon by our Lord and his apostles in addressing that people, as the very ground of argument for introducing to those who were then living under the law a better and more spiritual religion: *Moses, because of the hardness of your hearts, gave you this precept.*—(Matt. xix. 8.)

"The law was a schoolmaster to bring them to Christ (Gal. iii. 24)—a scheme of instruction and education (as it were) suited to their capacities, and accommodated to their apprehensions. And not to dwell on instances which can only be accounted for as *adaptations* of this kind, such as the various sanguinary enactments, the visitation of sin on the posterity of the offender, the toleration of polygamy, the extreme facility of divorce, and the like, we cannot but recognize a similar object, as well in the general anthropopathism of the Old Testament, as in more especial instances of many parts of those compositions in which poetic imagery, parable, and apologue were employed; and it is, therefore, nothing at variance with the nature or design of that

revelation, but rather eminently conformable to it, to suppose *that in other instances* similar forms of narrative may have been adopted in like manner as the vehicles of religious instruction, still less to admit that THEY MAY HAVE LONG BEEN MISTAKEN FOR HISTORICAL MATTER-OF-FACT STATEMENTS.

“If, then, we would avoid the alternative (otherwise inevitable) of being compelled to admit what must amount to impugning the truth of these portions (*i. e.*, the account of the creation of the world), at least of the Old Testament, we surely are bound to give fair consideration to the only suggestion which can set us entirely free from all the difficulties arising from the geological contradiction, which does and must exist against any conceivable interpretation which retains the assertion of the *historical character of the details of the narrative*, as referring to the distinct transaction of each of the seven periods.

“*The one grand fact, couched in the general assertion that all things were created by the sole power of one Supreme Being, is THE WHOLE OF THE REPRESENTATION TO WHICH AN HISTORICAL CHARACTER CAN BE ASSIGNED. AS TO THE PARTICULAR FORM IN WHICH THE DESCRIPTIVE NARRATIVE IS CONVEYED, WE MERELY AFFIRM THAT IT CANNOT BE HISTORY—IT MAY BE POETRY.*”—(See *Kitto's Bib. Ency.*, Art. Creation.)

Another distinguished writer and theologian, the Rev. John Pye Smith, in his work on the Relation between the Holy Scriptures and Geology, arrives at nearly the same conclusions in respect to the figurative and allegorical language of the first chapters of Genesis. In p. 214, he says that, with regard to the figure of the earth, its relation to the heavenly bodies, and its motion or immobility, as far as he has been able to ascertain, “no direct information does occur in the Scriptures upon these subjects.”

Again, in reference to the belief held by some, that light and vegetation existed before the sun, he observes, that “those who adopt this hypothesis, either with or without the modification annexed to it, are not perhaps aware that the spheroidal figure of the earth, its position in the planetary system, its rotation producing the nights and days which the Mosaic narrative expressly lays down in numerical succession, the existence of water, and that of an atmosphere, both definitely mentioned, and the creation of

vegetables in the third day, necessarily imply the presence and the operations of the sun."

In Vol. XLI., p. 9, of Silliman's Journal, we find the following concerning Dr. Smith, exhibiting the estimation in which he is held in this country. After speaking of the high character of Dr. S. as a religious man, a learned theologian, and a distinguished lecturer, of his great anxiety to reconcile the facts of geology with the Mosaic history, and of the *writer's* sympathy with his views, the article adds, that "he has not, like some theologians, neglected, avoided, or slurred over the facts. He has met them in their full force. . . . He has rendered a signal service to science and religion, by meeting this subject in the fulness and richness of its evidence, in the splendor and deep researches of its discoveries. With admirable candor and perfect comprehension of his materials, he has disposed of them with masterly skill. This work, if we mistake not, will do more than any other has done to disabuse the religious world of their unreasonable fears of geology—to place it side by side with astronomy, the only physical science which excels it in grandeur; and to prove that only dark and limited views can make us fear the development of truth in every department of the works of the infinite Creator."

Such is the character given by one who is capable of estimating Dr. Smith; and as his recent work has passed through several editions, and arrives at conclusions which are generally admitted by geologists of this country, we shall further cite them.

Dr. S. prefaces his observations, in Lecture III., p. 79, by an allusion to those clergymen who strongly insist that vegetation existed, and "there was an evening and morning during the first three days without a sun," and who avoid the difficulty by resorting to "the gratuitous supposition of multiplied miracles of the most astounding magnitude." He observes, that "*those who can satisfy themselves with such suppositions, made without evidence, and at their own good pleasure, are beyond our reach of reasoning.* No difficulty, no improbability, no natural impossibility appals them. *They seem to have the attribute of Omnipotence at their command, to help out any hypothesis, or answer any exigency.*" He adds, "But I must confess that such modes of resolving difficulties do not approve themselves to my conviction. The Creator has formed a finite and dependent world, the extent

and complication of which overwhelms our faculties ; but, in all that extent and complication, we have demonstrations without number, that the great Sovereign and Conservator of the universe rules it according to a PLAN ; and that plan, in its physical aspect, is the one grand and simple law of attraction, with its correlates and consecutaries. A miracle is not a destroying, or even a suspending of it ; it is not an amending, or correcting it ; it is not a break in the chain ; not an occurrence for which no provision has been made in the construction of the eternal purpose."

Again, in p. 213, he says : " But it not the less plainly follows that it is our duty to understand all such passages in modes which shall be worthy of the dignity of God ; and so to *interpret* them as to deprive the contemners of revelation of a pretext for censuring and rejecting it. Possibly some Christian may say, ' I will not follow this course ; I will take the words of Scripture in their immediate and obvious sense, and let difficulties alone, persuaded that all is true and right, however contrary to my understanding.' If this language proceed from piety, I honor its motive ; but I cannot regard the course as wise and good. If you do indeed resolve to take up the figurative language of Scripture as if it were literally true, look well to yourself. Think what consequences you are plunging into, what conceptions of the Infinite Majesty you are cherishing in your mind, and propagating around you ; what effects they are likely to have upon other persons ; yes, your own children, especially in the well-educated and inquiring classes of society ; and *the vantage-ground you are surrendering to the impugners of the Bible, thus giving your aid for undermining the faith of probably the dearest to you in this world.*

" Examples have not been wanting of complimentary verbiage, with affected solemnity, offered to the Christian religion ; while the fraternity of concealed unbelievers can look significantly at each other, and mutually build up their self-flattery and pride, as if they were men immeasurably superior to the vulgar, *but who to sooth prejudice, and flatter public opinion, are willing to uphold a style of conventional hypocrisy.*

" But can we not throw ourselves into the arms of our brethren in the faith, who, as we have seen, summarily dispose of the whole matter ? We cannot. First, our own convictions stand

in the way. *The facts cannot be set aside, they are too numerous, too various and independent, and too weighty in their character as grounds of reasoning.* Secondly, if we could so put off our reasonable faculties, the great cause would not be relieved. It would be far more deeply injured. *The body of scientific men in every country would only be confirmed in their hostility, and the more completely discharged from keeping terms with us, while we should be the men that laid Christianity under the feet of its adversaries.*"—(See p. 271.)

In reference to the views held by Catholics and Protestants two centuries prior to the present period, Dr. Smith observes :

"The belief with regard to the figure of the earth, *that it is an extended plane*, was current among the Christian fathers; but they in general disapproved and avoided attention to physical subjects. By slow degrees the general doctrine of a globular form made its way among men; but to a much later date, that of *the immobility of the earth was strenuously maintained.* Considerably within the last two centuries, *that opinion was the general belief of all denominations of Christians.* Most persons know that threats, persuasions, and a short imprisonment subdued Galileo, and brought him to make a solemn recantation of the Copernican doctrine; and he had to endure the penal sentence of imprisonment for life. It is hardly imaginable that his persecutors could believe in his sincerity, even had he not declared, the moment after, his retention of his own belief, which he did. But persecution is the parent of hypocrisy. A consistent Christian would have died rather than have infringed his integrity. Yet, not hurling condemnation, but pitying the illustrious Florentine, let us turn his history into a lesson for ourselves. In things of every kind, earthly as well as spiritual, 'godly simplicity and integrity' is the only right course; and, whatever it may cost, it will bring happiness in the end. But it is not so much known that, long after that event, *pious and learned Protestants viewed Galileo's doctrine with the same alarm and abhorrence as the Romish Church professed to feel*, and they founded their determination upon the following passages of Scripture :

'He hath established the earth upon its foundations: it shall not be moved for ever and ever. For upon the seas he hath founded it, and upon the streams he hath fixed it. O give thanks unto Him, who hath spread out the earth upon the waters! The Mount Zion' [and therefore they inferred the whole earth, of which any hill or mountain is only a part] 'shall not be

moved, for ever and ever. Generation goeth, and generation cometh; but the earth for ever standeth. The sun rejoiceth as a strong man to run a race. From the end of the heavens is his going forth, and his circuit to their uttermost parts. Praise him, ye heavens of heavens, and ye waters that be above the heavens. Who stretcheth out the heavens as a curtain, who layeth rafters in the waters, his upper chambers.*

“Upon the interpretation which men of the highest ability attached to these declarations of Scripture, *they rested the most positive confidence, that the sun flies around the earth every twenty-four hours, and that the earth rests immovably in the centre of the universe.* ‘This,’ said one of the most eminent men of the Reformed Church, ‘we affirm, with all divines, natural philosophers, and astronomers, Jews, and Mohammedans, Greeks and Latins; excepting one or two of the ancients, and the modern followers of Copernicus.’† It is in no small degree curious, but it conveys also a serious lesson to us, to observe what was a very great stretch of candor and charity one hundred and fifty years ago. ‘That the sun moves and that the earth is at rest,’ wrote another of that class of learned men, ‘is testified in Scripture; that the earth also cannot be moved, being, as it were, founded and fixed upon bases, pedestals, and pillars. Some philosophers, indeed, both ancient and modern, and Copernicus, the most distinguished among them, have maintained the contrary. Gemma Frisius has taken pains to explain this opinion of Copernicus in the most favorable manner that he could; and some celebrated philosophers have endeavored to reconcile it to the Bible, by considerations drawn from the ambiguity and various use of language. Others have recourse to the condescension of the style of Scripture, which, upon matters that do not affect faith and religion, is wont to lisp and prattle like a father with his babes. But our pious reverence for the Scripture, the Word of truth, will not allow us to depart from the strict propriety of the words; as by so doing we should be setting to infidels an example of wresting the Scriptures; unless we were convinced by sure and irrefragable arguments, as perhaps there may be a few so convinced; but they are ambitious persons, though professing to be devoted to sacred studies.’”‡—(See pp. 217–220.)

Dr. Smith’s observations in reference to Noah’s Ark and the Deluge, and of the irrationality of believing that it covered the

* Ps. civ. 5; xxiv. 2; cxxxvi. 6. Eccles. i. 4. Ps. xix. 6; cxlviii. 4; civ. 3.

† Gisb. Voetii Disput. Theol., Vol. I., p. 637; Utrecht, 1648.

‡ Joh. Henr. Heideggeri Med. Theol. Christ., p. 136; Zurich, 1696.

whole earth, are so applicable, that with little comment we cite them. As remarked, a peculiar value should be attached to Dr. Smith's arguments, "they being forced convictions of truth breaking forth from an eminent and pious clergyman of the Old Church, and a great and independent mind." In respect to the Deluge, it is observed :

"The mass of water necessary to cover the whole globe to the depth supposed, would be in thickness about five miles above the previous sea-level. This quantity of water might be fairly calculated as amounting to eight times that of the seas and oceans of the globe, in addition to the quantity already existing. The question then arises, Whence was this water derived, and how was it disposed of after its purpose was answered? . . . It is scarcely needful to say, that all the rain which ever descends has been previously raised, by evaporation, from the land and water that form the surface of the earth. The capacity of the atmosphere to absorb and sustain water is limited. Long before it reaches the point of saturation, change of temperature and electrical agency must produce copious descents of rain. From all the surface below, evaporation is still going on; and were we to imagine the air to be first saturated to the utmost of its capacity, and then to discharge the whole quantity at once upon the earth, that whole quantity would bear a very inconsiderable proportion to the entire surface of the globe. A few inches of depth would be its utmost amount. It is indeed the fact, that upon a small area of the earth's surface, yet the most extensive that comes within experience or natural possibility, heavy and continued rain for a few days often produces effects fearfully destructive, by swelling the streams and rivers of that district; but the laws of nature as to evaporation and the capacity of atmospheric air to hold water in solution, render such a state of things over the whole globe not merely improbable, but absolutely impossible.

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"If we suppose the mass of waters to have been such as would cover all the land of the globe, we present to ourselves an increase of the equatorial diameter, by some eleven or twelve miles. Two new elements would hence accrue to the actions of gravity upon our planet. The absolute weight would be greatly increased, and the causes of the mutation of the axis would be varied. I am not competent to the calculation of the changes in the motions of the earth which would thus be produced, and

which would propagate their effects through the whole solar system, and indeed to the entire extent of the material creation, but they would certainly be very great. To save the physical system from derangements, probably ruinous to the well-being of innumerable sentient natures, would require a series of stupendous and immensely multiplied miracles.

“Again, pursuing the supposition, the ark would not remain stationary; it ‘went upon the face of the waters.’ Its form was adapted to secure slowness of motion, so that it should float as little a distance as possible from the place of human habitation. But by the action of the sun upon the atmosphere, currents would be produced, by which the ark would be borne away in a southerly, and then a westerly direction. To bring it back into such a situation as would correspond to its grounding in Armenia, or any part of Asia, it must first circumnavigate the globe. But this was impossible in the time, even if it had possessed the rate of going of a good sailing vessel. It might, perhaps, advance as far as the middle of Europe, or the more westerly part; and *there* it would ground, at the end of the three hundred days.

“Another difficulty arises with respect to the preservation of animals. Ingenious calculations have been made of the capacity of the ark, as compared with the room requisite for the pairs of some animals, and the septuples of others; and it is remarkable that the well-intentioned calculators have formed their estimate upon a number of animals below the truth, to a degree that might appear incredible. They have usually satisfied themselves with a provision for three or four hundred species at most; *as in general they show the most astonishing ignorance of every branch of natural history.* Of the existing mammalia (animals which nourish their young by breasts), considerably more than one thousand are known; of birds, fully five thousand; of reptiles, very few kinds of which can live in water, two thousand; and the researches of travellers and naturalists are making frequent and most interesting additions to the number of these and all other classes. Of insects (using the word in its popular sense), the number of species is immense: to say one hundred thousand would be moderate. Each has its appropriate habitation and food, and these are necessary to its life; and the larger numbers could not live in water. Also, the innumerable millions upon millions of animalcula must be provided for; for they have all their appropriate and diversified places and circumstances of existence. But all land animals have their geographical regions, to which their constitutional natures are congenial; and many could not live in any other situation. We cannot represent to ourselves

the idea of their being brought into one small spot, from the polar regions, the torrid zone, and all the other climates of Asia, Africa, Europe, America, Australia, and the thousands of islands, their preservation and provision, and the final disposal of them, *without bringing up the idea of miracles more stupendous than any that are recorded in Scripture*, even what appear appalling in comparison.

“The persons of whom we are speaking have probably never apprehended any difficulty with respect to the inhabitants of the waters, supposing that no provision was needed for their preservation. It may, therefore, be proper to notice some particulars. *Such an additional quantity of water as their interpretation requires, would so dilute and alter the mass, as to render it an unsuitable element for the existence of all classes, and would kill or disperse their food; and all have their own appropriate food. Many of the marine fishes and shell animals could not live in fresh water; and the fresh-water ones would be destroyed by being kept even a short time in salt water. Some species can indeed live in brackish water, having been formed by their Creator to have their dwelling in estuaries, and the portions of rivers approaching the sea. But even these would be affected, fatally in all probability, by the increased volume of water, and the scattering and floating away of their nutriment.*

“Mount Ararat, on which the ark is supposed to have rested, is nearly the height of our European Mont Blanc, and perpetual snow covers about five thousand feet from its summit. If the water rose, at its liquid temperature, so as to overflow that summit, the snows and icy masses would be melted; and, on the returning of the flood, the exposed mountain would present its pinnacles and ridges, dreadful precipices of naked rock, adown which the four men and four women, and, with hardly any exception, the quadrupeds, would have found it utterly impossible to descend. To provide against this difficulty, to prevent them from being dashed to pieces, *must we again suppose a miracle?* Must we conceive of the human beings and the animals, as transported through the air to the more level regions below? or that, by a miracle equally grand, they were enabled to glide unhurt down the wet and slippery faces of the rock?

“Such are the objections which present themselves against the interpretation which, with grief I acknowledge, is generally admitted, in relation to the Scriptural narrative of the Deluge. It is a painful position in which I stand. I seem to be taking the part of an enemy, adducing materials for skepticism, and doing nothing to remove them. But this situation for me is inseparable

from the plan of these lectures—the only plan that appeared practicable. The apparent discrepancies between the facts of science and the words of Scripture must be *understood* before we can make any attempt at their removal.”

The belief that the Deluge covered but a small part of the earth has also been at different periods adopted by other eminent writers, and among whom may be mentioned the celebrated Bishop Stillingfleet, who affirms that “he cannot see any necessity from the Scriptures to assert that the flood did spread itself over all the surface of the earth.”* For a further examination of this interesting subject, we refer the reader to Dr. Smith’s work, which most conclusively shows how vain it is at the present day to continue to adhere to the mere sense of the letter, without regard to another interpretation.

APPENDIX E.

SENSATIONALISM OR MATERIALISM OF THE AGE.

THERE are few erroneous principles which more retard the progress of truth and civilization, than that sensuous system of philosophy which has for so many centuries been taught. Everywhere we see it laid down as a maxim, that nothing should be received as truth and having a reality, except it is obvious to the external senses. Now in regard to this much-vaunted system, and which is looked upon by many as the only sure source of arriving at truth, it is under the light of the present century slowly but surely passing away; and there are those who are beginning to be aware that the external senses, such as hearing, seeing, touching, smelling, and tasting, are not the most sure and unerring guide to the acquisition of facts. It is found that they often deceive and delude us. Thus, in regard to the motion of the heavenly bodies, they continually mislead. The organ of sight informs us that the sun rises and sets, and that the moon is the

* *Origines Sacræ*, Book III., chap iv., Ed. 1709, p. 337.

largest light in the heavens. Take an uneducated person, one who has been fully nurtured in the doctrine that all things are as the senses represent them, and inform him that the sun is stationary; that the moon is an opaque body, and is formed of earths, rocks, and stones, that the light which proceeds from it is caused by the reflection of the sun, and he will, because his philosophy cannot comprehend the matter, deny it as a self-evident impossibility. He will reply by asking, "How learned men know the sun to be stationary, when his senses inform him that it daily courses through the heavens—how it is that the light of the moon comes in reality from the sun, and whether any traveller has ever been to the moon to see and examine its mountains? No; he will not believe until he has tested the same by personal experience." Now the skepticism of this man in regard to well-known facts is a complete exemplification of the philosophy of the day; and it is believed there are multitudes who, though they may apparently admit the opaqueness of the moon and the immobility of the sun, yet, as they do not understand the subject, cherish secret doubts, and are far from having the faith of a Herschel or a Newton.

If the sensuous philosophy is brought forward to teach what is matter, what substance, here again it deludes us, and is unable to answer. Ask its fit representative, a child or a savage, of what matter or substance consists, and he will assert, if he is able to comprehend you, that it is that, and *that* alone, which he can see, touch, or taste. Inquire of him whether ice or snow is a substance, and he will reply that it is, because it is cold and visible. Let the ice be dissolved into water, and then make the same inquiry, and he will reply that the ice is no longer a substance and material, but is a liquid. Evaporate the water, and exhibit to him the same in an aerial form, or an equal quantity of atmospheric air hermetically sealed and imprisoned, and he will probably assert there is nothing in the vessel, and its contents have no existence. Yet it is true that hydrogen and oxygen are substances, and by so considering the former, and treating it in a mechanical manner, it is believed that one of the greatest discoveries of the age has been made: a discovery which, it is said, teaches and bids fair in time publicly to evince that it is possible to burn the hydrogen of which water is com-

posed ; and use that which for ages, with multitudes, has been considered as vague, intangible, and immaterial, as a source from which is to be obtained both light and heat.

An eminent writer spoke truly when he said, "The conceptions of the experimental philosopher who expects to find truth only in the labyrinths of matter, are not much more elevated than those of the vulgar;" for, as far as our experience has gone, the conclusions arrived at by the learned materialist upon many subjects are little better, on the score of rationality, than the deductions of those who are so much contemned. The humble peasant, when he is told that by the means of the telegraph he can, in a few moments, converse with his friends though they live many leagues distant, and can receive an answer printed by one who has never even seen the paper upon which the intelligence is conveyed, is lost in astonishment, and asks (as once the inquiry was made by an honest farmer), Whether he could see or hear the electric fluid as, lightning-like, it sped on its iron way? With this man the idea naturally came, that if news could be sent, if types could thus be made to print, the agent must, like the steamboat or locomotive, be heard or seen : yet ask this same simple-minded man in regard to the soul, and whether it exists after the death of the body, and he will reply that it does, for it is so affirmed in the Scriptures ; but propose the same question to the learned materialist, and he will assert that it is not so, because his senses are not cognizant of the fact. He will assert, as was done not long since by an eminent English surgeon, that he had dissected many dead bodies, but as yet had found no inner man, no soul, and hence that there was none ; and that the human body was kept alive by electricity, or an agent of a similar nature !

In this case the learned naturalist stands on a worse footing than that of the peasant ; he stands on the same ground as that exhibited in the skepticism of a savage. for no amount of evidence would convince the savage that the Electric Telegraph had accomplished what it has. He would lack faith ; and it is the same with the learned skeptic, and no amount of evidence is sufficient to evince to him the existence of another world, and the immortality of the soul. He will not believe until he has tested the same from personal experience ; and in vain is the testimony

of miracles, of the sacred writings, and of the prophets and apostles of God exhibited. He has not faith, for virtually his whole philosophy, those metaphysical words and terms upon which he so much prides himself, and which are often without meaning, and written to conceal his ignorance, are wholly based upon the evidence of his sense of hearing, seeing, touching, and tasting; and, as remarked by Swedenborg, the atheistic naturalist laughs most heartily at those who are sufficiently credulous to believe in a hereafter, and says, "What I see and touch, I know exists. What is spirit but vapor or heat, or something appertaining to science, which vanishes as soon as such vapor or heat are extinguished?"

But without further allusion to such unhappy persons—those who, blinded by their false doctrines, and filled with arrogance and pride, discard and ridicule that which they cannot comprehend, or have a desire to understand—we shall bring forward a citation from an eminent and esteemed writer, which it is believed will evince that we have not spoken too plainly or exhibited the subject incorrectly. The quotation is taken from the writings of J. D. Morell. This author, in his *Historical and Critical view of the Speculative Philosophy of Europe in the nineteenth century* (a work which it is believed will, for many years, be looked upon as an authority), goes on to show how injurious and pernicious is that system of philosophy which is *wholly* based on the evidence of the senses; and not fearing the inferences and deductions of such men as Bacon and Locke, asserts that they were the savans who first laid the foundations of Sensationalism, or that school of philosophy in which are to be found the names of Gibbon, Hume, Voltaire, Diderot, and Holbach, and gave, unconsciously, to the enemies of Christianity the very weapons by which they might overturn all religion, all spirituality, even the Scriptures themselves.

Thus, speaking of Bacon, he says: "Whilst, therefore, all the branches of human knowledge were benefited by the eminently wise and practical spirit that pervaded his writings, yet their final result was to elevate natural philosophy above every other department; to place the empirical element in a too prominent position, and *thus to give a clear ultimate tendency in favor of sensationalism.*"—Vol. I., p. 89.

In regard to Locke it is observed: "Many philosophers, however, absorbed in the multitude, the variety, and the grandeur of the fruits of physical science, have lost sight of every thing else—have made the senses the sole fountains of human knowledge, and built up a whole metaphysical system upon the basis of external nature. Such, in fact, was the philosophy of the French Encyclopædists, and such, *in tendency*, was the philosophy of Locke."—Vol. I., p. 65.

"If, however, we would point out candidly the influence which Locke exerted upon the progress of speculative philosophy, it must be confessed that notwithstanding all the admirable lessons which his writings contain, they manifested a decided leaning towards sensationalism; and included, though unknown to himself, germs which, after a time, *bore the fruit of utilitarianism in morals, of materialism in metaphysics, and of skepticism in religion*. To exhibit the process by which this was effected, will be the next point to which our attention must be directed."—Vol. I., p. 133.

Of the influence of Locke in France and Germany, it is said: "Whilst the philosophy of sensationalism was thus developing itself in England (through the writings of Hobbes, Priestley, and others), a similar progress was made in France with still greater energy, and far more extensive reputation. The 'Essay on the Human Understanding,' being soon after its appearance translated and extensively read throughout the whole circle of the literati of that country, produced as great an impression there as it did on this side the Channel."—Vol. I., p. 147.

"The crowning piece in which the ultimate results of the whole system (of sensationalism) are concentrated, was presented to the world by the Baron d'Holbach, in his 'Système de la Nature,' a work in which materialism, fatalism, and avowed atheism, all combine to form a view of human nature which even Voltaire pronounced to be illogical in its deductions, absurd in its physics, and abominable in its morality."—Vol. I., p. 161.

We are informed in regard to the manifestation of sensationalism at the present time, that it has exhibited itself in that school of philosophy of which, among others, Drs. Elliotson and Engledue may be considered as the representatives.

Of this phase of materialism it is observed: "The principles of this school of cerebral physiology are very clear and simple. According to their view, the sole object of human research *is matter*—the term mind is a mere fiction, under which we hide our ignorance of certain recondite physical operations: to speak intelligibly, the only mind which man possesses is the brain; thought is nothing more than cerebration; and the highest qualities, both of the intellectual and the moral feelings, nothing but the direct result of a superior organization.

"Were we called upon to explain the progressive influence of sensationalism upon man's theistic conceptions, we should do so somewhat in the following manner. The first effect is to weaken our perceptions of the Divine personality; this, in the second place, makes itself apparent by overturning the doctrine of a particular providence; next, in order to remove the Divine working further away from the world, secondary causes are adduced to explain, not only all the phenomena of nature, but also the direction of human life; and then, lastly, the process advancing one step further, it begins to be an object of speculation and of doubt whether there be a distinct personality in the Deity or not; until, at length, the conception of God is entirely blended with that of the order and unity of nature.

"Again, equally decisive is the effect of sensationalism upon the views we have been taught to entertain of man as a creature of God. *To the eye of sense a state of moral perfection is something altogether transcendental—the dream of some glowing imagination.* To it the present life appears void of any moral perturbation; man needs no redemption from it; he requires no Divine impulse beyond what exists originally in his own faculties; and as for immortality, it is a boon which he may long to realize, but the reality of which is by no means clear and certain. In a word, man is to the sensationalist *wholly material*; his pleasure on earth is but the result of nervous affections; and it is hard (as appears to him) to give any reason why the capacity of thought itself should not pass away forever, when the bodily structure is dissolved by death."*—Vol. II., p. 585.

* For a further examination of the subject, we refer the reader to the writings of Dr. Moore (recently published by the Messrs. Harper), and

The great end and aim of Mr. Morell is to debase sensationalism, and exhibit the necessity of adopting that higher and purer system which has begun to develop itself; and we need not say to those who have read his writings, that never was a false doctrine, one which for centuries has been fortified by great names, more fully exposed and exhibited. An able and powerful antagonist, it is admitted that, following up the system in all its windings and subtleties, in all the dark labyrinths of matter in which it lay concealed, he, with others, has "knocked down its pillars, blown up its bastions," and laid bare to public view its most pernicious and skeptical tendencies.

Already we are informed that Cambridge bows no longer to the authority of Locke or Hartley, and that by evincing a manifest sympathy for intellectual philosophy, it is clearly indicated that *the tendency of many minds is verging towards the spiritual and ideal*. "*The reign of sense,*" it is said, "*has begun to give way to that of reflection* ; and it is now, at least, possible to bring out our thoughts respecting divine and supersensual things, even in a philosophical form, without being met with a smile either of pity or contempt. Literature has caught the radiance of these loftier conceptions, and poetry has found in them a field of delight, hitherto almost untried. Minds which could only relish the stimulating sensualism of Byron, begin to feel that there is something which strikes a deeper note to the inmost soul in the poetic philosophy of Wordsworth. The influence of the flesh (to use a scriptural phrase), with its passions and instincts, is yielding to the might of the spirit."—Vol. II., p. 590.

"*It is clear that the reaction now experienced against sensational principles is preparing multitudes to enter into spiritual views of human society ; and though such views may sound strange and mysterious at present, yet they will assuredly become, ere long, the practical truths by which man's whole political life must be regulated.*"—Vol. II., p. 600.

The views of such men as Morell, Dr. Moore, and Carlyle, may be looked upon as significant of the tendency of the present age ; and from their writings, and the fact that translations of the

which fully confirm the views of Morell in regard to the developments of materialism.

works of Plato, Kant, Cousin, and others, are imported and disseminated, it can be seen that there are those (and the number is continually on the increase) who are beginning to arouse themselves from the grave of sense in which they have so long slumbered, and to hear the voice which now so loudly speaks; and though these writers do but partially adopt the views of the New Dispensation, yet their philosophy is eminently of a spiritual nature, and we fully believe is destined to prepare the way for "a more elevated and philosophical system;" and that multitudes will enter and receive those spiritual views of society which, as truly remarked, at present "sound so strange and mysterious."

It might be supposed by some that we would altogether degrade the authority of the senses, and exalt the spiritual and ideal. But such is far from our desire. According to the philosophy found and inculcated in the writings of the "New Church," the one should not be extolled in preference to the other, but by a just combination of both, by causing the natural to meet the spiritual, a happy medium is found—one which prevents the mind from rushing into the wilds of sensationalism, or the vagaries of idealism. As we have observed, man at creation, in the "primeval age," was taught subjectively and from the world within, but by the abuse of his freedom he immersed himself in the grave of materialism, and has now, at first, to receive instructions objectively and from the world without. But the time has now arrived (as there are many of full age) when the process should be reversed; when man, guided by revelation, should arrive at the truth by inferences drawn subjectively. By this method, by considering "that as natural science is based upon inductions drawn from actual *observation* of the world without, so metaphysical science is based upon inductions similarly drawn from reflection upon the world within," he is able to found a true system of philosophy, able to scrutinize the workings of the human soul, and, above all, to KNOW HIMSELF, and thus prepare for his own high destiny.

We close our observations by adducing an extract from Swedenborg in respect to "Popular Fallacies;" and as the citation may to some sound "strange and mysterious," we shall preface it by one taken from the writings of Dr. Lardner, who, in his "Lectures on Science and Art," devotes a section to the subject.

We give the quotation the more willingly, as it exhibits how vain it is to object to that which at first cannot be comprehended—how irrational to affirm that spiritual views and representations are contradictory and impossible, when on all sides we see theories established which are wholly contradictory to the senses, and which would not be received as truth were they not confirmed by eminent authorities and our daily experience.

In respect to “Popular Fallacies,” and the belief that the evidence of the senses is the best guide in respect to the acquisition of facts, Dr. Lardner observes :

“Of all the means of estimating physical effects, the most obvious, and those upon which mankind place the strongest confidence, are the senses. The eye, the ear, and the touch are appealed to *by the whole world* as the unerring witnesses of the presence or absence, the qualities and degrees, of light and color, sound and heat. But *these witnesses, when submitted to the scrutiny of reason, and cross-examined, so to speak, become involved in inexplicable perplexity and contradiction, and speedily stand self-convicted of palpable falsehood.* Not only are our organs of sensation not the best witnesses to which we can appeal for exact information of the qualities of the objects which surround us, but they are the most fallible guides which can be selected. Not only do they fail in declaring the qualities or degrees of the physical principles to which they are by nature severally adapted, but they often actually inform us of the presence of a quality which is absent, and of the absence of a quality which is present.

“The organs of sense were never, in fact, designed by nature as instruments of scientific inquiry; and had they been so constituted, they would probably have been unfit for the ordinary purpose of life. It is well observed that an eye adapted to discover the intimate constitution of the atoms which form the hand of a clock, might be, from the very nature of its mechanism, incapable of informing its owner of the hour indicated by the same hand. It may be added, that a pair of telescopic eyes, which would discover the molecules and *population of a distant planet*, would ill requite the spectator for the loss of that ruder power of vision necessary to guide his steps through the city he inhabits, and to recognize the friends which surround him.

“After what has been explained in the preceding part of this treatise, the reader will have no difficulty in perceiving that feeling can never inform us of the quantity of heat which a body contains, much less of the relative qualities contained in two

bodies. In the first place, *the touch can never be affected by heat which exists in the latent state.* Ice-cold water, and ice itself, *feel* as if they had the same temperature, and contained the same quantity of heat; and yet it is proved that ice-cold water contains a great deal more heat than ice; nay, that it can be compelled to part with its redundant heat, and to become ice; and that this redundant heat, when so dismissed, may be made to boil a considerable quantity of water.

“If, in the heat of summer, we descend into a cave, we become sensible that we are surrounded by a cold atmosphere; but if, in the rigor of a frosty winter, we descend into the same cave, we are conscious of the presence of a warm atmosphere. Now a thermometer suspended in the cave on each of these occasions will show exactly the same temperature, and, in fact, the air of the cave maintains the same temperature at all seasons of the year. The body, however, being in the one case removed from a warm atmosphere into a colder one, and in the other case from a very cold atmosphere into one of a higher temperature, becomes in the latter case sensible of warmth, and in the former of cold.

“Let us suppose that we pass into a chamber of low temperature, the matting, carpeting, and woollen objects will feel the most warm, the wood-work and furniture will feel colder, the marble colder still, and metallic objects the coldest of all. Nevertheless, here again all the objects are exactly at the same temperature, as may be in like manner ascertained by a thermometer.

“When we bathe in the sea, or in a cold bath, we are accustomed to consider the water as colder than the air, and the air colder than the clothes which surround us. Now all these objects are, in fact, at the same temperature. A thermometer surrounded by the cloth of our coat, or suspended in the atmosphere, or immersed in the sea, will stand at the same temperature.

“But although the sense of touch be, perhaps, the most exposed to have its impressions misinterpreted, it is not the only sense which affords examples of striking *popular fallacies*. Abundance of these are offered in the case of *the sense of sight*.

“Every one is familiar with the appearance of the sun and moon when rising and setting. The apparently large orb which they present to the senses is an object of familiar notice. Is not every one impressed with a conviction that the apparent magnitude of the sun when it rises, glowing with a redness acquired from the depth of air through which its rays then pass, is much greater than the apparent magnitude of the same object at noonday? and is not the same impression admitted with respect to the ris-

ing or setting full moon, compared with the same object seen on the meridian? Yet nothing is more easy than to prove, as matters of fact, that these impressions are fallacious."

Dr. Lardner also states, and illustrates by examples, that the senses of smelling and tasting are likewise liable to innumerable causes of deception, and that if the organ at the time it receives an impression is in any unusual condition, the indication will be fallacious.—(See "*Lectures on Science and Art*," Vol. II., p. 85.)

Swedenborg, in respect to the "Fallacies of the Senses," teaches that this is one of the greatest difficulties with which society has to contend; that it not only prevents the spread of scientific truths, but also those which have reference to a life hereafter. Going further than Mr. Morell, he affirms, that in time the world will be divided into two great classes: the one of which, denying that every man is born with a moral obliquity, and believing that, by the aid of that philosophy known as "Sensationalism," he can arrive at truth, will be known as *the naturalist* or sensationalist. The other, educated differently, and taught to believe that the spiritual is the true region of causes, will be known as *the spiritualist*. It is believed that time will confirm these assertions, and that the term "spiritual man," or "spiritualist," and which is now often used by the opposers of the New Church as a term of contempt, will be received as an expression containing "a world of meaning," and one which its unfortunate and much to be pitied opposers will neither understand nor desire to comprehend. The observations of Swedenborg are as follows, and are taken from Vol. VI., p. 79, of the "*Areana Celestia*:"

"I. It is a fallacy of sense merely natural, or which is in nature, that it is believed that the sun revolves once every day round about this earth, and at the same time also the heavens with all the stars: and although it be said that it is incredible, because impossible, that so great an ocean of fire as the sun is, and not only the sun, but also innumerable stars, without any change of place from each other, should every day perform one such revolution; and although it be added, that it may be seen from the planets, that the earth performs a diurnal and annual motion by circumrotations and circumgyrations, inasmuch as *the planets also are earths*, and some of them likewise have moons

around them, and that it has been observed that they, in like manner as our earth, perform such motions—namely, diurnal and annual—still with the generality the fallacy of sense prevails, that it is so as the eye sees.

“II. It is a fallacy of sense merely natural, or in nature, that there is only one single atmosphere, and merely this purer successively in different parts, and that where it ceases there is a vacuum; the external sensual of man, when it alone is consulted, does not apprehend otherwise.

“III. It is a fallacy of sense merely natural, that from first creation there has been impressed on seeds a quality of growing up into trees and flowers, and of rendering themselves prolific, and that thence is the existence and subsistence of all things; and if it be urged that it is not possible for any thing to subsist unless it perpetually exists, according to the established maxim, that subsistence is perpetual existence, also that every thing which is not connected with something prior to itself falls into nothing, still the sensual of the body, and the thought from that sensual, does not apprehend it, nor that all and single things subsist as they existed, by influx from the spiritual world; that is, through the spiritual world from the Divine.

“IV. Hence it is a fallacy of the sense merely natural, that there are simple substances, which are monads and atoms; for whatever is within the external sensual, this the natural man believes, that it is such a thing or nothing.

“V. It is a fallacy of sense merely natural, that all things are of nature and from nature, and that, indeed, in purer or interior nature there is something which is not apprehended; but if it be said, that within or above nature there is the spiritual and celestial, this is rejected, and it is believed that unless it be natural, it is nothing.

“VI. It is a fallacy of sense, *that the body alone lives, and that its life perishes when it dies*; the sensual does not at all apprehend that the internal man is in single things of the external, and that the internal man is within nature in the spiritual world; hence neither does he believe, because he does not apprehend, that he shall live after death, unless he be again clothed with a body.

“VII. Hence there is a fallacy of sense, that man can no more live after death than the beasts, by reason that these also have a life in many respects similar to the life of man, only that man is a more perfect animal. The sensual does not apprehend, that is, the man who thinks and concludes from the sensual, that man is above the beasts and has a superior life in this, because

he can think, not only concerning the causes of things, but also concerning the Divine, and by faith and love be conjoined with the Divine, and also receive influx thence and appropriate it to himself; so that in man, because there is given a reciprocal, there is given reception, which is in no wise the case with the beasts.

“VIII. It is a fallacy thence, that the living principle itself with man, which is called the soul, is only something ethereal, or flamy, which is dissipated when man dies; and that it resides either in the heart, or in the brain, or in some part thereof, and that hence it rules the body as a machine; that the internal man is in single things of the external; that the eye does not see from itself but from that internal man, nor the ear hear from itself but from that, the sensual man does not apprehend.

“IX. It is a fallacy of sense, that light cannot be given from any other source than from the sun or elementary fire, nor heat from any other source than from the same; that there is light in which is intelligence, and heat in which is celestial love, and that all the angels are in that light and in that heat, the sensual does not apprehend.

“X. It is a fallacy of sense, that man believes that he lives of himself, or that he has in-given life, for to the sensual it does not appear otherwise; that it is the Divine alone which has life of itself, and thus that there is only one life, and that the lives in the world are only recipient forms, the sensual does not at all comprehend.

“XI. The sensual man from fallacy believes that adulteries are allowed; for from the sensual he concludes that marriages are only with a view to order, for the sake of the education of the offspring, and if that order is not destroyed, that it is a matter of indifference from what father the offspring comes; also that the conjugal is like other lasciviousness, except as being allowed; thus also, that it would not be contrary to order to marry more wives than one, if the Christian world did not from sacred Scripture prohibit it; if it be told them that there is a correspondence between the heavenly marriage and marriages in the earths, and that no one can have in himself the conjugal unless he be in spiritual truth and good, also that the genuine conjugal cannot be given between a husband and several wives, and hence that marriages are in themselves holy, these things the sensual man rejects as nothing.

“XII. It is a fallacy of sense, that the Lord's kingdom, or heaven, is of a quality resembling an earthly kingdom in this, that there it is joy and happiness for one to be greater than another, and thence in glory above another; for the sensual does

not at all comprehend what is meant by the least being greatest, or the last first; if it be told them that joy in heaven, or to the angels, is to serve others by doing them good, without any reflection of merit and retribution, this comes as something sad.

“XIII. It is a fallacy of sense, that good works are meritorious; and that to do well to any one for the sake of self is a good work.

“XIV. It is also a fallacy of sense, that man is saved by faith alone; and that faith can be given where there is not charity; also that the faith, not the life, remains after death. The case is similar in very many other instances: wherefore when the sensual bears rule in man, then the rational illustrated from the Divine sees nothing, and is in thick darkness; and then it is believed that all that is rational which is concluded from the sensual.”

APPENDIX F.

SWEDENBORG'S MEMORABLE RELATIONS.

MUCH has been said, at various times, in respect to Swedenborg's "Memorable Relations" of things seen and heard in the other world. These relations, above other representations, are by some considered as evincing beyond doubt marks of a disordered intellect. This being the case, and for the benefit of those who never had an opportunity of perusing them, we will adduce several, from which it can be seen how near his opposers have arrived at the truth in their assertions.

The first relation which we shall examine is in respect to the views held by many in regard to the joys and happiness of another existence, or heaven. According to the orthodox theory laid down and defended, the joys or happiness of heaven consists in continually singing and praising. Swedenborg asserts this is a delusion, and that a human being is so constituted that it is impossible for him thus to become a passive recipient of happiness. It is said such a life in a short time would become so monotonous as to be unendurable, and that only by the exercise

of his nobler powers is man or angel enabled to procure to himself a life of enjoyment. When this explanation of Swedenborg is offered to his opposers, it is denied, and the assertion made that according to the Scriptures a happy spirit does nothing but continually sing and pray, day and night, without ceasing. Now in regard to such persons, among whom are to be found many good and pious members of the Old Church, we are informed that when they proceed to another existence the same fallacy remains, and, as it is impossible by reasoning to convince them that they are in an error, they are permitted to proceed to their self-created heaven, and see by experience whether it is possible for them to be passive recipients of happiness. Thus, we are informed that after they perceive they exist in another life in the human form, they are taken by the conducting angel to churches and temples. Here they find those of a similar belief engaged in religious exercises. These are continued without intermission day and night, yet still the clergyman invites the attention of his audience, and proceeds with new discourses, which are varied by singing and prayer, until, completely wearied and exhausted, the good and pious Christians (among whom are to be found grave and reverend clergymen) begin to ask themselves, Is this heaven? Have we not deceived ourselves? Upon which, it is said, when it is found the scales have fallen from their eyes, and they are in possession of their senses, and willing to listen to reason, they are informed concerning their delusion, and of what consists heavenly happiness.

But let us give Swedenborg's more definite relation of the subject. The reader will notice that notwithstanding it is said the "Relation" is of a visionary nature, there is enough sufficiently clear to leave little doubt concerning the writer's intention.

"After this, the conducting angel returned into the house to those *who had firmly persuaded themselves* that heavenly joy and eternal happiness are a perpetual glorification of God, and a festival continuing to eternity, because they had in the world believed that they should then see God, and because the life of heaven, from the worship of God, is called a perpetual Sabbath. *To these* the angel said, 'Follow me, and I will introduce you into your joy.' And he introduced them into a little city, in the middle of which there was a temple, and all the houses were

called sacred chapels. In that city they saw a multitude flowing from every corner of the surrounding country, and among them a number of priests, who received those who came, saluted them, and, taking them by the hand, led them to the gates of the temple, and thence into some of the chapels around the temple, and initiated them into the everlasting worship of God; saying, that this city was a place of entrance into heaven, and that the temple of this city was an entrance to the most spacious and magnificent temple that is in heaven, where God is glorified by the angels with prayers and praises to eternity. The statutes here and there are, that they should first enter the temple, and remain there three days and three nights, and that after this initiation they should go into the houses of this city, which are so many chapels consecrated by us, and from chapel to chapel, and, in communion with those who are assembled there, should pray, shout, and rehearse what has been preached.

“You must by all means beware lest you should think any thing in yourselves, and speak any thing with your consociates, but what is holy, pious, and religious. After this the angel introduced his companions into the temple, which was filled and crowded with many who had been in great dignity in the world, and also with many of the common people; and guards were stationed at the gates, that no one might be allowed to go out before completing the stay of three days. And the angel said, To-day is the second day since these entered; observe them, and you will see their glorification of God. And they observed them, and saw most of them asleep, and those who were awake yawning and yawning, and some of them, from a continual elevation of the thoughts to God, without any relapse of them into the body, seemed like faces severed from the body, for so they appeared to themselves, and thence also to others; some roving with their eyes, from a perpetual withdrawing of them: in a word, all felt a compression of the breast, and weariness of spirit from fatigue, and were turned away from the pulpit, and crying, ‘Our ears are stunned; finish your discourses; your voice is no longer heard, and the sound of it begins to be intolerable.’ And then they rose up, and ran in a body to the gates, broke them open, and rushed upon the guards, and drove them away. On seeing this, the priests followed them, and joined themselves to their sides, teaching and teaching, praying, sighing, and saying, Celebrate the festival; glorify God; sanctify yourselves; in this entry of heaven we will initiate you into the eternal glorification of God in the most spacious and magnificent temple that is in heaven, and thus to the enjoyment of eternal happiness. But these things

were not understood by them, and were scarcely heard, on account of the listlessness occasioned by the suspension of their mind for the space of two days, and its detention from domestic and secular affairs. But when they attempted to tear themselves away from the priests, the priests took hold of their arms, and also of their garments, urging them to the chapels where what had been preached was rehearsed; but in vain. And they cried, 'Let us alone; we feel as if we should faint away.' At these words, lo, there were seen four men in white garments, and wearing mitres: one of them in the world had been an archbishop, and the other three had been bishops, and had now become angels. These called the priests together, and addressing them, said, 'We have seen you from heaven with these sheep, how you feed them; you feed them even to insanity. You do not know what is meant by the glorification of God; it is meant to produce the fruits of love, that is, to do faithfully, sincerely, and diligently the work of one's station; for this is of the love of God and of the love of the neighbor, and this is the bond of society, and its good; by this God is glorified, and then by worship at stated times. Have you not read these words of the Lord? *In this is my Father glorified, that ye bring forth much fruit, and become my disciples.*—(John xv. 8.) You priests can be in the glorification of worship, because this is your office, and thence you have honor, glory, and recompense, but still you could not be, any more than they, in that glorification, unless honor, glory, and recompense were together with your office.' Having said these words, the bishops commanded the keepers of the door to let all in, and let all out; for there are a great many who cannot think of any other heavenly joy than the perpetual worship of God, because they do not know any thing concerning the state of heaven."—T. C. R., 738.

In respect to those who believe that they are to be kings and princes, and are to reign with Christ forever, we find the following:

"After this the angel called to him the company of the wise, so called, who had placed heavenly joys, and from them eternal happiness, in supereminent dominions and inexhaustible treasures, and in more than royal magnificence and splendor; because it is said in the Word that they were to be kings and princes, and that they were to reign with Christ forever, and that they were to be ministered to by angels, besides many more things.

“The angel said to them, ‘Follow me, and I will introduce you into your joys.’ And he led them into a portico constructed of columns and pyramids: in the front there was a porch, through which was the entrance into the portico; through this he introduced them; and behold there were seen twenty there, and they were waiting. And then suddenly there came one who personated an angel, and said to them, ‘The way to heaven is through this portico. Stay a little while, and prepare yourselves, because the older of you are to be kings, and the younger princes.’ This being said, then there appeared near each column a throne, and upon each throne a robe of silk, and upon each robe a sceptre and a crown; and near each pyramid there appeared a seat raised three cubits from the ground, and upon the seat a chain of little links of gold, and the badges of the order of knighthood, tied together at the ends with diamond rings. And then it was said with a loud voice, ‘Go now, put on your garments, sit down and wait.’ And forthwith the older ones ran to the thrones, and the younger ones to the seats, and put on their garments, and seated themselves. But then there appeared, as it were, a thick cloud ascending from below, which, being drawn to those who sat upon the thrones and seats, they began to swell in the face, to be elevated in the breast, and to be filled with confidence that they were now kings and princes; that cloud was an exhalation of phantasy, with which they were inspired; and suddenly there flew to them young men, as it were, from heaven, and they stood, two behind each throne, and one behind each seat, to minister. And then proclamation was made to them by a herald, ‘Kings and princes, wait yet a little while, your palaces in heaven are now being prepared: very soon the courtiers, with the guards, will come and introduce you.’ They waited and waited, until their spirits drooped, and they became weary with desire. After the space of three hours the heaven was opened over their heads, and the angels looked down, and, pitying them, said, ‘Why do you sit thus infatuated, and act parts that do not belong to you? They have played tricks with you, and changed you from men into idols, because you had taken it into your hearts that you are to reign with Christ as kings and princes, and that then the angels are to minister to you. Have you forgotten the words of the Lord, that in heaven whosoever wishes to be great, let him become a servant? Learn, then, what is meant by being kings and princes, and what by reigning with Christ; that it is to be wise and do uses; for the kingdom of Christ, which is heaven, is a kingdom of uses. For the Lord loves all, and thence wills good to all, and good is use; and because the Lord does good or uses

mediately by angels, and in the world by men, therefore, to those who faithfully perform uses, he gives the love of use and its reward, which is internal blessedness, and this is eternal happiness. There are in the heavens, as on earth, supereminent dominions, and the richest treasures; for there are governments and forms of governments, and thus there are greater and less powers and dignities; and those who are in the highest stations have palaces and courts, which, in magnificence and splendor, exceed the palaces and courts of emperors and kings on the earth; and from the number of their courtiers, ministers, and guards, and from the magnificent vestures of these, honor and glory surround them. But these highest ones are chosen from those whose hearts are in the public welfare, and only the senses of the body in the amplitude of magnificence for the sake of obedience; and because it is of the public welfare that every one shall be of some use in the society, as in a common body, and because all use is from the Lord, and is done by angels and men as if from them, it is manifest that this is to reign with the Lord.' These things being heard from heaven, those who had personated kings and princes descended from their thrones and seats, and cast away the sceptres, crowns, and robes; and the thick cloud, in which was the aura of phantasy, receded from them, and a bright cloud, in which was the aura of wisdom, encompassed them, from which sanity returned to their minds."—T. C. R., 736.

From the above (and several relations of the same nature are given, exhibiting the means taken to free the minds of those who believe that a future existence and the joys of heaven consist solely in "paradisaical delights") it can be seen how near Swedenborg's opposers have approached the truth in their condemnation. It is believed that time will evince that grave and reverend doctors of theology have not so much reason to laugh and ridicule these relations as is supposed; and there are those who are so bold as to think, that if on so serious a subject a smile might be permitted, the obloquy will ere long be turned upon the theologian who now teaches that singing and praising comprise the chief enjoyments of heaven. We are aware that it may be said that Swedenborg's representations seem like a burlesque and caricature. But this cannot be, as we are informed that every man, without regard to the situation he held in this world, in another life exhibits without disguise his real character; which, if it were done in this life, would, so artificial is society, seem not

representing nature, but acting the part of a charlatan. The fact that the "peculiar method" mentioned is taken to undeceive persons in another life is, in our mind, no small proof of its truth; for how, we ask, would it be possible to undeceive a learned and erudite member of the Old Church except in the manner represented? To reason with him would be useless, for it is known that in this world there are multitudes who are so fixed in their belief in regard to secular affairs, that nothing but experience and a personal trial will convince them they are in the wrong, and incapable of acting the part they had chosen. And if this is so in regard to things of this life, how much more difficult would it be to convince a theologian, "a subtle and acute reasoner," one who prides himself on his attainments, that he had imbibed false views concerning life and happiness in another existence! Indeed, we would much sooner strive to turn the course of a mighty river than attempt it; and argument with such persons serves but to excite their combativeness and prejudice, and render them still more fixed in their delusion. "What!" we have heard them exclaim, "are we to believe that in modern times God, through a human instrument, has given new truths to mankind! The thing is impossible. Have we not studied the subject? Have not the views which we adopt been confirmed by great names in former ages? Have not martyrs and saints died in the belief? Are we to admit that we have lived in such darkness; and are we to exchange our devotional works, those hymns which are so rational and instructive? It is '*very indelicate*' and sensuous to believe that man exists after death in the human form. No: we care not to hear of a new dispensation, and wish not to be wise above what is written."

Such are the replies which have been made; and again we repeat, that with such persons who carry with them "this invincible firmness" to another existence, nothing, no argument would avail; and it is only after they have made a trial of the pleasures of their imaginary heaven, and have said, "Our ears are stunned; finish your discourses; your voice is no longer heard, and the sound begins to be intolerable," that they are convinced that they had lived in a delusion, and that glorifying and praising God consisted in performing uses and fulfilling the duties of the offices to which they were appointed.

We close our observations by adducing an extract of a different nature, it being in reference to the views held by many in regard to a future existence. The conversation is asserted by Swedenborg to have taken place in the world of spirits, or the sphere into which all depart at death. The novelty of the colloquy is removed by considering that the persons who give their opinions consider themselves (so gross are their ideas) as yet in this world. It is believed that in this "Relation," Swedenborg has given a faithful daguerreotype of the different theories held in respect to the hidden world.

"We stopped in the middle, where the crowded way terminated, and said, 'Let us stay here a little while *and speak with the new-comers.*' And we chose twelve from the multitude; and, because *they all had just come from the natural world,* they knew no otherwise than that they were still there; and we asked them what they thought concerning HEAVEN and HELL, and what concerning A LIFE AFTER DEATH.

"To which ONE of them replied, that 'Our sacred order impressed upon me the belief, that we shall live after death, and that there is a heaven and a hell; and thence I have believed that all who live morally come into heaven; and, because all do live morally, that none go to hell; and thus that hell is a fable, invented by the clergy, that people may be deterred from living wickedly. What matter is it, if I think concerning God so or so? Thought is only like chaff, or a bubble upon the water, which bursts and goes off.'

"ANOTHER near him said, 'It is my belief that there is a heaven and a hell, and that God govèrns heaven, and the Devil hell; and because they are enemies, and thence opposed to each other, one calls evil what the other calls good; and that the moral man, who can dissemble, and cause evil to appear as good, and good as evil, stands on the side of both. What, then, is the difference, whether I am with the one or the other Lord, if he only favors me? Evil and good equally delight men.'

"A THIRD at the side of him said, 'Why should I believe that there is a heaven and a hell, for who has come thence and told? If every man lived after death, why should not one out of so great a multitude have returned and told?' A FOURTH near him said, 'I will inform you why no one has ever returned and told; the reason is, because man, as soon as he expires and dies, then either becomes a spectre, and is dissipated, or is like the breath of the mouth, which is only wind. How can such a one

return and speak with any one?' A FIFTH followed him, and said, 'My friends, wait till the day of the last judgment, because all will then return into their own bodies, and will see them, and talk with them, and then they will tell each other their destinies.' A SIXTH, standing opposite, and smiling, said, 'How can a spirit, which is wind, return into a body eaten up by worms, and, at the same time, into its skeleton burnt up by the sun, and reduced to dust? and how can any one, made an Egyptian mummy, and mixed by the apothecary with various medicines, which have been eaten or drunk, return and relate any thing? Wherefore wait, if you have faith, till that last day; but you may wait forever and ever in vain.'

"The SEVENTH, after this, said, 'If I believed that there is a heaven and hell, and thence a life after death, I should also believe that birds and beasts would likewise live. Are not some of them equally as moral and rational as men? It is denied that beasts live, wherefore I deny that men do; the reason is equal: one follows from the other. What is man but an animal?' An EIGHTH, standing behind him, came up and said, 'Believe there is a heaven, if you will; but I do not believe there is a hell. Is not God omnipotent? and is he not able to save every one?'

"Then a NINTH, patting his hand, said, 'God is not only omnipotent, but also gracious, and cannot send any one into eternal fire; and if any one is there, he cannot but take him out thence and lift him up.' A TENTH ran out of his rank into the midst, and said, 'Neither do I believe there is a hell. Did not God send his Son, and did not he make an atonement, and take away the sins of the whole world? What, then, can the Devil avail against that? And because he cannot avail any thing, what then is hell?' An ELEVENTH, who was a priest, on hearing this, grew warm and said, 'Do you not know that those who have obtained the faith, on which the merit of Christ is inscribed, are saved, and that those whom God elects obtain faith? Is not election according to the will of the Almighty? and is it not his prerogative to judge who are worthy? Who can do any thing against his will and judgment?' The TWELFTH, who was a politician, was silent; but being asked to crown all with an answer, he said, 'I shall not say any thing concerning heaven, hell, and a life after death, since no one knows any thing about them; but still allow the priests, without rebuke, to preach those things; for thus the minds of the vulgar are held bound by an invisible bond to the laws and rulers. Does not the public safety depend on this?'

"We were astonished at hearing such things, and said amongst

ourselves, 'These, although they are called Christians, are not men nor beasts, but men-beasts.' But, in order to awaken them out of sleep, we said, 'There is a life after death; you will be convinced that there is, when we dispel the ignorance concerning the state of life in which you now are; for every one, in the first days after death, knows no otherwise than that he still lives in the same world in which he lived before; for the time past is like a sleep from which, when any one is awaked, he perceives no otherwise than that he is where he was. It is similar with you now; wherefore you have spoken just as you thought in the former world.' And the angels dispelled their ignorance, and then they saw themselves in another world, and among those whom they did not know; and then they exclaimed, 'O, where are we?' And we said, 'You are no longer in the natural world, but in the spiritual world, and we are angels.'"—(See *True Christian Religion*, 160.)

APPENDIX G.

ILLUSTRATIONS OF THE END OF THE CHURCH.

WE adduce the following illustrations concerning the End of the Church, and which, without further observation on our part, are presented for the consideration of the reader.

The first citation is concerning the Roman Church. The picture is drawn by Gregory XVI., in his encyclical letter to all the bishops, in 1832.

"We speak, venerable brethren, that which ye behold with your own eyes; which, therefore, we deplore with united tears. An unrestrained wickedness, a shameless science, a dissolute licentiousness, are triumphant. The sanctity of holy things is despised, and the majesty of divine worship, which possesses such great power, and is of so great necessity, is blamed, profaned, derided, by wicked men. Hence *sound doctrine* is perverted, and errors of all kinds are daringly disseminated. The laws of sacred things, the institutions, the very holiest discipline, are not

safe from the audacity of those who speak unrighteously. This, our See of the most blessed Peter, in which Christ laid the foundation of his Church, is most grievously assailed; *and the bonds of unity are daily more weakened and broken.* The divine authority of the Church is impugned, and her rights being torn away, she is subjected to earthly considerations, and reduced to a *base servitude*; she is most unjustly exposed to the hatred of the people. The obedience due to bishops is infringed, and their rights are *trampled on.* The academies and schools resound in a dreadful manner with *new and monstrous opinions*, by which the Catholic faith is no longer assailed secretly and by mining, but a horrible and impious war is now openly waged against it. For when, by the instruction and example of the teachers, the minds of youth are corrupted, the destruction of religion is vast, and the *vilest corruption of morals* becomes general. . . .

“And here we wish to excite your constancy for religion, against *a most shameful conspiracy, formed against clerical celibacy*, which you know every day to become more vehement, some even of the ecclesiastical order uniting with the most abandoned philosophers of our age: and who, forgetful of their character and office, carried away by the blandishments of pleasure, have proceeded to such a pitch of license, that in some places they have dared to address public and reiterated petitions to princes, *to destroy this holy discipline.* Such is the state of the Roman Church: full of infidelity, immorality, division, uneasiness, innovations, enslaved by the civil powers, and rent internally by Jansenism, heresy, schism, and indifference. If she alone constituted the Catholic Church, Christianity would indeed be at the lowest ebb, and the gates of hell would almost have prevailed against it.”*

Palmer says:

“As to the sanctity of doctrine in the Roman Church, it may be observed, without denying that good works are required in theory by their Church, that it is much to be feared holiness is but little required or followed in practice among them. It is certain that there are many doctrines and practices common in their communion, which tend to injure Christian sanctity and morality, as our theologians have proved in the case of purgatory, indulgences, repentance at the point of death, attrition, auricular

* See *Illustrations of the End of the Church*, by the Rev. Augustus Clissold.

confession, expiatory masses, the distinction of mortal and venial sins, the doctrine of probability, *opus operatum*, equivocation, mental reservation, vain repetitions, *idolatrous* worship of saints and images, &c. We know that some of their members reject most of what is bad in these things, but they are held and practised *without censure* by others, and the Roman churches have never yet taken any effectual steps to correct the abuses prevalent among them.

“And when we come to view the lives of Romanists, we see but too little sanctity. Even at the beginning of last century, things had proceeded to such a length that the learned Van Espen, professor of canon law in the University of Louvain, declared that ‘the discipline of the Church is so collapsed, that scarcely a vestige remains; and all sorts of vices have so prevailed everywhere, and are so abundant, that they are regarded as *nothing*, and the people drink in iniquity like water.’ This deplorable state of immorality has since that time been rendered still worse. Without disputing that there are many good men among them, it may be asserted as a matter of public notoriety, that the state of morals in all orders of society in the Roman Churches of Italy, Spain, Portugal, and France, is immeasurably degraded and corrupt; and what is worse, that the very persons whose lives are spent in the most infamous vices, are assiduous in their attendance on all the offices of the Church; that they are constant at confession, communicate at Easter, and then revert to their usual habits, without any sense of compunction for the profanations of which they have been guilty. The banditti of the Abruzzi are remarkable for attention to their devotions. The harlots and assassins of Spain confess, communicate, and return to their sins. In Ireland it has been observed that murderers have frequently been found assiduous in all the services of their religion.

“Everywhere all the external signs of an ardent devotion, even to tears, are found united with a systematic moral depravity. I ask, Can that be a sound or wholesome system which teaches men to look with indifference on sin; and must there not be something wrong in a mode of moral instruction which can lead to such detestable profanations? It is a melancholy but a certain truth, that in no part of the world do the crimes of assassination, robbery, murder, adultery, suicide, rebellion, so fearfully abound as in those countries where the Roman Church holds sway. Such is the actual *sanctity* of this Church in too many of her members, and it certainly places her beneath both the Oriental and the British Churches.”—(See *Treatise on the Church of Christ*, Vol. I., pp. 291–293.)

Bishop Hughes, in his Lecture on the Decline of Protestantism,* says :

“The one from its very nature was calculated to endure ; the other contained the seeds of dissolution in the very principle upon which it was founded—the right of private judgment, and the denial of all authority. This inevitable tendency of Protestantism to decline was admitted by Protestant writers themselves, and among them, by Macaulay, the essayist, the reviewer, and the historian.

“In Germany the doctrine of the Trinity is held, if held at all, only by a few and by the ignorant, but as for your great men and doctors, they have no conception of any such thing. *Rationalism has taken the place of Protestantism*, although they still claim the ancient name, from the meaning of which they have departed. *If you speak to them of the miracles, they were all done through Mesmerism.* This is their explanation of Scripture, and yet they are enjoying all the emoluments of Protestantism, the old benefices instituted for the support of the Catholic clergy. Do you go to Switzerland ? In Geneva they have a patron saint, not Calvin, but Rousseau ; and his statements are those of persons calling themselves Christians. In the days of Calvin a man would be burned to death for denying the doctrine of the Trinity ; at the present time he will not be burned to death for believing in it, but he will be laughed at. Go to France, and travellers will tell you that the churches *represent a mockery.* Go to Holland, and the same thing meets the eye. Go to Sweden, and all is dark, and cold, and dreary, and stiff as iron, because freedom of conscience is a thing unknown. We read of a man of genius who wished to be a Catholic, banished, and his property confiscated. Look over the history of Protestantism in England. See what that country has passed through since 1667. Protestantism there seems to have no privilege, and if you look for any propagation of Protestantism there, you will look in vain. It is a long time since it felt the necessity of attempting something like what was accomplished by the Catholic Church in the conversion of the heathen ; and we find that one hundred and forty years ago missionary societies were established, but what they have done is a blank as far as history is concerned. We know that within our own memories millions and millions of money have been received in England and in the United States for the purpose of missions, all of which has been sacrificed, with thousands of missionaries, in

* See Lecture delivered in the City of New York, Nov. 10, 1850.

attempting to do something to propagate Protestantism, and I will say boldly, all without success. We have heard much of their success in the Sandwich Islands, but I believe it will be found that the propagation of Protestantism there is illusive. We know that the population of the islands has diminished one-half under the influence of the missions; and we know that the conversion of those that remain is of such a kind, that the people by law are driven into the churches with canes. These, therefore, are symptoms of decline. It is declining on both sides. One side is the decline of all who have separated from its primary doctrines.

“The Protestants have no land of freedom except these United States, and here they have the kind of freedom of which none of the advocates of Protestantism have reason to be proud. In every other country it is a department of State. You may speak of its bishops, its ministers, and its dignitaries, but you will find that they have no tongue except that which the minister or king puts in its mouth. Have we not proof of that in England; have we not seen a dispute the other day, between a presbyter and his bishop, *about the nature of the sacrament of baptism*, a doctrine which was settled by Christ eighteen hundred years ago, decided by the judge on the bench? In that dispute the bishop had no advantage over the presbyter. On the contrary, he was opposed by the archbishop, and there was the archbishop, the bishop, and the presbyter professing to be Protestants, and yet *they could not find what the doctrine of baptism was, until it was made known to them by a civil officer, the judge on the bench.*

“Protestantism still numbers, perhaps, fifty millions of men, many of them the most enlightened and the best educated in the world, yet under the unhappy auspices of the first principles of Protestantism, and if God would make known what were their specific creeds, *it is probable that not ten out of the whole number could be found on all points to have the same belief*, in regard to the substance and details of the Christian religion. . . . There are other causes to which I might refer if time allowed. In every country the Church is used as a State engine, and here, where it is not so used, you will perceive the excess and fanaticisms into which it runs. What is New England now? It is a land of skepticism. The very pulpits erected for the purpose of preaching the doctrine of the Trinity, have been used for preaching against the divinity of the Son of God. You see persons declaring they expect to see greater men than Jesus Christ, and you see women, the sex so much honored by God, holding conventions and quarrelling about woman’s rights. Look at Miller, too;

he can set a nation crazy, and who can stop him? Where is the authority in the Protestant Church to say, unhappy man, you must cease! So, too, with Joe Smith, and the Mormons. And where is the authority in Protestantism to prevent him from sweeping off thousands and thousands from the path to heaven? They preach from the pulpit the decisions of ecclesiastical bodies. *But what authority are they?* All is gone—the life is gone, the soul is gone, and the principle is gone, if there was any principle except that which was calculated to produce a series of disputes and contradictions among those to whom God had bequeathed as a legacy one united system of divine revelation.”

Lord John Russell, in his Letter* to the Bishop of Durham concerning the new Catholic Hierarchy, says :

“There is a danger, however, which alarms me much more than any aggression of a foreign sovereign.

“Clergymen of our own Church, who have subscribed the Thirty-nine Articles, and acknowledged in explicit terms the Queen’s supremacy, have been the most forward in leading their flocks ‘step by step to the very verge of the precipice:’ *the honor paid to saints, the claim of infallibility for the Church, the superstitious use of the sign of the cross, the muttering of the liturgy so as to disguise the language in which it is written, the recommendation of auricular confession, and the administration of penance and absolution*—all these things are pointed out by clergymen of the Church of England as worthy of adoption, and are now openly reprehended by the Bishop of London in his charge to the clergy of his diocese.

“What, then, is the danger to be apprehended from a foreign prince of no great power, compared to the danger within the gates from the unworthy sons of the Church of England herself?”

Howitt, in his History of Priestcraft in all Ages, says of the Church of England :

“The established clergy, after the time of William III., had nothing to do but to secure the full enjoyment of their revenues, and that parochial influence with which they were invested; and the consequence is, that they have become the rich-

* Nov. 4, 1850.

est body of priests, and the most apathetic towards the people from whom their wealth is drawn. The clergy, from these circumstances, have been long gradually diverging into two classes: one, *sunk into the slumbrous beds of enormous wealth and gross luxury*; the other, into the miserable slough of interminable toil and poverty. If we look at the dignitaries of the Church, and at the description of the dignitaries of the Papal Church in the latter days of universal influence, can we avoid being struck with the coincidence of character? ‘They pass their days amid the pleasures and cabals of courts, and appear rather the slaves of princes than the servants of Him whose kingdom is not of this world. *They court glory—they aspire after riches—while very few employ their time and labor in edifying the people, or in promoting among them the vital spirit of religion*; and what is more deplorable, those bishops who, sensible of the sanctity of their character, and the duties of their office, distinguished themselves by zeal in the cause of virtue, are frequently exposed to the malicious efforts of envy, often loaded with false accusations, and involved in perplexities of various kinds.’

“But it is not the bishops alone to whom this applies. These are the features of the Establishment as they appear in the eyes of the people at large:

“A clergy, in part overpaid and inactive; in part overworked and ill paid.

“Loaded, in part, with opulent sinecures and shameful pluralities; the greater part doing the duty of the lazy and the absent, on a paltry pittance.

“Lukewarm in their duties, and proudly cold in their intercourse with the poor of their flocks.

“A clergy, doggedly adhesive to the Establishment as it is: in spite of the progress of the public mind, adhering to its most absurd and most impolitic institutions, rites, and dogmas. . . .

“When the Romish Church was utterly corrupted, when its priests and monks were the scandal and the scorn of all men, *did the Church admit it? Did it reform them?* When Luther’s artillery was thundering against it, and shaking it to its foundations, did it admit the justice of his attack? No! it only turned in rage and would have devoured him, as it devoured all other reformers. When he had knocked down many of its pillars, blown up many of its bastions, laid bare to public scorn and indignation its secret fooleries and horrors, it relaxed not an atom of its pretensions, it abated not a jot of its pride, it stayed not its bloody arm, shunned not to proclaim itself still holy, invulnerable, and supreme. While *Dante and Boccaccio laughed at its errors*, or

declaimed against its abuses in its own territories; while Erasmus in the Netherlands, Chaucer in England, and Sir David Lindsay, the Chaucer of Scotland, were pouring ineffable and everlasting ridicule on its monks, its priests, and pardoners, they were told that theirs was but the retailing of vulgar ignorance and envy; but what followed? Time proclaimed it *Truth*. The corrupted tribes were chased away by popular scorn and fury, and have left only a name which is an infamy and a warning.

“From age to age the great spirits of the world have raised their voices and cried Liberty! but the cry has been drowned. . . . But at length light from the eternal sanctuary of truth has spread over every region; into the depths and the dens of poverty it has penetrated; the scholar and the statesman are compelled to behold in the marriage of Christianity and Knowledge, the promise of the establishment of peace, order, and happiness—the reign of rational freedom. *We are in the very crisis in which old things are to be pulled down, and new ones established on the most ancient of foundations—justice to the people.*”

Concerning the doctrine of the Atonement, which forms so important a part of the theology of the Old Church, we find the following. Bishop Butler remarks: “Neither reason nor analogy can show how, or in what particular way, the interposition of Christ, as revealed in Scripture, is of that efficacy which it is there represented to be. . . .

“How and what particular way this sacrifice of Christ had this *efficacy*, there are not wanting persons who have endeavored to explain; but *I do not find that the Scripture has explained it*. We seem to be very much in the dark concerning the manner in which the ancients understood atonement to be made, *i. e.* pardon to be obtained by sacrifices. And if the Scripture has, as surely it has, left somewhat in it unrevealed, all conjectures about it must be, if not evidently absurd, yet at least uncertain. Some have endeavored to explain the efficacy of what Christ has done and suffered for us, beyond what the Scripture has authorized; others, probably because they could not explain it, have been for taking it away, and confining his office as Redeemer of the world, to his instruction, example, and government of the Church,” &c. —*Butler's Analogy*, Part II., Chap. V.

A writer of one of the Oxford Tracts also observes: “Viewed in itself, Christ's death is, we believe, a sacrifice acting in some

unknown way for the expiation of human sin.”—*Rationalistic Principles*, No. 73, p. 43.

The same writer observes (p. 12), speaking of the Trinity, Incarnation, Atonement, and merits of Christ, &c., “Each of these doctrines is a mystery; that is, each stands in a certain degree *isolated* from the rest, *unsystematic*, connected with the rest by unknown *intermediate* truths, and bearing upon subjects *unknown*. Thus the atonement, *why* it was necessary, *how it operates*, is a mystery; that is, the heavenly truth which is revealed extends on each side of it into an *unknown world*.”

Dr. Hey, speaking of the sacrifice of the death of Christ, and the two different views taken of it by the Socinians and the orthodox, observes: “Both parties are proceeding in one way, though they may be helped forward by different motives. Both own the mercy of God, both ascribe to it the salvation of mankind, though we suppose it to use some means which they do not; but of these means *our ideas are so indefinite*, as to produce propositions *nearly unintelligible*, the nature of which, we know, is such as to diminish greatly the difference between affirmative and negative.”—*Norrisian Lectures*, Vol. III., p. 328: 2d edit.

Dr. Charnock says, in his attempted explanation of the doctrine of the Atonement and sacrifices:

“Indeed sacrifices, as they looked backward, could be no other than a transcript *of the agreement between the Father and the Son*; of the one’s paying and the other’s accepting the price of blood for the redemption of man; and, as they looked forward, a type of the real performance of the sufferings on the one part, and the acceptance of them on the other part, when the fulness of time should come wherein they were actually to be undergone. This tradition of sacrifices was handed down to all nations of the world; but the knowledge of the end of them was lost.”—(*Christ Crucified*, p. 65.)

“If we consider the sacrifice of Christ simply in itself, without any previous order, without any covenant struck between the Father and the Son concerning it, he was not obliged to have any respect to the apostate creature upon the account of it. But after a covenant struck between them, wherein it was agreed that Christ should lay down his soul as a ransom, and offer himself an unblemished sacrifice for the sons of men, and that he should see the travail of his soul, and by his righteousness justify

many after he had borne their iniquities in his own body on the tree, God could not but accept it, unless he could have found a spot in the offering, and charged him with a non-performance of any article covenanted between them.”—(*Ibid.* p. 137.)

“As, therefore, he is entered into heaven, set down at the right hand of God, and has maintained the plea of his sacrifice for so many hundred years since he first entered his suit, it is a proof that the pleading of his death, *and the sight of his sacrificed body is not wearisome and distasteful to God.*”—(*Ibid.* p. 137.)

Concerning a supposed consultation held by two Gods, or God the Father and God the Son, and which it is believed occurred before the creation and the Atonement, we find the following in Scott’s and Henry’s Commentary on Genesis, chap. i., 26, 27, 28. It is observed :

“God himself not only undertakes to make (man), but is pleased so to express himself, as if he called a council to consider of the making. Let us make man. *The three persons of the Trinity, Father, Son, and Holy Ghost, consult about it and concur in it.* Man, when he was made, was to be dedicated to Father, Son, and Holy Ghost. Into that great name we are with good reason baptized; for to that great name we owe our being. The three first persons of the sacred Trinity at first concurred in counsel and operation, in forming man, as, afterwards, in his recovery from the fall.”

Another writer, and who is not a New Churchman, being unwilling to believe that a consultation was held by God the Father and God the Son, and that “the sight of the Saviour’s sacrificed body is not wearisome and distasteful to God,” says the whole of the modern doctrine of a substituted victim and atonement* (a word which is but once mentioned in the New Testament) is a falsity derived from heathen sacrifices, and was unknown to the primitive Christians. Thus he observes :

“What is meant by justification? Clearly not what it is claimed to be—a work wrought for the sinner by Christ giving himself a sacrifice to the justice of an offended Deity. The only mistake which my friend and his evangelical brethren have made

* See Rom. v. 11. In this case the word atonement is used to signify *a reconciliation.*

on this subject is, that they have unfortunately adopted an old Pagan sentiment, instead of the New Testament doctrine. From remote antiquity the practice of offering sacrifices to their gods to appease their anger and obtain their favor, has prevailed in Pagan lands. *It is susceptible of the clearest proof that the whole modern theory of Atonement—of a substitute for the sinner—is a heathen doctrine.* It is one of those corruptions which crept into the Church during the dark ages, when it was overwhelmed by a mountain mass of Pagan errors. Among the Trojans, Greeks, Romans, and other heathen nations, human victims were frequently slaughtered as expiatory vicarious sacrifices, or atonements to their imaginary deities. Among the many gross notions which the multitudes who were converted from heathenism to Christianity, at the era to which I refer, brought with them into the Church of Christ, was the belief that the gods, when offended by man's conduct, could be propitiated by sacrifices—especially by the offering of human beings. This notion they incorporated into their Christianity, and believed that Christ turned away the anger of the true God from man, by offering himself a substitute or sacrifice in their behalf. My friend is not ignorant of the fact, and will not deny it, that the doctrines of Christianity at that time became greatly, almost totally corrupted, by the flood of heathen errors which poured in upon it.

“That this doctrine of justification, or atonement, is of heathen origin, is further evident from the fact that it was not known in the Christian Church for two hundred years after the death of Christ. Why was this? Why were those men who immediately followed the Apostles, in ignorance of this doctrine? If it is a true one, they must have heard Peter, and John, and Paul, and others of the Apostles, proclaim it, as do our evangelical brethren of the present day. But the early Fathers, the successors of the Apostles, *were silent on the subject; they knew nothing of it.* My friend cannot find any thing in relation to it in their writings. This shows that it was not an apostolic doctrine, and should now be rejected as a heathen dogma.”*

Another clergyman alluding to the doctrine of the Atonement, and of man being justified and saved by faith alone, and of the connection which it has with death-bed repentances, says:

“The truth is, all such conversions have upon their face the evidence that they are the product of fear; and not from a clear

* See *Austin's Seventh Reply on the Atonement*, pp. 94, 95.

and rational conviction of the sinfulness of sin, and the just claims of God upon them. They are frightened with the thoughts of dying—their fears are alarmed, and the consequences of their sins stare them in the face. Often in this excitement they profess to be converted. Their friends, willing to catch at a straw to save the dying ones from future punishments, encourage them to believe that now they will go direct to heaven; and in this persuasion, true or false, they rejoice, and their triumphant death is blazed abroad to the encouragement of other sinners to think that a death-bed is time enough for them to give attention to the things of salvation.

“Far be it from me to limit the grace of God. I do not say *all* these death-bed conversions are a delusion; but I do say, as my deliberate conviction from the teaching of the Bible, and thirty years’ experience and observation, that *there is no dependence to be placed upon them*. It is barely possible that in some instances, real conversion takes place; but I find not the evidence in Scripture, that I would dare trust to such a preparation to enter the kingdom of God. I know some will point to the case of the thief upon the cross as opposed to my views; but I know that they have not another solitary example in the Bible to a theory (*i. e.*, the doctrine of Justification by Faith) *that has ruined more souls than almost any other that ever was promulgated*—*viz.*, that after having spent their whole life in sin and the service of the devil, they can by one solitary effort obtain immortality, eternal life, when an inspired Apostle declares it is by a patient *continuance* in well-doing we are to expect the glorious prize.”

Another writer, in respect to the doctrine of the Atonement and its consequences, says:

“A greater part of the modern Evangelical theories and creeds are but a grand contrivance, cunningly and adroitly penned, to allow the indulgence of wicked passions, and to shift the just punishment FROM THE GUILTY TO AN INNOCENT SUBSTITUTE! . . . What has been the practical effect of the theory (that it is possible for man at any time to be saved) upon the community at large? It has allured millions into wicked practices, and is still doing the same abhorrent work every hour. This very doctrine was the lying *sermon* preached to our first parents. ‘Ye shall not surely die’—there is a way provided whereby ye may commit sin, and be saved its just punishment. . . . At the same time they are instructed that religion, the Gospel, the death

and atonement of Christ, are designed expressly to enable them to escape that hereafter punishment. . . . The wicked man sees he may sin with a high hand—run a reckless career in crime—indulge in every species of wickedness—lie, steal, rob, defraud, plunge into licentiousness, riot in pollution—yea, even stain his hands in the heart's blood of his brother man, and yet *at the last hour*, while standing on the gallows even, by *repentance* may escape with perfect impunity all punishment hereafter! Aye, he is taught, that swinging from the gallows under such circumstances, he ascends (or it is possible to ascend) to glory, to shout hallelujah with the highest angels around God's throne; while, perhaps, the poor victim he killed in an instant, giving him no opportunity to repent, has gone down to hell. . . . And this is really some men's idea of moral restraint, God's justice, and the operation of a perfect government.

“It is the solemn conviction of my heart, that those denominations who virtually encourage men into wickedness, by continually proclaiming and insisting that punishment can be easily *escaped*, are held responsible by Jehovah for the deleterious effect of this theory on the world. I believe he will enter into *judgment* with them, for the great evil they are inflicting on society. Yea, he has already commenced his reckoning with them. *I see it in the low state of religion, the indifference, the deadness, which prevail in their midst! I see it in the divisions which are tearing them asunder.* I see it in the fact that some of the largest of these sects are rapidly decreasing. . . . I plainly behold ‘MENE, MENE, TEKEL UPHARSIN!’ written all over the walls of their spiritual edifice. They have been weighed in the balance and found wanting.”

APPENDIX H.

LIFE AND BIOGRAPHY OF SWEDENBORG, TAKEN FROM THE PENNY CYCLOPEDIA.

It is believed that no writer has been more misrepresented than Swedenborg. Instead of examining and endeavoring to refute those great principles upon which the system he advocates is founded—instead of attempting to show there is not a necessity that the Scriptures should be made to open their revelations

with new light and beauty—that his views concerning the Atonement, the Trinity, the figurative sense of the Holy Oracles, are unscriptural and erroneous—little or nothing is said concerning them; and the opponent of the New Church exerts his powers in exhibiting detached parts of the system, and holding them up to ridicule. So far has the misrepresentation been carried, that it has been publicly taught that Swedenborg was a dreaming visionary—that his writings and explanations are similar to the phrensied ravings of the inmates of a mad-house—that he disbelieved in future rewards and punishments—that he put the Bible aside—that his followers resemble the Mormons—that (as gravely asserted by the Princeton Review) Swedenborgians are in the habit of making entertainments, and expect and believe that the spirits of their departed friends will appear and partake of the same!!

But in regard to this method of reply, we hardly need say that the time has gone by when it will avail. So far from its acting as intended, it will recoil upon its authors, and more effectually injure them and assist the New Church, than if with honesty they had attempted a fair refutation. This can but be the result; for when it becomes known that those views which are now openly derided as the ravings of an insane man, constitute a System of Theology based on reason and the Scriptures, and which for method, depth of thought, and power of expression has few or no equals, and treats on subjects of the last importance, then its truths will act with tenfold vigor, and cover with shame and confusion of face those who have so ungenerously misrepresented them.

The course which has been generally adopted by the opposers of the New Church, is as if one should select passages from the Scriptures—such as the description (found in the Apocalypse of St. John) of the great red dragon, and the woman clothed with the sun, and the moon under her feet; the relation of the monsters with heads like lions and tails of serpents, breathing fire, smoke, and brimstone; the narration concerning the Prophet Ezekiel, and of his being commanded to make an *unsavory cake and eat it*; the picture set forth in the Song of Solomon—and exhibit these statements, joined with other things, as a fair specimen of the Bible, and of the Christian religion. It is well known

there are passages in the Scriptures which cannot be openly read, and are most repugnant to modesty and even decency. Noah Webster in reference to this subject remarks :

“In no respect does the present version of the Scriptures require amendments, more than in the use of many words and phrases which *cannot now be uttered without violence to decency*. In early stages of society, when men are savage or half civilized, such terms are not offensive ; but in the present state of refinement, the utterance of many words and passages of our version is not to be endured ; and it is well known that some parents do not permit their children to read the Scriptures without *prescribing to them the chapters*. To retain such offensive language in the popular version, is, in my view, injudicious, if not unjustifiable ; for *it gives occasions to unbelievers and to persons of levity, to cast contempt upon the Sacred Oracles, or call in question their inspiration ; and this weapon is used with no inconsiderable force*.

“Further, many words and phrases are so offensive, especially to females, as to create a reluctance in young persons to attend Bible classes and schools, in which they are required to read passages *which cannot be repeated without a blush* ; and containing words which on other occasions, a child could not utter without a rebuke. The effect is, to divert the mind from the *matter to the language of the Scripture*, and thus, in a degree, frustrate the purpose of giving instruction.”*

In the above it can be seen that this eminent writer informs us, in reference to *this subject*, the Bible is open (and in no small degree) to attacks, yet with this knowledge, and being fully aware that there are many who are totally unacquainted with the artifices, the pitfalls, and snares of sophistry, and of the ability which a subtle reasoner possesses in being able to pervert the most simple truth,† the opposer uses it as his principal weapon by

* See *Preface to the Bible, with Amendments of the Language*, by Noah Webster, LL.D., published at New Haven in 1833.

† We do not recollect ever perusing the writings of any author who so often cautions the novice against being led away by the lures and arts of the sophist, as Swedenborg. In respect to this subject he observes: “The natural man can confirm what he pleases ; this is manifest from the many heresies in the Christian world, each of which is confirmed by its adherents. Who does not know that evils and falses of every kind may be confirmed ? It is possible to confirm, and the wicked do confirm, that there is no God,

which he may assail the New Church. He goes so far, that if one-half of his conclusions were true, they would not only overturn Swedenborg's explanations, and exhibit as highly improper those medical and anatomical works which treat of certain subjects, but would hold up to ridicule a belief in spiritual things, particularly our faith in the writings of many of the accredited messengers of God, such as Isaiah and St. John, who wrought no miracles, and whose claims as divine messengers stand on the same grounds of evidence as that exhibited by the Swedish psychologist.

For the purpose, if possible, of silencing some of these unjust statements, those infamous representations that are occasionally heard, and which, among other things, endeavor to convey the impression that Swedenborg's claims are unworthy of the least attention, and are so considered "by the whole world;" we shall adduce the opinions of those who, it is believed, are as fully capable of judging him as the learned, astute, and *unprejudiced* "professors of theology and metaphysics," who have, in a brief review of a few pages, condemned him as unworthy of a hearing. The authority to which we allude is the "London Penny Cyclopædia," a work which, as is well known, was published by the society for the diffusion of knowledge, and has among its list of editors some of the most distinguished writers that the age affords. These gentlemen, so far from classing Swedenborg with the leader of the Mormons or Joanna Southcott, and informing the public that his system and explanation of the Scriptures is one which is contrary to Christianity, and subversive of good order and morality, say

and that nature is every thing, and that she is self-created; that religion is only a means whereby simple minds may be held under restraint; that human prudence does every thing, and Divine Providence nothing, except that it maintains the universe in the order in which it was created; also that murder, adultery, theft, fraud, and revenge, are allowable, according to Machiavel and his followers. The natural man can confirm these and such like things, yea, he can fill books with the confirmations, and when those falses are confirmed, they then appear in infatuating light, and truths in such obscurity that they cannot be seen, except as phantasms by night. In a word, *take the falsest thing, and form it into a proposition, and tell an ingenious person to confirm it, and he will confirm it to the full extinction of the light of truth; but separate his confirmation, return, and view the proposition itself from your own rationality, and you will see its falsehood and deformity.*"—D. L. & W., 267.

nothing which in any manner will bear such an interpretation; and though they do not assert that his claims are true, yet they evidently give the reader to understand there is nothing impossible in the assumption, and that they are in every respect worthy of serious consideration. We give the extract the more willingly, and with little apology, as it contains, it is believed, a strictly impartial review and reference, and one which is not accessible to all. The quotation is the more valuable as it gives a brief biography of Swedenborg, and puts to silence the assertions made in respect to "his scientific attainments." The citation is given *verbatim*, without omission or alteration in any part, and which, without further observation, is submitted to the American reader.

"SWEDENBORG, EMANUEL (the second child and eldest son of Jesper Swedberg, bishop of Skara in Westrogothia, and of Sarah Behm, daughter of Albert Behm, assessor of the board of mines), was born at Stockholm on the 29th of January, 1688. [SWEDBERG.] Of his childhood and youth there is no record, excepting that his mind was early occupied by religious subjects. 'From my fourth to my tenth year,' says he, in a letter to Dr. Beyer, 'my thoughts were constantly engrossed by reflecting on God, salvation, and the spiritual affections of man. From my sixth to my twelfth year, it was my greatest delight to converse with the clergy concerning faith, and I often observed to them that charity or love is the life of faith, and that this vivifying charity is no other than the love of one's neighbor.'

"Bishop Swedberg bestowed great care on the education of his son, which he received principally at the University of Upsala. He was uncommonly assiduous in the study of the learned languages, mathematics, and natural philosophy. At the age of twenty-two he took his degree of doctor of philosophy, and published his first essay,—the academical dissertation which he had written for the degree. This essay is entitled 'L. Annæi Senecæ et Pub. Syri Mimi, forsan et aliorum selectæ sententiæ, cum annotationibus Erasmi et Græca Versione Jos. Scaligeri. Quas cum consensu Ampl. Fac. Philos. notis illustratis sub præsidio Viri amplissimi Mag. Fabiani Törner, Philos. Theoret. Prof. Reg. et ord. publico examini modeste submittit Emanuel Swedberg in audit. Gustav. maj. d. 1. Jun, 1709, Upsaliæ.*"

* The dissertation and the poems were edited and reprinted in the year 1844 by Dr. J. F. I. Tafel, at Tübingen, Wirtemberg.

“In 1710 Swedberg came to London, just at the time the plague was raging in Sweden, when all Swedish vessels were commanded by proclamation to keep strict quarantine. He was persuaded to land (probably in ignorance of the regulation); and he has recorded, in his *Itinerarium* of these travels, that he narrowly escaped being hanged for this offence. He spent some time at Oxford, and lived afterwards for three years abroad, chiefly in Utrecht, Paris, and Griefswalde, returning to Sweden in 1714, through Stralsund, just as Charles XII. was commencing the siege of that city. His next productions were, a small volume of fables and allegories in Latin prose (‘*Camæna Borea, cum heroum et heroidum factis ludens, sive Fabellæ Ovidianis similes, sub variis nominibus scriptæ ab E. S., Succo, Liber i. Gryphis waldiaë,*’ 1715), (‘*Act. Liter. Sueciæ,*’ vol. i., p. 589), and a collection of Latin poems (‘*Ludus Heliconius, seu Carmina Miscellanea, quæ variis in locis cecinit Eman. Swedberg, Skara*’). In 1716 Swedberg commenced his ‘*Dædalus Hyperboreus,*’ a periodical record of inventions and experiments by Polhem and others, and of mathematical and physical discoveries of his own. This work was published at Upsal, in Swedish, in six parts (the fifth part with a Latin version); it is said to contain the lucubrations of a scientific society which was instituted by Berzelius among the professors of the university. (*Nov. Act. Reg. Soc. Scient. Upsal*, vol. v., 1792.) In the course of 1716 Swedberg was invited by Polhem, the great Swedish engineer, to repair with him to Lund to meet Charles XII., on which occasion he was admitted to much intercourse with the king, who, without solicitation on Swedberg’s part, and while he was yet at the university, appointed him assessor in the Royal Metallic College of Sweden. The diploma conferring the appointment, dated at Lund, the 18th of October, also stated, ‘that the king had a particular regard to the knowledge possessed by Swedberg in the science of mechanics, and that the royal pleasure was that he should accompany and assist Polhem in constructing his mechanical works.’ These works were to consist of the formation of the basin of Carlscrona, and of locks between Lake Wener and Gottenburg, among the rapids and cataracts at Trollhätta. (*Hist. de Ch. XII. de Nordberg*, tom. iv. app. n. ccxxi.) The king also had the design of uniting his engineers by closer ties, for he recommended Polhem to give his daughter in marriage to Swedberg: the match, however, was prevented by the lady, who had a more favored suitor.

“The ‘*Dædalus Hyperboreus*’ was completed in 1718, in which year ‘Swedberg executed a work of the greatest importance during the memorable siege of Frederickshall, by transport-

ing over mountains and valleys, on rolling machines of his own invention, two galleys, five large boats, and a sloop, from Stromstadt to Iderfjol, a distance of fourteen miles. Under cover of these vessels the king brought his heavy artillery, which it would have been impossible to have conveyed by land, under the very walls of Frederickshall.' (Sandal's *Eulog.*) Swedberg's next literary works were, 1. 'The Art of the Rules' (an introduction to Algebra, of which a full analysis may be seen in the 'Acta Literaria Sueciæ,' vol. i., p. 126 to 134): only a part of this work was published: the manuscript portion, according to Lagerbring, contains the first account given in Sweden of the Differential and Integral Calculus; 2. 'Attempts to find the Longitude of places by means of the Moon.' (*A. L. S.*, vol. i., pp. 27 and 315.) These treatises were both in Swedish, and were both published at Upsal in 1718.

"In 1719 he was ennobled by Queen Ulrica Eleonora, under the name of Swedenborg. From this time he took his seat with the nobles of the Equestrian order in the triennial assemblies of the states. His new rank conferred no title beyond the change of name, and he was not, as is commonly supposed, either a count or a baron: he is always spoken of in his own country, as 'the assessor Swedenborg.' In this year he published three works in Swedish: 1. 'A Proposal for a Decimal Arrangement of Coinage and Measures, to facilitate Calculation and suppress Fractions' (Stockholm); 2. 'A Treatise on the Motion and Position of the Earth and Planets' (Skara); 3. 'Proofs derived from appearances in Sweden, of the depth of the Sea, and the greater Force of the Tides in the earliest ages' (Stockholm). Occasional papers by him appeared in the 'Acta Lit. Suec.' for 1720-21. Two of these have been translated into English. (See *Acta Germanica*, pp. 66 to 68, and pp. 122 to 124, vol. i., London, 1742.)

"In the spring of 1721 he again went abroad through Denmark to Holland, and published the six following small works at Amsterdam; 1. 'A Specimen of Principles of Natural Philosophy, consisting of New Attempts to Explain the Phenomena of Chemistry and Physics by Geometry' (*Prodromus Principiorum Rerum Naturalium, sive novorum tentaminum Chemiam et Physicam experimentalem Geometricè explicandi*); 2. 'New Observations and Discoveries respecting Iron and Fire, with a new mode of constructing Stoves' (*Nova Observata et Inventa circa ferrum et ignem: una cum nova camini inventionè*); 3. 'A new method of finding the Longitude of Places, on Land or at Sea, by Lunar Observations' (*Methodus nova inveniendi Longitudines Locorum, Terra Marique, Ope Lunæ*); 4. 'A mode of constructing Docks'

(Modus construendi Receptacula Navalia); 5. 'A new way of making Dykes' (Nova Constructio Aggeris Aquatici); 6. 'A mechanical method for Testing the Powers of Vessels' (Modus Mechanice explorandi Virtutes Navigiorum). From Amsterdam he went to Aix-la-Chapelle, Liege, and Cologne, and visited the mines and smelting-works near those places. He arrived at Leipzig in 1722, and there published, in three parts, 'Miscellaneous Observations on Natural Objects, particularly Minerals, Fire, and Mountain-strata' (Miscellanea Observata circa Res Naturales, præsertim mineralia, ignem et montium strata). At Hamburg, during the same year, he published a fourth part, 'On Minerals, Iron, and the Stalactites in Baumann's Cavern' (Precipue circa mineralia, ferrum et stalactitas in Cavernis Baumannianis). (*Act. Eruditor. Lipsiens.*, 1723, pp. 96-7.) This work, like those which precede it, shows a rare power both of accumulating facts and applying principles. We learn from it that Swedenborg, among his other employments, was officially appointed to visit, and to propose for selection the parts of the Swedish coast which were best fitted for the preparation of salt; on which subject the 'Miscellaneous Observations' contain an admirable business-like memoir. The fourth part gives the substance of several conversations between Charles XII. and Swedenborg, in which the king proposed a new 'sexagenarian calculus.' Swedenborg made the last mentioned tour principally to gain a practical knowledge of mining. At Blankenburg he experienced great kindness from Louis Rudolph, duke of Brunswiek, who defrayed the whole expense of his journey, and at his departure presented him with a golden medallion and a weighty silver goblet. After being abroad a year and three months, he returned home, and in the course of 1722 he published anonymously, at Stockholm, a work entitled 'Om Swenska Myntets Förnedring oeh Förhojning' (On the Depreciation and Rise of the Swedish Currency'), (*Cat. Bibl. Upsal.* Upsal, 1814); and at the end of the same year he entered, for the first time, on the actual duties of the assessorship, the functions of which he had been unwilling to exercise before he had perfected his knowledge of metallurgy. For the next ten years he divided his time between the business of the Royal Board of Mines and his studies. In 1724 he was invited by the consistory of the university of Upsal to accept the professorship of pure mathematics, vacant by the death of Nils Celsius, because 'his acceptance of the chair would be for the advantage of the students, and the ornament of the university;' but he declined the honor. In 1729 he was admitted a member of the Royal Academy of Sciences at Upsala. In 1733 he again travelled

into Germany. It seems from his posthumous 'Itinerarium' (edited by Tafel, Tübingen, 1840) that he visited Berlin, Dresden, Prague, and Carlsbad, and, arriving at Leipzig at the end of the year, put to press a great work he had just completed. During the printing of this work he spent twelve months in visiting the Austrian and Hungarian mines.

"Swedenborg's 'Opera Philosophica et Mineralia' were published in 1734, in 3 vols. folio, at Dresden and Leipzig; his patron, the Duke of Brunswick, at whose court he was a visitor, defrayed the cost of the publication. This large work consists of three distinct treatises. The first volume is 'Principles of Natural Philosophy, consisting of new attempts to explain the phenomena of the elemental world in a philosophical manner' (Principia Rerum Naturalium, Sive Novorum Tentaminum Phænomena Mundi Elementaris Philosophice explicandi). It is dedicated to the Duke of Brunswick, and has an engraved likeness of the author, but of very inferior execution. The 'Principia' is an attempt to construct a cosmology *à priori*. The second and third volumes are together called the 'Regnum Minerale;' the second is on iron, the third on copper and brass. They treat of the methods employed in all parts of Europe, and in America, in preparing and working these metals. Part of the second volume has been translated into French, and inserted in the 'Description des Arts et Metiers.' Each volume is subdivided into three parts, and illustrated by numerous copper engravings. (For an opinion on the practical merits of this work, see Mortimer's *Translation of Cramer's Elements of the Art of Assaying Metals*, p. 13, 2d edition, London, 1764.) In the same year, and at the same places, Swedenborg published 'An Introduction to the Philosophy of the Infinite, and the Final Cause of Creation; treating also of the Mechanism of the Operation between the Soul and the Body' ('Prodromus Philosophiæ Ratiocinantis de Infinito, et Causa Finali Creationis; deque Mechanismo Operationis Animæ et Corporis'). This work connects his cosmology with his physiology.

"Swedenborg's reputation was now established throughout Europe, and Christ. Wolff, and other foreign literati, eagerly sought his correspondence. On the 17th December, 1734, the Academy of Sciences of St. Petersburg appointed him a corresponding member. In 1736 he again travelled, and in 1738 visited Italy, and spent a year at Venice and Rome. The journal of his tour, from 1736 to 1739, is in MS. in the Academy at Stockholm. At this time he no doubt applied himself particularly to anatomy and physiology, of a masterly acquaintance with

which he gave evidence in his 'Economy of the Animal Kingdom' ('*Œconomia Regni Animalis*'), a large work in two parts, 4to, which he published at Amsterdam in 1740-41. The first part treats of the blood, the arteries, the veins, and the heart, concluding with an introduction to rational psychology. The second part treats of the coincidence between the motions of the brain and the lungs, of the cortical substance of the brain, and of the human soul. In 1741 he became a fellow, by invitation, of the Royal Academy of Sciences of Stockholm, the Memoirs of which he enriched with a paper on inlaying. (*Kongl. Svenska Wetens. Acad. Handlingar*, vol. xxiv., pp. 107-113.) He still continued earnest in the pursuit of physiology, and in 1744 published the 'Animal Kingdom' ('*Regnum Animale*'), parts i. and ii., 4to, at the Hague, and in 1745, part iii., in London. The first part of this work is an analysis of the abdominal viscera; the second, of the thoracic viscera; the last part treats of the skin, of the senses of taste and touch, and of organized forms in general. The plan of both the foregoing works is peculiar to Swedenborg. Although he cultivated anatomy practically, he considered that the standard authorities of his time were more to be relied on than his own dissections (*Econ. R. An.*), on which account he premised the descriptive statements of Heister, Winslow, Malpighi, Morgagni, Boerhaave, Leeuwenhoek, Swammerdam, &c., as his basis for induction. On the facts supplied by these authorities, he built his own superstructure, which, if not strictly a physiological one, in the modern meaning of the word, is at least an elevated and original system of animal geometry and mechanics. These great works were regarded by him as only the commencement of a work in which he designed to embrace the entire circle of physiology and psychology. (*Regn. Anim.*, n. 14.)

"At the beginning of 1745, Swedenborg published in two parts, 4to, 'The Worship and Love of God' ('*De Cultu et Amore Dei*'); the first part, on the origin of the earth, on paradise, and the birth, infancy, and love of the first man; the second part, on the marriage of the first man, and on the soul, the intellectual mind, the state of integrity, and the image of God. This book is a sublimation of Swedenborg's scientific system, with a correlative statement of his psychical doctrines, in which both are blended, and clothed with the narrative form; it is the link between his physiology and a class of doctrines which was yet to come.

"A number of unpublished scientific MSS., written by him previously to this period, and which are preserved in the Royal Academy of Sciences, at Stockholm, manifest his industry and

the largeness of his designs. The most important of these papers appear to be—'De Magnete,' pp. 273, 4to; 'De Sale Communi,' pp. 343; 'Principia Rerum Naturalium, ex priori et posteriori educta,' pp. 569; 'De Sensatione,' cap. xiii.; 'De Actione,' cap. xxxv.; 'De Cerebro, Medulla Oblongata, et Spinali, de Nervis, analytice, physice, philosophice;' 'De Aure Humana;' 'Tractatus Partium Generationis utriusque Sexus, et de Processu Generationis.' (*Intellectual Repository*, January, 1836; *Rep. of London Printing Society*, 1841.)

"We shall now endeavor to take a brief review of Swedenborg's scientific progress, with particular reference to method, principles, and doctrines. His proper career may be dated from the publication of the 'Prodrromus Principiorum.' In this work he attempted to account for chemical combination, by a theory of the forms and forces of the particles of bodies; and to resolve chemistry into natural geometry, that it might have the benefit of first principles, and the rank of a fixed science. Of these forms he gave many delineations. (Plates to *Prodr. Princip.*) He broached the ingenious doctrine, that the particles of primary solids are moulded in the interstices of fluids, and take the shape of those interstices; and that particles so modelled, by undergoing fracture at their weakest points, give rise to new shapes, which become the initial particles of new substances. He anticipated Dr. Wollaston's suggestion of the spheroidal composition of crystals, as well as the atomic theory of Dalton, and even some of its details, as when, geometrically predicting the composite nature of water, he assigned to it the equivalent of 9. (*Prodrromus Principiorum.*)

"The rules which he proposed for investigating the constitution of the magnetic, luminous, and atmospheric elements, come next under our notice. 1. That we take for granted, that nature acts by the simplest means, and that the particles of elements are of the simplest and least artificial forms. 2. That the beginning of nature is the same as the beginning of geometry; that natural particles arise from mathematical points, precisely as lines, forms, and the whole of geometry; and this, because every thing in nature is geometric; and vice versa. 3. That all the above elements are capable of simultaneous motion, in one and the same place; and that each moves naturally without hindrance from the others. 4. That ascertained facts be the substratum of theory, and that no step be taken without their guidance.' (*Miscell. Obs.*, part iii.)

"From these rules we pass to their application, in the outset to which Swedenborg boldly averred that the records of science,

accumulating as they had been for thousands of years, were sufficient for an examination of things on principles, and *à priori*; that a knowledge of natural philosophy does not presuppose the knowledge of innumerable phenomena, but only of principal facts which proceed directly, and not of those which result obliquely and remotely, from the world's mechanism and powers; and that the latter species of facts confuse and disturb, rather than inform the mind. Also, that the restless desire, from age to age, for more facts, is characteristic of those who are unable to reason from principles and causes, and that no abundance would ever be sufficient for such persons. (*Principia, de Mediis ad Ver. Philos.*, p. 3, 4.) The following is a statement of the doctrine of the elemental world proposed in the 'Principia':—'1. In the simple (substance) there is an internal state and corresponding effort tending to a spiral motion. 2. In the first finite which arises from it there is a spiral motion of the parts; so also in all the other finites. 3. From this single cause there arises in every finite a progressive motion of the parts, a motion of the whole on its axis, and if there be no obstacle, a local motion also. 4. If a local motion ensues, an active arises; each active similar to the others. 5. From finites and actives arise elementaries, each so similar to the others, as to differ from them only in degree and dimension. Thus we presume the existence of only three kinds of entities—finites, actives, and their compounds, elementaries, of which the finites occupy the surface, the actives the interiors. With regard to the finites, one is generated from the other, and they are all exactly similar, excepting in degree and dimension: thus, the fifth finite is similar to the fourth, the fourth to the third, the third to the second, the second to the first, and the first to the simple; so that when we know the nature of one finite, we know that of all. Precisely the same may be said of the actives and of the elementaries. In the effort of the simple towards spiral motion, lies the single cause and the first force of all subsequent existences.' (*Principia*, p. 450-1.) Swedenborg first states these doctrines synthetically, and then educes the same from, and confirms them by, the phenomena of nature. We may here, with propriety, introduce a remark from Sandel:—'He thus formed to himself a system founded upon a certain species of mechanism, and supported by reasoning; a system, the arrangement of which is so solid, and the composition so serious, that it claims and merits all the attention of the learned; as for others, they may do better not to meddle with it.'

"In approaching the human body, he again insisted on the necessity for principles and generalization, without which, he

said, 'facts themselves would grow obsolete and perish;' adding, that 'unless he were much mistaken, the destinies of the world were leading to this issue.' A knowledge of the soul became the professed object of his inquiry, and he 'entered the circus with a resolve to examine thoroughly the world, or microcosm, which the soul inhabits, in the assurance that she should be sought for nowhere but in her own kingdom.' In this search he repudiated synthesis, and 'resolved to approach the soul by the analytic way,' adding, that 'he believed himself to be the first investigator who had ever commenced with this intention:' a surmise in which he is probably correct. We shall here content ourselves with a brief illustration of one of those doctrines which, 'with the most intense study,' he elaborated for his guidance; we mean the 'doctrine of series and degrees.' Each organ, he observed, commences from certain unities or least parts which are peculiar to it, and derives its form from their gradual composition, and its general function from the sum of their particular functions. The mass is therefore the representative of its minute components, and its structure and functions indicate theirs. The vesicles or smallest parts peculiar to the lungs, are so many least lungs; the biliary radicles of the liver, so many least livers; the cellules of the spleen, so many least spleens; the tubuli of the kidneys, so many least kidneys; and the same function is predicable of these leasts, as of their entire respective organs, but with any modification which experience may declare to be proper to the minuter structures. This new method of analysis, in which the greatest things were presumed to indicate the least, with just such reservation as our experience of the least necessities, was designed to throw light on the intimate structure and occult offices of single organs—the same way identified the higher with the lower groups of organs—the cranial with the thoracic, and both with the abdominal viscera. Whatever is manifested in the body is transferable to the brain, as the source of all functions and structures. If the abdominal organs supply the blood with a terrestrial nourishment, the thoracic supply it with an aerial, and the brain with an ethereal food. If the first-mentioned organs, by the urinary and intestinal passages, eliminate excrements and impurities, so the lungs by the trachea, and the brain through the sinuses, reject a subtler defilement. If the heart and blood-vessels are channels of a corporeal circulation, the brain and nerves, or spirit-vessels, are channels of a transcendent or spirituous circulation. If the contractility of the arteries and of muscular structures depends on the nervous system, it is because that system is itself eminently contractile, and impels

forward its contents in the most perfect manner. If the lungs have a respiratory rising and falling, and the heart a contraction and expansion, so the brain has an animatory movement, which embraces both the motions of the lower series. Thus every function is first to be traced to its essential form in the bosom of its own organ, and thence, through an ascending scale, to the brain, 'which is eminently muscle, and eminently gland; in a word, which is eminently the microcosm, when the body is regarded as a macrocosm.' (*Econ. R. A.; Regn. Anim.*)

"On the whole, we may admit these works to be a grand consolidation of human knowledge; an attempt to combine and reorganize the opinions of all the schools of medicine since the days of Hippocrates. The doctrines of the fluidists, of the mechanical and chemical physicians, and of the vitalists and solidists, as well as the methods of the dogmatists and empirics, and even the miscellaneous novelties of the present day, have each a proportion and a place in the catholic system of Swedenborg. His works, however, are a dead-letter to the medical profession, or known only to its erudite members through the ignorant misstatements of Haller. (Haller's *Bibliotheca Anatomica*, tom. ii., pp. 328, 329, Tiguri, 1777.)

"Swedenborg was in his fifty-eighth year when he published the last of the foregoing volumes, and from this period he assumed a new character, of which he gave the following account: 'I have been called to a holy office by the Lord, who most graciously manifested himself in person to me, his servant, in the year 1745, and opened my sight into the spiritual world, endowing me with the gift of conversing with spirits and angels.' However repulsive such statements are to the generality of mankind, they are not *à priori* objectionable to those who admit the inspiration of the seers and prophets of the Bible; after such an admission of the supernatural, each particular case of the kind becomes a simple question of evidence. The event above alluded to, happened to Swedenborg in the middle of April, 1745, at an inn in London. The manner of its occurrence is recorded by M. Robsahm, director of the bank of Stockholm, who was a trusted friend of Swedenborg, and had the narration from him personally. (See Robsahm's *Memoiren*, in Tafel's *Swedenborg's Leben*, pp. 8 to 10, Tübingen, 1842.) From this period, Swedenborg entirely forsook the pursuit of science, nor does he once allude, in his works on theology, to his former scientific labors. He still, however, took part in the proceedings of the Diet, and in that of 1761, he is stated by Count Hopken to have presented the best memorial on the subject of finance.

“He returned from London to Sweden in August, 1745, and immediately devoted himself to the study of Hebrew, and the diligent perusal of the Scriptures. He continued to discharge the duties of Assessor of the Board of Mines till 1747, when he asked and obtained his majesty’s permission to retire from it; adding, also, two other requests, which were granted—that he might enjoy as a pension the salary of the office, and that he might be allowed to decline the higher rank which was offered him on his retirement. The materials for the subsequent part of Swedenborg’s biography are exceedingly scanty. He was now either actively engaged in writing his theological works, or was travelling in foreign countries to publish them. When he was at home, he had a house in the environs of Stockholm, with a large garden, in which he took great delight. He frequently resided in Amsterdam and in London. The highest personages in Sweden testified to the consistency with which he maintained the assertion of his spiritual intercourse. On one or two occasions, they say, he gave proof of his professions. Baron Grimm, after describing him as ‘a man not only distinguished by his honesty, but by his knowledge and intelligence,’ says of one of these occurrences, ‘This fact is confirmed by authorities so respectable, that it is impossible to deny it; but the question is, how to believe it.’ (*Mém. Hist. Lit. et Anecdotes*, &c., par le Baron de Grimm, tom. iii., p. 56, ed. Lond., 1813.) The Baron spoke of it precisely as he might have spoken of one of the miracles of the New Testament. Immanuel Kant sifted another of these stories to the bottom, and declared that Professor Schlegel had informed him that it could by no means be doubted;’ and added, ‘they set the assertion respecting Swedenborg’s extraordinary gift beyond all possibility of doubt.’ (*Darstellung des Lebens und Charakters Immanuel Kants*, Königsberg, 1804.) Swedenborg, however, laid no stress on such proofs, ‘because,’ said he, ‘they compel only an external belief, but do not convince the internal.’ During his latter years, Bishop Filenius and Dr. Ekebon instigated a prosecution against him in the consistory of Göttenburg, whence it was transferred to the diet. Dr. Ekebon denounced his doctrines as ‘full of the most intolerable fundamental errors, seducing, heretical, and captious;’ and stated furthermore, that ‘he did not know Assessor Swedenborg’s religious system, and would take no pains to come at the knowledge of it.’ Swedenborg came out of these trials with safety, unaccused by the diet, and protected by the king. Towards Christmas, 1771, while in London, he had a stroke of the palsy, from which he never perfectly recovered. A report has been circulated that he recanted

his claims during his last illness; but this is a mistake. M. Ferelius, minister of the Swedish Lutheran Church in London, who visited him on his death-bed, and administered the sacrament to him, wrote as follows (the 31st March, 1780) to Professor Trätgard of Greifswalde: 'I asked him if he thought he was going to die, and he answered in the affirmative; upon which I requested him, since many believed that he had invented his new theological system merely to acquire a great name (which he had certainly obtained), to take this opportunity of proclaiming the real truth to the world, and to recant either wholly or in part what he had advanced; especially as his pretensions could now be of no further use to him. Upon this, Swedenborg raised himself up in bed, and, placing his hand upon his breast, said with earnestness, "Every thing that I have written is as true as that you now behold me; I might have said much more had it been permitted me. After death you will see all, and then we shall have much to say to each other on this subject."' (Ferelius, *Ueber Swedenborg's Ende*, in Tafel's *Leben*.) Swedenborg died at London, in Great Bath Street, Coldbath Fields, on the 29th of March, 1772, in the eighty-fifth year of his age. His body was buried in the Swedish Church in Rateliff highway.

"The following is a list of his theological works:—1. 'Arcana Cœlestia,' 8 vols. 4to, London, 1749 to 1756; 2. 'An Account of the Last Judgment and the Destruction of Babylon;' 3. 'On Heaven and Hell;' 4. 'On the White Horse mentioned in the Apocalypse;' 5. 'On the Earths in the Universe;' 6. 'On the New Jerusalem and its Heavenly Doctrine,' 4to, London, 1758; 7. 'The Four leading Doctrines of the New Church—on the Lord, on the Holy Scriptures, on Life, and on Faith;' 8. 'A continuation of the Account of the Last Judgment;' 9. 'On the Divine Love and Wisdom,' 4to, Amsterdam, 1763; 10. 'On the Divine Providence,' 4to, Amst., 1764; 11. 'Apocalypse Revealed,' 4to, Amst., 1766; 12. 'Delights of Wisdom concerning Conjugal Love, and Pleasures of Insanity concerning Scortatory Love,' 4to, Amst., 1768; 13. 'On the Intercourse between the Soul and Body,' 4to, London, 1769; 14. 'A brief Exposition of the Doctrine of the New Church,' 4to, Amst., 1769; 15. 'True Christian Religion,' 4to, London, 1771. As a specimen of Swedenborg's interpretation of the Holy Scriptures, the reader may consult the 'Apocalypse Revealed;' for a concise view of his alleged experiences, the 'Heaven and Hell' may be resorted to; for a view of that part of his system which relates to the creation and government of the universe, we recommend the perusal of the 'Divine Love' and 'Divine Providence;' for his doctrine con-

cerning the relation of the sexes, and its eternal origin and perpetuity, and for his code of spiritual legislation on marriage and divorce, see the 'Conjugal Love,' one of the most remarkable of these works; finally, the student will find a compendium of the whole of the theology of the New Church in the 'True Christian Religion,' the last and perhaps the finest of the writings of Swedenborg. The whole of these works, originally published in Latin, have been translated into English, and some of them have passed through several editions both in England and in America. The translations are contained in about thirty octavo volumes.

"Swedenborg's Theological MSS., which are preserved in the Royal Academy at Stockholm, are very voluminous. The following have been published:—'Coronis ad veram Christianam Religionem,' 4to, London, 1780; 'Apocalypsis Explicata,' 4 tom. 4to, Lond., 1785, 6, 8, 9; 'Index Rerum in Apoealypsi Revelatarum,' 1813; 'Index Verborum, &c. in Arcanis Cœlestibus,' 1815; 'Doctrina de Charitate,' 8vo., Lond., 1840; 'De Domino,' 8vo., London, 1840; 'Canones Novæ Eeclesiæ,' 8vo., Lond., 1840; 'Adversaria in Libros Veteris Testamenti,' fasc. i. and ii., Tübingen, 1840–41. Among his yet unpublished papers is that called his 'Diarium,' an unreserved record of his experiences, ranging over a period of sixteen years. The first two volumes of this extensive work are missing, but the third and largest is in the possession of the 'Society for Printing and Publishing the Writings of E. Swedenborg, instituted in London in 1810;' and whenever it is published, it may afford some data for that which is at present unattainable, a theological biography of the author.

"Swedenborg did not lay claim to inspiration, but to an opening of his spiritual sight, and a rational instruction in spiritual things, which was granted, as he said, 'not for any merit of his,' but to enable him to convey to the world a real knowledge of the nature of heaven and hell, and thus of man's future existence. According to Swedenborg, heaven and hell are not in space, but they are internal and spiritual states, so that intromission into the spiritual world is only the opening of an interior consciousness. The outward face of the spiritual world resembles that of the natural world in every particular, and man's spiritual body appears precisely similar to his natural body; but the difference is, that all the objects of the spiritual world represent, and change with, the spiritual states of its inhabitants; the magnificent objects in the heavens being actually determined according to the good affections of the angels; and the terrible appearances in the hells being an outbirth of the evil and falsity of the infernals. Heaven and hell are from mankind, and all angels and devils have

once been men, either on this or other planets, for all the planets are inhabited, since the human race, and the formation of heaven therefrom, is the final end of creation. The Satan and Devil of Holy Scriptures is not a person, but a collective name of hell. The 'last judgment mentioned in the Gospels' does not mean the destruction of the world, which, like every divine work, has respect to infinity and eternity, and will endure forever, but 'a judgment in the spiritual world, since all who die are gathered together there, and since it is man's *spirit* which is judged.' This judgment commences for every individual immediately after death. Judgment is carried into effect on a church when its charity is extinct, and faith alone remains; and such judgment is attended by a plenary separation of the good from the evil, that is, by a formation of new heavens and new hells, and followed by the institution on earth of a new Church. The judgment on the first Christian Church took place in the year 1757 (so Swedenborg informs us), and was witnessed by him in the spiritual world, after which commenced the descent from the new heaven of the new church and its doctrine, signified by the Apocalyptic New Jerusalem. The particulars of the faith of this church on the part of man are: 1. 'That there is one God; that there is a Divine Trinity in Him, and that He is the Lord God and Saviour Jesus Christ. 2. That saving faith consists in believing on Him. 3. That evil actions ought not to be done, because they are of the devil, and from the devil. 4. That good actions ought to be done, because they are of God and from God. 5. And that they should be done by man, *as of himself*; nevertheless under the belief that they are from the Lord, operating in him and by him. The two first particulars have relation to faith; the two next, to charity; and the last, to the conjunction of charity and faith, and thereby of the Lord and man.' Concerning the Word of God, Swedenborg taught that in its origin it is the divine truth itself, infinite in the Lord; that in proceeding through the three heavens, it is accommodated to the reciprocity of the angels by successive veilings; that in the highest heaven it puts on an appearance accommodated to angelic affections, and is there read in its celestial sense; in the middle and lower heavens, it is clothed by forms adequate to the intelligence and knowledge of the angels there, and is read in its spiritual sense; and in the church, it is presented in a natural and historical form, which is adapted to the understandings of men on earth. This last form thus contains, and corresponds to, a spiritual and celestial form or meaning, which Swedenborg declares he was taught by the Lord in the spiritual world, and which he unfolded at length in his great

work, the 'Arcana Cœlestia.' 'The Books of the Word,' says Swedenborg, 'are all those that have the internal sense; but those which have not the internal sense are not the Word. 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; the Prophets Isaiah and Jeremiah; the Lamentations; the Prophets Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi. In the New Testament, Matthew, Mark, Luke, John, and the Apocalypse.' Although the writings of Paul and the other apostles are not in this list, and are described by Swedenborg, in a letter to Dr. Beyer, to be 'dogmatic (or doctrinal) writings merely, and not written in the style of the Word;' yet in the same letter he says, 'Nevertheless, the Writings of the Apostles are to be regarded as excellent books, and to be held in the highest esteem, for they insist on the two essential articles of charity and faith in the same manner as the Lord himself has done in the Gospels and in the Apocalypse.' (SWEDENBORGIANS.)

Swedenborg was a methodical man, and laid down certain rules for the guidance of his life. These are found written in various parts of his MSS. as follows:—1. Often to read and meditate on the Word of God. 2. To submit every thing to the will of Divine Providence. 3. To observe in every thing a propriety of behavior, and always to keep the conscience clear. 4. To discharge with fidelity the functions of his employment and the duties of his office, and to render himself in all things useful to society.' On these precepts he formed his character. Count Hopken, prime minister of Sweden, says of him, 'I have not only known Swedenborg these two-and-forty years, but some time since frequented his company daily: I do not recollect to have ever known any man of more uniformly virtuous character.' Sandel says, 'He was the sincere friend of mankind, and, in his examination of the character of others, he was particularly desirous to discover in them this virtue, which he regarded as an infallible proof of many more. As a public functionary he was upright and just: he discharged his duty with great exactness, and neglected nothing but his own advancement. He lived in the reigns of many princes, and enjoyed the particular favor and kindness of them all. He enjoyed most excellent health, having scarcely ever experienced the slightest indisposition. Content within himself, and with his situation, his life was in all respects one of the happiest that ever fell to the lot of man.' Swedenborg was never married. He was about five feet nine inches high, rather thin,

and of a brown complexion: his eyes were of a brownish-gray, nearly hazel, and somewhat small. He was never seen to laugh, but always had a cheerful smile on his countenance. 'Many would suppose,' says Ferelius, 'that assessor Swedenborg was a very eccentric person; but, on the contrary, he was very agreeable and easy in society, conversed on all the topics of the day, accommodated himself to his company, and never alluded to his principles unless he was questioned: in which case he answered freely, just as he wrote of them. But if he observed that any one put impertinent questions, or designed to trifle with him, he answered in such a manner that the querist was silenced without being satisfied.' (Ferelius in Tafel's *Leben*.)

(For further particulars the reader may consult Sandel's *Eulogium to the Memory of Swedenborg*, pronounced Oct. 7, 1772, translation, London, 1834; *Documents concerning the Life and Character of E. Swedenborg*, collected by Dr. I. F. I. Tafel, Tübingen, and edited in English by Rev. I. H. Smithson, London, 1841; *Life of Swedenborg, with an account of his Writings*, by Hobart, Boston, U. S., 1831; Tafel's *Swedenborg's Leben*, now in the press; *The New Jerusalem Magazine*, 1790-91; F. Walden's *Assessor Swedenborg's Levnet, Adskillige Udtog af sammes skrifter nogle blandede Tanker, tilligemed Swedenborg's System i kort udfog*, Kiøbenhavn, 1806 and 1820; Lagerbring, *Saumandrag af Swea-Rikes Historia*, 8vo, Stockholm, 1778-80.)

"SWEDENBORGIANs, the people who believe in the mission of Emanuel Swedenborg to promulgate the doctrines of the New Church, signified by the New Jerusalem in the Apocalypse. [SWEDENBORG.] In this country they may be divided into two portions, one of which forms the denomination known as such to the world; while the other portion remains without visible separation from the communion of the Established Church. The first public association of the Swedenborgians took place in 1788, in Great Eastcheap, London; since that time, societies have been formed in nearly all our large towns, until they now amount to between forty and fifty. These send delegates to an annual conference, which publishes the 'Intellectual Repository,' a periodical of thirty years standing, devoted to the cause. In the United States of America the members of the New Jerusalem Church are numerous and well-organized; they have three distinct annual conventions, of which that for the Eastern States meets at Boston;* that for the Southern, at Philadelphia; and that for the

*The "General Convention" which seems to be here referred to, is not exclusively for the Eastern States; and its meetings are usually held successively in Philadelphia, New York, and Boston.

Western, at Cincinnati; and they publish four different Swedenborgian periodicals. In France the doctrines of Swedenborg have excited much attention, partly through the writings of his eloquent disciple Richer, of Nantes; and through the French translations of Swedenborg's works, which were executed by J. P. Moet, and published by John Augustus Tulk. In Germany, Swedenborg has long had isolated readers, of whom the most celebrated is the librarian to the King of Wurtemberg, Dr. I. F. I. Tafel, known through Germany for his learned editions of the works of Swedenborg, for his translations of the same, and for the elaborate works he has published in their defence. In Sweden, bishops and doctors of the Lutheran Church have favored the claims of Swedenborg: a writer (Haldane) on the state of religion there, gives it as one sign 'of the pernicious spirit of the times,' that 'Swedenborgianism makes rapid progress among all classes of society.' Swedenborgianism has also taken deep root in several of the British colonies. There is more than a suspicion that the initiators of the new Oxford theology (the editor of Froude's 'Remains,' and others) were acquainted with the early readers of Swedenborg; and that hence originally came their repudiation of the fundamental Protestant doctrine of justification by faith alone.

"The non-separatist Swedenborgians comprise many members, and even clergymen, of the Church of England. The Rev. Thomas Hartley, rector of Winwick, in Northamptonshire, the Rev. John Clowes, rector of St. John's, Manchester, and the Rev. William Hill, are the first translators of the large works of Swedenborg. The chief works in English in recommendation and in defence of his doctrines are those of Clowes and Hindmarsh; Noble's 'Appeal in Behalf of the Doctrines of the New Church,' and 'Plenary Inspiration of the Sacred Scriptures;' Clissold's 'Letter to the Archbishop of Dublin on the Practical Nature of the Doctrines and alleged Revelations of Swedenborg,' and 'Illustrations of the End of the Church, as predicted in Matthew, ch. xxiv., with Remarks on the Time of the End,' London, 1841. The Swedenborgians have several public institutions, the most flourishing of which is that entitled the 'Society for Printing and Publishing the Writings of Emanuel Swedenborg, instituted in London in 1810,' which annually prints and circulates a great number of his works.

"There is also a London Missionary and Tract Society, and Tract Societies at Bath, Birmingham, Glasgow, and Manchester. That at Manchester circulates nearly a hundred thousand tracts in the year. There are two Liturgies in general use among the

Swedenborgians: 1. The 'Book of Worship,' Boston, United States, embodying a very simple form of worship, consisting chiefly of passages from the Scripture, and chants from the Psalms; 2. The 'Liturgy of the New Church, prepared by order of the General Conference,' London, which is used throughout this country, and contains a more formal service than that adopted in America. From the latter we may conveniently borrow the twelve 'Articles of Faith,' 'condensed,' as they are, 'from the Writings of Swedenborg, adopted by the General Conference, and recognized as a standard of Doctrine by the whole body of Swedenborgians.'

"The Articles of Faith of the New Church, signified by the New Jerusalem in the Revelation, are these:

"1. That Jehovah God, the creator and preserver of heaven and earth, is love itself and wisdom itself, or good itself and truth itself: that he is one both in essence and in person, in whom, nevertheless, is the Divine Trinity of Father, Son, and Holy Spirit, which are the essential divinity, the divine humanity, and the divine proceeding, answering to the soul, the body, and the operative energy in man: and that the Lord and Saviour Jesus Christ is that God.

"2. That Jehovah God himself descended from heaven as divine truth, which is the Word, and took upon him human nature, for the purpose of removing from man the powers of hell, and restoring to order all things in the spiritual world, and all things in the Church; that he removed from man the powers of hell, by combats against and victories over them, in which consisted the great work of redemption: that by the same acts, which were his temptations, the last of which was the passion of the cross, he united in his humanity divine truth to divine good, or divine wisdom to divine love, and so returned into his divinity in which he was from eternity, together with, and in his glorified humanity, whence he forever keeps the infernal powers in subjection to himself; and that all who believe in him with the understanding, from the heart, and live accordingly, will be saved.

"3. That the Sacred Scripture, or Word of God, is divine truth itself, containing a spiritual sense heretofore unknown, whence it is divinely inspired and holy in every syllable; as well as a literal sense, which is the basis of its spiritual sense, and in which divine truth is in its fulness, its sanctity, and its power: thus that it is accommodated to the apprehension both of angels and men: that the spiritual and natural senses are united, by correspondences, like soul and body, every natural expression

and image answering to, and including, a spiritual and divine idea; and thus that the Word is the medium of communication with heaven and of conjunction with the Lord.

“4. That the government of the Lord’s divine love and wisdom is the divine providence, which is universal, exercised according to certain fixed laws of order, and extending to the minutest particulars of the life of all men, both of the good and of the evil: that in all its operations it has respect to what is infinite and eternal, and makes no account of things transitory but as they are subservient to eternal ends: thus that it mainly consists, with man, in the connection of things temporal with things eternal: for that the continual aim of the Lord, by his divine providence, is to join man to himself, and himself to man, that he may be able to give him the felicities of eternal life; and that the laws of permission are also laws of the divine providence, since evil cannot be prevented without destroying the nature of man as an accountable agent; and because, also, it cannot be removed unless it be known, and cannot be known unless it appear: thus, that no evil is permitted but to prevent a greater; and all is overruled, by the Lord’s divine providence, for the greatest possible good.

“5. That man is not life, but only is a recipient of life from the Lord, who, as he is love itself and wisdom itself, is also life itself; which life is communicated by influx to all in the spiritual world, whether belonging to heaven or to hell, and to all in the natural world: but is received differently by every one, according to his quality and consequent state of reception.

“6. That man during his abode in the world is, as to his spirit, in the midst between heaven and hell, acted upon by influences from both, and thus is kept in a state of spiritual equilibrium between good and evil, in consequence of which he enjoys free will, or freedom of choice in spiritual things as well as in natural, and possesses the capacity of either turning himself to the Lord and his kingdom, or turning himself away from the Lord and connecting himself with the kingdom of darkness; and that unless man had such freedom of choice, the Word would be of no use—the Church would be a mere name—man would possess nothing by virtue of which he could be conjoined to the Lord, and the cause of evil would be chargeable on God himself.

“7. That man at this day is born unto evil of all kinds, or with tendencies towards it: that, therefore, in order to his entering the kingdom of heaven, he must be regenerated or created anew; which great work is effected in a progressive manner, by the Lord alone, by charity and faith as mediums, during man’s

co-operation: that as all men are redeemed, all are capable of being regenerated, and consequently saved, every one according to his state; and that the regenerate man is in communion with the angels of heaven, and the unregenerate with the spirits of hell: but that no one is condemned for hereditary evil, any further than as he makes it his own by actual life; whence all who die in infancy are saved, special means being provided by the Lord in the other life for that purpose.

“ 8. That repentance is the first beginning of the Church in man, and that it consists in a man's examining himself, both in regard to his deeds and his intentions, in knowing and acknowledging his sins, confessing them before the Lord, supplicating him for aid, and beginning a new life; that to this end, all evils, whether of affection, of thought, or of life, are to be abhorred and shunned as sins against God, and because they proceed from infernal spirits, who in the aggregate are called the Devil and Satan; and that good affections, good thoughts, and good actions are to be cherished and performed, because they are of God and from God: that these things are to be done by man as of himself; nevertheless, under the acknowledgment and belief that it is from the Lord, operating in him and by him; that so far as man shuns evils as sins, so far they are removed, remitted, or forgiven: so far, also, he does good, not from himself, but from the Lord: and in the same degree he loves truth, hath faith, and is a spiritual man; and that the Decalogue teaches what evils are sins.

“ 9. That charity, faith, and good works are unitedly necessary to man's salvation: since charity, without faith, is not spiritual, but natural; and faith, without charity, is not living, but dead; and both charity and faith, without good works, are merely mental and perishable things, because without use or fixedness; and that nothing of faith, of charity, or of good works is of man, but that all is of the Lord, and all the merit is his alone.

“ 10. That Baptism and the Holy Supper are sacraments of divine institution, and are to be permanently observed: Baptism being an external medium of introduction into the Church, and a sign representative of man's purification and regeneration; and the Holy Supper being an external medium, to those who receive it worthily, of introduction, as to spirit, into heaven, and of conjunction with the Lord; of which, also, it is a sign and seal.

“ 11. That immediately after death, which is only a putting off of the material body, never to be resumed, man rises again in a spiritual or substantial body, in which he continues to live to

eternity: in heaven, if his ruling affections, and thence his life, have been good; and in hell, if his ruling affections, and thence his life, have been evil.

“ ‘12. That *now* is the time of the second advent of the Lord, which is a coming, not in person, but in the power and glory of his Holy Word; that it is attended, like his first coming, with the restoration to order of all things in the spiritual world, where the wonderful divine operation, commonly expected under the name of the Last Judgment, has in consequence been performed; and with the preparing of the way for a New Church on the earth—the first Christian Church having spiritually come to its end or consummation, through evils of life and errors of doctrine, as foretold by the Lord in the Gospels; and that this New, or Second Christian Church, which will be the crown of all churches, and will stand forever, is what was representatively seen by John, when he beheld the holy city, New Jerusalem, descending from God out of heaven, prepared as a bride adorned for her husband.’ ”

(For further particulars, see *Reports of the Society for Printing and Publishing the Writings of the Hon. E. Swedenborg*, London, n. i. to xxxii. (1810 to 1841): *Reports of the London Missionary and Tract Society of the New Jerusalem Church*, n. i. to xxi. (1821 to 1841): *Minutes of the General Conference of the New Church, signified by the New Jerusalem in the Revelation*, 1789 to 1841: also Tafel's *Magazin für die wahre Christliche Religion*, pp. 1 to 70, Tübingen; 1841, which contains an elaborate account of all the Swedenborgian periodicals.)

APPENDIX I.

SUMMARY OF THE DOCTRINES OF THE TRUE CHRISTIAN CHURCH.

EXTRACTED FROM SWEDENBORG'S UNIVERSAL THEOLOGY.

OF GOD THE CREATOR.

OF THE UNITY OF GOD.

- I. That the Holy Scriptures throughout, and the doctrines of all Christian churches thence derived, mention that there is a God, and that He is One.
- II. That there is an influx universal from God into the souls of men, teaching them that there is a God, and that He is One.
- III. Hence that there is no nation throughout the world, possessed either of religion or sound reason, but what confesseth the being of a God, and that He is One.
- IV. That the nature and qualities of this One God are subjects respecting which various nations and people have differed, and do still differ, in their sentiments, and this from several causes.
- V. That human reason, if it be so disposed, may collect, and be convinced, from the various objects in the visible world, that there is a God, and that He is One.
- VI. That every man, who doth not acknowledge a God, is excommunicated from the Church, and in a state of condemnation.
- VII. That no doctrine, or worship of the Church, can be consistent or coherent where more Gods than One are acknowledged.

OF THE DIVINE ESSE, WHICH IS JEHOVAH.

- I. That the One God is called Jehovah from his esse, that is, by reason that He alone is, was, and will be, and be-

- cause He is the first and the last, the beginning and the ending, the Alpha and the Omega.
- II. That the One God is substance itself, and form itself; and that angels and men are substances and forms by derivation from Him; and that so far as they are in Him, and He in them, they are images and likenesses of Him.
 - III. That the divine esse is esse in itself, and at the same time existere in itself.
 - IV. That the divine esse and existere in itself cannot produce another divine that is esse and existere in itself; consequently, that another God of the same essence cannot be supposed.
 - V. That a plurality of Gods amongst the ancients, and also amongst the moderns, had its rise solely in consequence of the divine esse not being understood.

OF THE INFINITY OF GOD; OR, OF HIS IMMENSITY AND ETERNITY.

- I. That God is infinite, by reason that He is and existeth in himself, and that all things in the universe are and exist from Him.
- II. That God is infinite, by reason that He was before the world, consequently before spaces and times had birth.
- III. That God, since the world was made, is in space without space, and in time without time.
- IV. That the infinity of God, in relation to spaces, is called immensity, and in relation to times eternity; and that yet, notwithstanding these relations, there is nothing of space in his immensity, and nothing of time in his eternity.
- V. That enlightened reason, from very many objects in the world, may discover the infinity of God, the Creator.
- VI. That God is omniscient, that is, perceiveth, seeth, and knoweth all and every thing, even to the most minute, also whatsoever is done contrary to order.
- VII. That God is omnipresent in all the gradations of his order, from first to last.
- VIII. That man was created a form of divine order.
- IX. That man hath power against evil and the false, from the divine omnipotence; and wisdom respecting good and truth, from the divine omniscience; and is in God, by virtue of the divine omnipresence, only in proportion as he liveth according to divine order.

OF THE LORD THE REDEEMER.

- I. That Jehovah God descended, and assumed the humanity for the purpose of redeeming and saving mankind.
 - II. That Jehovah God descended as divine truth, which is the Word; nevertheless, that He did not separate from it the divine good.
 - III. That God assumed the humanity according to his own divine order.
 - IV. That the humanity, by which God sent himself into the world, is the Son of God.
 - V. That the Lord, by acts of redemption, made himself righteousness.
 - VI. That by the same acts the Lord united himself to the Father, and the Father united himself to Him.
 - VII. That thus God was made man, and man God, in one person.
 - VIII. That the progress towards union was his state of exinanition.
 - IX. That henceforth no Christian can be admitted into heaven unless he believe in the Lord God and Saviour, and approach Him alone.
- A corollary concerning the state of the Church before the coming of the Lord, and after it.

OF REDEMPTION.

- I. That redemption itself consisted in bringing the hells into subjection, and the heavens into order, and in thus preparing the way for a new spiritual Church.
- II. That without such redemption no man could have been saved, nor could the angels have remained in a state of integrity.
- III. That thus the Lord not only redeemed men, but angels also.
- IV. That redemption was a work purely divine.
- V. That this real redemption could not possibly have been effected, but by God incarnate.
- VI. That the passion of the cross was not redemption, but was the last temptation which the Lord endured as the grand prophet; and that it was the means of the glorification of his humanity, that is, of union with the divinity of his Father.
- VII. That it is a fundamental error of the Church to believe the

passion of the cross to be redemption itself; and that this error, together with that relating to three divine persons from eternity, hath perverted the whole Church, so that nothing spiritual is left remaining in it.

OF THE HOLY SPIRIT, AND OF THE DIVINE OPERATION.

- I. That the Holy Spirit is the divine truth, and also the divine virtue and operation, proceeding from the one only God, in whom is a divine trinity: consequently, proceeding from the Lord God the Saviour.
 - II. That the divine virtue and operation, signified by the Holy Spirit, consists, in general, in reformation and regeneration; and in proportion as these are effected, in renovation, vivification, sanctification, and justification: and in proportion as these are effected, in purification from evils, remission of sins, and finally salvation.
 - III. That the divine virtue and operation, which are signified by the mission of the Holy Spirit, consist, with the clergy in particular, in illustration and instruction.
 - IV. That the Lord operateth those virtues in such as believe in Him.
 - V. That the Lord operateth of himself from the Father, and not *vice versa*.
 - VI. That the spirit of man is his mind, and whatsoever proceedeth from it.
- A corollary.

OF THE DIVINE TRINITY.

- I. That there is a divine trinity, consisting of Father, Son, and Holy Ghost.
- II. That these three, Father, Son, and Holy Spirit, are three essentials of one God, which make one, like soul, body, and operation in man.
- III. That before the creation of the world this trinity did not exist, but that it was provided and made since creation, when God was made incarnate, and then centred in the Lord God, the Redeemer and Saviour Jesus Christ.
- IV. That a trinity of divine persons existing from eternity or before the creation of the world, when conceived in idea, is a trinity of Gods, which cannot be expelled by the oral confession of one God.
- V. That a trinity of persons was unknown in the Apostolic

Church, and that the doctrine was first broached by the Council of Nice, and thence received into the Roman Catholic Church, and thus propagated amongst the Reformed Churches.

- VI. That the Nicene and Athanasian doctrine concerning a trinity have together given birth to a faith which hath entirely perverted the Christian Church.
- VII. That hence is come that abomination of desolation, and that affliction, such as was not in all the world, neither shall be, which the Lord hath foretold in Daniel, and the Evangelists, and the Revelation.
- VIII. That hence, too, it is come to pass, that unless a new heaven and a new Church be established by the Lord, no flesh can be saved.
- IX. That a trinity of persons, each whereof singly and by himself is God, according to the Athanasian Creed, hath given birth to many absurd and heterogeneous notions about God, which are merely fanciful and abortive.

OF THE SACRED SCRIPTURE, OR WORD OF THE LORD.

- I. That the Sacred Scripture, or Word, is divine truth itself.
- II. That in the Word there is a spiritual sense, heretofore unknown.
 - 1. What the spiritual sense is.
 - 2. That the spiritual sense is in all and in every part of the Word.
 - 3. That it is owing to the spiritual sense that the Word is divinely inspired, and holy in every syllable.
 - 4. That the spiritual sense of the Word hath heretofore remained unknown.
 - 5. That hereafter the spiritual sense of the Word will be made known unto none but those who are principled in genuine truths from the Lord.
- III. That the literal sense of the Word is the basis, the continent, and the firmament of its spiritual and celestial sense.
- IV. That divine truth, in the literal sense of the Word, is in its fulness, in its sanctity, and in its power.
 - 1. That the truths of the literal sense of the Word are understood by the precious stones, of which the foundations of the New Jerusalem were built, as mentioned in the Revelation, chap. xxi. 17-21.
 - 2. That the goods and truths of the Word, in its literal sense, are understood by the urim and thummim on Aaron's ephod.

3. That the same is understood by the precious stones in the garden of Eden, wherein the King of Tyre is said to have been.
 4. That truths and goods in their ultimates, such as are in the literal sense of the Word, are represented by the curtains, veils, and pillars of the Tabernacle.
 5. That the same was represented by the externals of the temple at Jerusalem.
 6. That the Word in its glory was represented in the person of the Lord, and his transfiguration.
 7. That the power of the Word, in its ultimates, was represented by the Nazarites.
 8. Of the inexpressible power of the Word.
- V. That the doctrine of the Church ought to be drawn from the literal sense of the Word, and be confirmed by it.
1. That the Word, without doctrine, is unintelligible.
 2. That doctrine ought to be drawn from the literal sense of the Word, and be confirmed thereby.
 3. That genuine truth, which should constitute doctrine, in the literal sense of the Word, is apparent only to those who are in illustration from the Lord.
- VI. That by the literal sense of the Word man hath conjunction with the Lord, and con-ociation with the angels.
- VII. That the Word is in all the heavens, and that the wisdom of the angels is thence derived.
- VIII. That the Church existeth from the Word, and that with man the quality of the Church is according to his understanding of the Word.
- IX. That the marriage of the Lord and the Church, and thence the marriage of good and truth, is in every part of the Word.
- X. That men may collect and imbibe heretical opinions from the letter of the Word, but that to confirm such opinions is hurtful.
- XI. That the Lord, during his abode in the world, fulfilled all things contained in the Word, and was thus made the Word; that is, divine truth even in ultimates.
- XII. That previous to the Word which the world now possesses, there was a Word, which is lost.
- XIII. That by means of the Word light is communicated to those who are out of the pale of the Church, and are not in possession of the Word.
- XIV. That without the Word no one would have any knowledge of God, or of heaven and hell, or of a life after death, and much less of the Lord.

THE CATECHISM, OR DECALOGUE, EXPLAINED AS TO ITS EXTERNAL
AND INTERNAL SENSE.

That the Decalogue, in the Israelitish Church, was the very essence of holiness.

That the Decalogue, in its literal sense, containeth general precepts of doctrine and of life; but in its spiritual and celestial sense, all precepts universally.

That the Ten Commandments of the Decalogue contain all things which relate to love to God, and all things which relate to love towards our neighbor.

ON FAITH.

- I. That saving faith is a faith in the Lord God the Saviour Jesus Christ.
- II. That faith in general consisteth in a belief that whosoever liveth a good life, and believeth aright, will be saved by the Lord.
- III. That man receiveth faith in consequence of approaching to the Lord, of learning truths from the Word, and of living a life in conformity with them.

A general view of the esse of faith, the essence of faith, the state of faith, and the form of faith.

- IV. That a store of truths, cohering together as in a fascicle or bundle, exalteth and perfecteth faith.
 1. That the truths of faith are capable of being multiplied to infinity.
 2. That the truths of faith are arranged into order by series, and thus, as it were, into fascicles or bundles.
 3. That faith is perfected in proportion to the number and coherence of truths.
 4. That the truths of faith, howsoever numerous they may be, and howsoever different they may appear, yet make a one, and are united by and from the Lord, who is the Word, the God of heaven and earth, the God of all flesh, the God of the vineyard or Church, the God of faith, and the essential light, truth, and life eternal.
- V. That faith without charity is not faith, and that charity without faith is not charity; and that neither faith nor charity hath any life in it but from the Lord.
 1. That man hath power to procure faith for himself.
 2. That man hath power to procure charity for himself.

3. That man hath power also to procure for himself the life of faith and charity.
 4. That nevertheless, nothing of faith, nothing of charity, and nothing of the life of each, is from man, but from the Lord alone.
- VI. That the Lord, charity, and faith, constitute a One, like life, will, and understanding in man ; and that in case they are divided, each perisheth, like a pearl bruised to powder.
1. That the Lord, with all his divine love, all his divine wisdom, and all his divine life, entereth by influx into every man.
 2. Consequently, the Lord entereth by influx into every man, with the whole essence of faith and charity.
 3. That the things which enter by influx from the Lord, are received by man according to his form.
 4. But that man, who divideth the Lord, charity, and faith, is not a form receptive, but a form destructive of them.
- VII. That the Lord is charity and faith in man, and that man is charity and faith in the Lord.
1. That conjunction with God is the medium by which man hath salvation and eternal life.
 2. That conjunction with God the Father is not possible, but with the Lord, and by Him with God the Father.
 3. That conjunction with the Lord is reciprocal ; that is, that the Lord is in man, and man in the Lord.
 4. That this reciprocal conjunction of the Lord and man is effected by means of charity and faith.
- VIII. That charity and faith are together in good works.
1. That charity consisteth in willing what is good, and that good works consist in doing what is good, from and under the influence of such a good will.
 2. That charity and faith are merely mental and perishable things, unless they be determined to works, and coexist in them, whensoever it is practicable.
 3. That charity alone doth not produce good works, still less doth faith alone ; but that charity and faith together do produce them.
- IX. That there is true faith, spurious faith, and hypocritical faith.
1. That there is only one true faith, and that it is directed towards the Lord God the Saviour, Jesus Christ ; and that it abideth with those who believe Him to be the Son of God, the God of heaven and earth, and one with the Father.
 2. That a spurious faith is every faith that departs from the only true faith, and that it abideth with those who climb up

some other way, and regard the Lord not as God, but as a mere man.

3. That hypocritical faith is no faith.

X. That there is no faith amongst the wicked.

1. That the wicked have no faith, because wickedness is of hell, and faith is of heaven.

2. That throughout all Christendom there is no faith amongst those who reject the Lord and the Word, notwithstanding the morality and rationality of their lives, and that they even speak, and teach, and write about faith.

OF CHARITY, OR LOVE TOWARDS OUR NEIGHBOR, AND OF GOOD WORKS.

I. That there are three universal loves: the love of heaven, the love of the world, and the love of self.

1. Of the will and the understanding.

2. Of good and truth.

3. Of love in general.

4. Of the love of self and the love of the world in particular.

5. Of the internal and external man.

6. Of the mere natural and sensual man.

II. That those three loves, when they are in right subordination, make man perfect; but when they are not in right subordination, they pervert and invert him.

III. That every individual man is the neighbor whom we ought to love, but according to the quality of his good.

IV. That man considered collectively, that is, as a lesser or larger society, and considered under the idea of compound societies, that is, as our country, is the neighbor who ought to be loved.

V. That the Church is our neighbor, whom we are bound to love in a high degree; and that the kingdom of the Lord is our neighbor, and ought to be loved in the highest degree.

VI. That to love our neighbor, considered in itself, is not to love the person of our neighbor, but the good which is in his person.

VII. That charity and good works are two distinct things; like willing what is good, and doing what is good.

VIII. That charity itself consisteth in acting justly and faithfully, in whatsoever office, business, and employment a person is engaged, and with whomsoever he hath any commerce or connection.

IX. That eleemosynary acts of charity consisteth in giving to

- the poor, and in relieving the indigent, but with prudence.
- X. That there are duties of charity, some public, some domestic, and some private.
 - XI. That there are convivial recreations of charity, consisting in dinners and suppers, and in social intercourse.
 - XII. That in performing the exercises of charity, man doth not ascribe merits to works, whilst he believeth that all good is from the Lord.
 - XIII. That moral life, if it be at the same time spiritual, is charity.
 - XIV. That the friendship of love contracted with a person without regard to his quality as to his spirit, is detrimental after death.
 - XV. That there is spurious charity, hypocritical charity, and dead charity.
 - XVI. That friendship of love amongst the wicked is intestine hatred towards each other.
 - XVII. On the conjunction of love to God and love towards our neighbor.

ON FREE-WILL.

- I. That the two trees in the garden of Eden, one of life, and the other of the knowledge of good and evil, signify the free-will which man enjoyeth in respect to spiritual things.
- II. That man is not life, but a recipient of life from God.
- III. That man, during his abode in the world, is held in the midst between heaven and hell, and thus in a spiritual equilibrium, in which free-will consists.
- IV. That it appears plainly, from the permission of evil, which every one experiences in his internal man, that he hath free-will in spiritual things.
- V. That without free-will in spiritual things, the Word would be of no manner of use, consequently the Church would be a nonentity.
- VI. That without free-will in spiritual things, man would have nothing which could enable him to conjoin himself by reciprocation with the Lord; and consequently there would be no imputation, but mere predestination, which is shocking and detestable.
- VII. That without free-will in spiritual things, God would be chargeable as the cause of evil, and consequently there would be no imputation.

- VIII. That every spiritual principle of the Church, when it is admitted and is received with freedom, remains, but not otherwise.
- IX. That the will and the understanding of man enjoy this freedom of determination; but that the commission of evil, both in the spiritual and natural world, is restrained by laws, or else society would perish in both.
- X. That if man were destitute of free-will in spiritual things, it would be possible for all men throughout the whole world, in the compass of one day, to be induced to believe in the Lord; but the reason why this is impossible is, because nothing remains with man but what is received with free-will.

OF REPENTANCE.

- I. That repentance is the first constituent of the Church in man.
- II. That contrition, which at the present day is said to precede faith, and to be followed by evangelical consolation, is not repentance.
- III. That man is born with a propensity to evils of all kinds, and that unless he remove them in part by repentance, he remains in them, and whosoever remains in them cannot be saved.
- IV. That the knowledge of sin, and the discovery of some particular sin in a man's self, is the beginning of repentance.
- V. That actual repentance consists in a man's examining himself, in knowing and acknowledging his sins, supplicating the Lord, and in beginning a new life.
- VI. That true repentance consists in a man's examining not only the actions of his life, but also the intentions of his will.
- VII. That they also do the work of repentance who, though they do not examine themselves, abstain from evils, because they are sins; and this kind of repentance is done by those who perform works of charity from a principle of religion.
- VIII. That confession ought to be made before the Lord God the Saviour, and at the same time supplication for help and power to resist evils.
- IX. That actual repentance is an easy duty to those who have occasionally practised it, but meets with violent opposition from those who have never practised it.

- X. That he who never did the work of repentance, and never looked into and examined himself, comes at last not to know the nature of either damnatory evil, or of saving good.

OF REFORMATION AND REGENERATION.

- I. That unless a man be born again, and, as it were, created anew, he cannot enter into the kingdom of God.
- II. That the new birth or creation is effected by the Lord alone, through charity and faith as two means, during man's co-operation.
- III. That since all are redeemed, all have a capacity to be regenerated, every one according to his state.
- IV. That the several stages of regeneration of man answer to his natural conception, gestation in the womb, birth, and education.
- V. That the first act of the new birth is called reformation, which is an act of the understanding; and the second act is called regeneration, which is an act of the will, and thence of the understanding.
- VI. That the internal man is first to be reformed, and by it the external, and thus man is regenerated.
- VII. That when this takes place there arises a combat between the internal and external man, and then whichever conquers hath dominion over the other.
- VIII. That the regenerate man has a new will and a new understanding.
- IX. That a regenerate man is in communion with the angels of heaven, and an unregenerate man is in communion with the spirits of hell.
- X. That in proportion as a man is regenerated, his sins are removed, and that this removal is what is meant by the remission of sins.
- XI. That regeneration cannot be effected without free-will in spiritual concerns.
- XII. That regeneration is not attainable without truths, by which faith is formed, and with which charity conjoineth itself.

ON IMPUTATION.

- I. That imputation, and the faith of the present Church, which alone is said to justify, are one thing.
- II. That the imputation which belongs to the faith of the

present time is twofold: the one part relating to the merits of Christ, and the other to salvation as its consequence.

- III. That faith which is imputative of the merit and righteousness of Christ the Redeemer, first took its rise from the decrees in the Council of Nice, concerning three divine persons from eternity, which faith, from that time to the present, has been received by the whole Christian world.
- IV. That faith imputative of the merit of Christ was not known in the Apostolic Church which preceded the Council of Nice, neither is it declared or signified in any part of the Word.
- V. That an imputation of the merit and righteousness of Christ is impossible.
- VI. That there is such a thing as imputation, but then it is an imputation of good and evil, and at the same time of faith.
- VII. That the Lord imputeth good to every man, and that hell imputeth evil to every man.
- VIII. That faith, with whatsoever principle it conjoins itself, passes sentence accordingly: if a true faith conjoineth itself with goodness, the sentence is for eternal life; but if faith conjoineth itself with evil, the sentence is for eternal death.
- IX. That thought is imputed to no one, but will.

OF BAPTISM.

- I. That without a knowledge of the spiritual sense of the Word, no one can know what the two Sacraments, Baptism and the Holy Supper, involve and effect.
- II. That by washing, which is called baptism, spiritual washing is meant, which is a purification from evils and falses, and thus regeneration.
- III. That as circumcision of the heart was represented by the circumcision of the foreskin, baptism was instituted in lieu of it, to the end that an internal church might succeed the external, in which all and every thing was a figure of the internal church.
- IV. That the first use of baptism is introduction into the Christian Church, and insertion at the same time among Christians in the spiritual world.
- V. That the second use of baptism is, that the Christian may know and acknowledge the Lord Jesus Christ the Redeemer and Saviour, and may follow Him.

- VI. That the third and final use of baptism is, that man may be regenerated.
- VII. That by the baptism of John, a way was prepared that Jehovah the Lord might come down into the world, and accomplish the work of redemption.

OF THE HOLY SUPPER.

- I. That it is impossible for any one, without an acquaintance with the correspondences of natural things with spiritual, to know the uses and benefits of the Holy Supper.
- II. That an acquaintance with correspondences serves to discover what is meant by the flesh and blood of the Lord, and that the same is signified by the bread and wine; viz., that by the flesh of the Lord, and by the bread, is understood the divine good of his love, and likewise all the good of charity; and that by the blood of the Lord, and by the wine, is understood the divine truth of his wisdom, and likewise all the truth of faith; and that by eating is signified appropriation.
- III. That by understanding what has been said above, it may be clearly comprehended that the Holy Supper contains, both universally and singularly, all things of the Church, and all things of heaven.
- IV. That the Lord is entirely present with the whole of his redemption in the Holy Supper.
- V. That the Lord is present, and opens heaven, to those who approach the Holy Supper worthily; and that He is also present with those who approach unworthily, but that does not open heaven to them; consequently, that as baptism is an introduction into the Church, so is the Holy Supper an introduction into heaven.
- VI. That they approach the Holy Supper worthily who are under the influence of faith towards the Lord, and of charity towards their neighbor, thus who are regenerate.
- VII. That they who approach the Holy Supper worthily, are in the Lord, and the Lord in them; consequently, that conjunction with the Lord is effected by the Holy Supper.

OF THE CONSUMMATION OF THE AGE; OF THE COMING OF THE LORD; AND OF THE NEW HEAVEN AND CHURCH.

- I. That the consummation of the age is the last time or end of the Church.

- II. That the present day is the last time of the Christian Church, which is foretold and described by the Lord in the Gospels and in the Revelation.
- III. That the last time of the Christian Church is the very night in which former churches have set.
- IV. That after this night morning succeeds, and that the coming of the Lord is this morning.
- V. That the coming of the Lord is not a coming to destroy the visible heaven and the habitable earth, and to create a new heaven and a new earth, according to the opinions which many, from not understanding the spiritual sense of the Word, have hitherto entertained.
- VI. That this, which is the second coming of the Lord, exists for the sake of separating the evil from the good, and that they who have believed and who do believe in Him may be saved, and that there may be formed of them a new angelic heaven, and a New Church on earth; and that without this coming no flesh could be saved.—Matt. xxiv. 22.
- VII. That this second coming of the Lord is not a coming in person, but in the Word, which is from Him, and is himself.
- VIII. That this second coming of the Lord is effected by the instrumentality of a man, before whom He hath manifested himself in person, and whom He hath filled with his Spirit, to teach from Him the doctrines of the New Church by means of the Word.
- IX. That this is meant by the new heaven, and new earth, and the New Jerusalem descending out of heaven, spoken of in the Revelation.
- X. That this New Church is the crown of all the churches which have been until this time on the terrestrial globe.